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Catholic Church



THE

# CATHOLIC MANUAL,

CONTAINING

A SELECTION OF PRAYERS

AND

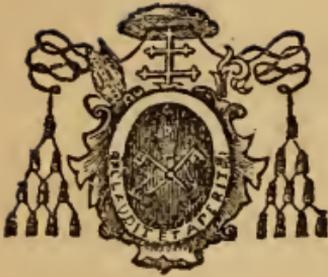
Devotional Exercises,

FOR THE

USE OF CHRISTIANS IN EVERY STATE OF LIFE.

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ASK, AND IT SHALL BE GIVEN YOU.—Matt. vii. 7.  
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*IMPRIMATUR.*

✠ JOHN,

*Archbishop of New-York.*

THE  
ROMAN CALENDAR.

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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 *immoveable*; others have no fixed days, and are called *moveable*.

The *immoveable 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 types. Those which are not found in the Roman office are in italic letters.

Most of the *moveable 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 22nd 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 THE MOVEABLE FEASTS. 5

Year of our Lord.	Dominical Letter.	Golden Number.	Epect.	Septuages. Sunday.	Ash Wednesday.	Easter Sunday.
1843	A	1	*	Feb. 12	March 1	April 16
1844	GF	2	11	Feb. 4	Feb. 21	April 7
1845	E	3	22	Jan. 19	Feb. 5	March 23
1846	D	4	3	Feb. 8	Feb. 25	April 12
1847	C	5	14	Jan. 31	Feb. 17	April 4
1848	BA	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	DC	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	FE	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	AG	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	CB	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	ED	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	GF	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	BA	15	4	Feb. 13	March 1	April 16
1877	G	16	15	Jan. 28	Feb. 14	April 1

## 6 TABLE OF THE MOVEABLE FEASTS.

Year of our Lord.	Ascension Day.	Whit- Sunday.	Corpus Christi.	Sundays after Pent.	First Sunday of Advent.
1843	May 25	June 4	June 15	25	Dec. 3
1844	May 16	May 26	June 6	26	Dec. 1
1845	May 1	May 11	May 22	28	Nov. 30
1846	May 21	May 31	June 11	25	Nov. 29
1847	May 13	May 23	June 3	26	Nov. 28
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

JANUARY.

1	A	† CIRCUMCISION OF OUR LORD.
2	b	† Octave of S. Stephen.
3	c	† Octave of S. John.
4	d	† Octave of holy Innocents.
5	e	† Vigil of Epiphany.
6	f	† EPIPHANY OF OUR LORD.
7	g	Of the Octave of Epiphany.
8	A	Of the Octave.
9	b	Of the Octave.
10	c	Of the Octave.
11	d	Of the Octave.
12	e	Of the Octave.
13	f	Octave of Epiphany.
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 Den. Martyr.
20	f	SS. Fabian and Sebastian, Martyrs.
21	g	S. Agnes, Virgin and Martyr.
22	A	SS. Vincent & Anastasius, Martyrs
23	b	ESPOUSALS OF THE B. V. MARY.
24	c	S. Timothy, Bishop and Martyr.
25	d	Conversion of S. Paul, Apostle.
26	e	S. Polycarp, Bishop and Martyr
27	f	S. John Chrysostom, Bishop and Doctor.
28	g	S. Raymund of Pennafort, Confessor.
29	A	S. Francis of Sales, Bishop.
30	b	S. Martina, Virgin and Martyr.
31	c	S. Peter Nolasco, Confessor.

*On the 2d Sunday after Epiphany, THE MOST HOLY  
NAME OF JESUS.*

N. B. The days marked with a † are days of  
Plenary Indulgence.

FEBRUARY.

- 1 d S. Ignatius, Bishop and Martyr.  
 2 e † PURIFICATION OF THE B. V. 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 Martha, 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, Patriarch 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, & 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, in leap years on the 25.  
 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.

On Friday after Quinquag. Sund., PASSION OF OUR LORD.

— after the 1st Sund. of Lent, CROWN OF THORNS OF OUR LORD.

— after the 2d Sund. of Lent, SPEAR AND NAILS OF OUR LORD.

MARCH.

- 1 d S. *Albinus, Bishop and Confessor.*  
 2 e S. *Simplicius, Pope and Confessor.*  
 3 f S. *Cunegundes, Virgin.*  
 4 g S. *Casimir, Confessor.*  
 5 A S. *Phocas, Martyr.*  
 6 b SS. *Victor and Comp. Martyrs.*  
 7 c S. *Thomas of Aquino, Conf. 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. *GABRIEL, ARCHANGEL.*  
 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. *Simeon, Martyr.*  
 25 g † *ANNUNCIATION OF THE B. V. MARY.*  
 26 A † S. *Ludger, Bishop and Confessor.*  
 27 b † S. *John, Hermit.*  
 28 c † S. *Gontran, King and Confessor.*  
 29 d † S. *Cyrillus, Deacon and Martyr.*  
 30 e † S. *John Climacus, Abbot.*  
 31 f † S. *Balbina, Virgin.*

On *Friday after the 3d Sund. of Lent, FIVE WOUNDS OF OUR LORD.*

— *after the 4th Sund. of Lent, THE MOST PRECIOUS BLOOD OF OUR LORD.*

— *after Passion Sund. the feast of the COMPASSION OF THE B. V. MARY.*

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 Ferrier, 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 of Cleophas, sister of the B. V. Mary. |
| 10 | b | S. Macarius, Bishop of Antioch, and 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, Mar.      |
| 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, & Doctor.     |
| 22 | g | SS. Soter and Caius, Popes and Martyrs.        |
| 23 | A | S. George, Martyr.                             |
| 24 | b | S. Fidelis, Martyr.                            |
| 25 | c | S. MARK, EVANGELIST.                           |
| 26 | d | SS. Cletus & Marcellinus, Popes and Martyrs.   |
| 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  
S JOSEPH.

MAY.

- |    |   |  |
|----|---|--|
| 1  | b | SS. PHILIP AND JAMES, APOSTLES.                      |
| 2  | c | S. Athanasius, Bishop of Alexandria, & Doct.         |
| 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. Stanislas, 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 | <i>S. Mamertus, Bishop of Vienna, and Confessor.</i> |
| 12 | f | SS. Nereus and Achilleus, Martyrs.                   |
| 13 | g | <i>S. John the Silent, Hermit.</i>                   |
| 14 | A | S. Boniface, Martyr.                                 |
| 15 | b | <i>SS. Torquatus and his Companions, Martyrs.</i>    |
| 16 | c | S. Ubaldus, Bishop.                                  |
| 17 | d | S. Paschal Baylon, Confessor.                        |
| 18 | e | S. Venantius, Martyr.                                |
| 19 | f | S. Peter Celestine, Pope.                            |
| 20 | g | S. Bernardin of Sienna, Confessor.                   |
| 21 | A | <i>S. Valens, Bishop and Martyr.</i>                 |
| 22 | b | S. John Nepomucen, Martyr.                           |
| 23 | c | <i>S. Desiderius, Bishop and Martyr.</i>             |
| 24 | d | FEAST OF B. V. M. 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 | <i>S. Germanus, Bishop of Paris, and Confessor.</i>  |
| 29 | b | <i>S. Maximus, Bishop of Triers, and Confessor.</i>  |
| 30 | c | S. Felix, Pope and Martyr.                           |
| 31 | d | S. Petronilla, Virgin.                               |

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

JUNE.

- 1 e *S. Pamphilus, Priest and Martyr.*  
 2 f SS. Marcellus, Peter and Erasmus, Martyrs.  
 3 g *S. Clotildis, Queen of France.*  
 4 A *S. Francis Caracciolo, Confessor.*  
 5 b *S. Boniface, Bishop, Apostle of Germany.*  
 6 c *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 *Vigil of S. John the Baptist.*  
 24 g *NATIVITY OF S. JOHN THE BAPTIST.*  
 25 A *S. William, Abbot.*  
 26 b SS. John and Paul, Martyrs.  
 27 c *Of the Octave of S. John the Baptist.*  
 28 d *(Vigil.) S. Irenæus, Bishop of Lyons, & Mar.*  
 29 e † SS. PETER AND PAUL, APOSTLES.  
 30 f † *Commemoration of S. Paul.*

JULY.

- 1 g † Octave of S. John the Baptist.  
 2 A † VISITATION OF THE B. V. MARY.  
 3 b † Of the Octave of SS. Peter and Paul.  
 4 c † Of the Octave.  
 5 d † Of the Octave.  
 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. *Cyrrillus, Bishop of Gortyna, Martyr.*  
 10 b The Seven Brothers, 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, Penit.  
 23 A S. Apollinaris, Bishop and Martyr.  
 24 b Vigil of S. James, Ap.  
 25 c S. JAMES, APOSTLE.  
 26 d S. Ann, Mother of the B. V. Mary.  
 27 e S. Pantaleon, Martyr.  
 28 f SS. Nazarius, Celsus, &c. Martyrs.  
 29 g S. Martha, Virgin.  
 30 A SS. Abdon and Sennen, Martyrs.  
 31 b S. Ignatius, Founder of the Society of Jesus.

AUGUST.

- |      |  |
|------|--|
| 1 c  | S. Peter's Chains.                         |
| 2 d  | S. Alphonsus M. Liguori, Bishop.           |
| 3 e  | Finding of the Relics of St. Stephen.      |
| 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 & Smaragdus, Martyrs. |
| 9 d  | Vigil of S. Lawrence.                      |
| 10 e | S. Lawrence, Martyr.                       |
| 11 f | Of the Octave of S. Lawrence.              |
| 12 g | S. Clara, Virgin.                          |
| 13 A | Of the Octave of S. Lawrence.              |
| 14 b | Vigil of Assumption, with fast.            |
| 15 c | † ASSUMPTION OF THE B. V. MARY.            |
| 16 d | † S. Hyacinthus, Confessor.                |
| 17 e | † Octave of S. Lawrence.                   |
| 18 f | † Of the Octave of Assumption.             |
| 19 g | † Of the Octave of Assumption.             |
| 20 A | † S. Bernard, Abbot and Doctor.            |
| 21 b | † S. Jane Frances de Chantal, Widow.       |
| 22 c | † Octave of the Assumption.                |
| 23 d | (Vigil.) 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 Calasanctius, Confessor.         |
| 28 b | S. Augustine, Bishop and Doctor.           |
| 29 c | Beheading of St. John the Baptist.         |
| 30 d | S. Rose of Lima, Virgin.                   |
| 31 e | S. Raymund Nonnatus, Confessor.            |

*On the Sunday within the Oct. of the Assumption, the Feast of S. JOACHIM, the Father of the B. V. Mary.*

SEPTEMBER.

- 1 f S. Giles, Abbot.  
 2 g S. Stephen, King of Hungary, Confessor.  
 3 A S. Simeon 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 B. VIRGIN MARY.  
 9 g † Of the Octave of the Nativity of B. V. M.  
 10 A † S. Nicholas Tolentine, Confessor.  
 11 b † Of the Octave.  
 12 c † Of the Octave.  
 13 d † Of the Octave.  
 14 e † EXALTATION OF THE HOLY CROSS.  
 15 f † Octave of the Nativity.  
 16 g SS. Cornelius and Cyprian, Bishops & Marts.  
 17 A Stigmata of S. Francis.  
 18 b S. Joseph of Cupertino, Confessor.  
 19 c SS. Januarius, Bishop, & Companions, Marts.  
 20 d (Vigil.) SS. Eustachius and Comp., Martyrs.  
 21 e S. MATTHEW, APOSTLE.  
 22 f S. Thomas of Villanova, Confessor.  
 23 g S. Linus, Pope and Martyr.  
 24 A OUR LADY OF MERCY.  
 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, 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 DOLOURS.*

OCTOBER.

- |    |   |  |
|----|---|--|
| 1  | A | † S. Remigius, Bishop,                         |
| 2  | b | † THE 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 | SS. 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 Ments.                    |
| 17 | c | S. Hedwiges, Widow.                            |
| 18 | d | S. LUKE, 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, ARCHANGEL.                         |
| 25 | d | SS. Chrysanthus and Daria, Martyrs.            |
| 26 | e | S. Evaristus, Pope and Martyr.                 |
| 27 | f | Vigil of SS. Simon and Jude.                   |
| 28 | g | SS. SIMON AND JUDE, APOSTLES.                  |
| 29 | A | S. Theodorus, Abbot.                           |
| 30 | b | S. Serapion, Bishop and Confessor.             |
| 31 | c | Vigil of All Saints, with fast.                |

On the 1st Sunday of October, the Feast of the HOLY ROSARY OF THE B. V. MARY; and on the 3d Sunday, the Feast of the MATERNITY OF THE SAME B. VIRGIN.

NOVEMBER.

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|----|---|---|
| 1  | d | † FEAST OF ALL SAINTS.                        |
| 2  | e | † COMMEMORATION OF ALL SOULS.                 |
| 3  | f | † Of the Octave of All Saints.                |
| 4  | g | † S. Charles Borromeo, Bishop and Confessor.  |
| 5  | A | † Of the Octave.                              |
| 6  | b | † Of the Octave.                              |
| 7  | c | † Of the Octave.                              |
| 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. Stanislas Kostka, Confessor.               |
| 15 | d | S. Gertrude, Virgin.                          |
| 16 | e | <i>S. Edmund, Bishop and Confessor.</i>       |
| 17 | f | S. Gregory Thaumaturgus, Bishop.              |
| 18 | g | Dedicat. of the Churches of SS. Peter & Paul. |
| 19 | A | S. Elizabeth of Hungary, Widow.               |
| 20 | b | S. Felix of Valois, Confessor.                |
| 21 | c | PRESENTATION OF THE B. V. 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, and Martyr.   |
| 27 | b | <i>S. Severinus, Hermit.</i>                  |
| 28 | c | <i>S. Gregory III., Pope and Confessor.</i>   |
| 29 | d | Vigil of S. Andrew.                           |
| 30 | e | S. ANDREW, APOSTLE.                           |

On the 2d Sunday of Nov. PATRONAGE OF THE B. V. MARY.

The 1st Sunday of Advent, is the next after the 26th day of November.

DECEMBER.

- 1 f *S. Elgius, 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, and Doctor*  
 8 f † CONCEPTION OF THE B. V. MARY.  
 9 g † Of the Octave of the Concept. of B. V. M.  
 10 A † Of the Octave.  
 11 b † *S. Damasus, Pope and Martyr.*  
 12 c † Of the Octave.  
 13 d † *S. Lucy, Virgin and Martyr.*  
 14 e † Of the Octave.  
 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 EXPECT. OF THE DELIV. OF THE B. V. M.  
 19 c *S. Timothy, Deacon and Martyr.*  
 20 d Vigil of *S. Thomas.*  
 21 e *S. THOMAS, APOSTLE.*  
 22 f *S. Ischyron, Martyr.*  
 23 g *S. Victoria, Virgin and Martyr.*  
 24 A Vigil of the Nativity of our Lord, with fast.  
 25 b NATIVITY OF OUR LORD.  
 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 Of the Octave of the Nativ. of our Lord.  
 31 A *S. Sylvester, Pope and Confessor.*

## HOLY-DAYS 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.

The Assumption of the B. Virgin.

All Saints.

The Nativity of our Lord.

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

## FASTING DAYS

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.

of Christmas.

N. B. When a fasting day falls upon a Sunday, it is kept on the Saturday preceding that Sunday.

## DAYS OF ABSTINENCE.

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

NOTE.—Dispensation to eat fleshmeat on all Saturdays “not restricted by a fast,” has been granted by his Holiness, Pope Gregory XVI., for ten years, from the 22d of June, 1833—and subsequently (Nov 22, 1840.) renewed for twenty years more.

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.

1. The Catholic Church commands her children, upon Sundays and Holy-days, to be present at the great Eucharistical sacrifice, which we call the 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 fasting days to eat but one meal.

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

4. She commands them to receive the blessed sacrament at least once a year, and that at *Easter*, or at least between the *first Sunday in Lent* and *Trinity Sunday*.

5. To contribute to the support of our Pastors.

6. Not to solemnize marriage at the forbidden times, nor to marry persons within the forbidden degree of kindred, or otherwise prohibited by the Church.

The fourth council of LATERAN, 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."

# CHRISTIAN DOCTRINE;

OR,

## *A Summary of Christian Faith and Morality.*

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### WHAT EVERY CHRISTIAN MUST BELIEVE.

1. EVERY christian must believe that there is one God, and no more than one God: that this God is a pure Spirit, the Lord and Maker of heaven and earth, who has neither beginning nor end, but is always the same; is every where present; knows and sees all things; can do all things whatsoever he pleases; and is infinite in all perfections.

2. Every christian is bound to believe, that in this *one* God there are three distinct persons, perfectly equal, and of the same substance; the *Father*, who proceeds from no one; the *Son*, who is born of the Father before all ages; and the *Holy Ghost*, who proceeds eternally from the *Father* and the *Son*: and that these three persons have all the same intelligence, the same power, the same wisdom, and are all three one and the same Lord, one and the same God.

3. We must also believe, that this God created the Angels to be with him for ever; and that one part of them fell from God by sin, and became devils: that God also created Adam and Eve, the first parents of all mankind, and placed them in the earthly paradise,

from whence they were justly banished, for the sin they committed in eating of the fruit of the forbidden tree: and that by this transgression of Adam, we are all born in sin, and must have been lost for ever, if God had not sent us a Saviour.

4. We are bound to believe in this Saviour of all mankind, Jesus Christ, the Son of God, true God, and true man; *perfect God* from all eternity, equal to his father in all things; and *perfect man*, from the time of his coming down from heaven for us, having a body and soul like us.

5. We must believe, that this Jesus Christ, our Saviour, who had been long foretold by the prophets, was, at God's appointed time, conceived in the womb of the Virgin Mary, by the power of the Holy Ghost, without having any man for his father, and was born of her, she still remaining a pure virgin; that during the time of his mortal life he founded the Christian religion, by his heavenly doctrine, and wonderful miracles, and then offered himself a sacrifice for the sins of the whole world, by dying upon a cross to purchase mercy, grace, and salvation for us; and that neither mercy, nor grace, nor salvation, ever could, since Adam's fall, be obtained any otherwise, than through this death and passion of the Son of God.

6. We must believe, that Jesus Christ, after he had been dead, rose again on the third day from death to life, never to die any more; and that, for the space of forty days, he was pleased, at different times, to manifest himself to his disciples, and then ascended into heaven in their sight; where, as man, he continually intercedes for us. From thence he sent down the Holy Ghost upon his disciples, to abide with them

for ever, as he had promised, and to guide them and their successors into all truth.

7. We must believe the *Catholic* or universal *Church*, of which Christ is the perpetual head, and his Spirit the perpetual director; which is founded upon a rock, and is ever victorious over all the powers of death and hell. This Church is always *one*, because all its members profess *one* faith, live in *one* communion, under *one* chief pastor, the successor of St. Peter, to whom *Christ* committed his whole flock, St. *John* xxi. 15, 16, 17. This same Church is always *holy*, by teaching a *holy* doctrine, by inviting all to a *holy* life, and by the eminent *holiness* of many of her children. She is *Catholic*, or universal, by subsisting in all ages, by teaching all nations, and maintaining all truths: she is *Apostolical*, by deriving her doctrine, her communion, her orders, and her mission, by an uninterrupted succession, from the apostles of Christ.

8. With this Catholic church the scriptures both of the Old and New Testament were deposited by the apostles. She is, in her pastors, the guardian and interpreter of them. These scriptures, thus interpreted, together with the traditions of the apostles, are to be received and admitted by all christians for the rule of their faith and practice.

9. We must believe, that Jesus Christ has instituted in his church seven sacraments, or mysterious signs, and instrumental causes of divine grace in our souls *Baptism*, by way of a new birth, by which we are made children of God, and washed from sin. *Confirmation*, by which we receive the Holy Ghost by the impositions of the hands of the successors of the apostles. *Acts* viii. The *blessed Eucharist*, which feeds and

nourishes our souls with the body and blood of Christ, really present, under the forms of bread and wine, or under either of them. *Penance*, by which penitent sinners are absolved from their sins, by virtue of the commission given by Christ to his ministers. *St. John* xx. and *St. Matt.* xviii. *Extreme unction*, which effaces the remaining stains of sin, and arms the soul with the grace of God in the time of sickness. *St. James* v *Holy orders*, by which the ministers of God are consecrated. And *Matrimony*, which, as a sacred sign of the indissoluble union of Christ and his church, unites the married couple in a holy band, and imparts a grace to them, suitable to that state. *Eph.* v.

10. We must believe, that Jesus Christ has also instituted the great *eucharistical sacrifice* of his body and blood, in remembrance of his death and passion. In this sacrifice he is mystically immolated every day upon our altars, being himself both priest and victim. This sacrifice is the principal worship of the new law, in which, and by which, we unite ourselves to Jesus Christ, and with him, and through him, we adore God in spirit and truth, give him thanks for all his blessings, obtain his grace for ourselves and our neighbours, pardon for all our sins, and eternal rest for the faithful departed.

11. We must believe, that there is in the catholic or universal church of God, a *communion of saints*, by means of which we communicate with all holy persons, and in all holy things. We communicate with the saints in heaven, as our fellow members under the same head, Jesus Christ; we give thanks to God for his gifts to them; and we beg a share in their prayers. We communicate with all the saints upon

earth, in the same sacraments, and sacrifice, and in a holy union of faith, and charity. And we communicate with the faithful, who have departed this life in a more imperfect state, and who by the law of God's justice, are for a while in a place of suffering, by offering prayers, alms, and sacrifice to God for them.

12. We must believe also the necessity of divine *grace*, without which we cannot make so much as one step towards heaven; and that all our good, and all our merits are the gifts of God; that Christ died for all men; that God is not the author of sin; and that his grace does not take away our free will.

13. We must believe that Jesus Christ will come from heaven, at the last day, to judge us all: that all the dead, both good and bad, shall rise from their graves at the sound of the last trumpet, and shall be judged by him according to their works: that the good shall go to heaven, with him, body and soul, to be happy for all eternity, in the enjoyment of the sovereign good; and that the wicked shall be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting.

WHAT EVERY CHRISTIAN MUST DO, IN ORDER TO LIFE  
EVERLASTING.

If thou wilt enter into life, keep the commandments.—  
St. Matt. xix. 17.

1. EVERY christian, in order to obtain life everlasting, must worship God, as his first beginning, and last end. This worship is to be performed, 1st. by *Faith*, which makes, both the understanding and the will, humbly adore and embrace all those truths which

God has taught, however obscure and incomprehensible they may be to our weakness. *2dly*, By *Hope*, which relies on the infinite power, goodness, and mercy of God, and the truth of his promises; and upon these grounds the soul rises to an assured expectation of mercy, grace and salvation, through the merits of Jesus Christ. *3dly*, By *Charity*, which teaches us to love God with our whole hearts, for his own sake, and our neighbour as ourselves, for God's sake. *4thly*, By the virtue of *religion*, the chief acts of which are adoration, praise, thanksgiving, oblation of ourselves to God, sacrifice and prayer, which ought to be the daily employments of a christian soul.

2. We must fly all idolatry, all false religion, and superstition; under which name are comprehended all manner of divinations, or pretensions to fortune-telling; all witchcraft, charms, spells, observations of omens, dreams, &c. All these things are heathenish and contrary to the worship of the true and living God, and to that dependence a christian soul ought to have on him.

3. We must reverence the name of God and his truth, by a religious observance of all lawful oaths and vows, and by carefully avoiding all false, rash, unjust or blasphemous oaths and curses.

4. We must dedicate some notable part of our time to his divine service; and more especially consecrate to him those days which he has ordered to be sanctified, or kept holy.

5. Under God, we must love, reverence, and obey our parents, and other lawful superiors, spiritual and temporal, and observe the laws of the church and state. We must have a due care of our children, and

of others, that are under our charge, both as to their soul and body.

6. We must abstain from all injuries to our neighbour's person, by murder, or any other violence; and from all hatred, envy, and desire of revenge; also from spiritual murder, which is committed, by drawing him into sin, by words, actions, or ill example.

7. We must abstain from adultery, and from all uncleanness of thoughts, words, and actions, beyond the lawful use of marriage.

8. We must not steal, cheat, or any other way wrong our neighbour in his goods and possessions. We must give every one his own, pay our debts, and make restitution for all unjust damages, which we have caused.

9. We must not wrong our neighbour in his character or good name, by detraction or rash judgments; or in his honour, by reproaches and affronts; or rob him of the peace of his mind, by scoffs or contempt; or of his friends, by carrying stories backwards and forwards: in all which cases, whosoever wrongs his neighbour is obliged to make restitution or satisfaction.

10. As we are commanded to abstain from all deeds of lust and injustice, so are we also strictly obliged to restrain all desires of them, and to resist the irregular motions of concupiscence. So far the ten commandments, which are a short abridgement of the whole eternal and natural law, which admits of no dispensation.

GOSPEL LESSONS TO BE PONDERED AT LEISURE, BY EVERY  
CHRISTIAN SOUL.

ENTER ye in at the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and

many there are, who go in thereat. How narrow is the gate, and straight the way, that leadeth to life, and few there are that find it! St. *Matt.* vii. 13, 14. Many are called but few chosen. St. *Matt.* xx. 16. Not every one that saith to me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my father, who is in heaven. St. *Matt.* vii. 21. What doth it profit a man, if he gain the whole world, and lose his own soul? Or, what shall a man give, in exchange for his soul? St. *Matt.* xvi. 26. One thing is necessary. St. *Luke*, x. 41. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he, that taketh not up his cross, and followeth after me, is not worthy of me. St. *Matt.* x. 37, 38.

Whosoever shall deny me before men, I will also deny him before my father, who is in heaven. St. *Matt.* x. 33. Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of man shall also be ashamed of him, when he shall come in the glory of his Father, with the holy angels. St. *Mark*, viii. 38. Fear not those, who kill the body, and are not able to kill the soul: but rather fear him, who can destroy both soul and body in hell. St. *Matt.* x. 10, 28. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. St. *John*, xii. 25. If any man will come after me, let him deny himself, and take up his cross, and follow me. St. *Matt.* xvi. 24. Every one of you, who doth not renounce all that he possesseth, cannot be my disciple. St. *Luke*, xiv. 33.

If any man come to me, and hate not his father and

mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple. St. *Luke*, xiv. 26, 27. The friendship of this world is the enmity of God. Whosoever therefore will be a friend of this world, becometh an enemy of God. St. *James*, iv. 4. Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof: but he, that doth the will of God, abideth for ever. 1 St. *John*, ii. 15, 16, 17.

Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven, St. *Matt.* xviii. 3. Blessed are the poor in spirit, for theirs 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. *Matt.* v. 3, 4, 5. Come to me all you that labour, and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart; and you shall find rest to your souls. For my yoke is sweet, and my burden light. St. *Matt.* xi. 28, 29, 30.

Whosoever shall exalt himself, shall be humbled; and he that shall humble himself, shall be exalted. St. *Matt.* xxiii. 12. God resisteth the proud, but to the humble he giveth grace. St. *Peter*, v. 5.

Take heed, that you do not your justice before men,

to be seen by them; otherwise you shall not have a reward of your Father, who is in heaven. St. *Matt.* vi. 1. No man can serve two masters.—You cannot serve God and mammon. St. *Matt.* vi. 24. 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, &c. St. *Matt.* vi. 19, 20. Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you. St. *Matt.* vi. 33.

If you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. *Rom.* viii. 13. Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liars with mankind—nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall possess the kingdom of God. 1 *Cor.* vi. 9, 10. If any man violate the temple of God, him shall God destroy; for the temple of God is holy, which temple you are. 1 *Cor.* iii. 17. Whosoever looketh on a woman, to lust after her, hath already committed adultery with her in his heart. St. *Matt.* v. 25. If thy right eye cause thee to offend, pluck it out and cast it from thee.—And if thy right hand cause thee to offend, cut it off and cast it from thee; for it is better for thee, that one of thy members should perish, than that thy whole body should go into hell. St. *Matt.* v. 29, 30.

If you will not forgive men, neither will your Father forgive you your offences. St. *Matt.* vi. 15. Love your enemies: do good to them that hate you; and pray for them that persecute and calumniate you, that you may be the children of your Father, who is in heaven. St. *Matt.* v. 44, 45. I give you a new com-

mandment, that you love one another, as I have loved you. *John*, xiii. 34. If I speak with tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal: and if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. *1 Cor.* xiii. 1, 2, 3. Render to no man evil for evil. If it be possible, as much as in you, have peace with all men—Revenge not yourselves, &c. Be not overcome by evil; but overcome evil with good. *Rom.* xii. 17, 18, 19, 21. Let not the sun go down upon your anger. *Eph.* iv. 26.

Through many tribulations, we must enter into the kingdom of God. *Acts*, xiv. 21. All that will live godly in Christ Jesus, shall suffer persecution. *2 Tim.* iii. 12. In your patience ye shall possess your souls. *St. Luke*, xxi. 19. Whatsoever you would that men should do to you, do you also to them. *St. Matt.* vii. 12. Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life; and that day come upon you suddenly. *St. Luke*, xxi. 34. Be ye therefore perfect, as also your heavenly Father is perfect. *St. Matt.* v. 48.

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. *St. Matt.* vii. 7. If you ask the Father any thing in my name, he will give it you. *St. John*, xvi. 23. Let him that thinketh himself to stand, take heed lest he fall. *1 Cor.* x. 12. Watch ye, therefore; because ye know not at

what hour your Lord will come. Be you also ready; because you know not at what hour the Son of Man will come. *St. Matt.* xxvi. 42. Whether you eat or drink, or whatsoever else you do, do all, to the glory of God. *1 Cor.* x. 31. We brought nothing into this world; and certainly we can carry nothing out. But having food, and wherewith to be covered, with these let us be content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils. *1 Tim.* vi. 7, 8, 9, 10.

Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. *St. Matt.* vii. 19. Except you do penance, you shall all likewise perish. *St. Luke,* xiii. 5. He that will persevere to the end, shall be saved. *St. Matt.* xxiv. 13. Be thou faithful until death; and I will give thee the crown of life. *Rev.* ii. 10. It is a fearful thing to fall into the hands of the living God. *Heb.* x. 31. Behold, I come quickly; and my reward is with me, to render to every man according to his works. *Rev.* xxii. 12.

## MORNING EXERCISE.

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I will sing thy strength, and will extol thy mercy in the morning, for thou art become my support, and my refuge, in the day of my trouble.—*Ps. lviii. 17.*

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*AT awaking in the morning, say:* O my God! my only good! the author of my being and my last end! I give thee my heart. Praise, honour, and glory be to thee for ever and ever. Amen.

*At rising up, say:* In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will raise myself up from this bed of sleep, to adore my God; and to labour for the salvation of my soul. O! may I rise on the last day, unto life everlasting!

*When clothed, kneel down and say:* In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity now, and for ever more. Holy, Holy, Holy Lord God of hosts! The earth is full of thy Glory. Glory be to the Father! Glory be to the Son! Glory be to the Holy Ghost!

*Act of Adoration.*

O GREAT God! the Sovereign Lord of heaven and earth! I prostrate myself before thee. With all the Angels and Saints I adore thee I acknowledge thee to be my Creator and Sovereign Lord, my first beginning, and last end. I render to thee the homage of my being and life. I submit myself to thy holy will, and I devote myself to thy divine service this day and for ever.

*An act of Faith.*

O MY God! I firmly believe all the sacred truths, which thy holy Catholic Church believes and teaches; because thou hast revealed them, who canst neither deceive, nor be deceived.

*An act of Hope.*

O MY God! relying on thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of thy grace, and life everlasting; through the merits of Jesus Christ, my Lord, and Redeemer.

*An act of Love.*

O MY God! I love thee above all things with my whole heart and soul, because thou art infinitely amiable, and deserving of all love. I love also my neighbour as myself for the love of thee. I forgive all who have injured me, and ask pardon of all, whom I have injured.

*An act of Thanksgiving.*

O GLORIOUS Trinity! I praise thee and give thee thanks for the numberless benefits thou hast bestowed upon me. I thank thee, O heavenly Father! for having created me to thy own image and likeness, and for having preserved me to this day. I thank thee, O merciful Son! for having redeemed me by thy death, and so often fed me with thy precious body and blood. I thank thee, O holy Spirit! for having cleansed my soul by thy grace in holy Baptism, for having called me to the true faith, and so often washed me from my sins in the sacrament of penance. I thank thee, O most bountiful God! for having preserved me this night and for granting me this day to serve thee. I earnestly invite all the Saints of heaven and earth, to join with me in praise and thanksgiving for thy infinite goodness.

*Pause a while and foresee the sins you are most subject to; and firmly resolve to avoid them.*

*An act of Contrition.*

O MY God! I am most heartily sorry for all my sins, and I detest them above all things from the bottom of my heart, because they displease thee, my God, who art most deserving of all my love for thy most amiable and adorable perfections; and I firmly propose, by thy holy grace, never more to offend thee, and to do all that I can to atone for my sins.

*A resolution to avoid evil and to do good.*

ADORABLE Jesus! Divine Model of that perfection, to which we should all aspire! I will endeavour, this day, to follow thy example; to be mild, humble, chaste, zealous, patient, charitable and resigned. Incline my heart to keep thy commandments. I am resolved to watch over myself with the greatest diligence, and to live soberly, justly and piously, for the time to come. I will take care of my ways, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity; and I will be particularly attentive not to relapse this day, into my accustomed failings, but to struggle against them with thy gracious assistance. Enlighten my mind, purify my heart, and guide my steps, that I may pass all my life in thy divine service. Amen.

*Offer yourself without reserve to God.*

O LORD! I offer thee my whole being, and particularly all my thoughts, words, and actions of this day, together with all the crosses and contradictions, I may meet with, in the course of it. I consecrate them entirely to the glory of thy name, in union with those of Jesus Christ, my Saviour, that through his infinite merits, they may all find acceptance. Give them, O Lord! a blessing. May thy divine love animate them; and may they all tend to the greater honour of thy Sovereign Majesty. Amen.

*Implore the necessary graces.*

THOU knowest, O God! my weakness; that I am poor and destitute; that I cannot do, that I cannot even think of any good without thee. Rise up, then, to help me; strengthen me with thy grace, that I may fervently execute what I have firmly resolved, and not only avoid all the evil, thou forbiddest, but also perform all the good, thou commandest.

*The Lord's prayer.*

OUR Father, who art in Heaven! hallowed by 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, who trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

*The angelical salutation.*

HAIL 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 apostle's 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 me, forgive me my sins, and bring me to everlasting life! *Amen.*

May the Almighty and merciful Lord give me pardon, absolution, and remission of all my sins! *Amen.*

*Invoke the blessed Virgin, your angel guardian, and your patron saint.*

O HOLY Virgin, Mother of God! my advocate and patroness! pray for thy poor servant;

show thyself a mother to me. And thou, O blessed Spirit! whom God in his mercy hath appointed to watch over me, intercede for me this day, that I may not stray from the path of virtue. Thou also, O happy Saint! whose name I bear, pray for me, that I may serve God faithfully in this life, as thou hast done, and glorify him eternally with thee in heaven.  
*Amen.*

THE LITANY OF THE HOLY NAME OF JESUS.

Lord! 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, son of the living God!  
 Jesus, splendour of the Father!  
 Jesus, brightness of eternal light!  
 Jesus, king of glory!  
 Jesus, sun of justice!  
 Jesus, son of the Virgin Mary!  
 Jesus, most amiable!  
 Jesus, most admirable!  
 Jesus, powerful God!  
 Jesus, father of the world to come!  
 Jesus, angel of the great council!  
 Jesus, most patient!  
 Jesus, most obedient!  
 Jesus, meek and humble of heart!

*Have mercy on us*

Jesus, lover of chastity!  
 Jesus, God of peace!  
 Jesus, lover of mankind!  
 Jesus, author of life!  
 Jesus, model of virtues!  
 Jesus, zealous for souls!  
 Jesus, our God!  
 Jesus, our refuge!  
 Jesus, father of the poor!  
 Jesus, treasure of the faithful!  
 Jesus, good shepherd!  
 Jesus, true light!  
 Jesus, eternal wisdom!  
 Jesus, infinite goodness!  
 Jesus, our way and our life!  
 Jesus, joy of angels!  
 Jesus, king of the patriarchs!  
 Jesus, master of the apostles!  
 Jesus, teacher of the evangelists!  
 Jesus, strength of martyrs!  
 Jesus, light of confessors!  
 Jesus, purity of virgins!  
 Jesus, crown of all saints!

*Have mercy on us.*

Be merciful unto us. *Hear us, O Jesus!*  
 Be merciful unto us. *Spare us, O Jesus!*

From all evil,  
 From all sin,  
 From thy wrath,  
 From the snares of the devil,  
 From the spirit of uncleanness,  
 From eternal death,  
 From the neglect of thy inspirations,  
 Through the mystery of thy incarnation,

*Lord Jesus!  
deliver us.*

Through thy nativity,  
 Through thy childhood,  
 Through thy most sacred life,  
 Through thy labours,  
 Through thy agony and passion,  
 Through thy death and burial,  
 Through thy resurrection,  
 Through thy ascension,  
 Through thy joys,  
 Through thy glory.

*Lord Jesus! deliver us.*

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!*

Jesus! hear us. *Lord Jesus! graciously hear us.*

*Let us pray.*

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

## MEDITATION, OR MENTAL PRAYER.

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In the morning I will meditate upon thee.—*Ps.* lxii.

The 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.—*Eccles.* xxxix.

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MEDITATION, consisting of considerations on the great truths of christianity, pious affections, frequent elevations of the soul to God, and serious resolutions of amendment, is certainly one of the most important exercises of a christian life, and ought daily to be performed by all those, who would devote themselves, in earnest, to the service of God. The morning is the most proper time for the performance of this duty. The place should be retired, and afford a facility for recollection. The chief subjects of meditation, particularly for beginners, ought to be, the end for which we were created; the benefits of God, and the many motives we have to love and serve him; the vanity of the honours, the riches and the pleasures of life, and how very suddenly all these things vanish away; the enormity of sin, and the multitude we have committed; the certainty of death, the uncertainty of the hour in which it will come, and the necessity of preparing for it; the account, which we must one day give, of our whole lives to an all-seeing Judge; the eternal joys of heaven, and the eternal torments of hell; the presence and the majesty of God; the life and death of

Jesus Christ; the examples of his Saints; the state of our interior, in order to come to the knowledge of ourselves, our passions, vices, propensities, &c. Meditations upon these different subjects, will be found among the *pious reflections for every day in the month.*

THE METHOD OF MEDITATION PRESCRIBED BY ST.  
FRANCIS OF SALES. INTRO. PART 2.

1. PLACE yourself in the presence of God, by a firm and lively belief that he sees and beholds you, and is most intimately present to your soul; prostrate yourself in spirit before him; adore this sovereign Lord, whose majesty fills heaven and earth: make an offering of your whole being to him: and humbly beg his pardon for all your past treasons and sins.

2. With humility and fervour, implore his light and grace, that you may perform this important exercise as you ought.

3. Reflect attentively on the subject, which you have chosen for your meditation, (which you ought to have prepared the night before,) and let the heavenly truths it contains, sink deep into your soul. Dwell most upon those points with which you find yourself most affected.

4. From these considerations, draw pious affections of love for God, of gratitude for his benefits, of repentance for your sins, and the like, which are the principal parts of mental prayer, and what you ought most to insist upon.

5. From these affections pass to good resolutions, of a serious amendment of your life, particularly with regard to those failings you are most subject to: and determine with yourself to begin that very day, to put

those good purposes in execution, on such occasions as shall offer.

6. Conclude with thanking God for the affections, and resolutions he has given you, offer them to him, and beg his blessing on them.

7. Treasure up in your mind such points of your meditation as have touched you most, and oftentimes in the day reflect upon them. This the saint calls gathering a spiritual nosegay, in the garden of devotion, to en hale its refreshing odours in the course of the day.

8. Those who find difficulty in meditation, may help themselves by using some good book, reading leisurely, and pausing upon what they read, and drawing from it proper affections and resolutions.

*Your Meditations may be terminated by the following prayers.*

*A Prayer to the B. Virgin.*

WE 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!

*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 fulness 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.*

*The angelus domini.*

To be said morning, noon and night, in memory of the adorable mystery of the Incarnation of our blessed Saviour.

1. THE angel of the Lord declared unto Mary: and she conceived of the Holy Ghost. Hail Mary, &c.

2. Behold the handmaid of the Lord: may it be done unto me according to thy word. Hail Mary, &c.

3. And the word was made flesh: and dwelt among us. Hail Mary, &c.

*Let us pray.*

POUR 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.*

In place of the angelus domini, from Easter till Trinity, the following anthem is recited, standing.

*The Anthem, Regina cæli.*

BRIGHT queen of heaven! your joy declare,  
*Alleluia.*

For he, whom you deserved to bear, *Alleluia.*  
Hath, as he said, rose from the grave: *Alleluia.*  
Petition God our souls to save. *Alleluia.*

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

*R.* For he hath truly risen. *Alleluia.*

*Let us pray.*

O GOD! who by the resurrection of our Lord Jesus Christ, thy Son, hast vouchsafed to rejoice the world, grant, we beseech thee, that by the intercession of his virgin mother, Mary, we may receive the joys of eternal life, through the same Christ our Lord. *Amen.*

*A prayer to implore the patronage of the  
B. V. Mary.*

O HOLY Mary! my sovereign Queen, and most loving Mother! receive me under thy blessed patronage, and special protection, and into the bosom of thy mercy, this day, and every day, and at the hour of my death. I recommend to thee my soul and body. I commit to thy care all my hopes and comforts, all my afflictions, and miseries, my life, and my death; that by thy intercession, and through thy merits, all my actions may be directed, and disposed according to thy will and the will of thy blessed Son. *Amen.*

## EVENING EXERCISE.

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Let my prayer be directed as incense in thy sight; the lifting up of my hands, as an evening sacrifice.—*Ps. cxli. 2.*

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

BLESSED be the holy and undivided Trinity, now and for ever. *Amen.*

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

*Let us place ourselves in the presence of God, and humbly adore him.*

GREAT God! the Lord of heaven, and earth! I prostrate myself before thee. With all the angels and saints, I adore thee. I acknowledge thee to be my creator and sovereign Lord, my first beginning, and last end. I render to thee, the homage of my being and life. I submit myself to thy holy will; and I devote myself to thy divine service, now and for ever.

*An act of Faith.*

O MY God! I firmly believe all the sacred truths, which thy holy Catholic Church be-

lieves and teaches; because thou hast revealed them, who canst neither deceive, nor be deceived.

*An act of Hope.*

O MY God! relying on thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of thy grace, and life everlasting, through the merits of Jesus Christ, my Lord, and Redeemer.

*An act of Love.*

O MY God! I love thee above all things with my whole heart and soul, because thou art infinitely amiable and deserving of all love. I love also my neighbour as myself, for the love of thee. I forgive all, who have injured me, and ask pardon of all, whom I have injured.

*Let us return thanks to God for the favours bestowed on us.*

How shall I be able to thank thee, O Lord! for all thy favours? 'Thou hast thought of me from all eternity; thou hast brought me forth from nothing; thou hast given thy life to redeem me, and thou continuest still, daily, to load me with thy favours. Alas! my God! what return can I make thee, for all thy benefits, and in particular for the favours of this day? Join me, ye blessed spirits! and all ye elect! in praising the God of mercies, who is so bountiful to so unworthy a creature

*Let us beg of God to make known our sins to us.*

O HOLY Ghost, eternal source of light! remove my darkness, and dispel those shades, that hide from me the filth and enormity of my offences. Show me, I beseech thee, the sins I have this day committed, in thought, word and action. Grant me a feeling sense of them, that I may detest them all from the bottom of my heart, and dread nothing so much, as ever to commit them hereafter.

*Let us examine our consciences, and consider where we have been this day, and in what company. Let us call to mind the duties of our state, and our different offences.*

*Against God.*—By omissions, negligence in our religious duties, irreverence in the Church, wilful distractions in prayer, faults in our intentions, resistance to divine grace, oaths, murmurings, want of confidence and resignation.

*Against our neighbour.*—By rash judgments, hatred, jealousy, contempt, desire of revenge, quarrelling, passion, imprecations, injuries, detraction, raillery, false reports, damaging either in goods or reputation, bad example, scandal, want of obedience, respect, charity, or fidelity.

*Against ourselves.*—By vanity, human respect, lies, thoughts, desires, discourse, or actions contrary to purity; by intemperance, rage, impatience; by a useless and sensual life, or sloth in complying with the duties of our state.

Recite the general confession, *I confess to Almighty God*, &c. as in page 38.

*An act of Contrition.*

BEHOLD me, O Lord! overwhelmed with confusion, and penetrated with grief at the sight of my iniquities. I am not worthy to be called thy child, nor even to be reckoned among thy servants, because I have repaid thy goodness with malice, and thy patience with ingratitude. I have sinned against heaven and earth. I have offended thee, who art so good, so amiable, and so worthy of my love. Yet, Lord! I am the work of thy hands, ransomed with the precious blood of thy own Son, who died for my salvation. Through his infinite merits, I implore forgiveness. Have pity on me, and spare me for his sake. Turn away thy face from my sins, and blot out my iniquities. I am heartily sorry for them, because they are offensive to thee, and shall continue to repent sincerely of them, to the very hour of my death.

*A firm purpose of Amendment.*

O ETERNAL God! against whom I have sinned, I wish from my heart that I had never offended thee; but as I have been so unhappy, O! grant me now grace, never more to offend thee. Thou willest not the death of a sinner, but rather that he be converted and live. Convert me then, and I shall be converted. Have mercy on me according to thy great

mercy, and according to the multitude of thy tender mercies, blot out my iniquities. I renounce all sin, and firmly purpose to shun all the occasions of it, and to walk henceforth in the path of thy commandments. This is my fixed resolution, which I hope I shall faithfully keep, relying upon thee, through Jesus Christ, our Lord. *Amen.*

## THE LITANY OF THE BLESSED VIRGIN.

*Anthem.*

WE 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!

Lord! 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!

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!

*Pray for us.*

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 honour!  
Vessel of singular devotion!  
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!  
Comforter of the afflicted!  
Help of Christians!  
Queen of angels!  
Queen of patriarchs!  
Queen of prophets!  
Queen of apostles!  
Queen of martyrs!

*Pray for us.*

Queen of confessors!

Queen of virgins!

Queen of all saints!

} Pray  
for us.

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.*

DEFEND, we beseech thee, O Lord! through the intercession of the blessed Mary, ever virgin, this family from all adversity, and, as in all humility, they prostrate themselves before thee, do thou mercifully protect them against all the snares of their enemies; through Christ, our Lord. *Amen.*

POUR down thy blessing, O Lord! on thy holy Church, on our holy Father the Pope; on this diocess, on our most reverend Archbishop, and all pastors of souls; on this country, on our rulers, and all superiors, temporal and spiritual; on this congregation; on this family; on our parents, relations, benefactors, friends and enemies. Help the poor, the sick, and

those that are in their agony; convert all here-  
tics, and enlighten the infidels.

Our Father, &c. Hail Mary, &c. I believe  
in God, &c.

*Let us pray for the souls of all the Faithful  
departed, particularly for those of our  
friends and benefactors.*

PSALM 129.

OUT of the depths I have cried unto 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 ini-  
quities.

V. Eternal rest give unto them, O Lord!

R. And let perpetual light shine upon them

May they rest in peace. Amen.

V. O Lord! hear my prayer.

R. And let my cry come unto thee.

*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 that pardon, which they have always desired, who livest and reignest world without end.  
*Amen.*

*Let us recommend our rest to God, to the blessed Virgin, and the Saints.*

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

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

*Let us pray.*

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

Bless, O Lord! the repose I am going to take, in order to renew my strength, that I may be better able to serve thee. O all ye Saints and Angels! but chiefly thou, O Mother of God! intercede for me this night, and during the rest of my life, but particularly at the hour of my heath.

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

Before you go to rest, attentively read some pious reflections, which may serve as the subject of the next morning's meditation, and reflect on them whilst you are undressing.

Whilst you compose yourself to sleep, think on your grave, and how soon death, of which sleep is an image, will be with you. What will then be your sentiments of all worldly vanities?

Offer up your sleep to God. Submit to it with a pure intention of doing his holy will. Beg of him, that by this repose of nature, you may obtain new strength to serve him. Wish that every breath you take during the night, may be an act of praise and love of the divine goodness. Compose yourself to rest in the arms of your Saviour, piously invoking the blessed names of Jesus, Mary and Joseph.

If you awake in the night, renew the offering of yourself to God, and recite some pious prayer.

# MASS.

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## INSTRUCTIONS ON THE HOLY SACRIFICE OF MASS.

A SACRIFICE, in its general acceptation, is an oblation made to God, to acknowledge his supreme dominion over his creatures, and their dependence on him. It is the tribute which littleness pays to grandeur, and gratitude to goodness. Considered in this light, a sacrifice is certainly in perfect accordance with the natural dictates of reason, and the feelings of the heart. Hence if we appeal to the history of mankind, we shall find that in every nation and at every period, the use of sacrifices was general. They have always been esteemed the most essential, the most awful, and yet the most consoling acts of religion, and the expression by which men best attested their veneration for the divinity, conciliated most effectually his favour, and most easily appeased his indignation.

Under the law of nature, Abel offered the firstlings of his flock in sacrifice to God, and God was pleased with the offering, and had respect to Abel. After the deluge, when Noah proceeded from the Ark, he raised an altar to the Lord, and taking of the cattle, and fowls that were clean, he offered holocausts, the sweet savour of which, appeased the wrath of God. Abraham, Isaac and Jacob, on solemn occasions, erected

altars and immolated victims to the Lord. Job, too, worshipped God with daily sacrifice. Under the Mosaic dispensation, sacrifices were numerous, and the various rites and ceremonies, with which they were offered, were appointed by God himself. The Holocaust was a sacrifice, in which the whole victim was consumed by fire upon the altar of God, as a public acknowledgment of his power, and majesty, and a warning to man, that his services must be entirely, and without reserve, consecrated to him, from whom he has received his existence, and all that he possesses. The peace-offering was made in thanksgiving for benefits received, for the impetration of new ones, or for the accomplishment of a vow. The sin offering, also termed the expiatory sacrifice, was offered by the priest in expiation either of his own sins, or of those of the people.

But these sacrifices were far from being of themselves acceptable to God, or possessing the power of atoning for the sins of men. They were but weak, and imperfect figures of that great sacrifice, which the Messiah was to offer, and which alone, could render to God a homage worthy of his divine majesty, appease his justice, and obtain for man the pardon of his sins, and the gift of grace. It was only through the merits of this pure and immaculate oblation, applied by the faith of the offerers, that the sacrifice of animals could be pleasing to God, and suspend the effects of his wrath; for no other blood but the blood of Christ, could wash away the sins of mankind. Hence it is that St. Paul makes him exclaim in the language of the Psalmist, (Heb. x. 15.) *Sacrifices, and oblations, and holocausts for sin thou wouldst not,*

*neither were they pleasing to thee, then said I, behold I come to do thy will, O God!*

Accordingly at the time appointed in the decrees of heaven, the son of God having assumed a human body, suffered himself to be crucified on Calvary, offering to his heavenly father the divine sacrifice, propitiatory for the sins of the whole world. By this solemn offering, our ransom was paid, the hand-writing of the decree, which was against us, was blotted out, we were reconciled to our offended God, and heaven was purchased for us. But Jesus Christ was not satisfied with once immolating himself, in a bloody manner, upon the cross. In order that he might leave to the church, which he was to establish, a sacrifice, which is so essential an act of religion, and to enable the faithful to apply to their souls the merits of the sacrifice of Calvary, he would perpetuate this august sacrifice by a daily unbloody immolation on our altars.—Wherefore at the awful and impressive period, which immediately preceded his cruel passion—at his last supper when he seemed to take his final leave of his apostles, and of the world, taking bread in his hands, *he blessed and broke it, and gave it to his disciples, and said: take ye and eat, this is my body.* Then in like manner, taking the chalice, he gave thanks and presented it to them, saying, *drink ye all of this, for this is my blood, which shall be shed for you;* adding this most solemn charge; *do this in commemoration of me.* By these imposing words, Jesus Christ empowered his apostles to perform what he himself had just performed—he empowered them to offer the great sacrifice of the new law; converting the elements of bread and wine into his divine body,

and blood, and immolating them to the glory of his eternal father, and for the benefit of man.

This is the great sacrifice, which is daily offered throughout the Catholic Church, under the appellation of Mass. This is that pure oblation, which the prophet Malachy announced, (chap. i. 10) was to be offered in every place, among the gentiles. The same in substance with that which was offered upon the cross, because Jesus Christ is here too, the victim offered and the principal offerer. The difference is only in the manner of the offering.

The sacrifice of Mass, being an unbloody renewal of the sacrifice of the cross, eminently possesses all the requisites of a sacrifice, and infinitely surpasses those, which were offered in the ancient law. By it the Catholic Church is enabled to offer the divine majesty a most solemn, and satisfactory worship, and a most acceptable act of thanksgiving. In it she possesses a most powerful means of moving God to show mercy to us, and forgive us our sins, and a most efficacious way of obtaining of God the blessings, and graces we stand in need of. Whilst at the same time, by the victim she immolates, and the ceremonies by which it is immolated, she strongly calls to the minds of the faithful, the recollection of the passion of Jesus Christ, our bountiful Redeemer.

For these purposes should the holy sacrifice of Mass be offered, by both priest, and people. By the priest, as Christ's minister, and in his name; by the people, through the hands of the priest, and by both the one and the other, through the ministry of the great high priest, Jesus Christ. Making at the same time a total offering of themselves in union with him.

With what recollection, with what respect, and devotion ought not a christian to assist, at this august sacrifice, commemorative of scenes so awful and impressive, and containing sources so abundant of grace and benediction? With what reverence ought he not to enter the sacred edifice, in which this great transaction is to be performed? Let him at that moment recall his wandering thoughts, and withdraw his mind from reflection on any other concerns. Let him imagine himself on Calvary, represent to himself Jesus Christ loaded with the cross upon which he is to be immolated; and bewailing his sins which are the cause of these sufferings, let him unite himself to his divine Redeemer, through him offering up the holy sacrifice, for the glory of God, in thanksgiving for all his benefits; imploring pardon for all his sins, and grace in all his necessities.

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## DEVOTIONS FOR MASS.

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### *A 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.*

It is in thy name, O adorable Trinity! it is to honour 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 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 an 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 ardour 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.

THOUGH 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 neighbour'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.

GLORIA in excelsis Deo. GLORY be to God on Et in terrâ pax hominibus high, and peace on earth bonæ voluntatis. Lauda- to men of good will. We mus te. Benedicimus te. praise thee. We bless Adoramus te. Glorifica- thee. We adore thee. mus te. Gratias agimus We glorify thee. We tibi propter magnam glo- give thee thanks for thy riam tuam. Domine De- great glory. O Lord God! us, Rex cœlestis! Deus O heavenly King! O God, Pater omnipotens! Domi- the Father Almighty! O ne, Fili unigenite, Jesu Lord Jesus Christ, the on- Christe! Domine Deus! ly begotten Son! O Lord Agnus Dei! Filius Patris! God, Lamb of God! Son Qui tollis peccata mundi! of the Father! O thou, miserere nobis. Qui tollis who takest away the sins peccata mundi! suscipe of the world! have mercy deprecationem nostram.— on us. O thou, who takest Qui sedes ad dexteram away the sins of the world! Patris! miserere nobis.— receive our prayer. O Quoniam tu solus Sanctus. thou, who sittest at the Tu solus Dominus. Tu so- right hand of the Father!

In altissimus, Jesu Christe! have mercy on us. For  
 Cum Sancto Spiritu in glo- thou alone art holy. Thou  
 riâ Dei Patris. *Amen.* alone art Lord. Thou  
 alone art most high, O  
 Jesus Christ! Together  
 with the Holy Ghost, in  
 the glory of 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, *Gremus, Let us pray*, inviting them to unite with him in the petition he is about to make.

ALMIGHTY, and eternal God! we humbly beseech thee, to look down upon this congregation from thy heavenly sanctuary, and graciously hear these 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, fervour 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 do-

cility, and beg of him to extend our holy religion over all the world.

O ETERNAL God! who never ceasest to excite us to the worship, and love of thy holy name, and to arm us against 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 have solemnly promised to follow, and by which you shall most certainly be judged.

It 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, supported by miracles, confirmed by the martyrs, verified by the establishment of our faith, and obvious by the sanctity of our religion.

CREDO in unum De- I BELIEVE in one God, the  
 um, Patrem omnipoten- Father Almighty, maker  
 tem, factorem cœli et ter- of heaven and earth, of all  
 ræ, visibilium omnium, et things visible and invis-  
 invisibilium. Et in unum ble. And in one Lord,  
 Dominum Jesum Christum, Jesus Christ, the only be-  
 Filium Dei unigenitum.— gotten son of God, and  
 Et ex Patre natum ante born of the Father before  
 omnia sæcula. Deum de all ages. God of God,  
 Deo, Lumen de Lumine, Light of Light, true God  
 Deum verum de Deo ve- of true God. Begotten,  
 ro. Genitum non fac- not made; consubstantial  
 tum, consubstantialem Pa- to the Father, by whom  
 tri, per quem omnia facta all things were made.  
 sunt. Qui, propter nos Who for us men, and for  
 homines, et propter nos- our salvation, came down  
 tram salutem, descendit from heaven. And was

de cœlis. Et incarnatus incarnated by the Holy  
 est de Spiritu Sancto ex Ghost of the Virgin Ma-  
 Maria Virgine; ETHOMO ry. AND WAS MADE  
 FACTUS EST. Crucifix- MAN; he was crucified  
 us etiam pro nobis, sub also, under Pontius Pilate,  
 Pontio Pilato, passus et suffered, and was buried.  
 sepultus est. Et resur- And the third day he rose  
 rexit tertiâ die, secundum again according to the  
 Scripturas. Et ascendit in Scriptures. And he as-  
 cœlum, sedet ad dexte- cended into heaven, sitteth  
 ram Patris. Et iterum ven- at the right hand of the  
 turus est cum gloria judi- Father. And he is to come  
 care vivos et mortuos; again with glory, to judge  
 cujus regni non erit finis. the living and the dead; of  
 Et in Spiritum Sanctum whose kingdom there shall  
 Dominum, et vivificantem; be no end. And in the  
 qui ex Patre, Filioque Holy Ghost, the Lord and  
 procedit. Qui cum Patre giver of life, who pro-  
 et Filio simul adoratur et ceedeth from the Father  
 conglorificatur; qui locu- and the Son, who, toge-  
 tus est per Prophetas. Et ther with the Father and  
 Unam, Sanctam, Catholi- the Son, is adored and glo-  
 cam, et Apostolicam Ec- rified, who spoke by the  
 clesiam. Confiteor unum Prophets. And One, Ho-  
 Baptisma, in remissionem ly, Catholic, and Apostolic  
 peccatorum. Et expec- Church. I confess one  
 to resurrectionem mortuo- Baptism for the remission  
 rum. Et vitam venturi sæ- of sins. And I look for  
 culi. *Amen.* 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 honour 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 odour, 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.*

O! WHAT cleanness, and purity of heart,

should we not bring with us to this great sacrifice! But alas! I am a poor, unclean sinner. O! 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, mixing 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 favours. O! 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, Labours, 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 ex-

tend 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 all please thee perfectly; 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 abridgement 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 fervour, and all

those sentiments which fear, respect, and confidence can inspire.

HAIL, 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! O! 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 honour, 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! O! 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 myste-

ries 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 Melchizedek, 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 invisible, 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 favours: 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 splendour 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 ingratitude. 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 favours by the gift of a lively faith, of a firm hope, of an ardent charity. Bless all my labours; 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 Magdalen, with the ardent love of St. John; or standing afar off with St. Peter, 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 in cœlis; sanctificetur nomen in heaven; hallowed be tuum. Adveniat regnum thy name. Thy kingdom tuum. Fiat voluntas tua come. Thy will be done sicut in cœlo et in terra. on earth as it is in heaven. Panem nostrum quotidiana- Give us, this day, our daily num da nobis hodie. Et bread. And forgive us our dimitte nobis debita nos- trespasses, as we forgive tra, sicut et nos dimitti- them, that trespass against mus debitoribus nostris. us. And lead us not into

Et ne nos inducas in temptationem; but deliver us  
 tationem. R. Sed libera nos a malo. *Amen.*  
 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  
 apostles Peter, Paul and Andrew, and 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 sweet-  
 ness and bounty. He comes here to take away the  
 sins of the world, and your sins in particular. What  
 a motive of confidence! What a subject of consolati-  
 on!

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!  
 Divine 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 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, pay thee there my homage, lay open to thee my wants, and share in the favours, 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, refine in my soul thy divine charity, 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, 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 favours 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 shall 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 favoured. 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 endeavour 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 join themselves 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, to Jesus Christ, and offering themselves to God with him, and through him.

THE MANNER OF SERVING AND ANSWERING AT MASS.

The Clerk, or Minister, kneeling at the left hand of the Priest, shall answer him, as follows:

*Priest.* INTROIBO ad Altare Dei.

*Clerk.* Ad Deum qui lætificat juventutem meam.

*P.* Judica me, Deus et discerne causam meam; de gente non sanctâ, 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 citharâ, 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 dismissis peccatis tuis perducatur te ad vitam eternam.

*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 (*here he strikes his breast thrice*), meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaelem 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, et remissionem, &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.

[After the *Introit*, the Priest returns to the middle of  
the Altar, and says:]

*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.* The *C.*  
*answers, Levate.*]

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

[At the end of the Epistle, say:]

C. Deo gratias.

[The *Epistle*, *Gradual* and *Alleluia*, or *Tract*, being read, remove the Mass-book to the right corner of the Altar, making a reverence as you pass before the middle of the Altar. Always kneel or stand on the side opposite to that, on which the book is 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, and bowing, say:]

C. Gloria tibi, Domine!

[Always bow at the name of Jesus. At the end of the Gospel, say:]

C. Laus tibi, Christe!

P. Dominus vobiscum.

C. Et cum spiritu tuo.

[When the Priest has offered the bread, the Clerk gives him wine and water; then prepares the towel, and gives him water for his hands. That done, let him kneel down as before.]

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*, 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. Light the candle, if any be prepared for that purpose. Then holding up the vestment with your left hand, with the right, ring the bell during the elevation of the host. Do the same, at the elevation of the Chalice. As often as you pass by the blessed Sacrament, adore on one knee.]

*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 first, then wine and water. But if there be any communicants, provide first a communion cloth, and say the *Confiteor*. And after the Communion, give the Priest wine and water. Then remove the book to the left corner of the Altar, put out the candle which you lighted before the elevation, take away the communion cloth, 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.]

[If the book be left open, remove it. 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, secundum, &c.

*C.* Gloria tibi, Domine.

[At the end of the last Gospel, whatever it be, say  
Deo Gratias.]

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## THE ORDINARY ACTIONS OF THE DAY.

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Whether you eat or drink, or whatsoever else you do, do all to the glory of God.—1 Cor. x. 31.

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### *Of work, or ordinary employments.*

OFTEN call to mind that sentence pronounced against all mankind, in the person of Adam; *Gen.* iii. 19. "In the sweat of thy brow, thou shalt eat thy bread, until thou returnest to the earth, from which

thou art taken. For dust thou art, and into dust thou shalt return." In consequence of this sentence, submit yourself to the labours of your calling, as to a penance imposed upon you by the Almighty, and perform them with a penitential spirit, offering them up daily to God for your sins.

Fly idleness, which is the mother of all mischief. If your condition of life does not oblige you to labour for your subsistence, choose, nevertheless, some employment for your soul's sake, that the evil spirit may never find you idle.

In the beginning of your work, direct your intention to God. Consider what you are undertaking, as a business allotted you by him, and let your design in doing it, be to please him. God Almighty most certainly appoints to every one in his family his respective employments; embrace yours, then, in compliance with 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 mind be taken up, as much as possible, with the thought of God. Make a closet in your heart for Jesus Christ; invite him thither, and there entertain him as well as you can. If you be occupied in the company of worldlings, set a particular guard over your heart, that it receive not the infection of their vain, and wicked discourse. Perform all your duties with due care to do them well, not that you may please men, but that you may please God, in whose presence you labour, and for whose glory you ought to do all that you do. Take care to mortify that overgreat eagerness, with

which you sometimes find yourself bent upon work; do all with calmness and peace, if you would have God be with you.

### *Of Meals.*

SANCTIFY your meals by prayer, before and after, and by referring them to the glory of God. Eat and drink to recruit your strength, and to enable yourself the better to fulfil every duty. Avoid intemperance, greediness and sensuality; sometimes abstain, through a spirit of mortification, especially between meals, from whatever serves only to gratify the taste. While you are eating, be not unmindful of him, who bestows so many good things on you. Remember the rigorous fasts of the saints; and think also, sometimes, on the vinegar, and gall which was given to your Saviour to drink upon the cross.

### *Of Recreations.*

LET your intention be pure in your recreations. Take them only as far as they may be necessary for the health of your body, or the relaxation of your mind. Let the will of God direct you, both in the choice of them, and in the measure of time you allow for them.

Fly all such recreations as are sinful or dangerous—all such as tend to soften the soul, and fill it with a spirit and love of this world—all such as savour of the pomps of Satan, which you have renounced—all such, in fine, as, instead of being really serviceable for the relaxation of the mind, or the health of the body, are prejudicial either to the one, or to the other, or to both.

Allow no more time for your recreations, than is necessary for those ends, for which recreations are allowable. It is an intolerable abuse to make them, as some do, the chief business of life. Alas! what account will such christians be able to give one day, of the use of their precious time!

As in the beginning of your recreations, you ought to offer them up for the honour and glory of God, so you ought also frequently, in the midst of them, to recollect yourself in God, inviting Jesus Christ into your heart, and making aspirations of love to him.

### *Of Conversations.*

“If any one offend not in words, he is a perfect man.” St. *James*, iii. 2. There is no time in which a christian is obliged to be more upon his guard, than in his conversation; because of the many ways we are liable to offend by the tongue, or the great prejudices which we are apt to do to others, or to receive from others, in conversation. For this reason we ought to call God to our assistance, as often as we go into company. Be careful in the choice of the company with which you converse, and much more so, in the choice of the persons, whom you intend to make your familiar friends. Let virtue and prudence be the first, and chief qualifications you seek in them.

Let your discourse be edifying. Avoid not only that freedom which expresses itself without reserve: but those artful equivocal expressions, which convey poison under a double meaning, and are the fruitful sources of a thousand lewd thoughts, desires, and actions. Raillery is also to be spurned, when it degen-

erates, and becomes offensive to civility, to charity or to religion.

Take, therefore, the resolution, never to suffer in your presence, any irreligious, lewd, or detracting discourse. If it be not in your power to hinder it, have at least the courage of declaring yourself for the interests of God, of virtue, and of your neighbour. If the quality of those who speak obliges you to silence, show at least, by a serious and forbidding countenance, the displeasure you feel; and leave the company, if you can do it without impropriety.

Never contradict any one in company, except the importance of the matter, and the danger of some person's receiving prejudice from the malice or ignorance of others, require it of you. Be as civil as you can, but without flattery, or condescending to any thing that is evil; and be modestly cheerful in the fear of God.

Often meditate in what manner Christ and his saints conversed here upon earth, that you may imitate them. Often aspire to their happy conversation in heaven.

Make not more visits than are required by necessity and civility. Remember, that solitude and silence are the best means of obtaining recollection in God, and the spirit of prayer.

*Of reading good books, or hearing the word of God.*

LET not a day pass, without employing, at least one quarter of an hour, in reading some spiritual book. On Sundays and holy-days, spend a more considera-

ble time in this holy exercise. Follow the advice of your director, with regard to the books, which it would be most proper for you to read.

Begin your reading with a fervent invocation of the Holy Ghost. Read leisurely and attentively, that the lessons you read may make proper impressions upon your soul, and sink deep into your heart. Pause a while upon such places as touch you most: and from time to time, excite affections and resolutions in your soul, suitable to the subject you are reading.

Consider, that as, when you are praying, you are speaking to God; so, when you are reading and hearing his word, he is speaking to you. Be careful then to lay up 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—nor carelessly trodden under foot.

Hear the word of God as often as you have an opportunity. Call upon God in the beginning, and purify your soul from all vain curiosity. Mind not the eloquence, or action of the preacher, but attend to the truths he delivers. Apply not to others the admonitions, which you hear: but consider what suits yourself, and treasure it up in your mind, for the rule of your future conduct.

After reading, or hearing the word of God, give thanks to his divine majesty for the instructions, he has given you. Single out some one, or more particular points, for your practice every 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 or read, and not put in practice, will, one day, rise in judgment against you.

If you are the master, or mistress of a family, see that those under your charge want not the advantage of frequent spiritual instruction. It is a care, your great master expects from you.

Banish from your family all lewd and irreligious books, and such as may be of a dangerous tendency, either to faith or morals. Great is the detriment which, young people especially, receive from such books.

Form to yourself a little library of choice books of piety: you cannot lay up a more precious treasure for your family.

ASPIRATIONS AND EJACULATIONS WHICH MAY BE REPEATED THROUGHOUT THE DAY.

LORD! increase my faith. Lord! believe, help thou my unbelief. O! let me rather die, than entertain the least doubt of thy sacred truths.

In thee, O Lord! is my hope. O! let me never be confounded.

O my God! give me grace never to offend thee.

O my God! teach me to love thee with all my heart, and soul, and mind, and strength, in time and eternity.

Too late, have I known thee, O infinite goodness!

Too late, have I loved thee, O eternal beauty!

Who will give me the wings of a dove? and I will fly and repose in thee.

My soul hath thirsted after my God, the fountain of eternal life. O! when shall I come, and appear in the presence of my God!

O Lord! enlighten my eyes, that I may never sleep in death.

To thee, O God! to thee alone, be all honour, and glory, and praise, and adoration, for ever!

Mortify in me, O Jesus! whatever displeases thee, and make me according to thy own heart.

O blessed Jesus! give me grace to learn of thee, to be meek, and humble of heart, that I may be united with thee, and find rest to my soul.

O my God, and my all! teach me to do thy holy will in all things.

O Lord! keep me from sin, and grant me the grace of a happy death.

O Fountain of all goodness! have mercy on me.

O my God! grant me grace to perform all my works, with a pure intention of pleasing thee.

Let the name of the Lord, be blessed for ever!

Glory be to the Father! and to the Son! and to the Holy Ghost!

*A prayer before work.*

O God, who hast condemned man to labour, in punishment of sin; I submit to thy just decree. I accept the work, which thy providence has allotted for my share, in a spirit of penance, and in conformity to thy holy will. I offer it up to thee in union with the labour, to which my Saviour Jesus Christ submitted himself, for my sake, during his mortal life. Give thy blessing to it, O Lord! and make it subservient to thy glory, and my salvation.

*During work, or any other occupation.*

ALL for thee, O my God! all for thy sake. I have no other desire, than to please thee, and to accomplish thy holy will.

*Before any spiritual exercise.*

COME, O holy Spirit! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts shall be regenerated.

R. And thou wilt 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; grant us, by the same holy spirit, the love and relish of what is right and just, and the constant enjoyment of his comforts; through Christ our Lord. *Amen.*

*Before Meals.*

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

*After Meals.*

WE give thee thanks, O Almighty God! for all thy benefits, who livest and reignest, world without end. *Amen.*



## NECESSARY VIRTUES.

THE practice of selecting one of the following virtues or vices for the subject of a daily examination, cannot be too strongly recommended to christians in every condition of life. They will find it an efficacious means of conquering their evil inclinations, and of advancing in the career of virtue. To reap the full benefit of this practice, they should often produce

acts of the virtue, they have selected, daily increasing the number of them, until it has become familiar to them.

### *Humility.*

NEVER speak a word, that may tend to your own praise. Do not take pleasure in hearing yourself praised; or any thing said of you that is good. But on the contrary, take from thence occasion to humble yourself, and to conceive sentiments of confusion and shame, in considering that you are so far from being such as you are thought, or such as you should be. Rejoice at hearing others well spoken of. And if you find yourself displeas'd at it, or discover any secret envy within yourself, note it as a fault.

Do nothing through human respect, nor with a view of drawing the eyes of men upon you; but do all things purely to please God.

Never excuse your faults, much less cast them upon others, either interiorly or exteriorly. Drive away all thoughts of vain glory, and pride occasioned by those things which bring reputation and esteem. Prefer all others before yourself, not only in opinion, but also in the practice of our lives, behaving yourself to all, with respect and attention.

Receive every occasion that will occur of humbling yourself, as coming from the hand of God. Endeavour daily to advance to the perfection of the virtue of humility, in which may be distinguished three degrees; the first, to support humiliations with patience; the second, to accept them with promptitude and willingness; and the third, to embrace them with joy. For we must not stop, until we have arriv'd so far as

to suffer gladly any kind of affronts, and contempts, in order to imitate Jesus Christ, who, for the love of us, would become the reproach of men and the outcast of the people.

### *Fraternal Charity.*

NEVER detract, or in any manner speak ill of your neighbour, however slight or notorious his defects or faults may appear. Never do any thing prejudicial to him, nor show any contempt for him, whether in his presence or absence. But let your conduct be such, that as far as it may depend on your testimony, each one may pass for a person of merit, and virtue.

Never report to any one, what has been said of him, when the thing is calculated to give the least discontent. For this is, in the language of the Gospel, to sow cockle among the wheat, that is, discord among brethren.

Never break forth into passionate words, nor say any thing that may mortify your neighbour. Be not obstinately attached to your opinion, nor dispute and contest with heat. Reprehend not those, over whom you have no authority.

Treat every body with charity and meekness; endeavour to be serviceable, and to give pleasure to all, as far as you are able. If by your calling or employment, you are under a special obligation of assisting your neighbour, or of any ways taking care of him, you should be very attentive to the discharge of this duty, you should by the mildness of your proceedings, of your words, and of your answers, supply as much as you can, such things as it is not in your power to do for them.

Harbour no aversion or dislike towards your neighbour. Carefully avoid giving any sign thereof, either by affecting, through contempt, not to speak to him, or refusing him assistance in his necessities, or showing in any other manner, that you are offended or displeased with him.

Judge not your neighbour with severity, but endeavour to excuse his faults yourself, and conceal them from others; and generally entertain a favourable opinion of every one.

### *Mortification.*

MORTIFY yourself on all occasions that present themselves to do so, whether they come immediately from God; or are sent by him through the medium of your superiors, of your brethren, or in any other way. Endeavour to welcome them, and to make your profit of them.

Mortify and overcome yourself in all things, that hinder you from a regular compliance with every duty, and from performing well your ordinary actions, as well spiritual and interior, as temporal and exterior. For, all the faults you commit in them, proceed from your unwillingness to offer some violence to yourself, whether it be to undergo some trouble, or to deprive yourself of some pleasure.

Mortify your senses by keeping a strict guard over them, especially over your eyes, and your tongue. In general, refuse your flesh all those gratifications, that serve only to flatter it, and make it rebellious; bear willingly what is painful to it.

Mortify yourself, sometimes, in things permitted. Do not indulge yourself in looking at curious or ex-

traordinary things; do not inquire or wish to hear of things, in which you have no concern; refrain from speaking what you had a mind to say, when unnecessary; suffer patiently to be interrupted or contradicted; receive meekly and thankfully any reproof or correction, rudeness or incivility from others; and such like things.

You may mortify yourself even in those things, which necessity, or duty imposes upon you, as, eating, drinking, sleeping, study, diversion, work, &c. if the thing is painful and disagreeable to nature, bear the pain willingly, and for God's sake. If agreeable, renounce the pleasure you might take therein, saying to God from the bottom of your heart; "it is not, O Lord! for my own satisfaction, that I am going to do this; but to accomplish thy holy will."

### *Abstinence and Sobriety.*

NEVER exceed the rules of temperance, either in eating or drinking. Eat not with greediness and precipitation, but with modesty, and decency, not indulging too much your appetite.

Content yourself with what is served on the table, without desiring any other meats, or seeking any particular seasoning.

Make not eating or drinking, or the quantity of meats, through sensual gratification, the topic of your conversation.

### *Patience.*

NEVER show outwardly any sign of impatience; on the contrary, let your words, your actions, and your countenance, indicate the tranquillity which reigns in your mind.

Never give entrance into your hearts, to any thing that may disturb the peace of your soul, and create sadness or indignation. Suffer not any desire of revenge, however slight, to creep into your breast.

Receive all afflictions, and all occasions of suffering, as coming from the hand of God, for your good.

Exercise yourself in producing acts of patience, according to the three degrees of that virtue. 1st. By supporting all things with patience. 2ndly. By accepting all sufferings with promptitude and willingness. 3rdly. By embracing them with joy, because it is the will of God.

### *Obedience.*

OBEY your parents, masters, pastors and all superiors; either temporal or spiritual, as God himself, with whose authority they are invested.

Shun, as a great misfortune, that kind of life in which nothing is done, from morning till night, but what humour or fancy directs. Fear doing your own will, and wish to live under the yoke of obedience, and under the control of a rule.

Never murmur against superiors nor complain of their commands, however difficult they may appear, and however contrary to your inclination.

Obey, 1st. *Universally*, that is in all things commanded, in all places, and at all times. 2nd. *Cheerfully*, without sadness, murmur, or constraint, but from the heart. 3rd. *Purely*, not through human respect, servile fear, or self-interest; but with a view to please God in accomplishing his holy will. 4th. *Readily*, and without demur. 5th. *Blindly*, without

prying into the reason which directs your superiors, but submitting your judgment to theirs.

*Poverty of spirit.*

BE interiorly disengaged from all affection to the riches of this world. This disengagement is produced by a conviction of the vanity of all earthly goods, and of their insufficiency to satisfy the desires of the human heart, whose real riches are in heaven.

Speak not in praise of riches; nor esteem yourself the more for possessing them. Place not your confidence or support in them; nor seek them with eagerness; but receive them with indifference, possess them without fear of losing them, preserve them without disquietude, and lose them without sorrow.

Make not the care of temporal goods a pretence for neglecting religious duties; show disinterestedness in all your dealings; give alms with willingness; lend readily; contribute according to your ability to every good work. Consider yourself only as the administrator of the goods you possess, and be always disposed to give away, when you prudently judge, that God demands it.

Be contented with the necessaries of life, and make a sacrifice to God of the superfluous part of your property, by bestowing it on the poor, or employing it in other good works.

If you are born poor, do not complain; love your state, remain in it with content, and sanctify it by a virtuous life. If you have been brought to poverty by some misfortune, suffer it without impatience or murmur.

Never be ashamed of appearing poor, but manifest your love of poverty in your dress, in your lodging and furniture, in your diet, &c.

Be not ashamed of conversing with the poor, nor of owning your poor relatives or friends.

### *Chastity.*

ENTERTAIN not any unchaste thought; but promptly reject all those that present themselves to your mind.

Be extremely reserved in your looks, and never cast them on any thing, that may cause the flesh to rebel against the spirit.

Never utter, nor hearken to, any words, nor read any books, that may excite in you either thoughts, or emotions contrary to purity.

Never take any liberties or permit any touches, which may have a tendency to the same.

Observe, with regard to yourselves, all possible modesty, and decency, treating your own body with a sort of reverence and fear.

Embrace courageously all the means suggested by the saints, for the preservation of Chastity. They are, self-diffidence, temperance, labour, prayer, solitude, mortification, devotion to the Blessed Virgin, frequentation of the sacraments of penance, and the holy eucharist.

### *Purity of intention.*

Do nothing through human respect, nor to be seen and esteemed by men, nor merely for the sake of interest, convenience, glory or satisfaction.

Perform all your actions, with the pure view of

pleasing God, and accustom yourself to refer them all to him alone. Do so in the morning, as soon as you awake; at the beginning of every action; and also, while you perform the action itself, elevating your heart, from time to time, to God, and saying to him: "Lord! 'tis for thee I do this, 'tis for thy honour and glory; 'tis to accomplish thy holy will."

Undertake to produce these acts a certain number of times every day. Begin, at first, by a small number, and gradually increase them, until you have contracted a habit of frequently raising your heart to God during your actions, so as to regard nothing in them but God alone.

You ought not to leave off this exercise, until you come to perform all your actions, as if God, not creatures, were the immediate object of your service. That, in doing them, you may be penetrated with a sense of his love, and placing all your joy, and contentment in the accomplishment of his divine will, you may make it appear, that they are much less the effect of your own will, than of divine love which reigns in you.

This is the true exercise of the presence of God, which you ought always to have before your eyes, and of that continual prayer, in which you should strive to persevere. Nothing can be more conducive, than this, to your spiritual advancement, nor more effectual, to make you perform all your actions with perfection.

### *Conformity to the will of God.*

RECEIVE all things, of whatever nature they may be, or in whatever way they may happen to you, as

coming from the hand of God, who sends them with the tender love, and compassionate bowels of a father, for your greater good. Conform yourself entirely to his divine will on all occasions, as if you heard Jesus Christ himself saying to you: "my child, I would have you do, or suffer this, for love of me."

Make every endeavour to advance daily in this conformity to the will of God. 1st. Support, with patience, all the evils that shall befall you. 2d. Accept them with promptitude and willingness. 3d. Embrace them with joy, because it is the will of God.

Never omit any thing which you know to be the will of God, or which may contribute to his glory. Endeavouring in this, to imitate the Saviour of the world, who did continually, what was most pleasing to his Father. *John*, viii. 29.

What has been said of mortification will be practised with more perfection, and more benefit to the soul, if we blend it with the exercise of conformity to the divine will, by receiving all things as coming from the hand of God. For by this means, the practice will not only become more easy, but it will be more pleasing and profitable; because it will become an exercise, performed through love for God.

#### PRESERVATIVES AND REMEDIES AGAINST 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.*

PRIDE is an inordinate love, which man conceives of his own excellence. Effectually to combat this sin, study, and endeavour 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 honours, 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.*

VAIN 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.*

AVARICE 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 worldings 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 favourites 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 ardour, 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, and fervent prayer, obtain this self-knowledge from God, without which, it is to be feared, all other remedies will prove ineffectual.

### *Against Lust.*

LUST 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 caresses, 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 vigour 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 fervour implore his mercy, &c.

### *Against anger.*

AGAINST anger, hatred, and desire of revenge, you should endeavour 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*, xiii. 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.*

AGAINST impatience in poverty, sickness, pains, labours, and afflictions of what kind soever, it is proper to set before your eyes the poverty, labours 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.*

SINNERS 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 neighbours. 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 sudden-

ly." 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, revellings, 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 neighbour. 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 honours, 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 fervour 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 labours 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 labour

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.

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### OF THE SACRAMENT OF PENANCE.

PENANCE is a voluntary punishing of ourselves, in order to satisfy the justice of God for the offences committed against him. Reason, enlightened by revelation, perceives the necessity of this reparation to the injured majesty of God; and mankind, from the commencement of the world, made use of it, as a manifestation of their regret for sin, and as an earnest of their desire to atone for it to the utmost of their abilities.

Considered as a sacrament of the new law, penance has been instituted by Jesus Christ, to efface the sins committed after baptism. On the great day of his resurrection, when he gloriously triumphed over the powers of darkness, wishing to extend to the most distant generations, the blessings he had purchased at the price of his blood, his apostles being assembled, he breathed upon them, saying; *Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained;* adding this consoling commission; *Go, teach all nations—Behold I am with you all days, even to the consummation of the world.*

By these decisive words, he gave to his apostles,

and to their successors, the power of forgiving, and of retaining the sins of the faithful, and by a necessary inference, imposed upon the faithful, who should have the misfortune of falling into sin, the obligation of applying to them for this remission. To obtain this remission, three acts are required, namely, confession, contrition, and satisfaction.

In order that these essential acts should produce the effect intended, certain conditions and dispositions are necessary.

Confession, must be; 1, *entire*, including all mortal sins, their nature, their number, and every aggravating circumstance, as far as the penitent can discover them, after a diligent examination; 2, *clear*, that is, without obscure or ambiguous terms; 3, *short*, containing no more than is necessary, to make the penitent be rightly understood; 4, *sorrowful*, accompanied with sincere sentiments of grief and regret for the sins accused; 5, *humble*, that is, the penitent must, with religious confusion, acknowledge himself guilty, without attempting to lessen the grievousness of his sin, and be disposed to comply with the directions of his confessor.

The contrition, or sorrow required, must be such, that the sinner sincerely detest and hate his sin, either because it is offensive to God, who is in himself infinitely amiable, and from whom he has received so many marks of tenderness, or, because it is productive of eternal misery to his soul, and of the loss of his supreme good. This sorrow and sincere detestation of the sin committed, must include a firm resolution of changing his wicked mode of life, and of never more consenting to sin.

Satisfaction, to form part of the sacrament of penance, must be sincerely accepted and duly performed. The acceptance of it must be, 1, *humble*, the penitent submitting himself to the judgment of his confessor, as he would to that of his judge, his father, his physician, and to that of him who holds the place of God; 2, *voluntary*, acknowledging that the punishment imposed upon him, is far less than what he should suffer to satisfy divine justice; 3, *sincere*, with a true resolution to perform all that is enjoined.

The penance must be performed without repining, and without trouble, the penitent devoutly offering it to God, as an atonement for the injury he has done him by his sins. When he cannot perform the penance enjoined him, he must at least have the desire of doing so.

Such is the nature of this sacrament, which our bountiful Redeemer has graciously established, to enable the sinner to recover his baptismal innocence, which he had lost by mortal sin, and to restore him to sanctifying grace. That this merciful institution may not be frustrated of its ends, and that the sinner may obtain, through it, the pardon of his offences, let him seriously attend to these five points.

1. The examination of conscience, that he may know all his sins.

2. A heart-felt sorrow, for having committed them.

3. A firm resolution never to commit them again.

4. A candid and humble confession of them to a priest, empowered to absolve.

5. An intention of satisfying God, and his neighbour also, if injured.

*A Protestation before examination of Conscience.*

O God, the searcher of hearts! behold, I here protest in thy presence, that what I now design is sincerely for the honour of thy name, and because I heartily desire to be delivered from the guilt of my sins. I come to this sacrament of Penance, that, complying with thy holy institution, I may obtain thy blessing and thy pardon, as thou hast promised. May thy holy grace assist me for performing this great duty well, as it is thy mercy which hast called me to it.

Think most seriously, and with the liveliest gratitude, on all the benefits God hath so largely heaped on you, and particularly for the grace he bestows, in giving you this Sacrament, as a remedy for your sins.

How great are my obligations to thee, O my God! for thus providing me, after my disgrace, with the means of a perfect reconciliation. To have purified me in the waters of Baptism was not enough; thou hast left me the waters of Penance to cleanse me still from my iniquities. For this, hast thou left to the Church in the person of thy Apostles, the power of remitting our offences: *Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them.* What excessive goodness in thee! O! most bountiful God! What an advantage to poor sinners, to have established a tribunal for them always open.

where they may be received into favour! Can I ever be insensible to so striking a mark of thy bounty? It is I, who have withdrawn myself from thee, by the formal contempt of thy law; and thou art pleased to make the first advances to meet me! O Father of mercy, and God of goodness! be thou for ever blessed! Give me leave to fly to this powerful refuge, and permit not that, by a new ingratitude, I should abuse this resource of salvation. It is not human respect, or custom, that brings me at present to this Sacrament, it is a sincere regret for having incurred thy displeasure. Who can be at rest, O my God! when he knows he is thy enemy, and that he has offended the very best of Fathers?

*A prayer before examination of conscience.*

Beg God to make your sins known to you, and to give you a true sense of their malice. Prostrate yourself in spirit at the feet of your Redeemer, as Magdalen did, when she washed them with her tears; or transport yourself in idea to Mount Calvary, and there beneath his Cross, pour forth your prayers to him, resolved to acquit yourself of this confession, as if it were to be your last.

O HOLY Ghost! Eternal Source of Light! mercifully deign to enlighten my understanding, let nothing escape the exact research I am about to make. Thou, who hast created me, and who art to be my judge, dost fully and clearly behold my heart; show me now my sins, as clearly, as I shall know them,

when, at quitting this life, I must appear before thee to undergo thy judgment. My business at present is to prevent the rigour of it; and if I were to be deficient this day in exactness and sincerity, in examining and accusing myself, thou wouldst most certainly correct, at thy unerring tribunal, the injustice and iniquity of such a proceeding. Discover to me, then, O my God! the secret criminal thoughts, and irregular desires I have entertained, the sinful actions I have committed, the omissions in my duty, with all the scandal I have given. Do not permit that a criminal love for myself, should now seduce and blind me. Remove the veil it puts before my eyes, that I may know myself, and then make myself known by a sincere and humble confession to thy Minister.

I wish, like the prodigal child, to enter seriously into myself, and without delay, to forsake my evil ways, in which I have been wearied out in the pursuit of empty toys, and mere shadows, seeking in vain to satisfy my thirst with muddy waters, and my hunger with the husks of swine. I wish to return to thee. O fountain of life! But, O my God! though I can go astray from thee fast enough, of myself, yet I cannot make one step towards returning to thee, unless thy divine grace assist me.—This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy. I beg it, for the sake of Jesus Christ, my Redeemer, who died upon the

Cross for me, and for all sinners. Thou hast said, there shall be joy in heaven upon one sinner that does penance. Give me now thy grace that I may truly repent, and let heaven rejoice at my conversion. Assist me in this great work by thy heavenly light, that I may discover all my sins in their true colours, and sincerely detest and confess them. I know thou desirest not the death of a sinner, but that he be converted, and live. I know thy mercies are above all thy works, and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee, so thou wilt finish the work, thou hast begun. Assist me in every part of my preparation for it, and bring me to a perfect reconciliation with thee.

O Glorious Mother of my God! I address myself with confidence to thee. Thou art the mother of grace and mercy—thou art the refuge of sinners, cast a look of compassion on the most miserable of sinners, but one who wishes from the bottom of his heart, to cease to be so, and to become a true penitent. Thy beloved Son can refuse thee nothing. Obtain for me the assistance, I stand in need of, to make a good confession, which will restore me to his grace and love.

O my good angel guardian! to whose care I am committed, though I have so often turned a deaf ear to thy holy inspirations, and frustrated the efforts of thy kind solicitude, I hum-

bly conjure thee, now, to make use of thy influence in my favour, and to obtain for me the grace properly to perform this action so important to me.

Ye saints of heaven! and thou my holy patron! since you compassionate our miseries, interest yourselves in my behalf, that my endeavours to make a sincere confession may be successful.

Examine yourself carefully on the sins you have committed since your last confession, and also upon the faults you may have committed in making it, but do this without scrupulous anxiety. The obligation has been complied with, if you strove sincerely, and to the best of your power to comply with it. For this purpose, the examen must be such a one, as would be made in worldly matters, where it is your intention and your interest not to be deceived. It will be of great use in this examination to call to mind the different places you have been in; your occupations, and the persons you have conversed with, &c.

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## AN EXAMINATION OF CONSCIENCE.

### SINS AGAINST GOD.

#### *In Matters of Faith.*

HAVE you been guilty of heresy, or disbelief of any article of faith, or of voluntarily doubting any article of faith? Have you rashly exposed yourself to the danger of infidelity, by reading bad books, keeping wicked company, going into places of worship

belonging to other communions during the time of their service, and joining with them in their worship? Have you by word, or deed denied your faith, or railled at or despised holy things? Have you been ignorant of the articles of your faith, and of the duties of your religion, or negligent in instructing, or procuring the necessary instructions for those under your care? Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? Have you used charms or spells, or consulted fortune-tellers, or made use of any other superstitious practices, to find out things to come, recover things lost, &c. how often? and with what scandal, and ill example to others?

### *Of Hope.*

HAVE you despaired of salvation, or of the forgiveness of your sins? Have you rashly presumed upon God's goodness, continuing to offend him because he is merciful; going on in your sins, without any thought of amendment, or depending upon a death bed repentance? Have you relied upon yourself, rather than upon divine grace, or neglected for a long time to return to God by repentance, after falling into mortal sin?

### *Of Charity.*

HAVE you loved any creature as much, or more, than God? Have you murmured against the providence of God, resisted his inspirations, refused to submit to his divine will, not prevented evil, when you could, and ought to have done so, or committed sin through human respect.

*Of Religion.*

HAVE YOU made sacrilegious confessions, or communions? Have you received the sacraments of Confirmation, or Matrimony in mortal sin? Have you abused the holy scriptures, or prophaned holy places, or sacred things? Have you blasphemed God, or his Saints? Have you been negligent in the divine worship, seldom or never adoring, and praising God, or giving him thanks for his benefits? Have you not prayed but seldom, or with little attention? Have you not omitted to make acts of Faith, Hope, and Charity? Have you behaved with irreverence in the House of God, or broken any vow or solemn promise made to him? Have you neglected to hear Mass on Sundays and Holy-days of obligation? have you heard it with wilful distractions? Or not taken care that your children, or servants should hear it? Have you neglected confession and communion at Easter, or omitted the penance enjoined you, or acquitted yourself of these religious duties carelessly? Have you refused your assistance to the maintenance of your Pastor, when reasonably demanded, or to the necessary expenses for vestments and other articles requisite for the use of the altar, or to the building or repairing of the house of God. Have you sworn falsely, or to what you did not certainly know, was true, or false? Have you broken your lawful oaths, or sworn to any thing that was wicked or unlawful? Have you had a custom of swearing rashly, and inconsiderately, by the name of God, by your soul, or by way of imprecation upon yourself or others? Have you sworn by the blood or wounds of Jesus Christ, or any other blasphemous

oath, or been accessory to others swearing, cursing or blaspheming? Have you spent the Sundays and Holy-days in idleness or sin, or been the occasion of others spending them so? Have you done any servile work without necessity upon those days? Have you broken the days of abstinence, or eaten more than one meal on fasting days, or been accessory to others in so doing? How often, &c.

## SINS AGAINST OUR NEIGHBOUR.

*In Thoughts.*

HAVE you been deficient in point of charity towards your neighbour, by judging rashly of him? Have you wilfully entertained thoughts of hatred, aversion, rancour, or resentment against him? Have you, on this account, endeavoured to avoid meeting or speaking to him? Have you envied him in his merit, reputation, fortune, employments? Have you conceived desires of revenge against him, and wished that harm might befall him? Have you been hard-hearted, or without any feeling, or compassion for him in his affliction? Have you felt in yourself a secret pleasure, and satisfaction when any disgrace happened to him, and discontent in seeing him thrive and flourish?

These sins may vary in their malice, according to the length of time you were thus affected, or the relation you stand in to the different persons in question, or according to the greater or less importance of the matter under consideration.

*In Words.*

HAVE you spoken harshly to your neighbour—given him abusive language—railed at him—mis-

called him—mocked and ridiculed him—exposed him to scorn—affronted him—censured his conduct—found fault with every thing he did—put wrong constructions upon his actions—calumniated or detracted him—been pleased to hear others speak ill of him—listened to and encouraged the calumny or detraction when you could prevent such discourse?

The motive for speaking thus, the number of persons present, and the subject of this uncharitable language, must be specified, as you are bound to repair the injury to the best of your power.

We also sin by ill-natured reports or insinuations—malicious expressions, whether true or false—by giving bad advice, and bad example—by instilling bad or dangerous principles—by flattering others or approving of evil—by giving false testimony—by discovering the secrets or the faults of others—by abusive words, reproaches, bad wishes, or imprecations, &c.

### *In Actions.*

HAVE you wronged, deceived, or circumvented your neighbour in buying or selling? Have you injured him by stealing, cheating, usury, extortion, or any unlawful contract? by passing false money, or using false weights or measures? Have you bought, or received stolen goods? Have you contracted debts without design of paying them? You may also sin by wronging your creditors, or your own family, by prodigal expenses—by refusing to pay your just debts when able, or by culpable extravagance, rendering yourself unable to pay them; by neglecting the work,

or business for which you were hired, and which you were obliged, by contract, to perform. In fine, by unjustly taking or keeping any thing of value belonging to another; in which case it is impossible to obtain forgiveness, without making restitution to the best of your power.

And here it is to be observed, that where two, or more jointly injure another, in goods or reputation, they are jointly and severally obliged to restitution; that is to say, they are bound to contribute their respective proportions towards repairing the injury, and every individual of them is answerable before God for the whole injury, when either, or any of the accomplices, refuse to repair their portion thereof.

### *In Omissions.*

HAVE you neglected to succour, comfort and assist your neighbour in necessity? Have you neglected to restore ill-gotten goods, or repair injured characters? Have you refused to be reconciled to an enemy, or to perform duties of obligation, such as respect and love towards parents, obedience to superiors, &c.?

#### SINS AGAINST OURSELVES.

### *By Pride.*

HAVING too great esteem for ourselves, and haughtily despising others. Being too apt to speak of our own affairs, or in our own praise. Aspiring to honours and preferment through vanity. Affecting to be humble, or deceiving others by hypocrisy. Being influenced in what we do by human respects, for ob-

taining the applause and esteem of men. Being too much wedded to our own opinions and inclinations. Being too solicitous about our health. Being too fond of the pleasures, comforts and conveniences of life.

*By Avarice.*

BEING backward in giving alms according to our ability. Squandering away in gaming, or in vain and foolish expenses, the substance that Providence hath given for the relief of the poor and distressed—not only refusing them an alms which we can afford, but refusing it with bitterness, reproaches, imperious, ill-natured language, or with an insulting air. Being too much attached to the goods of this life; where it must ever be remembered, that whatever is *really* superfluous to us, belongs of right to the poor; that where there is much, much should be given; and that where there is only a little, even some of that little should be cheerfully given.

*By envy.*

BEING sorry for the prosperity of others. Rejoicing at their misfortunes. Wishing, with jealousy, for what belongs to them.

*By impurity.*

IN THOUGHTS—Wilfully dwelling upon, or taking pleasure in unchaste thoughts.

The penitent must here mention, whether these bad thoughts were entertained during a considerable time, and how long; whether they were accompanied with desires of committing the evil; whether they

caused irregular motions; whether in a holy place; and, finally, whether the objects of the sinful desires were single or married, kindred or relations, or persons consecrated to God.

**IN WORDS**—Speaking obscenely, or with a double meaning, which is as bad, if not worse. Listening with pleasure to such vile language.

This sort of discourse is still more criminal when it passes between two persons of a different sex.

We also sin grievously this way, by singing unchaste songs; by giving toasts and sentiments contrary to modesty, or by permitting them to be given when we can prevent them, or by not retiring on such occasions.

**IN LOOKS**—Viewing immodest objects. Reading bad books. Keeping indecent pictures. Frequenting plays and public assemblies, which are but too often the schools of vice, where dangerous objects are held up to view, and where vice is represented, not in its native horrible colours, or consequences, but as mere gaiety. Comedies, also, are often so full of indecent sentiments and indelicate allusions, that they cannot but offend a modest ear, and have an immoral tendency. They are not only powerful incentives to this vice, but are, besides, evidently unlawful, for the following reason, viz: Because we cannot assist at them without contributing, by our purse and example, to maintain a set of people in a profession, or way of life, which was always deemed infamous by the Catholic Church. Under this head, likewise, may be classed, the tempting of others to sin, by dissolute glances, gestures, or immodesty in dress or behaviour.

**IN ACTIONS**—Abusing and defiling the sanctity of marriage, by such liberties and irregularities as are contrary to the order of nature. Touching ourselves or others immodestly. Permitting indecent liberties to be taken with us; and what their consequences were.

It is necessary to explain every thing, in order to make known such circumstances, as may increase or diminish the guilt, with as much modesty as possible; and also to declare whether we have employed, or neglected to employ, the necessary means of overcoming this vile passion. We should carefully distinguish what is wilful, from what is not; an effect of deliberation, from one of mere negligence. Also, the number of these bad actions, or, at least, the length of time we continued in the habit of committing them; with what sort of persons we have sinned or desired to sin, but this without mentioning their names. And as it too often happens with young persons, who have miserably fallen into a certain sin, of a lonely and abominable nature, either to conceal this crime, or not faithfully to confess how often they have been guilty of it, we therefore earnestly beseech such to reflect seriously upon the fatal evils in which they involve themselves. Let them consider, that all those confessions, and the communions which follow them, are only so many sacrileges, removing them still farther from God, and provoking his just indignation against them; that the longer they continue in this state of hypocrisy, the more difficult it must be to overcome their bashfulness, and the more anguish they must feel in their own interior; that no practice is more destructive of health, or genius, than

this; that it deforms and debilitates the wretched perpetrator; that it must, not only in a moral, but also in a physical sense, degrade him beneath the rank of the brute creation, and render him contemptible to mankind.

*By gluttony.*

EXCEEDING the bounds prescribed by temperance. Eating or drinking to excess. Exciting others to do so. Not observing with due exactness the days of fasting and abstinence enjoined by the church. Exceeding the quantity which is usually allowed at collation.

*By anger.*

ABUSING, quarrelling, striking or wishing evil to others. Provoking others to quarrel or fight. These sins are still more heinous when parents or superiors are the objects thereof.

*By sloth.*

NEGLECTING our religious or moral duties. Performing them carelessly. Leading a life of idleness, voluptuousness and dissipation. Passing our time unprofitably, when the duties of our state call us to labour. We are also guilty, by following the bent of our inclinations, and gratifying self-love. By studying too much our own ease, and by too great a remissness in mortifying our passions or senses.

For ordinary and frequent confessions, you may content yourself with the Examination of Conscience, which is used at the Evening devotions.

AFFECTIONS AND RESOLUTIONS.

My Lord, and my all! I am confounded at the multitude and enormity of my offences

against so good a God. I dare not presume even to lift up my eyes to heaven, much less to come near thy altar, after so many treasons against thee. Alas! what shall I now do, O Lord!—what shall I say? With the humble publican I will strike my breast, and cry unto thee; *O God! be merciful to me, a sinner.*

My sins exceed in number, the hairs of my head, and the sands of the sea. But thy mercies are still greater in number than my sins. O ocean of mercy! have compassion on me, a poor miserable sinner, and make me, now at least, a true penitent.

Father! I have sinned against heaven, and in thy sight, and am not worthy to be called thy child. Oh! receive me as one of the least of thy servants, and never suffer me to stray from thee any more.

It grieves me, O my God! that I have offended thee. I am heartily sorry for all the sins I have committed against thy infinite goodness. O! that I could sufficiently lament them, even with tears of blood.

Who will give water to my head, and fountains of tears to my eyes, that night and day, I may bewail all my sins, and my ingratitude!

O! that I had never offended my God! O! that I had never sinned! happy those souls, who have never lost their baptismal innocence! Ah! sweet Jesus! that I had been so happy!

Have mercy on me, O God! according to

thy great mercy, and according to the multitude of thy tender mercies, blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins; because I know my iniquities, and my sins are always before me.

O! that I could now, like Magdalen, prostrate myself at the feet of my Saviour! O! that I could wash them with my tears! O! suffer me, dear Lord! to lay down all my sins at thy feet, to be cancelled by thy precious blood.

Lord! thou hast said, there is joy in heaven upon one sinner's doing penance, more than upon ninety-nine just: O! give me now grace to be a true penitent, indeed, that hereby heaven may rejoice at my conversion.

Thou camest, O my dear Redeemer! not to call the just, but sinners, to repentance. Look down upon me, a poor miserable sinner, and draw me, now, powerfully to thee, by thy grace.

I know thou willest not the death of a sinner, but that he be converted, and live. O! let me no longer remain dead in my sins! O! let me now at least begin to live to thee!

Create a clean heart in me, O God! and renew a right spirit within my bowels. O! grant that I may now, serve thee in good earnest! Let this be the change of the right hand of the Most High!

Thou hast made me, O my God! and redeemed me by thy precious blood. O! despise

not the work of thy hands! and let not thy blood be spilt for me in vain!

Too late have I known thee, O eternal truth! too late have I loved thee, O eternal beauty! too long have I gone astray from thee! From this moment, O my Sovereign Good! I desire to be for ever thine. O! let nothing, in life, or death, ever separate me from thee any more!

O divine lover of penitent souls! give me henceforth a contrite and humble heart. I wish from this hour to offer this sacrifice to thee daily, to the end of my life.

O divine love, how little art thou known in this wicked world! how little art thou loved! Come now, and take full possession of my whole heart and soul, for time and eternity.

Thy mercy has been infinite, in bearing so long with so ungrateful a sinner, as I have been, and in daily heaping thy favours upon me. Add this one favour, O Lord! to all the rest, that henceforth through thy grace, I may never offend thee more. This one thing I earnestly beg of thee, for thy infinite mercy's sake, and through the death, and passion of thy only Son. Hear this one prayer, I beseech thee, and in all things else do with me what thou pleasest.

I am resolved, by thy grace, never more to turn to my sins. O! rather let me die than offend thee wilfully any more. I am resolved to avoid all evil company, and dangerous occasions; and to take proper measures for a

thorough amendment of my life for the future. All this I resolve; but thou knowest my frailty, O my God! and if thou assist me not with thy grace, all my resolution will prove ineffectual; and I shall be for ever miserable. O! look to me, O Lord! that I may never betray thee any more.

## METHOD OF CONFESSION.

THE penitent, kneeling down at the side of his ghostly father, makes the sign of the cross, and asks his blessing: *Pray, Father! give me your blessing, for I have sinned.* Then he says the *confiteor*, *I confess*, as far as *mea culpa*, &c. *through my fault*, &c.

After this, he accuses himself of his sins, either according to the order of God's commandment, or such other order as he finds most helpful to his memory, adding, after each sin, the number of times he has been guilty of it, and such circumstances as considerably aggravate the guilt; but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations.

When he has confessed all that he can remember, he may conclude with this or the like form: *For these and all my other sins, which I cannot at this present time call to my remembrance, I am heartily sorry; purpose amendment for the future; and most humbly ask pardon of God, and penance, and absolution of you, my ghostly father.* Then let him finish his *confiteor*, and give an attentive ear to the instructions and advices of his confessor, and humbly accept the penance enjoined by him.

While the Priest gives him absolution, let him bow

down his head, and with great humility call upon God for mercy, and beg of him, that he would be pleased to ratify the sentence of absolution in heaven, which his minister pronounces here upon earth.

After the confession, let the penitent return to his prayers; and after having heartily given God thanks for having admitted him, by the means of this sacrament, to the grace of reconciliation, and received him like the prodigal child returning home, let him make an offering of his confession to Jesus Christ, begging pardon of whatever defects he may have been guilty of in it; offering his resolutions to his Saviour, and begging grace to put them in execution.

Let him be careful to perform his penance in due time, and with a penitential spirit.

## PRAYERS AFTER CONFESSION.

*An act of Faith on the effects of the Sacrament.*

Is it possible, O my God! that having been a criminal but a few moments ago, I am now cleansed from my sins, and justified by the grace of this Sacrament! Yes, 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 favour, 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 amiable Redeemer of mankind! To thy sacred wounds I owe the cure of my spiritual wounds, my reconciliation and my salvation.

*Give thanks to God for the grace of Reconciliation.*

### PSALM 102.

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, that 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 doth 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, unto 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 you, 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, &c.

*A resolution of avoiding sin for the future.*

O ALMIGHTY, and most merciful God! who according to the multitude of thy tender mercies, hast vouchsafed, once more, to receive this prodigal child, after going so many times astray from thee, and to admit him 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 for ever thine. Oh! let nothing in life or death ever separate me more, 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 from this moment

I dedicate myself eternally to thy love and service. Oh! grant that for the time to come, I may ever fly from sin and abhor it more than death itself, and avoid all such occasions, and companies as have unhappily brought me to it. I resolve henceforward to shun them all, by thy divine grace, without which, of myself I can do nothing. I resolve to perform, *such and such devotions*, for obtaining this grace. I resolve to avoid idleness, and to model for myself a regular order, and method of living, for the time to come. 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 only 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.*

## INSTRUCTIONS AND DEVOTIONS FOR COMMUNION.

THE 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 favour, 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 ca-

pable 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 un-

worthily, 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 fervour, than some particular end, to which all is referred.

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.

When the time of communion approaches, make the following acts; observing to recite them slowly and piously; endeavouring 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.

## PRAYERS BEFORE COMMUNION.

### *An act of faith.*

GOD of heaven and earth! Saviour of mankind! Thou comest to me, and I shall have the happiness to receive thee! *The bread which I will give, sayest thou, is my flesh, for the life of the world.* John, vi. 52. Who could believe so wonderful a prodigy, if thou hadst not expressly declared it? The Jews found this saying hard; but to me, O Lord! it is a word of truth, *a word of eternal life.* I believe it most firmly; because to believe it, I desire no more than thy own words. Yes, I openly confess, it is thou thyself I am going to receive; thou who, born for us, in a manger, was pleased to die for us, on a cross; and who, now glorious in heaven, art nevertheless truly concealed under the mysterious veils of this holy Sacrament. I do not wish to behold thee with my corporal eyes; for, were I, like St. Thomas, to touch thy wounds with my own hands, I could not tell thee, with more assurance than I do now: *Thou art my Lord, and my God.* Were thou even to speak to me from thy tabernacle, thy voice would not affect me more than that, which resounds in thy Gospel, and which thy holy Church proposes to my belief. Though my senses tell me the contrary, I submit them entirely to the obedience of faith; and, with the assistance

of thy grace, I would suffer a thousand deaths in testimony of this truth, rather than swerve in the least from that precious faith.

Verily thou art a hidden God, the God of Israel, the Saviour. *Isaias*, xiv. 15.

I do believe, O Lord! help thou my unbelief. *Mark*, ix. 23.

*An act of humility.*

WHO am I! O God of Glory, and Majesty! Who am I! that thou shouldst deign even to look on me! Whence am I honoured with this unspeakable favour, that my Lord, and my God should come in person to me? What! I, a sinner! I, a worm of the earth! I, more contemptible than a very nothing! I, approach so holy a God! I, eat the bread of angels!—Ah! Lord! I do not deserve it; I shall never, never be worthy of it.

O King of Heaven! Author and Preserver of the Universe! eternal, adorable Sovereign! I annihilate myself before thee, and would willingly humble myself, as much for thy glory, as thou art here willing to lower thyself for me. I acknowledge, with all possible respect, the infinite grandeur of thy Majesty, and my own misery, and baseness. The sight of the one, and of the other, fills me with inexpressible confusion. I will only say, with the most sincere humility, that I am very unworthy of the favour thou art, this day, bestowing upon me. Yet thou invitest me, nay, thou commandest me to come to thee; thou

threatenest me with spiritual and everlasting death, if I receive thee not: "except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you." John, vi. 64. O Jesus, meek, and humble of heart! O Jesus! who didst not disdain to sit at table with publicans and sinners!—Since thou callest me, I obey with an humble submission, and say with thy Blessed Mother: "Behold the servant of the Lord; be it done unto me according to thy word."

Whence is this to me? *Luke*, i. 48.

Lord! I am not worthy that thou shouldst enter under my roof. *Matt.* viii. 8.

*An act of contrition.*

THOU comest to me, O God of goodness, and mercy!—Alas! my sins should rather remove thee from me. Thy loving kindness, O Jesus! increases my shame, and sorrow for having offended thee. I have sinned against the best of fathers, the most generous of friends, the Saviour and lover of my soul. I have sinned against thee; and instead of punishing me as I deserve, thou stretchest forth thy arms from the cross, to welcome me to thy embraces; to press me to thy heart, and to wash me in the sacred blood, which issues forth from it. Thou givest thyself to me, to heal my wounded soul, and to feed it with thy own flesh, and blood! Struck more than ever with horror for my sins, and penetrated with

grief for having offended so unbounded a goodness, I humbly crave again thy pardon, and renew in thy presence my sincere protestation of dying, rather than offend thee more. I am already washed, as I hope, in the Sacrament of penance; but, O God of all purity! “wash me more and more from my iniquity, and cleanse me from my sin. Create in me a clean heart, O God! and renew a right spirit within my bowels,” that my heart may become a fit dwelling for thee.

A contrite and humble heart, O God! thou wilt not despise. *Ps. l. 19.*

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow. *Ps. l. 9.*

*An act of hope, and confidence.*

ALTHOUGH I am most unworthy of approaching thy holy table, yet, O merciful Jesus! thy meekness, and thy tender invitations encourage me, and remove my fears. In thee, O bountiful Redeemer! are placed all my hopes; in thee, is my refuge, my consolation, and the source of all my good. What may I not expect from thee? O inexhaustible goodness! What is he not willing to give me, who bestows himself on me?—I therefore present myself before thee with all the confidence which thy tender mercy can inspire. I come to thee, as a repenting prodigal to my loving father; as a sick, distempered soul, to my charitable phy-

sician; as an ignorant disciple to my heavenly teacher; as a poor lost sheep to my good shepherd; as an unfortunate captive, to my powerful deliverer. I come to thee as to the faithful friend, and constant lover of my soul. Thou knowest all my wants; thou canst relieve them; thou art willing to do so. Behold I come to thee with all my weakness, my blindness, and my miseries. I hope that thou wilt enlighten, comfort, strengthen and change me. I hope without fear of disappointment, for art thou not, O Jesus! the master of my heart? And when shall it be more absolutely thine, than when thou shalt have once taken possession of it?

In thee, O Lord! have I hoped; I shall not be confounded for ever. *Ps. xxx. 1.*

The Lord is my shepherd; nothing shall be wanting to me. *Ps. xxxi. 1.*

*An act of love.*

How great, how incomprehensible was thy love, O amiable Saviour! when upon the point of passing out of this world to the Father, thou didst prepare for us a banquet, which contains all the sweets and delights of paradise! It was not enough for thy love, to have died for me, to have shed all thy blood for my sake; thou wouldst also be the food of my soul, in order to unite thyself to me, to possess my heart, and to make me live of thy divine life. When shall I love thee? O infinite goodness! when will my heart be taken

with thy charms, O incomparable beauty! if not, in receiving this sacred pledge of thy love? Yes, O my God, and my all! Yes, O the most beautiful of the children of men! I do love thee,—above all things—with my whole heart and soul. But, alas! how imperfect is my love! O Holy Ghost! the eternal love of the Father, and of the Son! come, and fill my soul with thy presence; kindle in it the pure fire of thy love; enlighten it, purify it, adorn and beautify it; that it may become an agreeable abode for my divine Spouse.

I seek him whom my soul loveth. *Cant.* iii. 2.

I will love thee, O Lord! my strength. *Ps.* xvii. 1.

*An act of desire.*

GOD of Love! Amiable Spouse of faithful souls! Is it possible that thou wouldst come to me?—and come with an ardent desire of uniting thyself to me!—O come the beloved, of my soul! Come, O spotless Lamb of God! adorable flesh! precious blood of my Saviour! Come, and be the sweet food of my soul. Let me behold thee, O the God of my heart! my joy, my delight, my love, my God, and my all! O! *who will give me wings like a dove, and I will fly, and be at rest in the bosom of my God? Come, Lord! and do not delay.* My soul can no longer live without thee. It pines and languishes in thy absence, and continually sighs after thee, O my only good! my consolation, my treasure, my happiness and my life! my God and my all!

As the hart panteth after the fountains of water,  
so my soul panteth after thee, O God! *Ps.* xli. 1.

Come, Lord Jesus! *Apoc.* xxii. 20.

*Devout aspirations.*

COME, O most amiable Saviour! come sanctify my soul by thy divine presence. Come, O the beloved of my heart! do not delay longer! It is true, I am unworthy of receiving thee, but I place my hopes in thy infinite bounty. Only say the word; and my soul shall be healed of all its miseries.

MANNER OF RECEIVING COMMUNION.

AT the time of communion, go up to the rail, take up the towel, and hold it before you, in such a manner, as to prevent any particles of the host from falling on the floor, in case of accident. Whilst the clerk says the *Confiteor*, humbly confess your sins, and beg God's pardon for them. When the Priest turns about to give the absolution, receive it with your head bowed down, as from the hand of the invisible High-Priest, whom you are going to receive.

When the Priest holds up a particle of the blessed Sacrament, with these words, *Ecce Agnus Dei, &c.* Behold the Lamb of God, behold him, who taketh away the sins of the world; humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

When the Priest repeats three times, *Domine non sum dignus, &c.* Lord! I am not worthy that thou shouldst enter under my roof; speak only the word, and my soul shall be healed; say the same with him in your heart, and humble yourself exceedingly, through the

sense of your unworthiness and sins: but let this be joined with a lively confidence in him, who can raise you up, and perfectly heal your soul, by his only word.

When the Priest gives you the blessed Sacrament, saying, *The body of our Lord Jesus Christ, preserve thy soul to life everlasting, Amen;* receive it with a lively faith, a profound humility, and a heart inflamed with love. When you receive it, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the Priest may conveniently convey the blessed Sacrament into your mouth. When this is done, shut your mouth, let the sacred Host moisten a little upon your tongue, and then swallow it down as soon as you can, and abstain a while from spitting. If the Host should chance to adhere to the roof of your mouth, be not disturbed, neither must you put your finger in your mouth to remove it, but gently and quietly convey it down with your tongue. Then return to your place, and endeavour to entertain, as well as you can, the Guest, whom you have received.

It is of the greatest importance to employ well the moments which immediately follow your communion. It is then Jesus Christ plentifully lavishes his choicest favours on those who are careful to collect them. Take care then to spend at least a quarter of an hour after communion, in devotions, suitable to that important occasion. It would be a great abuse to turn your back immediately upon your Saviour by going away, as some unfortunately do, and thinking no more of what you have been doing.

## PRAYERS AFTER COMMUNION.

AT this awful moment, when the fulness of the divinity abides corporally in you, consider with attention what a great guest you entertain; look upon yourself as the living temple, where the Holy of Holies resides, and endeavour to preserve the most silent recollection. Then, rather with your heart than with your lips, address yourself thus to him.

### *Aspirations for the moments which immediately follow Communion.*

I HAVE found him, whom my soul loves; I hold him and will not let him go.—My beloved is mine, and I am his.—Jesus, the amiable Jesus, abides in me, and I in him.—How beautiful art thou, O my beloved!—how good, and how lovely!—how loving, how generous, how merciful!—O my only delight, my joy, my sole happiness, my God, and my all!—Who shall be able now, to separate me from thee?—What have I in heaven, and besides thee, what can I desire upon earth? O the God of my heart, and my portion for ever? O! it is good for me to adhere closely to my God, and to put all my hopes in the Lord, God.

### *An act of faith and admiration.*

Is it credible then, that the great God of heaven, and earth should dwell within my breast?—That the sovereign Lord of the universe should now have united himself to so

poor, so vile, so abject a creature?—That I should now possess within myself, the same Jesus, who is sitting in heaven at the right hand of God, and who is there the joy of saints and angels?—Yes, O my Saviour! I firmly believe it. It is thou, O God of glory! who art hidden under these Sacramental veils, whom I have just now received, and who dost, at this instant, reside within me. It is thou, O sovereign Majesty! who vouchsafest to heap thy favours on me, who am but dust and ashes, to come into this poor cottage, this house of clay of my earthly habitation. 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 astonishing abridgment of all his wonders! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire, ever burning and never decaying! O Lord, my God! What is man, that thou art mindful of him; or the son of man, that thou visitest him? O how sweet, and mild, and merciful art thou, to those who call upon thee! "Come and hear, all ye who fear God, and I will tell you, what great things he hath done for my soul." *Ps. lxxv. 16.* When I had no being at all, he created me; when I was gone astray, and lost in my sins, he sought after me, and redeemed me by dying for my sake; and after restoring me to life; with more than a mother's love, he feeds me with his own substance, even with his own

flesh and blood! O wonderful condescension!  
O immense love bestowed on sinful man!

O Lord, our God! how admirable is thy name in the whole earth! *Ps.* viii. 2.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord; he hath given food to them that fear him. *Ps.* cx. 4.

*An act of adoration.*

UNDER these sacred veils, where thy love for man has concealed the splendour of thy Majesty, I most humbly adore thee, O Almighty God! The grandeur of the heavens is in thy sight as nothing; the heavens are the work of thy hands, they shall perish, but thou shalt remain; they shall grow old and be changed as a garment, but thou art the same and thy years shall not fail. The earth thou hast poised in thy hand, the ocean is to thee, but a drop of water; all nature bends before thee, and trembles in thy presence. How then shall I extol thee, immortal King of Ages! What homage can I give, proportioned to thy greatness! Thou art the perfect image of thy Father's substance; thou art the inherent splendour of his Glory; thou art his powerful Word, supporting all things; thee he hath seated at his right hand. Thy throne, O God! is for ever and ever; a sceptre of justice is the sceptre of thy reign. I bow before thy sacred Majesty; I acknowledge with the sincerest gratitude, that thou art my Redeemer, my Creator, and the supreme Arbiter of my

eternal doom. I wish to humble myself as much for thy sake, as thou art here humbled for love of me, and to consecrate to the glory of thy name, the whole extent of my being. O Jesus! be now the absolute Lord and master of my heart. Reign there as a sovereign Monarch on thy throne; rule with an absolute sway over all the powers of my soul. Suffer not the devil, or the world, to have any part in me. Subdue my rebellious nature; deliver me from the shameful slavery of my passions, and grant me the glorious liberty of thy children. O sweet empire of my God! O delightful service of Jesus! To serve thee, O amiable King! is to reign.

Hosanna to the Son of David! Blessed is he, who cometh in the name of the Lord! Hosanna in the highest! *Matt. xxi. 9.*

Thou alone art holy; thou alone art Lord; thou art most high, O Jesus Christ! *Canticle, Gloria in Excelsis at Mass.*

*An act of thanksgiving.*

WHEN I reflect, O Lord! upon the many favours, which thy infinite goodness has bestowed on me, I am filled with confusion, my heart is penetrated with gratitude, and I have no words to express it. To have created me, preserved me, died for me, was not sufficient to thy love; thou wouldst also give thyself to me. Thy body, thy blood, thy soul, thy divinity, with all the treasures of thy grace, must be lavished on my unworthy soul, in or-

der to unite it to thee, to make it live of thy own life, and to be for her a pledge of glory and immortality. How great, O my God! must be my ingratitude, if this infinite love does not meet with a return from my heart? O! may I sooner forget myself, than ever be unmindful of this great favour. I have been an unfaithful, cowardly, rebellious wretch, but I will not be ungrateful. But O bounteous Saviour! what return can I make thee for so many, and so inestimable favours? —O that thou wouldst open my lips, and fill my mouth with thy praise, that all the day long I may sing forth thy glory, and celebrate thy wonderful works!

Magnify the Lord, O my soul! for his great, and multiplied favours. Let my spirit rejoice in God, my Saviour; for he has had regard to the lowness of his servant. In his power he has done great things for me, and he has satisfied the hunger of my soul.—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 that he has done for thee. He pardons all thy iniquities; he heals all thy wounds, he rescues thee from ruin, crowns thee with mercies, fills thee with good things, and renews thy declining fervour. All 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; praise and glorify his name. Bless the Lord, all ye saints! and let the Church of heaven and earth join in

praising, and giving him thanks, for all his graces, and mercies to me.

What shall I render to the Lord, for all the things which he hath given me? *Ps.* cxv. 12.

I will bless the Lord at all times; his praise shall always be in my mouth. *Ps.* xxxiii. 1.

*An act of love.*

AM I then, my God! so happy as to possess thee! What a blessing is this! what unspeakable comfort! Thou art indeed my Saviour, thy goodness hath no bounds; thy beauty is inexpressible; thou art the brightness of eternal light, the glory of heaven is from thee. Thou art the unfailing source of endless happiness; the angels desire to behold thee; thou fillest the hearts of the blessed. Therefore will I love thee, O amiable Redeemer! who hast loved me even unto death, and hast left me in this Sacrament, the sweetest pledge of thy affection. O! inflame my heart, burn and consume it with this heavenly fire; let me love thee above all things; let me love thee, more than myself; let me adhere to thee always; let me never be separated from thee. Yes, my God! I love thee with all my heart, with all my soul, with all my strength. I love thee for thy own sake, and I heartily wish that every object on earth may increase my love for thee. If I cannot love thee, as much as I desire, as much as thou hast loved me, as much as thou deservest to be loved, may I at least, love thee as much as I am

able. Let disgust and anguish embitter every other attachment, that I be happily forced to rest in thee alone. Make this love, I beseech thee, effectual, ardent and persevering, that its divine influence may support me in every trial, may purify my affections, and bring me securely to thee.

My beloved to me, and I to him. *Cant.* ii. 16.

Lord! thou knowest that I love thee. *John*, xxi. 16.

*An act of petition.*

THOU art in me, O inexhaustible source of all good! thou art full of tenderness, and ready to shed all thy favours upon me! shower them down abundantly! consider my manifold wants; consider the immensity of thy own power. Do that, in me, for which thou art pleased to come to me; divest my heart of whatever is displeasing to thee; adorn it with whatever may render me acceptable in thy sight; purify my body; sanctify my soul; let me share in the merits of thy life, and death. Unite thyself to me, unite me to thyself; live thou in me, that in thee also I may live, and never have life but for thy sake.—Grant me those graces, which thou knowest I have need of; grant the same to all those for whom I am bound to pray. Canst thou refuse me any thing, after what thou here dost for me? What may I not expect from thee, when thou givest me thyself? [*Here you are to specify the particular graces you wish to obtain, either for yourself, or the persons for whom you have*

*a mind to pray.*] Abolish the reign of sin, and establish the kingdom of Grace in all hearts. Let the light of thy countenance shine upon all those, who are in the darkness of infidelity, and dispel their errors. Grant peace and union to all Christian princes, and preserve us from the dreadful scourges of war, famine and pestilence. Convert all sinners; and reconcile those who are at variance. Have mercy on my parents, friends and benefactors. Have mercy on all my enemies, forgive them their sins, and fill their hearts with thy charity. Reform all abuses, and remove all scandals from thy Church. Comfort all that are under any afflictions, sickness or violence of pain. Support those, who are under temptation, protect those, who are in danger, and grant a happy passage to all those, that are in their agony. Extend thy mercy likewise to the souls of the faithful departed, and admit them to the possession of thy eternal glory. Grant to us all, relief in our respective necessities, remission of all our sins, the grace of final perseverance, and life everlasting. *Amen.*

I will not let thee go, except thou bless me. *Genesis*, xxxii. 26.

Deal with thy servant, according to thy great mercy. *Ps.* cxviii. 124.

*An act of oblation.*

I AM loaded with thy favours. O merciful God! and when thou givest me thyself, it is doubtless thy will, that I live but for thee.

This indeed, is my earnest desire. I wish that all my thoughts, words, and actions, may be directed to thee in the most perfect submission. I wish that all I possess, health, strength, understanding, goods and reputation, may steadily tend to thy greater glory. I consecrate my whole being, to that important object. I entreat thee, O Sovereign of my heart! to accept the offering I make, to establish thy kingdom within me, that from this moment, to the end of my life, I may be wholly thine, faithful in all things, and devoted to thy service.—Take then, O Jesus! full possession of my heart. I offer it to thee, without reserve. I desire to consecrate it eternally to thee. Disengage it, from this moment, from the slavery of its passions and vices. Adorn it with thy heavenly virtues, stifle in it all desire, but that of loving, and pleasing thee. In flame it with the fire of charity, that it may burn with thy love. O! may the sweet flame of thy love consume my soul, that so I may die to the world, for the love of thee, who hast vouchsafed to die upon the cross, for the love of me. I throw myself entirely into the arms of thy mercy, and offer thee my whole being; my body, with all its senses, my soul, with all its powers, that as thou hast honoured them both, by thy real presence, so they may both be thy temple for ever. O! 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 Zachæus, I may obtain thy benediction. I offer thee, my memory, that it may ever be recollected in thee, my understanding, that it may be always enlightened, and directed by thy truth, and my will, that it may ever be conformable to thine. O! take me entirely into thy hands, with all that I have, and all that I am, and let nothing henceforward, in life or death, ever separate me any more from thee. *Amen.*

I am thy servant and the son of thy handmaid.  
*Ps. cxv. 16.*

Into thy hands, O Lord! I commend my spirit.  
*Ps. xxx. 6.*

*A resolution of amendment.*

BEHOLD, O my God! the moment is now come, in which I am to sacrifice those inclinations to thee, which thou hast so often demanded, and which I have been so miserably languid, as to have refused thee. I now see the danger, which this fault exposes me to, and I am resolved to correct myself of it. I will labour, incessantly, against my vicious habits. I am determined to quit the immediate occasion of sin. I pledge myself to thee; I am satisfied to be treated as thy enemy, if these promises be not most sincere and determined. No longer will I resist thy inspirations; no longer will I allow myself those pleasures, which thy law forbids; nor expose myself to the danger of offending thee. There shall be no more remissness in my duty; no

more languor in my devotion. I do not speak in this manner through a spirit of presumption; I am convinced of my own insufficiency; and I know, that abandoned by thee, I must necessarily fall back into all my former disorders. But being now thus united to thee, I can promise myself, that in spite of my frailty, I shall constantly persevere in thy grace. Why should I not find the same strength in this Sacrament, that thy glorious martyrs have derived from it? It was here, they imbibed that generous spirit of suffering, which could brave the power of tyrants, and smile on the horrors of death. Art thou less faithful, less liberal, less able to fortify me against the enemies of my salvation? Come then, it is full time for me to begin the work. Thy will has been sufficiently declared to me; I will hesitate no longer; my heart is ready, how great soever the conflict against myself, and the world. Those with whom I have lived could hardly know that I really loved thee—scarcely did I know it myself; but I must now convince them of it, for their edification; and prove it to myself, for my own comfort.

I have sworn and am determined to keep the judgments of thy justice. *Ps.* cxviii. 106.

Confirm, O God! what thou hast wrought in us. *Ps.* lxxvii. 29.

Do not limit the devotions of this day to the prayers which you have just now said. Consider it as entirely consecrated to Jesus Christ; so that you may accomplish to the letter the precepts of the Holy Ghost,

*Defraud not thyself of the great day, and let not the part of a good gift overpass thee. Ecclesiastic. xiv.* Recall to your mind frequently, in the course of that day, the signal favour bestowed upon you in the morning. Spend it in great recollection, and most carefully avoid whatever might cause dissipation of mind. Let not the remembrance of your communion slip away from your mind. Renew it every day, and let it be an incentive to you, through a sense of gratitude, to shun even the smallest offence against so liberal a Benefactor; to preserve that heart pure which has become the dwelling of the Son of God, and to lead so holy a life as to fit you for receiving, soon again, the same inestimable favour.

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### THE PRACTICE OF VISITING THE BLESSED SACRAMENT.

AMONG the various means of preserving the fruits of holy Communion, and of disposing the soul for an intimate union with Jesus Christ, none can be so effectual, as to pay frequent visits to that amiable Saviour, in his holy Sacrament. His inconceivable love for mankind, causes him to reside continually on our altars, ready at every hour to receive our homage, to hearken to our petitions, and to bestow his favours upon us. Is it credible, that Christians, who believe this, who know what they owe to Jesus Christ, and what they may expect from his unbounded liberality, should remain in such a state of indifference, as totally to forget their benefactor, and leave him alone in those tabernacles, in which he dwells only for their

sake? There is no one who cannot find time to visit his friends, and to spend with them many unprofitable and idle hours. Can the children of Jesus allege a want of time, to excuse themselves from visiting their father, their friend, the lover of their souls? Oh! if they knew the gift of God, and the immense treasures of spiritual riches, which are there laid up for them; and what lights, what consolations, what peace, what interior delights the heavenly Spouse would lavish on them! Let it be then a fixed resolution with you, not to let a day pass, if possible, at least not a week, without visiting your blessed Redeemer, in the Sacrament of his love.

Enter the church with all the modesty and respect, which is due to the sanctity of the place, wherein Jesus Christ has established his permanent residence. Humbly prostrate at his feet, before whom every knee bows in heaven, on earth, and in hell, renew your faith in his real presence, under the Eucharistical veils, and pay him the most profound adoration. Remain some moments in silence; it proves ordinarily, more advantageous to the soul, when in the presence of Jesus Christ, to meditate much, and to speak little. The language of the heart is far more pleasing to him in these visits, than a great number of vocal prayers, hurried over with precipitation, and too often, without attention. Some of the following practices will furnish you with sufficient matter for interior entertainment.

1. You may occupy yourself, in paying to God, through Jesus Christ, the perfect worshipper of the Divine Majesty, the four great duties of religion, which he continually pays to his Father in the holy

Eucharist; viz. adoration, thanksgiving, atonement for sin, and supplication.

2. Consider your Saviour under the titles of your God, your King, your Father, your Teacher, &c. as was said above, page 147, and converse interiorly with him accordingly.

3. Recite slowly the Litany of the holy name of Jesus, or of the blessed Sacrament, making a pause at every verse, conceiving such affections, and making such petitions as may be suggested by it.

4. You will find in the third and fourth books of the *Following of Christ*, abundant matter of interior conversation with Jesus Christ in the holy Eucharist.

5. Imagine yourself prostrate at the feet of Jesus Christ, like Magdalen; and, if you do not feel devotion enough to shed tears, as she did, remain like her in silence and contemplation; or if you speak, let it be only to express, like St. Thomas, the sentiments of admiration, respect and love, that penetrate your heart; *My Lord, and my God!*

6. Reflect, sometimes, on the many crimes, and infidelities, by which you have too often provoked the anger, and the vengeance of God, and considering the eternal Father incensed against you, and the strokes of his justice ready to fall upon your head, offer him Jesus Christ on the altar, as the only victim through which you can satisfy his justice, and appease his wrath.

7. At another time, put yourself in the humble posture and dispositions of the Publican mentioned in the Gospel; who, with a heart contrite, and humble by the remembrance and the sense of his sins, stood at the door of the temple, not daring to raise his eyes to

heaven, and striking his breast with the most lively sentiments of repentance. Then, with a profound sorrow for your own sins, repeat his prayer: "O God! be merciful to me a sinner." *Luke*, xviii. 13.

8. With a lively faith and an unbounded confidence in the goodness, and love of Jesus Christ towards you; lay before him your infirmities, your vices and imperfections, your poverty, and manifold wants; and like the Chananean woman, beseech him with perseverance, and holy importunity to afford you relief, and bestow on you all the graces, you stand in need of; beg him with the blind man to enlighten you: "Lord, that I may see;" with the leper, to cleanse you: "Lord, if thou wilt, thou canst make me clean," &c.

9. Place yourself in spirit at the feet of Jesus Christ, as his disciples did, or as that young man mentioned in the Gospel, who said to him: "Master, what must I do to possess eternal life?" Hear then in a profound silence and recollection, what he will say to you in the bottom of your heart. He will enlighten you, and put you in mind of your duty; he will sweetly reproach you with your faults and defects; he will point out to you the way to perfection. Listen to him with the docility of an humble disciple, and correspond to his inspirations with the greatest fidelity.

10. Reflecting, sometimes, on the small number of adorers, who come to make their court to Jesus Christ in his churches, whilst a multitude flock every day to profane assemblies, imagine that your Saviour, afflicted at seeing so few around him, addresses himself to you and asks you as he did once his disciples: "Will you also go away?" Then, penetrated with the

most lively sentiments of love, gratitude and sorrow, make him a new protestation of an inviolable fidelity, a new profession of your faith, and dedication of yourself to his service; and exclaim with St. Peter: "Lord! to whom shall I go? Thou hast the words of eternal life." *John*, vi. 69.

## THE SEVEN PENITENTIAL PSALMS.\*

### ANTHEM.

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

*Psalm vi. Domine, ne in furere.*

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 all 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 laboured 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 among 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 very much troubled; let them be turned back and be ashamed very speedily.

\* These Psalms should be said on fasting days, and other penitential times.

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.*

*Psalm xxxi. Beati quorum.*

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 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.

Yet in the deluge 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 as the horse, and mule, that 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, &c.

*Psalm xxxvii. Domine, ne in furore.*

REBUKE 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 neavy 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 illusion; and there is no health in my flesh.

I am afflicted, and humbled exceedingly; I roared with the groaning of my heart.

O Lord! all my desire is before thee, and my groaning is not hid from thee.

My heart is troubled, my strength hath left me; and the light of my eyes itself is not with me.

My friends, and my neighbours 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 was 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 render 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, &c.

*Psalm 1. Miserere.*

HAVE 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 be-

fore 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 are 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 could indeed 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 favourably, 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 lav calves upon thy altar.

Glory, &c.

*Psalm ci. Domine, exaudi.*

HEAR, 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 thine 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 as 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 prayers 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 sanc-  
tuary; 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 assemble together, and kings to  
serve the Lord.

He answered him in the way of his strength, de-  
clare 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 foundest the earth;  
and the heavens are the works of thy hand.

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  
their seed shall be directed for ever.

Glory, &c.

*Psalm cxxix. De profundis.*

OUT of the depths I have cried to thee, O Lord!  
Lord! hear my voice.

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

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.

*Psalm cxlii. Domine, exaudi.*

HEAR, 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 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 on the works of thy hands.

I stretched forth my hands to thee, my soul is as earth without water into 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 I have 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, &c.

ANTHEM.

REMEMBER not, O Lord! our offences, nor those of our parents, and take not revenge of our sins.

THE LITANY OF SAINTS.

LORD! 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!

Holy Mother of God!

Holy Virgin of Virgins!

} Pray  
for us.

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! (*Son of Zeb.*)  
 St. John!  
 St. Thomas!  
 St. James! (*Son of Alph.*)  
 St. Philip!  
 St. Bartholomew!  
 St. Matthew!  
 St. Simon!  
 St. Thaddæus!  
 St. Matthias!  
 St. Barnaby!  
 St. Luke!  
 St. Mark!  
 All ye holy Apostles, and Evangelists!  
 All ye holy Disciples of our Lord!  
 All ye holy innocents!  
 St. Stephen!  
 St. Laurence!  
 St. Vincent!  
 St. Fabian, and St. Sebastian!  
 St. John, and St. Paul!  
 St. Cosmas, and St. Damian!

Pray for us.

St. Gervase, and St. Protase!

All ye holy Martyrs!

St. Sylvester!

St. Gregory!

St. Ambrose!

St. Augustin!

St. Jerom!

St. Martin!

St. Nicholas!

All ye holy Bishops, and Confessors!

All ye holy Doctors!

St. Anthony!

St. Bennet!

St. Bernard!

St. Dominick!

St. Francis!

All ye holy Priests, and Levites!

All ye holy Monks, and Hermits!

St. Mary Magdalen!

St. Agatha!

St. Lucy!

St. Agnes!

St. Cecily!

St. Catherine!

St. Anastatia!

All ye holy Virgins, and Widows!

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,

From all sin,

From thy wrath,

*Pray for us.*

*O Lord!  
deliver us.*

'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,

*O Lord! deliver us.*

In the day of judgment,

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 thy holy religion,

That thou vouchsafe to humble the enemies of thy 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,

*We beseech thee to hear us.*

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 give eternal rest to all the faithful departed, *We beseech thee to hear us.*

That thou vouchsafe graciously to hear us, *We beseech thee to hear us.*

Son of God, *We beseech thee to hear us.*

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.*

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.

*V.* And lead us not into temptation.

*R.* But deliver us from evil. *Amen.*

*Psalm lxi.*

O GOD! come to my assistance; O LORD! make haste to help me.

Let them be confounded, and ashamed that seek my soul.

*We beseech thee to hear us.*

Let them be turned backward, 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, rejoice and be glad in thee; and let such as love thy salvation say always: the Lord be magnified.

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.

*V.* Save thy servants.

*R.* Trusting in thee, O my God!

*V.* Be unto us, O God! a tower of strength.

*R.* From the face of the enemy.

*V.* Let not the enemy prevail against us.

*R.* Nor the son of iniquity have power to hurt us.

*V.* O Lord! deal not with us according to our sins.

*R.* Neither reward us according to our iniquities.

*V.* 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.

*V.* 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.

*V.* Let us pray for the faithful departed.

*R.* Eternal rest give to them, O Lord! and let perpetual light shine on them.

*V.* May they rest in peace.

*R.* Amen.

*V.* For our absent brethren.

*R.* O my God! save thy servants trusting in thee.

*V.* Send them help, O Lord! from thy holy place.

*R.* And from Sion protect them.

*V.* O Lord! hear my prayer.

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

*Let us pray.*

O GOD! whose property is always to show mercy, and to forgive, receive our petitions: that we, and all thy servants, who are bound by the chains of sin, may, by the compassion of thy goodness, mercifully be absolved.

HEAR, 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.

OUT of thy clemency, O Lord! show thy unspeakable mercy to us, that so, thou mayest acquit us of our sins, and deliver us from the punishments which we deserve for them.

O GOD! who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplications 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 according 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 proceed 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, through thy protection, may be peaceable.

**INFLAME**, O Lord! our reins, and hearts with the fire of thy holy spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

**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.

**DIRECT**, 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 knowest shall be thine by faith and good works: we humbly beseech thee, that they for whom we have purposed to offer up our prayers, whether this present world still detains them in the flesh, or the world to come hath 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.

*V.* O Lord! hear my prayer.

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

*V.* May the Almighty, and merciful Lord graciously hear us!

*R.* Amen.

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

*R.* Amen.

### THE JESUS PSALTER.

*There is no other name under heaven given to men, in which they may 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 devotion, and 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:

IN the name of Jesus, every knee should bow, of those that are in heaven, on the earth, and under the earth: and every tongue should confess, that the Lord, Jesus Christ, is in the glory of God the Father. *Phil. ii. 10, 11.*

*First Petition.*

Jesus, 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 ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee.

To resist and repress the motions of my flesh, in sloth, gluttony, and lust.

To render my heart enamoured 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 honour, 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 me a firm purpose, most merciful Saviour! to reform my life, and make amends for the years past—Those years which I have mispent, 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 me 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 catholic 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.”  
*Phil.* 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, whereby my soul may mount to the knowledge, love, and performance of my duty to thee and my neighbour, 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;

IN the name of Jesus every knee should bow, &c.

*Sixth Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } enlighten me with spiritual  
 Jesus, Jesus, Jesus, } wisdom.

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.

Our 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 apprehension 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 mer-

cies, 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, becom-

ing obedient unto death, even the death of the cross.”  
*Phil.* ii. 8.

Hear these my petitions, &c.

Our Father, &c. Hail Mary, &c. I believe in  
 God, &c.

PART III.

Begin as before, saying;

IN the name of Jesus every knee should bow, &c.

*Eleventh Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } grant me grace to avoid ill  
 Jesus, Jesus, Jesus, } company.

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 tempta-  
 tions 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; grant-  
 ing 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, }  
 Jesus, Jesus, Jesus, } grant me grace to call on  
 Jesus, Jesus, Jesus, } thee for help.

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 on me in the day of trouble, and 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, }  
 Jesus, Jesus, Jesus, } make me persevere in virtue.  
 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 endeavour, 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 my  
 Jesus, Jesus, Jesus, } life with reference to my  
 Jesus, Jesus, Jesus, } 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.” *Phil.* ii. 8.

Hear these my petitions, &c.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

## DEVOTIONS TO INFANT JESUS.\*

### *Aspirations.*

O DIVINE Infant of Bethlehem! whom we adore and acknowledge to be our Sovereign Lord, come and take birth in our hearts. *Amen.*

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.*

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.*

### THE LITANY OF INFANT JESUS.

LORD! have mercy on us.

Christ! have mercy on us.

Lord! have mercy on us.

Christ! hear us. Christ! graciously hear us.

\* These devotions may be used from Christmas to Candlemas.

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 honour of thy Mother!  
 Infant, equal to thy Father!  
 Infant, subject to thy Mother!  
 Infant, the delights 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!

*Have mercy on us.*

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!  
 Be merciful; hear us, Infant Jesus!

*Have mercy on us.*

From the yoke of slavery imposed on the children of Adam,

From the captivity of the devil,  
 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 labours,

*Infant Jesus! deliver us.*

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.

*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.*

#### 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 re-

serve, 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 honour 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 in motion to redress our evils, the real victim of love in the holy Eucharist, and a propitiatory sacrifice for sin on the altar of the cross. Seeing that the generality of Christians make no other return for these, thy mercies, than contempt of thy favours, 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 honour to thy most sacred ma-

jesty? 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 "labour 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 of that bloody Holocaust, thou didst present to thy eternal Father on Mount Calvary from the cross.

Sweet Jesus! give thy blessings to the ardent de-

sire 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 S. Gertrude to the Heart of Jesus.*

HAIL, 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.

LORD! 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!

Heart of Jesus, pierced with a lance!

Heart of Jesus, refuge of sinners!

Heart of Jesus, fortitude of the just!

*Have mercy on us.*

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!

*Have mercy on us.*

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, has 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 honour this pledge of thy love on earth, that by it we may merit to love both thee and thy gift, and be eternally 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 sweetness! to thee we recommend ourselves and all our concerns, parents and relations, our superiors,

benefactors, friends and enemies. Take under thy protection this house, congregation, and state. Extend thy care to all such as lie under any affliction, and to those who labour 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 honouring 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.*

MOST amiable Heart of Jesus! beloved object of our most tender affections! may all honour, 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 prayer to Jesus suffering.*

LORD Jesus! by that bitterness thou sufferedst for me on the Cross; chiefly when thy blessed soul departed from thy body, have mercy on my soul now, and at its departure from this world, that it may be admitted to life everlasting. *Amen.*

*A prayer in honour of the five Wounds.*

O LORD, Jesus Christ! by the five wounds thou wast pleased to receive upon the Cross for love of me, help me, thy servant, whom thou hast redeemed with thy precious blood. *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 our death. *Amen.*

*On the larger beads.*

THEE 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.

## A PRAYER TO THE SACRED HEART OF MARY.

O SACRED heart of Mary, ever Virgin and immaculate in her conception! O heart, the most holy, and the most noble, that ever was formed by the hand of God, in a pure creature! O heart, full of grace, goodness, mercy and love; model of all virtues, perfect image of the adorable heart of Jesus! O heart, who always didst burn with the fire of the most ardent charity, who hast loved God more thyself alone, than all the seraphim and cherubim, than all the angels and saints together! O heart of the mother of our Redeemer, who hast had so lively a sense of our

miserics, and hast borne so great a part in the sufferings of Jesus Christ for our salvation; who hast loved us with so great a tenderness, and who deservest under so many titles, the respect, gratitude, confidence and love of all men! vouchsafe to accept the small tribute of my humble homage.

Prostrate before thee, O most pure heart of the mother of Mercy! I wish to render thee all the honour which is justly due to the heart of the mother of my God. I give thee thanks for the sentiments of mercy and love, which have moved, and still now move thee, at the sight of my miseries. I give thee thanks for all the favours, I have received from thy maternal goodness. I unite myself to all the pure souls, who find their delight and consolation in honouring, praising, and loving thee. The happiness of Christians is to possess Jesus Christ; but it is through thee, O most blessed Virgin! he has been bestowed on mankind. Through Jesus Christ we go to the Father, through thee, may we go to Jesus Christ.

Thou shalt be therefore, O most amiable heart of Mary! after the heart of Jesus, the object of my veneration, of my love, and of my most tender devotion. Thou shalt be the way, through which I will go to Jesus; and through thee his graces, and mercies shall come upon me. Thou shalt be my refuge in my dangers, my comfort in my afflictions, my succour in all my wants. I shall learn of thee, purity, humility, meekness, and above all the love of the sacred heart of Jesus. I shall ask of him these virtues through thy merits, and I hope through thy powerful intercession to obtain them, together with the pardon of my sins, and final perseverance. *Amen.*

## INSTRUCTIONS ON THE ROSARY.\*

THE 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 honour 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. Mr. Alban Butler in his *Lives of the Saints*, October first, writes as follows: "It is an abridgement 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."

\* By the Right Rev. Dr. G. Hay.

It is composed of three parts, 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 the most perfect model of prayer. It contains in itself the very essence of all good prayers, and all other prayers are but expositions of it; for as St. Augustin 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 neighbour, 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, on purpose to honour 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, of 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, has been continually given him from that time, and will be given him for endless eternities. 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 these prayers, of which this holy exercise is composed, the excellency 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, corresponding 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 endeavour to represent to our imagination, the substance and most striking circumstances of the corresponding mystery, in the most lively manner we can, as though 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, and endeavour to keep your mind attentive to what passed on that occasion, while you are reciting that decade, exercising 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. *Introd. p. ii. chap. 4.* 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.

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### THE ROSARY OF THE BLESSED VIRGIN.

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

*Vers.* HAIL Mary, full of Grace! the Lord is with thee.

*Resp.* Blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.

*Vers.* Thou, O Lord! wilt open my lips.

*Resp.* And my tongue shall announce thy praise.

*Vers.* Incline unto my aid, O God!

*Resp.* O Lord! make haste to help me.

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. *Amen. Alleluia.*

[From Septuagesima to Easter, instead of Glory be to the Father, &c. say: Praise be to thee, O Lord, King of eternal Glory!]

#### THE FIRST PART—THE FIVE JOYFUL MYSTERIES.\*

*The first mystery*—The annunciation.

Fruit of this mystery—*Chastity.*

LET us in this mystery, contemplate the angel Gabriel saluting our blessed Lady, with the title of

\* The mysteries of the first part, are recited on Mondays and Thursdays, throughout the year, the Sundays of Advent, and those after Epiphany, until Lent

“ full of grace,” and announcing to her the miraculous incarnation of our Lord and Saviour Jesus Christ.

[Our Father, &c. once—Hail Mary, &c. ten times. The decade is terminated by, Glory be to the Father, &c., after which recite the prayer. This method must be observed in each part of the Rosary.]

*Let us pray.*

O JESUS, lover of Chastity! I adore thee in the virginal womb of Mary, and I give thee thanks for that infinite charity, which has moved thee to make thyself man for my salvation— O virgin, more pure than the angels! grant us thy protection, defend us against the fiery darts of our enemy, and preserve our hearts and our bodies in a state of constant and entire purity. *Amen.*

*The second mystery—The visitation.*

Fruit of this mystery—*the love of our neighbour.*

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 to the mountains to visit her. Her presence diffuses the graces with which she is replenished, and St. John the Baptist is sanctified in the womb of his mother.

Our Father, &c.

*Let us pray.*

O CHARITABLE SAVIOUR! Scarcely art thou conceived, and thy most pressing occupation, is to procure the sanctification of souls! Sanctify ours, O kind Redeemer! and fill them with thy blessings.—Holy vir-

gin! mother of grace and mercy! favour us together with thy Son, with thy charitable visits. Obtain for us, a sincere love for our neighbour, and the grace always to regulate our intercourse with the world, according to the rules of christian charity. *Amen.*

*The third mystery—The birth of Jesus.*

Fruit of this mystery—*love of Poverty.*

LET us contemplate the only Son of God, reduced to the state of an infant, suffering all the inconveniences of extreme poverty. He lies on straw, in a stable, between two beasts: his body is chilled with cold, whilst his heart burns with love for men.

Our Father, &c.

*Let us pray.*

O SWEET Jesus! what heart can be so hardened, as to refuse to love thee in this suffering and endearing state?—O glorious virgin! who, with St. Joseph, partakest of the poverty of thy son, I unite myself to thee, to adore and love this divine Saviour, and to imitate his contempt for the goods, the honours, and the pleasures of this world. *Amen.*

*The fourth mystery—The presentation of Jesus.*

Fruit of this mystery—*Obedience.*

LET us contemplate, in this mystery, the blessed virgin Mary going to the temple in Jerusalem, in obedience to the law of purification, although she was not bound by it, having always remained a pure virgin. There she presents her divine Son to his eternal Father, through the hands of holy Simeon.

and redeems him, as if he was a sinner, by an offering of two turtle doves.

Our Father, &c.

*Let us pray.*

O BOUNTIFUL Redeemer of men! who wouldst suffer thyself to be offered as an oblation, and redeemed, in compliance with a law, which was made only for sinners, I adore thee in this act of humble obedience. O most humble virgin! who, submitting to the law of purification, didst imitate the obedience of thy Son, obtain for us the grace to imitate you both, by renouncing our pride, and our attachment to our own will, and by faithfully conforming ourselves to the orders, and even to the desires of our superiors. *Amen.*

*The fifth mystery—The finding of Jesus*

Fruit of this mystery—*Fervour.*

LET US contemplate the blessed Virgin and St. Joseph with tender solicitude, seeking the child Jesus, whom they had lost in Jerusalem, whither they had conducted him to celebrate the festival of the Passover. After an anxious and diligent search of three days, they found him in the temple, disputing on the Scriptures with the doctors of the law.

Our Father, &c.

*Let us pray.*

O DIVINE Saviour! I adore thee in this trial, to which thou wouldst submit thy holy mother and St. Joseph, and I conjure thee, never to abandon me—O glorious virgin! who, without any fault of thine, didst

lose thy beloved Son, obtain for us the grace to serve him with fervour, and to shun the smallest sin, that we may never lose him. Should this misfortune ever befall us, O! obtain for us the grace, soon to seek him, and to find him, by our tears and a prompt repentance.

[An address to the blessed Virgin by which each part must be terminated.]

### *The Salve Regina.*

HAIL! holy Queen, mother of mercy, our life, our sweetness, and our hope! to thee we cry, poor banished sons 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!

*Vers.* Pray for us, holy mother of God!

*Resp.* 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 most blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ our Lord. *Amen.*

## THE SECOND PART—THE FIVE DOLOROUS MYSTERIES.\*

*The first mystery*—The sufferings of Jesus in the garden.

Fruit of this mystery—*Contrition*.

LET us contemplate Jesus Christ in the garden of Gethsemani, prostrate upon the ground in prayer, reduced to a cruel agony, with the blood trickling from every pore. It was principally the sight of the greatness, and of the malice of our sins, which brought him to this state of bitter suffering.

Our Father, &c.

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*Let us pray.*

O SWEET Jesus! what lessons dost thou not communicate to me in this mystery? Thou teachest me resignation: thou teachest me to have recourse to prayer in my afflictions: but give me, above all, I beseech thee, a share in that hatred and horror, which thou hadst for sin—O most holy Virgin! by that desolation in which thou wast, when beholding the cruel agony of thy beloved Son, obtain for me a true contrition for my sins. *Amen.*

*The second mystery*—The scourging at the pillar.

Fruit of this mystery—*Penance*.

LET us contemplate Jesus Christ exposed naked to the eyes of the multitude, bound to a pillar, and so unmercifully scourged, that his holy body from head to foot, was torn with stripes, and covered with

\* The mysteries of the second part are recited on Tuesdays and Fridays throughout the year, and on Sundays in Lent.

wounds, whilst this mild lamb, uttered not a word of complaint.

Our Father, &c.

*Let us pray.*

O JESUS! my sins were the cause of these tortures: my sins armed the hands of these inhuman executioners. I adore thee in this suffering state, and give thee thanks for the penance thou hast undergone for me. O glorious Virgin! who sufferedst in thy heart, from every blow, which lacerated the body of thy son, obtain for us the grace, seriously to do penance for our sins, particularly by debarring ourselves from pleasures, and by submitting to the will of God in our afflictions.

*The third mystery—The crowning with thorns.*

Fruit of this mystery—*Humility.*

AFTER this cruel flagellation, the King of glory is treated like a mock king. The merciless soldiers throw over his shoulders an old purple cloak: they put a reed in his hand in place of a sceptre, and press on his head a crown of thorns. Then kneeling before him, as if to adore him, they spit upon his face, and load him with blows.

Our Father, &c.

*Let us pray.*

O JESUS! covered with ignominy! who didst not turn away thy face from the scoffs and buffets with which it was so shamefully assailed, where will I find a place low enough for me, when I consider the humiliations, which thou hast undergone?—O holy Virgin! who partookest of all the ignominies of thy beloved son, obtain

for us the grace to partake of that resignation and humility, with which he bore so unworthy a treatment.

*The fourth mystery*—The carrying of the Cross.

Fruit of this mystery—*Patience.*

LET us contemplate our divine Saviour, who, though debilitated by the loss of blood, and by the torments he had just endured, is loaded with the heavy weight of the cross. He stumbles at every step, and his barbarous executioners overwhelm him with injuries and blows, to force him to proceed. At length they are compelled to give him help, to enable him to carry his cross as far as Calvary.

Our Father, &c.

*Let us pray.*

O JESUS! who having invited thy disciples to carry their crosses after thee, generously walkest at their head, grant us the grace to carry our crosses with patience and resignation, and with charity for those who are the cause of our sufferings—O Virgin most patient! who, notwithstanding the excess of thy affliction, didst courageously follow thy son, grant us thy protection and thy assistance, that we may bear with christian fortitude, the afflictions and miseries of this life.

*The fifth mystery*—The crucifixion.

Fruit of this mystery—*Perseverance.*

AT length after so many torments, the cruel executioners pierce the hands and the feet of Jesus, and having nailed him to the cross, raise him up between two thieves. They torture his taste with vinegar and

gall; for the space of three hours, they load him with outrages and derisions. In that state he expires after having consummated the great work of our redemption.

Our Father, &c.

*Let us pray.*

O JESUS! by thy cruel death on an ignominious cross, we pray thee, suffer us not to be ever separated from thee. Give us the grace to persevere till death in serving thee, and in sanctifying ourselves. Queen of martyrs! thou remainest steadfast at the foot of the cross, though thy soul is pierced with a sword of grief: receive us into thy company together with St. John and the holy women. Obtain for us, that most important of graces, final perseverance, and assist at our death, as thou didst at that of thy divine son. *Amen.*

[Hail, holy Queen, &c. with the verse and prayer, as marked above.]

THE THIRD PART—THE FIVE GLORIOUS MYSTERIES.\*

*The first mystery—The resurrection.*

Fruit of this mystery—*A spiritual life.*

LET us contemplate our Lord Jesus Christ gloriously proceeding from the tomb victorious over death and over hell, his body all resplendent, subject no more to sufferings or to death.

Our Father, &c.

*Let us pray.*

I ADORE thee, O Jesus! proceeding from the tomb to enlighten and to fortify the sons of men, by thy re-

\* The mysteries of the third part are recited on Wednesdays and Saturdays throughout the year, and on Sundays from Easter till Advent.

surrection.—O glorious Virgin! I unite myself to thee, in that ineffable joy, which thou didst experience, on beholding thy beloved son risen and glorious. Obtain for me the grace to rise with him, and to lead, on earth, a new and spiritual life, and in heaven, to share in the glory of his resurrection. *Amen.*

*The second mystery—The ascension.*

Fruit of this mystery—*The desire of Heaven.*

LET us contemplate Jesus Christ, forty days after his resurrection, triumphantly ascending to heaven by his own power, attended by angels and saints, in the sight of his holy mother, and of his disciples, whom he had assembled on the mountain of Olives.

Our Father, &c.

*Let us pray.*

ADORABLE Saviour! wean our hearts, we pray thee, from the earth. Free them from all attachment to its goods, its honours or its pleasures. Raise them to heaven with thee, since heaven is the abode, for which they were created. O Glorious Virgin! thou wast left by thy son for a time upon earth, to comfort and fortify his infant church: protect us we beseech thee in this land of exile, and make us sigh continually after our happy country. *Amen.*

*The third mystery—the coming of the Holy Ghost.*

Fruit of this mystery—*Love of retirement.*

LET us contemplate the blessed Virgin and the disciples assembling in a retired place, after the ascension of Jesus Christ, to prepare themselves by prayer

for the reception of the Holy Ghost, whom Jesus Christ had promised to send them. This consoling promise was fulfilled on the feast of Pentecost, when the Holy Ghost descended upon them, in the shape of fiery tongues.

Our Father, &c.

*Let us pray.*

O JESUS! drive from our hearts the spirit of the world, and send us thy divine spirit, that he may sanctify us by his precious gifts, dissipate the darkness which surrounds us, and inflame our hearts with love for thee. O Glorious Virgin, spouse of the Holy Ghost! grant, that following thy example, we may invite him to our hearts by retirement and prayer. *Amen.*

*The fourth mystery*—The assumption of the B. Virgin.

Fruit of this mystery—*Union with God.*

LET us contemplate the blessed Virgin languishing upon earth after the departure of her divine son. Her heart incessantly sighed for him, and wished to be united to him. Indeed she died of love for him, without pain and without violence, and soon after, her divine son raised her to life, and triumphantly conveyed her, body and soul, into heaven.

Our Father, &c.

*Let us pray.*

O JESUS! how sweet it is to love thee, and to live only for thee! But how great will be the happiness of being united with thee for all eternity, without the fear of being ever separated from thee. O! grant us this precious grace.—Glorious Virgin! by that ineffable

love thou hadst for thy divine son on earth, and with which thy heart is now inflamed in heaven, obtain for us we beseech thee a share in thy love for God, and in thy union with him. *Amen.*

*The fifth mystery*—The coronation of the B. Virgin.

Fruit of this mystery—*Devotion to the B. Virgin.*

LET us with exultation, contemplate the Blessed Virgin Mary, sitting in glory, at the right hand of her beloved son. She is crowned by the heavenly Father queen of heaven and earth, and appointed by Jesus Christ the dispenser of his graces.

Our Father, &c.

*Let us pray.*

O JESUS! in union with the angels and saints, I bless thee for the glory with which thou hast environed thy holy Mother, and I give thee thanks, from the bottom of my heart, for having given her to me, for my queen, my protectress, and my mother. O Queen of angels and of men! grant thy powerful intercession to those who are united to honour thee in the confraternity of the holy Rosary, and to all thy other servants. I consecrate myself entirely to thy service. Grant, that I may honour thee by a true devotion, by endeavouring to imitate thy virtues, and by exerting myself to cause thee to be honoured thus by others. *Amen.*

[Hail holy Queen, &c. with the prayer and verse as mentioned before.]

## DEVOTIONS FOR EVERY DAY IN THE WEEK

### SUNDAY.—TO THE MOST HOLY TRINITY.

“There are three, that bear testimony in heaven—the Father, the Word, and the Holy Ghost;—and these three are one.” 1 *John*, v. 7.

#### *A prayer to the most Holy Trinity.*

GLORY 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 continues 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 Holy Ghost. *Amen.*

#### THE LITANY OF THE BLESSED TRINITY.

LORD! 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 and one God of equal glory, and eternal majesty!

O sacred Trinity, from whom, by whom, and in whom are all things!

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 truth!

O God the Father, who hast adopted us as thy children in Jesus Christ!

*Have mercy on us.*

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 splendour 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, took-est 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 be-camest 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 will come with glory to judge the living and the dead!

*Have mercy on us.*

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 strengthener 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 see now through a glass in an obscure manner!

O sacred Trinity, whom we shall behold face to face in heaven!

O 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.*

ALMIGHTY 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.*

## MONDAY.—FOR THE FAITHFUL DEPARTED.

“It is a holy and wholesome thought to pray for the dead, that they may be loosed from their 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 favourably 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.

Lord! 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!

Holy mother of God!

Holy virgin of virgins!

Saint Michael!

All ye holy angels, and archangels!

St. John the Baptist!

St. Joseph!

All ye holy patriarchs and prophets!

*Pray for the souls of  
the faithful departed.*

St. Peter!

St. Paul!

St. John!

All ye holy apostles, and evangelists!

St. Stephen!

St. Laurence!

All ye holy martyrs!

St. Gregory!

St. Ambrose!

All ye holy bishops and confessors!

St. Mary Magdalen!

St. Catharine!

All ye holy virgins and widows!

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.

*Pray for the souls, &c.*

*O Lord! deliver them.*

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 visit-  
ing thy faithful, detained in the receptacles of sor-  
row, and transport them to the city of eternal  
peace,

That thou vouchsafe to shorten the time of ex-  
piation 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 inestima-  
ble 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 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.

*V.* And lead us not into temptation;

*R.* But deliver us from evil. *Amen.*

*V.* From the gates of hell,

We beseech thee to hear us.

*R.* Deliver their souls, O Lord!

*V.* May they rest in peace!

*R.* Amen.

*V.* 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 favourably 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.*

TUESDAY.—TO THE HOLY ANGELS.

“Are they not all ministering spirits, sent to minister for those who shall receive the inheritance of salvation.” *Heb. i. 14.*

*A prayer to our Angel Guardian.*

O HOLY Angel! to whose care, God in his mercy, hath committed me; thou, who assistest me in my wants, who consolest me in my afflictions, who supportest me when dejected, and who constantly ob-

tainest for me new favours; I return thee now, most sincere, and humble thanks; and I conjure thee, O amiable Guide! to continue still thy care; to defend me against my enemies; to remove from me the occasions of sin; to obtain for me a docility to thy holy inspirations; to protect me, in particular, at the hour of my death; and then conduct me to the mansions of eternal repose. *Amen.*

*A prayer to St. Michael.*

GLORIOUS 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 intreat 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.

LORD! 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, &c.

Holy Trinity, one God! have, &c.

Holy Mary, queen of angels!

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!

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!

*Pray for us*

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, &c.*

From all sin, *by thy holy, &c.*

Pray for us.

From a sudden and unprovided death, *by thy holy, &c.*

We sinners, *do beseech thee to hear 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 guar-  
 dians; 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.*

WEDNESDAY.—TO ST. JOSEPH.

“Joseph, the husband of Mary, of whom was born Jesus who is  
 called Christ.” *Matt. i. 16*

We beseech thee to hear us.

*A prayer to St. Joseph.*

O GREAT Saint! who art that wise and faithful servant, whom God hath charged with the care of his family! thou whom he hath established the guardian and protector of the life of Jesus, the consoler and support of his Mother, and her faithful associate in the great design of our redemption; thou who hadst the happiness to live with Jesus and Mary, and to expire in their arms! Chaste Spouse of the Mother of God! thou Model of pure, humble, and interior souls! be touched with the confidence, we have in thee, and graciously accept these testimonies of devotion. We return God thanks, for the favours he hath bestowed on thee; and we beg, through thy intercession, that we may imitate thy virtues. Pray for us, then, O glorious Saint! and by that love, thou always hadst for Jesus, and for Mary, and which Jesus and Mary had also for thee, obtain for us the incomparable advantage of living and dying in their holy love. *Amen.*

## THE LITANY OF ST. JOSEPH.

LORD! 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 Joseph,

St. Joseph, chosen by God to be the spouse of Mary!

St. Joseph, filled with the blessings of heaven!

*Pray for us.*

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, comforter 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 all his possessions!

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

St. Joseph, governor of the incarnate Wisdom!

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, honoured 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!

*Pray for us.*

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 christ-  
 tians!

} Pray for us.

Lamb of God, &c.

Christ! hear us. Christ! graciously hear us.

V. The just man shall flourish like the palm-tree.

R. He shall be multiplied as the cedar of Libanus.

*Let us pray.*

GRANT, we beseech thee, O Lord! that we may be assisted by the merits of the spouse of thy most holy Mother; that what our own power does not obtain, may be given us by his intercession. Who livest and reignest world without end. *Amen.*

THURSDAY.—TO THE MOST HOLY SACRAMENT.

“ My flesh is meat indeed, and my blood is drink indeed. He who eateth my flesh, and drinketh my blood, abideth in me and I in him.”  
*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, or ever will be committed against this adorable Sacrament. Why cannot I, O God! suf-

ficiently testify my own regret, for having so often appeared before thee with indifference, and for having approached thee with so little fervour, 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 honouring 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 saints and angels do: and I conjure thee, by this sacred Body, and this most precious Blood, that I may henceforth honour 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.

LORD! 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.

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!

*Have mercy on us.*

Memorial of the wonders of God!

Super-substantial 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!

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 fullness!

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!

Refection of holy souls!

Viaticum of those, who die in the Lord!

Pledge of the glory to come!

*Have mercy on us.*

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 receivedst 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,

That thou vouchsafe, by a sincere confession of our sins, to make us worthy of a frequent participation of the holy Eucharist,

That thou vouchsafe to deliver us from all heresy, perfidiousness, and blindness of heart,

That thou vouchsafe to impart to us the precious, and heavenly fruits of this holy Sacrament,

That thou vouchsafe, at the hour of our death, to strengthen and comfort us with this celestial viaticum,

Son of God!

*O Lord! deliver us.*

*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.*

FRIDAY.—TO JESUS SUFFERING.

“Christ 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 to 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 disregard 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 upon 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 LIFE AND PASSION OF JESUS CHRIST.

LORD! 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!

*Have mercy on us.*

- 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 disciples!  
 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!  
 Jesus, prostrate in humble prayer in the gar-  
 den 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!

*Have mercy on us.*

Jesus, judged guilty of death!  
 Jesus, spit upon, blind-folded 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 washed 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!

*Have mercy on us.*

EVERY DAY IN THE WEEK.

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 wast delivered up for our sins, and who rose 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 honour 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.*

*Lord Jesus! deliver us.*

That being dead to sin, we may live to justice,  
 That we may not glory, but in thy holy Cross,  
 That for the love of thee, the world may be  
 crucified to us, and we to the world,

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 con-  
 sciences 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.

*We beseech thee to hear us.*

Christ! hear us. Christ! graciously hear us.

*V.* Truly, he has borne our infirmities.

*R.* And he has carried our sorrows.

*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.*

SATURDAY.—TO THE BLESSED VIRGIN.

“Behold, from henceforth, all generations shall call me blessed; for he that is mighty hath done great things to me.” *Luke, i. 48, 49.*

*A prayer to the blessed Virgin.*

O BLESSED Virgin, mother of God! and by this august quality, worthy of all respect from men and angels, I come to offer thee my most humble homage, and to implore the aid of thy prayers and protection.

Thou art all-powerful with the Almighty, and thy goodness for mankind, is equal to thy influence in heaven. Thou knowest, O blessed Virgin! that from my tender years, I looked up to thee as my mother, my advocate, and patroness. Thou wert pleased to consider me, from that time, as one of thy children; and whatever graces I have received from God, I confess with humble gratitude. that it is through thee, I have received them. Why was I not as faithful in thy service, as thou wert bountiful in assisting me? But I will henceforth serve, honour, and love thee. Accept, O blessed Virgin! my protestations of fidelity. Look favourably on the confidence I have in thee.

Obtain for me, of thy dear Son, a lively faith, a firm hope, a tender, generous and constant love. Obtain for me a purity, that nothing can soil; a humility that nothing can elate; a patient submission to the will of God, that nothing can ever disturb. In fine, O glorious virgin! obtain for me so faithful an imitation of thy virtue in my life, that I may experience the power of thy protection at my death. *Amen.*

THE LITANY OF THE BLESSED VIRGIN.

See page 51.

*The same in Latin.*

KYRIE eleison. Christe eleison.  
 Kyrie eleison.  
 Christe! audi nos.  
 Christe! exaudi nos.  
 Pater de cœlis Deus! miserere nobis  
 Fili Redemptor mundi Deus! mis.  
 Spiritus Sancte, Deus! mis.  
 Sancta Trinitas, unus Deus! mis.  
 Sancta Maria!  
 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!

*Ora pro nobis.*

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 area!  
 Janua cœli!  
 Stella matutina!  
 Salus infirmorum!  
 Refugium peccatorum!  
 Consolatrix afflictorum!  
 Auxilium Christianorum.  
 Regina angelorum!  
 Regina patriarcharum!  
 Regina prophetarum!  
 Regina apostolorum!  
 Regina martyrum!  
 Regina confessorum!  
 Regina virginum!  
 Regina sanctorum omnium!

*Ora pro nobis.*

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. Christe! audi nos. Christe! exaudi nos.

*V.* Ora pro nobis, sancta Dei genitrix!

*R.* Ut digni efficiamur promissionibus Christi.

*Oremus.*

DEFENDE, quæsumus, Domine! beatâ Mariâ semper virgine intercedente, istam ab omni adversitate familiam: et toto corde tibi prostratam, ab hostium propitius tuere clementer insidiis. Per Christum, Dominum nostrum. *Amen.*

*Consecration of one's self to the blessed Virgin.*

HOLY Mary, virgin mother of God! I this day choose thee for my mother, queen, patroness, and advocate; and I firmly resolve never to depart, either by word or action, from the duty I owe thee, or suffer those committed to my charge to say or do any thing against thy honour. Receive me therefore as thy servant for ever; assist me in all the actions of my whole life, and forsake me not at the hour of my death. *Amen.*

*The prayer of St. Bernard.*

REMEMBER, O most compassionate Virgin Mary! that, from all ages, it is unheard of, that any one was forsaken, who, placing himself under thy maternal protection, implored thy assistance, and begged the favour of thy prayers—animated with the confidence, which this inspires, I fly to thee, O Virgin of virgins, and mother of my God! and in the bitterness of my sorrows, I throw myself at thy feet. O mo-

ther of the eternal word! despise not my humble supplication, but listen graciously, and mercifully grant the request, which, from my heart, I make thee.  
*Amen.*

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VARIOUS DEVOUT PRAYERS.

LITANY OF THE HOLY GHOST.

LORD! 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 Spirit, proceeding from the Father and the Son!

Spirit of the Lord, who, in the beginning of the world, descended upon the waters and rendered them fruitful!

Holy Spirit, consuming fire!

Holy Spirit, whose divine unction teaches and inflames the heart!

Spirit of Wisdom!

Spirit of Understanding!

Spirit of Counsel and Fortitude!

Spirit of Knowledge and Godliness!

Spirit of the fear of the Lord!

Spirit of Love and Joy!

Spirit of Peace!

*Descend upon us.*

Spirit of Patience and Benignity!  
 Spirit of Longanimity!  
 Spirit of Modesty!  
 Spirit of Faith!  
 Oh Love! Oh Truth! Oh God!  
 Spirit of Light and Life!  
 Holy Spirit, teaching without the noise of  
 words!  
 Spirit of Love and Zeal!  
 Holy Spirit, who ledest the faithful soul from  
 sacrifice to sacrifice!  
 Holy Spirit, who fillest the soul with heavenly  
 love and courage!  
 Holy Spirit, who will not suffer earthly love in  
 the souls, which thou hast chosen!  
 Holy Spirit, who united us to the wounds of  
 Jesus, and opened them to receive us!  
 Holy Spirit, eternal Light and Love of our  
 souls!  
 Holy Spirit, sole comforter!  
 Holy Spirit, assisting the soul in her pilgrimage!  
 Love of our souls!  
 Holy Spirit, our God!  
 Lamb of God, &c.

Descend upon us

*Let us pray.*

HEAR, Oh holy Spirit! our humble prayer: without  
 thee, we are in ignorance and darkness, feeble and  
 inconstant children of Eve, will not our state of  
 misery and blindness move thee to compassion? Re-  
 member, O Love! that hast given us a Jesus, remem-  
 ber that we are the children of his tears and blood!  
 Come, Oh Holy Spirit! burn and consume our hearts:

teach us the ways of thy love, lead us on our way from sacrifice to sacrifice until all earthly affections shall be destroyed in us. Make us run in the paths of perfection; teach us the duties of our state, and let thy love make us sacrifice, all that, which might prevent in any way the fulfilment of our sacred obligations; this we beg through the agony and death of our Lord and Saviour. *Amen.*

*A prayer to St. Aloysius.*

ANGELICAL 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, the sanctity of thy life, and the 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 examples of piety, and of industry, which thou hast set before me. Through the love thou hast for Christ crucified, and for his most blessed Mother, receive me as thy client, and assist me in the pursuit of virtue and of learning. Nourish and increase in me a purity of body and mind; turn off the snares laid against my chastity; 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; direct and support 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 state of 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, in the company of the angels in heaven.  
*Amen.*

THE LITANY OF ST. ALOYSIUS.

LORD! 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!

Holy Mother of God!

Holy virgin of Virgins!

St. Aloysius!

Most beloved of Christ!

The delight of the blessed Virgin!

Most chaste youth!

Angelic youth!

Most humble youth!

Model of young students!

Despiser of riches!

Enemy of vanities!

Scorner of honours!

Honour of princes!

Jewel of the nobility!

Flower of innocence!

Ornament of a religious state!

Mirror of mortification!

Pray for us.

Mirror of perfect obedience!  
 Lover of evangelical poverty!  
 Most affectionately devout!  
 Most zealous observer of rules!  
 Most desirous of the salvation of souls!  
 Perpetual adorer of the holy Eucharist!  
 Particular client of St. Ignatius!  
 Be merciful, spare us, O Lord!  
 Be merciful, hear us, O Lord!

} Pray  
 for us.

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!

*R.* 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 innocence of life with an equal severity of penance; grant through his merits and prayers that we, who have not followed the example of his innocence, may

imitate his practice of penance; through our Lord, Jesus Christ. *Amen.*

*A prayer for the constituted authorities.*

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

We 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 be not consecrated*, our Bishop elect,) and 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 to conduct thy people into the ways of salvation.

We 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 council 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 deliberations of Congress, and shine forth in all their 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.

We 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.

We 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.

Finally, 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.*

*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 repentance.

I adore thee, as my first beginning. I aspire after thee, as my last end. I give thee thanks, as my constant benefactor; I invoke 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, and 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 that it be done in the manner thou willest.

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 neighbour, and a contempt of 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 be ever 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 conduct regular. Assist me that I may continually labour 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 Jesus Christ. *Amen.*

*A prayer to obtain the victory over our passions*

O God of all sanctity, and Father of mercy! who hast created me, only that I might serve thee in the glorious liberty of thy children, permit me not, to grovel any longer, in the shameful slavery of my criminal passions. Help me, O God! to cast away from me their intolerable yoke. Support me in the painful war, which I must, on this account, wage against my-

self. Thou knowest, O Lord! my extreme weakness, and the strength of my enemies. Thou seest my numberless miseries; almost every moment brings some new disorder before thy eyes. My heart is swelled with pride, transported with anger, soured with resentment, defiled with lust, gnawed by envy, corrupted by sensuality, enervated by sloth, enslaved by self-love. What constraint, O my God! what servitude, for a soul, that would fain love thee, and be wholly thine. I renounce and detest from my heart all those vicious propensities. I am sincerely sorry for having so often yielded to their sinful impulse. I grieve, O infinite goodness! for my numberless offences against thee, of which they have been the unhappy source. I am resolved never more to listen to their dangerous suggestions, I am determined to part from the pernicious objects, to which my heart has been enslaved; even should it cost me what is dearest to me. It is in thy name, O omnipotent God! that I take up arms to fight against those enemies, which many others, with the assistance of thy grace, have so happily vanquished. It is also in thy name and with thy heavenly aid, that I hope to gain over them a complete victory; through Jesus Christ, our Lord, who liveth and reigneth world without end.  
*Amen.*

*A prayer for renewing the promises of Baptism.*

MOST 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 a proportion to such a favour? 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 labour 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 pro-

mised 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 objects 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 labours 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 form of renewing the obligations of Confirmation.*

My 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 endeavour 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 honour. *Amen.*

*A prayer to our holy patron of Baptism.*

GLORIOUS St. N.! whose name I have the honour 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 run after thee in the odour 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 labouring 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.*

*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.*

ALL 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.*

*A daily prayer for a pregnant woman.*

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 vouchsafed 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 judgments upon me and mine, instead of the mercies which I sue for; I am sensible therefore, 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 desire to lay them here all down at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee; and I wish that I could expiate them with tears of blood. I humbly beg thy pardon for them all, and I wish with all my heart, that I had never committed them. I here offer myself to make what satisfaction I am able for them; and I most willingly accept whatever I may have to go through in child-bearing, and offer it up now before-hand 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 such as I here 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 of the death 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 thine for ever: through the same Jesus Christ, thy Son, our Lord.  
*Amen.*

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*A prayer to the five wounds.\**

O BOUNTIFUL, and most sweet Jesus! humbly prostrate before thee, I implore and conjure thee, with all the fervour 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.*

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BONA MORS,

OR, A PIOUS ASSOCIATION FOR OBTAINING BY MUTUAL PRAYERS, THE BLESSING OF A HAPPY DEATH.

“I heard a voice from Heaven saying unto me; write: Blessed are the dead who die in the Lord.” *Apoc. xiv. 13.*

*Prayers at public meetings and for private devotions.*

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

\* A peculiar indulgence has been attached by H. H. P. Pius VII. to the recital of this prayer. For the conditions, see *Indulgences*.

OPEN, 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.*

Lord! 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!

Pray for us.

St. Francis!

All ye holy monks and hermits!

St. 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,

From the danger of death,

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.

Pray for us.

O Lord! deliver us.

*Let us pray.*

MAY 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.*

OMNIPOTENT, 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.*

My 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 derision 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 sepulchre, 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 malefactor, 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.*

MY 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.—Hail Mary, &c.

Glory be to the Father, &c.

*To the wound of the right foot.*

MY 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 labourers in the cure of souls, whether amongst Christians or Infidels.

Our Father—Hail Mary—Glory, &c.

*To the wound of the left hand.*

MY 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—Hail Mary—Glory be, &c.

*To the wound of the right hand.*

MY 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—Hail Mary—Glory be, &c.

*To the wound in the sacred side*

MY 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

under thy sweet yoke all infidels, heretics, and other enemies of thy holy name.

Our Father—Hail Mary—Glory be, &c.

*Let us pray.*

O LORD, Jesus Christ! God of my heart! by those five wounds, which the love of us inflicted on thee, succour thy servants, whom thou hast redeemed with thy precious blood. *Amen.*

MOST 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 favours, we will pray in union with that more than seraphic love, wherewith the dolorous Mother stood under the Cross of bleeding Jesus.]

*Stabat Mater dolorosa.*

UNDER the world's redeeming wood,  
The most afflicted Mother stood,  
Mingling her tears with her Son's blood.

As that stream'd down from every 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' blood.

It is our sins, alas!—not his,  
For which he bleeds, for which he dies,  
In this atoning sacrifice.

When graves did open, rocks were rent  
When nature, and each element,  
His torments and his 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 that did pass through  
Thy very soul, O! may it now,  
One kind wound on my heart bestow.

Great Queen of sorrows! in thy train,  
Let me a mourner's place obtain,  
With tears to cleanse all sinful stain.

Refuge of sinners! grant that we  
May tread thy steps, and let it be  
Our sorrow not to grieve with thee.

Oh! may the wounds of thy dear Son,  
Our contrite hearts possess alone,  
And all terrene affections drown.

May they 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 his cross alone,  
By which he marks us for his own.

That when the dreadful day shall come,  
For ev'ry man to hear his doom,  
On his right hand we may find room.

Oh! 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 prepared we may remove,  
When call'd to the blest seats above. *Amen*

*V.* The sword of sorrow has pierced thy soul.

*R.* That out of many hearts, cogitations may be revealed.

*Let us pray.*

WE 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 this 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.]

MERCIFUL 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, redeem 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 honour, 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.]

THE LITANY FOR OBTAINING A GOOD DEATH.

LORD 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 immoveable feet will warn me, that my course in this life will soon be finished,

When my eyes, obscured at the approach of death, shall cast their dying looks towards thee,

When my lips, cold and trembling, will pronounce for the last time thy adorable name,

Merciful, &c.

When my pale and livid cheeks, will inspire  
the beholders with compassion,

When the cold sweat of death will announce  
my approaching end,

When my ears shall be about to close to every  
human voice, and open only to hear the irrevocable  
sentence of thy justice, which will separate me  
from the number of the living,

When my imagination, agitated by dark and  
terrifying phantoms, will be plunged in cruel  
sadness,

When my mind, troubled at the sight of my  
iniquities, 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 of-  
fering up to thee their supplications in my be-  
half,

When I shall shed my last tears, the forerun-  
ners of my dissolution, receiving them as a tri-  
bute 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 ex-  
pressive of a holy impatience to be thine,

*Merciful Jesus! have pity on me!*

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! &c.

*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.*

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### DEVOTIONS FOR THE SICK.

1. If you are attacked by any considerable illness, let your first care be to send for your spiritual physician, and settle the state of your soul. This is done much better in the beginning of sickness than afterwards, when the strength of the fever, or the qualities of the remedies, may render a person absolutely unfit for so great a work. Sickness is often sent as a punishment for sin, and therefore a sincere repentance and confession of sins, is often a more effectual means of recovery than any other.

2. If you have not your Will already made, as in prudence you ought, let this also be done in the beginning of your sickness, that having settled your tem-

poral affairs, you may apply your soul without disturbance, to the spiritual.

3. Engage your best friends to give you timely notice if your distemper be dangerous, and not to flatter you with hopes of life, when there are little, or no grounds for hopes. Make the best use you can of that time, which perhaps is to be your last. Allow but few visits, nor any other discourse but such as may be for your soul's profit.

4. Take proper care for the discharge of your debts, and all other obligations incumbent upon you; and this, as much as may be, in the beginning also, of your sickness. Forgive all those who have any way injured you, and ask pardon of those, you have injured.

5. Receive your sickness from the hand of God, with a perfect resignation to his holy will, as a just punishment for your offences. Frequently offer yourself to him, and beg that he would give you patience, and sanctify your sufferings, and that he would accept all your pains and uneasiness, in union with the sufferings of your Saviour Jesus Christ, in deduction of the punishment due to your sins.

6. Often procure some friend to read to you such prayers as are most affecting, and most proper for your present condition; especially the penitential Psalms, the Litany, acts of the Love of God, of Patience and Resignation, &c.

7. Have the crucifix, or a picture of Christ crucified always before your eyes. Think often, upon his passion; hide yourself in spirit in his wounds, and embrace his feet with all the affection of your soul.

8. Aim as much as you can, at a penitential spirit,

during your sickness. Often cry to God for mercy, and make frequent acts of contrition for your sins. St. Augustine used to say, that no Christian, however innocent his life may have been, ought to venture to die in any other state, than that of a penitent.

*A prayer to be repeated daily in sickness.*

LORD, Jesus Christ! I receive this sickness with which thou art pleased to visit me, as coming from thy Fatherly hand. It is thy will, it should be thus with me, and therefore I submit. Thy will be done on earth, as it is in heaven. May this sickness be to the honour of thy holy name, and for the good of my soul. For this end, I here offer myself, with an entire submission to all thy appointments: to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest. For I am thy creature, O Lord! who have most ungratefully offended thee: and since my sins have a long time cried aloud to heaven for justice, why shall I now complain, if I feel thy hand upon me? No, my God! thou art just in all thy ways. I have truly deserved thy punishments; and therefore have no reason to complain of thee, but only of my own wickedness.

Yet rebuke me not, O Lord! in thy fury, nor chastise me in thy wrath; but have regard to my weakness. Thou knowest how frail I am, that I am nothing but dust and ashes. Deal not with me, therefore, 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. O! let thy justice be tempered with mercy; and let thy heavenly grace come to my assistance, to support

me under this my illness. Confirm my soul with strength from above, that I may bear with true Christian patience, all the uneasiness, pains, disquiets, and difficulties of my sickness; and that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that, in this illness, I may no way offend thee. And if this is to be my last, I beg of thee so to direct me by thy grace, that I may no ways neglect, or be deprived of those helps, which thou hast, in thy mercy, ordained for the good of my soul, to prepare it for its passage into eternity, that, being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

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### SHORT ACTS

*Of the most necessary virtues, proper to be inculcated in time of sickness.*

LORD! I accept this sickness from thy hands, and 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.

Lord! I submit to all the pains and uneasiness of this my illness. My sins have deserved infinitely more. Thou art just, O Lord! and thy judgment is right.

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.

Lord! 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 thy having loved me from all eternity, and redeemed me with his precious blood. Oh! let not that blood be shed for me in vain.

Lord! 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. And thou hast promised the spirit of truth, to guide thy Church into 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, and through his passion and death, I hope for mercy, grace, and salvation from thee. In thee, O Lord! I have put my trust. O let me never be confounded!

O sweet Jesus! receive me into thy arms in this day of my distress: hide me in thy wounds: bathe my soul in thy precious blood!

I love thee, O my God! with my whole heart and soul above all things: at least I desire so to love thee. O! come now, take full possession of my whole soul, and teach me to love thee for ever.

I desire to be dissolved, and to be with Christ.

Oh! when will thy kingdom come? O Lord! when wilt thou perfectly reign in all hearts? When shall sin be no more?

I wish to love every neighbour, with perfect charity, for the love of thee. I forgive, from my heart, all who have any ways offended or injured me: and ask pardon of all, whom I have any ways offended.

Have mercy on me, O God! according to thy great mercy, and according to the multitude of thy tender mercies, blot out all 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! Happy those souls, that have always preserved their baptismal innocence!

Lord! be merciful to me a sinner. Sweet Jesus, Son of the living God! have mercy on me.

I commend my soul to God, my Creator, who made me out of nothing; to Jesus Christ, my Saviour, who redeemed me with his precious blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord! I commend my spirit.

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.

O holy Mary, mother of God! pray for us sinners, now, and at the hour of our death. O all ye blessed angels, and saints of God! pray for me a poor sinner.

[In a long sickness, the following acts may be read by a friend, whom the sick person will accompany in heart.]

### *An act of Faith.*

I BELIEVE in God the Father, who has made me to his own image and likeness.—In Jesus Christ, my Saviour, who has redeemed me by his precious blood.—In the Holy Ghost, who has sanctified me in baptism.

I believe the holy Catholic Church, and whatever she teaches, as received from Christ and his apostles. Of this Church I profess myself a member at present, and thus I desire to die.

In profession of this faith, I here recite the apostles' creed, *I believe in God, &c.* All this I understand in the sense, our holy mother the Church has always understood it.

Thus, O God! I believe; increase, I beseech thee, and confirm my faith. With this I desire to appear before thy tribunal, where I firmly hope, I shall see the good things, thou hast prepared in the land of the living.

### *An act of Hope.*

THOU hast prepared, O Lord! everlasting happiness for those that love thee. But how can I, who am a most grievous sinner, and who from my childhood have ever done evil in thy sight, expect a part in this

reward? Ah! my God! when I look on myself, I am terrified with my sins, and see there, nothing but reasons of despair: and from this sense of my own unworthiness, I here declare I have nothing of my own to trust to: no, my God, nothing of my own, but all my hope is in thee.

I confess, therefore, my sins are many and grievous; but still I trust in thy mercy, that through the merits and passion of my Saviour, Jesus Christ, I shall obtain pardon of my offences, and partake of the glory of the blessed. Thou hast said it, O Lord! that thou wilt cast off none that place their hope in thee; behold I hope in thee, let me not be confounded for ever. Though I were guilty of many more sins, yet still would I trust in thee, for thy mercy is infinitely above all my iniquity.

Look therefore on me with eyes of compassion, and reject not the petition of one prostrate at thy feet. I am dust and ashes, but behold I come to offer thee the passion and blood of thy only Son. In that I have an infinite treasure of mercy stored up for me: he laid down his life for sinners, and became a propitiation for my offences. It is this I now present to thee; it is on this and thy promises I ground all my hope: and since I have this to depend on, I will never despair, but ever preserve a firm, and lively trust in thee. Our Lord is my light and my salvation, whom shall I fear? Our Lord is my protector, and nothing shall hurt me. Our Lord is merciful, and full of compassion. As a tender father has compassion on his children, so will our Lord show mercy to all that fear him; for he knows what we are, and of what we are made. He is sweet and tender to all, and his mercies are above

all his works. He gives strength to the weak, raises up those that fall, comforts the afflicted, and pardons sinners. O God! all these good effects, I hope thou wilt at present work in my soul, and so watch over me that nothing necessary for my salvation be wanting to me.

*An act of Charity.*

I LOVE thee, my Lord God! and it is my hearty desire to increase still more and more in thy love, that I may love thee as thou hast commanded, with all my heart, with all my soul, and with all my strength. Thou art to me, all in all; and out of thee there is nothing able to help me, or worthy of my love. O infinite Goodness! when shall I perfectly love thee? When wilt thou wholly possess my heart? When shall I be entirely thine? O let that happy hour come, when thou wilt take full possession of my heart, that I may give myself wholly to thee. Lord, Jesus Christ! thou hast bestowed infinite blessings on me, throughout the whole course of my life, add this one blessing more, I beseech thee, to all the former, that I may here perfectly renounce all the unlawful, vain, and unprofitable affections of this world, and begin now to fix my heart on thee with a pure and perfect love, which may abide for all eternity.

I love thee, O Lord, my strength! thou art my defence, and my refuge, thou art my deliverer. It is good for me to depend wholly on my God, and in him to put my trust: for what is there in heaven besides thee? and out of thee, what have I to seek on earth? As the hart pants after the fountains of water, so does my soul after thee, O Lord! My soul thirsts after my

Lord, the fountain of living water; when shall I come, and appear before the face of my God? Into thy hands I commend my spirit; thou hast redeemed me, O God of truth! Who shall separate me from this love of Christ? Shall tribulation, or necessity? Shall sickness, or anguish, or pain? No; all these I hope to overcome through Him that has loved us. I hope in my Redeemer, that neither life, nor death, neither things present, nor things to come, neither flatteries, nor fears, nor any creature whatever shall be able to separate me from the love of God, which is in Christ Jesus, our Lord.

*An act of Patience.*

I WILL speak to our Lord, who am but dust and ashes, and as the shadow, that passes away. Remember, Lord! what I am and what my being is: remember, thou hast made me as clay, and into earth I shall return again. Show not therefore, thy power against me, for what strength have I to bear it? And how shall I, being so weak as I am, hold out with patience? Why then has my Lord stretched forth his hand against me, why has he let this disorder seize upon my spirits, and cast me on the bed of sickness? But why do I now lift up my head against heaven, and appear uneasy under the decrees of the Almighty? No, I will rather choose to say, it is our Lord has given health and strength, it is our Lord has taken it away; as it has seemed good to our Lord, so it is done, blessed be the name of the Lord. Thus I say, my God! thus I think: thou art just, O Lord! thy judgment is right, I have deserved far greater punishment than this. Were I to be my own judge, and the

punisher of my own wickedness, I could take off nothing of the evil I now suffer.

I acknowledge in what I feel, the hand of a tender father, chastising a rebellious child; it is not the arm of a severe judge, punishing me in the justice of his wrath. But however this one thing, O merciful Father! I ask of thee, that thou wouldst remember what I am, that I am frail and weak; that of myself I can do nothing, and how much I stand in need of thy grace, to support and comfort me. Grant me therefore, I beseech thee, strength to suffer; give me patience, for this is necessary for me; grant this my request, and behold my heart is ready, O Lord! my heart is ready to accept whatever thou art pleased to lay on me, and ever to be comforted under thy scourge. Let it be the effect of thy mercy, that in patience I may possess my soul. For this end, I will often look on the face of thy Christ, that by considering him, who suffered so much for me, I may be encouraged to suffer. He became obedient unto death, even the death of the Cross: but as for me, I have not yet resisted to blood, I have yet suffered but little; but how much shall I then suffer, when the time shall come, that the pangs of death seize upon me!

O God! thou art my strength, and my refuge, on thee I depend for help in the day of battle: thou wilt then try me, and thou must be then my comforter; thou wilt try me like gold in the furnace: stand thou ever by me, and forsake me not in my necessities, that so, I may be found worthy of thee. I know indeed, the sufferings of this life are nothing, if compared to that glory, which shall be revealed, in us: I

know, as Christ was to suffer and so enter into glory; so, if a christian becomes not like his head, if he pass not through great tribulation, he shall never come into the place of refreshment. Behold, my God! I am now under my trial; thou art pleased at present to visit me. Preserve me, I beseech thee, that I may hold out with patience, that I may submit to all with a cheerful heart; and that thus imitating my Lord and Redeemer, I may at length partake of his glory.

*An act of Resignation.*

O ETERNAL Wisdom! who disposest all things, thou hast at present visited me with this distemper; so order it, I beseech thee, that it may be to the honour of thy name, and the good of my soul.

O Father of heaven! from whom comes every good gift, I receive this sickness as from thy hands; nothing happens but by thy appointment, before whom are numbered the hairs of our head; thou strikest and thou healest: it is thou that givest life, and thou orderest death to seize us; but whether we live, or whether we die, we are thine, O Lord! we are, or ought to be thine; O God! make me thine from this moment; and let thy will be now done in me; if I have received good things from thy hands, why shall I not, with patience, submit to the evil thou permittest? which indeed will not be evil, if I accept it as a just correction of a child from thy fatherly hand; for then, even these very evils will co-operate to my good, and be for the advantage of my soul.

O Lord! I am thy servant, do with me according to thy will: who am I, that I should stand out against thee? who has ever resisted thee and been in peace?

Behold I am as clay in thy hands, turn and fashion me as thou plearest; but then let this be the end of my sufferings, that I become a vessel of honour.

O heavenly Physician! who, by thy word, healest all the distempers of the soul, and of the body too, when it is for our good, vouchsafe to command, and then my soul shall be healed. Give a blessing to the remedies which I take, and I shall be restored to health, for my hope is in thee; if thou buildest not up this ruined house of my body, in vain do they labour, who undertake to repair it. But if this be not thy will, grant me then an humble patience; for this is a remedy that never fails.

In the mean time, if thou art pleased to afflict me, and by bitter and disagreeable potions try to cure my distempered soul; why should I refuse, and be against this method? Have I not, too often, sinfully indulged myself, humoured my own corrupt inclinations, and laboured to please my senses, even with thy displeasure? And if now thou judgest it proper to cure these evils by their contraries, and to let self-denial be the remedy of self-love, be it so, O Lord! let the flesh suffer and perish, so the spirit be safe. It was to humour the flesh, that I have been drawn into sin, let punishing the flesh be, now, the way to mercy and pardon. For this end I am content to suffer, O God! Whatever I endure, let it be now for the forgiveness of my sins; only stand thou by me with thy supporting grace, that I sink not under the scourge, and then ordain what thou plearest; here burn me, here cut me, but spare me at my last hour; spare me for ever; this suffering is but for a moment, the next life will be eternal.

[It may also be proper to read leisurely to the sick person, the history of the passion of Christ, or some meditations on this subject—the *miserere*, and the other penitential psalms—devout acts of contrition, &c.; but not too much at once, lest his mind should be fatigued.]

*A prayer before Extreme Unction.*

THOU 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 hast appointed in their institution. Now I desire to be anointed, as thou hast commanded me by thy apostle; grant, I beseech thee, that by this holy Unction, and 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 and trouble of my distemper; give me an inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light, by which I may be conducted through the shadow of death, to eternal happiness; and if my health be expedient for thy glory, let this, under thy good pleasure, be the means to restore it. Behold I approach to this holy ordinance with a firm faith and confidence in thy goodness, that thou wilt not forsake me in this time of my distress, but that thou wilt stand by me with thy grace, and defend me from all evil, and now prepare my soul for a happy passage.

My eyes have often been delighted with vanities, but now let them be shut to the world, and open to thee alone, my Jesus! pardon me all the sins I have committed by my seeing.

My ears have been open to detractions, profaneness, and unprofitable discourses; let me now give ear to thy word, to thy commands, and thy call; and pardon me, O Jesus! all the sins I have committed by my hearing.

I have taken delight in the perfumes of this world, which are all nothing but corruptions; let my affections and prayers ascend like incense in thy sight, and pardon me all the sins I have committed by my smelling.

My tongue has many ways offended, both in speaking and tasting; now let its whole business be to cry for mercy; pardon me, dear Jesus! all the sins I have committed by words, or by any excess in eating or drinking.

My hands have often offended in contributing to many follies, injurious to myself and my neighbour; now let them be lifted up to heaven, in testimony of a penitent heart, and pardon me, O Lord! all the sins I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin; now let me walk in thy ways, in the ways thou art pleased to lead me, and forgive me, Lord! all the sins I have committed by my disordered steps.

I have given admittance to impure delights in my heart, and, to please my senses have transgressed thy law; let my heart be now the temple of the Holy Ghost, and pardon me all the sins, by which I have banished thee from my heart, and defiled my soul.

By this holy anointing, and the power of thy grace, O God! forgive me all my sins, and convert my heart wholly to thee, that I may cheerfully submit to death.

in punishment of my offences, and so enter into thy eternal rest. *Amen.*

*After Extreme Unction.*

HEAR our prayers, O God! in behalf of thy servant; and since thou hast shown this mercy to him, as to admit him to the helps of thy church, grant he may partake of the effects of them, even those which thou hast appointed for the comfort of the poor souls in the day of their distress. Grant him a full discharge of all his sins, that, whenever he shall appear before thee, the enemy may find nothing against him. Stand thou by him, we beseech thee, and be his protector against all evils; let thy grace comfort him, and heavenly strength support him, that however he be weak of himself, yet through thy assistance he may stand in this day of trial, and cheerfully submit to whatever thou hast appointed for him. Restore him to health, if thou knowest it expedient for him: but if thou hast ordained it otherwise, grant him a happy passage, and admit him into the number of the blessed; through the merits and passion of thy dear Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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PRAYERS,

*Proper to be recited by the assistants, when the dying person is in extremity, and unable to speak for himself.*

LORD Jesus Christ! we beseech thee by thy bitter agony and prayer in the garden, that thou wouldst be pleased to be an advocate with the 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 sins; that so, in this hour of extremity, he may be discharged from that hand-writing, which stands against him, and from all that punishment, which he fears to be too justly due to his sins.—Our Father.—Hail Mary.

LORD Jesus Christ! who wast pleased to suffer death on the Cross for us, we beseech thee to offer up all that anguish, and all those pains, which thou enduredst then, and more especially at the hour of thy death, in behalf of this thy servant, that they may be accepted in his favour, for the good of his soul, for the obtaining of a happy hour, and for his release from that punishment, which he deserved for his sins. Our Father.—Hail Mary.

LORD Jesus Christ! who hadst such love for man, as to become man for his salvation, we beseech thee to show that charity and goodness of thine to the eternal Father; let them appear for this thy servant, and plead his cause, that by thy powerful mediation, he may be freed from his sins; that he may be safe at the hour of his departure, and find the gate of life open to him.—Our Father.—Hail Mary.

LORD Jesus Christ! who by thy precious blood hast redeemed us, we beseech thee to imprint on the soul of this thy servant, the memory of thy most sacred wounds, that having them in his sight, he may be encouraged to suffer with patience and resolution, and be armed against all the pangs of death. Thus let him cheerfully submit to all the difficulties of his condi-

tion, and begin even here to be united to thee with a love, that shall never end.

Grant him now to partake of the fruit of thy holy incarnation, of thy bitter passion, of thy glorious resurrection, and admirable ascension.

Grant, he 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.

Remember, Lord! that thou once wast in the straits of death, that, in thy extremity, thou didst call out to thy eternal Father, commending thy spirit to him, and so expiredst. Behold now, this thy servant, in his anguish, cries aloud to thee; stand thou by him, defend and comfort him in his distress, and receive his soul in mercy.

Remember, O Jesus! that thy arms were stretched forth upon the cross, thy side was opened, and thy sacred head bowed down; 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; give it shelter in thy breast, and there let it hide itself, secured from all enemies, till the anger of God pass over. Into thy hands we commend his spirit, which has been created and redeemed by thee. Despise not, we beseech thee, the work of thy hands.

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 all his sins, and by the merits of thy bitter passion, satisfy for all his failings, and supply his defects. Let him now experience the multitude of thy tender mercies, and be

sensible how good his Lord is. Dispose now his soul by thy grace, that he may be prepared, at thy call, to go forth to meet thee. Grant him, we beseech thee, true patience, and perfect resignation, in his pains and anguish. Give him a full discharge from all his sins; confirm his faith; strengthen his hope, and perfect his charity, that departing hence, his soul may be received into thy mercy. O dear Redeemer! by that distress, which thou sufferedst on the cross, when thou criedst out to thy eternal Father, we pray thee show mercy to this thy servant in his extremity. Hear the sighs and desires of his heart, and since he cannot now speak for himself, speak thou for him, we beseech thee, who art<sup>e</sup> the eternal Word, and to whom the Father will refuse nothing.

By thy victory over death, and the infinite merits of thy passion, we beg thee in behalf of this thy servant, to have no other thoughts but of peace, of mercy, and comfort, and not of affliction. Bear him up against all distrust and despair, deliver him from his difficulties, and be his comforter in his distress. Let those hands, which were once nailed to the cross, now plead for him, and obtaining his pardon, conduct him into thy eternal rest.

THE RECOMMENDATION OF A SOUL DEPARTING.

LORD! have mercy on us.

CHRIST! have mercy on us.

LORD! have mercy on us.

HOLY MARY!

All ye angels and archangels!

HOLY ABEL!

All ye choir of the just!

Pray for  
him  
(her.)

Holy Abraham!

St. John the Baptist!

St. Joseph!

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!

St. Mary Magdalen!

St. Lucy!

All ye holy virgins and widows!

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,

From the danger of death,

From an ill end,

From the pains of hell,

From all evil,

*Pray for him (her.)*

*Deliver him  
(her,) O Lord!*

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,

Deliver him (her,)  
 O Lord!

In the day of judgment,

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.*

DEPART, Christian Soul! out of this world, in the name of God, the Father almighty, who created thee; in the name of Jesus Christ, 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, arch-angels, thrones, and 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.*

GOD of mercy, and 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 a full discharge from all his

sins, who with a contrite heart most earnestly begs it of thee. Renew, O merciful Father! whatever has been vitiated in him by human frailty, or by the frauds and deceits of the enemy; make him a true member of thy Church, and let him partake of the fruits of thy redemption. Have compassion, O Lord! on his sighs, have compassion on his tears, and admit him, who has no hope but in thy mercy, to the sacrament of thy reconciliation, through Christ our Lord.  
*Amen.*

I RECOMMEND thee, dear Brother! to Almighty God, and leave thee to the mercy of him, whose creature thou art, that having paid the debt of nature, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth. When, therefore, thy soul shall depart from thy body, may the multitude of holy angels meet thee; may the court of the apostles receive thee; may the triumphant army of glorious martyrs conduct thee; may the crowds 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 that which is punished with darkness, chastised with flames, and condemned to torments. May the wicked enemy, with all his evil spirits, depart from thee: may he tremble at thy approach, in the company of angels, 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;

and as wax before the fire, so let sinners perish in the sight of God; but for 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 thee in thy way. May Christ Jesus, who was crucified for thee, deliver thee from torments; may Christ Jesus, who vouchsafed to die for thee, deliver thee from eternal death; may Christ Jesus, 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.—We pray it may be thy happy lot to behold thy Redeemer face to face, to be ever in his presence, and in the vision of that truth, which is the joy of the blessed. And thus placed among those happy spirits, mayest thou be ever filled with heavenly sweetness. *Amen.*

WE commend to thee, O Lord! the soul of this thy servant, and beseech thee, Jesus Christ, Redeemer of the world! that as in mercy to him thou becamest man; so, now, thou wouldst vouchsafe to admit him into the number of the blessed. Remember, Lord! he 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, none that can work thy wonders. Let his soul find comfort in thy sight, and remember not his former sins, nor any of those excesses into which he has fallen, through the violence of passion and corruption. For although he has sinned, yet he has still retained a true faith in thee, Father, Son and Holy Ghost; he has had a zeal for thy honour.

and faithfully adored thee, his God, and the Creator of all things.

REMEMBER not, O Lord! we beseech thee, the sins and ignorances of his youth; but according to thy great mercy be mindful of him in thy eternal glory. Let the heavens be open to him, and the angels rejoice with him. Receive, Lord! thy servant into thy kingdom. Let the archangel, St. Michael, the chief of the heavenly host, conduct him. Let the holy angels of God meet him, and bring him into the city of heavenly Jerusalem. May blessed Peter, the apostle, to whom were given the keys of the kingdom of heaven, receive him. May holy Paul, the apostle, who was a vessel of election, help him. May St. John, the beloved disciple, to whom God revealed the secrets of heaven, intercede for him. May all the holy apostles, to whom was given the power of binding and loosing, pray for him. May all the blessed and chosen servants of God, who in this world have suffered torments for the name of Christ, pray for him: that being delivered from this body of corruption, he 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.*

COME to his assistance, all ye saints of God! meet him, all ye angels of God! receive his soul, and pre-

sent it now before its Lord. May Jesus Christ receive thee, and the angels conduct thee to thy place of rest; may they receive his soul, and present it now before its Lord.

*V.* Eternal rest give to him, O Lord! and let perpetual light shine upon him.

*R.* May they present him now before his 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 give to him, O Lord!

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

*V.* From the gates of hell.

*R.* Deliver his soul, O Lord!

*V.* May he rest in peace.

*R.* Amen.

*V.* O Lord! hear my prayer.

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

*Let us pray.*

To thee, Lord! we recommend the soul of thy servant *N.* that being dead to this world, he may live to thee: and whatever sins he has committed through human frailty, we beseech thee, in thy goodness, mercifully to pardon, through Christ, our Lord. *Amen.*

*The following prayer for the Assistants.  
may be added.*

GRANT, O God! that while we lament the departure of thy servant, we may ever remember, that we are most certainly to follow him. Give us grace to

prepare for that last hour by a good life, that we may not be surprised by sudden death, but be watching when thou shalt call, that so with the Spouse we may enter into eternal glory: through Jesus Christ, our Lord. *Amen.*

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## PRAYERS FOR THE DEAD.

*A prayer upon the day of a person's decease.*

O God! whose property is ever to have 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 up into the hands of the enemy, nor forget it unto the end: but command it to be received by thy holy angels, and to be carried to paradise, its true country; that as in thee it had faith and hope, it may not suffer the pains of hell, but possess everlasting joys: through our Lord, Jesus Christ. *Amen.*

*On the anniversary day.*

O LORD! the God of mercy and of pardon! grant to the soul of thy servant *N.* the anniversary day of whose departure, we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light: through our Lord Jesus Christ. *Amen.*

*A prayer for one lately deceased.*

ABSOLVE, we beseech thee, O Lord! the soul of thy servant *N.* that being dead to the world, he may live to thee: and whatever he has committed in this life, through human frailty, do thou, of thy most merciful goodness, forgive: through our Lord, Jesus Christ. *Amen.*

*For father and mother.*

O GOD! who hast commanded us to honour our fathers and mothers, have mercy on the souls of my father and mother; and grant that I may see them in the glory of eternity: through our Lord, Jesus Christ *Amen.*

*For brethren, relations and benefactors.*

O GOD, the giver of pardon, and lover of the salvation of men, we beseech thy clemency in behalf of our brethren, kinsfolks, and benefactors, who are departed this life, that by the intercession of the blessed virgin Mary, and of all thy saints, thou wouldst receive them into the joys of thy eternal kingdom: through our Lord, Jesus Christ. *Amen.*

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 INSTRUCTIONS ON INDULGENCES.

AN Indulgence is a releasing of the temporal punishment which often remains due to sin, after the guilt thereof and the eternal punishment have been remitted. Manifold testimonies of holy Scripture, and the constant tradition of the Catholic Church, demonstrate that God, in the general dispensation of his pardon of sins, leaves some satisfaction, or punishment to be undergone either here, in this life, or hereafter, in purgatory.

This temporal punishment is more or less remitted by virtue of Indulgences, in which the holy Catholic Church, our Mother, imparts to her Children the superabundant satisfactions of Christ, and his saints. For it is placed beyond all doubt, that the satisfaction of Christ was superabundant, one drop of whose

blood could have satisfied for the sins of the whole world. It is not less certain, that the satisfactions of many saints were more than sufficient for their own sins, especially those of the blessed Virgin, Mother of God, who, although she never incurred the guilt of any sin, underwent the most exquisite afflictions and sufferings. Now, the all good and just God could not allow those treasures of satisfaction, to remain useless, which could be applied with great advantage to the other members of his church. He therefore has given his church the power of distributing to the faithful these spiritual gifts, according to their respective wants and merits; and this distribution is effected by Indulgences, which therefore can be granted by him only, who has received from Christ the government and the care of the church, together with the power of binding and loosing the faithful, *Matt.* xvi. 19. because the common goods of the church can be distributed only by those who exercise therein a public jurisdiction.

The use, and practice of Indulgences comes down from the time of the Apostles. 2 Cor. xi. 10. St. Paul grants a pardon to the incestuous Corinthian, that is, he remits the remaining part of the punishment, which had been laid upon him. Hence the most ancient fathers, as Tertullian, St. Cyprian, &c. declare in many passages of their writings, that bishops used, even in their times, to relax the severity of penance with regard to public penitents, at the prayers, and entreaties of the martyrs and confessors. Although these relaxations were not precisely made in the form of our Indulgences in these days, they were, notwithstanding, a true remission of the temporal punishment in-

flicted on sin, and therefore true Indulgences. Many vestiges of Indulgences are found in the succeeding ages of the church, and they had long obtained an inviolable right of prescription, when Martin Luther, and other protestants thought fit to reclaim against them.

An Indulgence may be plenary or partial. A plenary Indulgence includes all the punishments to be undergone by him, to whom the Indulgence is applied, after he has obtained the remission of his sins. A partial Indulgence remits but a part of the same punishment. During the first ten ages of the church, when the penitential canons were rigorously observed, partial Indulgences consisted in the remission of a part of the penance, enjoined by the canons; whence it happened that those Indulgences were designated by the quantity of time, of which the penance was abridged; so that we still say, an Indulgence of twenty days, of forty days, of a year, of seven years, &c.

From this manner of speaking we are not to infer, that an Indulgence is no more than a mere exemption from canonical penance, and the remission of nothing real in the sight of the Almighty. Such an Indulgence, so far from being salutary to the faithful, would be prejudicial in the extreme; because, by deterring them, now, from offering satisfaction to the divine justice, it would subject them in purgatory to much more terrible sufferings. Hence no Catholic can doubt but that Indulgences avail him before God, so that when it is question of an Indulgence of ten, or of a hundred days, he is to understand a remission of so much of the temporal punishment, as would

have been obtained by undergoing the same proportion of canonical penance.

Here we are particularly to observe, that whilst the church with a pious liberality imparts Indulgences to the faithful, she by no means intends that her children should become more remiss in the practice of penance, or neglectful of satisfactory works. For Indulgences are granted only to such, as are truly contrite, and sincerely penitent; who, consequently, must be prepared to make satisfaction to God by good works. Her intention is only to help our weakness, and to supply from the treasure of Christ's satisfaction, whatever may be wanting or deficient in ours. Now, in these latter times of increasing impiety, heresy, and corruption of manners, the church has been more profuse of her gifts and Indulgences, consulting our wants, rather than our merits; that, *where sin abounded, grace should abound more*; and that, so liberal a dispensation of spiritual goods, might kindle a greater fervour in the breasts of Christians. Moreover, as it cannot be doubted that, in consequence of this depravity of morals, many souls are detained in purgatory, and suffer most severely, it was thought proper that many Indulgences should be proposed to the faithful, to be gained in behalf of the souls in purgatory, and applicable to them, not by way of absolution or jurisdiction, but only by way of prayer or suffrage, accepted by God, whereby their sufferings may be lessened, and their deliverance accelerated.

#### OF PLENARY INDULGENCES.

THERE are many plenary indulgences, which the faithful may gain in the course of the year, or even

in that of one month, which we shall now numerate. But it is necessary to notice beforehand, that on the day for obtaining a plenary Indulgence, three things ought generally to be attended to: 1st, *Confession*; this may be made the day before as well as on the day; 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 previously to each Indulgence.—2dly, *Communion*, which is to be made on the day for gaining the Indulgence; unless it is otherwise marked in the grant of the Indulgence. 3dly, *The Prayer*, which the Sovereign Pontiff always enjoins on the day of the Indulgence. This prayer is to be offered for the exaltation of the holy Catholic Church; for the conversion of infidels and heretics, and for peace and union between christian princes. This condition is sufficiently complied with, by reciting five Our Fathers, and five Hail Marys, for the intentions above mentioned.

It is to be observed, that only one plenary Indulgence can be obtained on the same day for the person himself; so that if many should occur, besides the one for himself, the others are applicable to the souls in purgatory, repeating for each the prayer above mentioned.

## I.

*Indulgences of the Confraternity of the Scapular.*

THIS association belongs to the order of the blessed virgin Mary of mount Carmel. Whoever is received into it, has his name inscribed in the book of the society, wears the scapular constantly, devoutly recites

the prayers, and performs the other good works, prescribed by the rules of the confraternity, may gain a plenary Indulgence: 1. On the day of his 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 Purification, Annunciation, Visitation, Assumption, Nativity, Presentation, and Conception of the blessed Virgin Mary. 4. On the feasts of St. Joseph, St. Teresa, St. Ann, St. Andrew Corsinus, St. Mary Magdalen of Pazzi, St. Angel M. 5th of May, St. Albert 7th of August. 5. Once 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.

## II.

*Indulgences of the Confraternity of the Rosary.*

THIS confraternity belongs to the order of St. Dominick. If those who are admitted into it, 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 gain partial indulgences, every time they devoutly recite the Rosary.

## III.

INDULGENCES of the crowns, or beads of the blessed Virgin Mary, commonly called St. Bridget's, when blessed by a Priest specially authorised for this purpose. Whoever has these beads, and prays devoutly on the five decades, at least once a week, may gain a plenary Indulgence, on each of the solemn feasts of Christ, and the blessed Virgin Mary. Also, on those of St. John the Baptist, of St. Joseph, of the holy Apostles, and at the article of death, besides many partial Indulgences, as often as he recites the beads, or does the other pious works, mentioned in the next article. They who recite them daily, may obtain the plenary Indulgence once a month. on whatever day they may choose.

## IV.

INDULGENCES annexed to Crosses, and holy Medals, duly blessed by a specially empowered Priest, are granted to whoever piously wears those Crosses or Medals, or devoutly prays before them, whether he recites the divine office, or that of the blessed Virgin Mary, or the seven penitential Psalms, or is used to teach Catechism, or performs other works of piety. He gains partial Indulgences, and may gain also a plenary Indulgence on the great festivals of our Lord, and of the blessed Virgin Mary. Pius VI. confirmed this concession in 1775.

## V.

INDULGENCES of the Confraternity of the blessed Sacrament. Whoever is duly admitted into it, by spending one hour, at least, in a year, in devout prayer before the blessed Sacrament, on the day which he

may choose. On that day, of the first Thursday of every month, and at the article of death, he may gain a plenary Indulgence.

## VI.

INDULGENCES of the confraternity of the sacred Heart of Jesus. It is like the foregoing with this only exception, that the first Friday of every month is assigned, instead of the first Thursday.

## VII.

WHOEVER devoutly recites the following *Trisagium*: *Holy, Holy, Holy Lord God of armies! all the earth is full of his glory. Glory be to the Father; Glory be to the Son; Glory be to the Holy Ghost;* may gain every day an Indulgence of one hundred days, (which may be gained three times a day, during the octave of the Holy Trinity, and on every Sunday,) and a plenary Indulgence on one day at his choice in every month, if he daily recites the same prayer.

## VIII.

WHOEVER devoutly repeats the following: *Eternal praise and thanksgiving to the most holy and most divine Sacrament:* may gain every day an Indulgence of one hundred days: (the same may be gained three times a day within the octave of *Corpus Christi*, and on every Thursday throughout the year,) and if the same be recited daily, a plenary Indulgence may be obtained, once a month, on any day at one's choice.

## IX.

WHOEVER devoutly pronounces the following aspiration: *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;* gains the Indulgences granted in the two preceding articles.

## X.

WHOEVER devoutly pronounces the acts of Faith, Hope, and Charity, expressing in them the special motive of each of these virtues, gains a partial indulgence of seven years and seven times forty days; and should he recite them daily, he may gain a plenary Indulgence once a month, on any day at his option.

## XI.

WHOEVER recites at least once in the day, that is, either in the morning, at noon, or towards night, the prayer called *Angelus Domini*, in honour of our Saviour's Incarnation in the womb of the blessed Virgin, at the sound of a church-bell, gains an Indulgence for one hundred days each time; and a plenary Indulgence once a month, if he recites it every day.

N. B. This prayer is to be recited kneeling on week days, but standing, on Sundays, beginning from noon on Saturday. During Easter time, the antiphon *Regina Cæli*, is substituted to the *Angelus*, and always recited standing.

## XII.

WHOEVER spends one half, or one quarter of an hour in mental prayer or meditation, gains an Indulgence of seven years, and seven times forty days, every day; he may gain a plenary Indulgence once a month. The same Indulgences are granted both to those, who teach the method of mental prayer, and to those, who receive their instruction.

## XIII.

IF three persons associate together in honour 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 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.

## XIV.

WHOEVER recites in honour and memory of the B. V. Mary and the Saints, in the morning, *Salve Regina*, or *Hail holy queen, &c.* with these versicles: *Vouchsafe 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, gains the same Indulgence as in the preceding article.

## XV.

A PLENARY Indulgence applicable to the souls in purgatory, may be obtained by devoutly reciting the prayer, "O bountiful and most sweet Jesus," (p. 275.) and fulfilling the other requisite conditions, of confession, communion, &c.

## XVI.

A PLENARY Indulgence may be obtained in the Diocese of Baltimore, on the following days: 1. From Christmas Eve to Epiphany. 2. From the first Sunday in Lent to the second inclusively. 3. From Passion-Sunday to Low-Sunday inclusively, excepting Good-Friday and Holy-Saturday. 4. From Whit-Sunday to the end of the octave of Corpus Christi. 5. On the five great festivals of the blessed Virgin Mary with their octaves. 6. On the festivals of Sts. Peter and

Paul, of St. Michael the Archangel, and within their octaves.

*N. B.* All the foregoing Indulgences may be applied to the Souls of purgatory, by way of prayer or suffrage, excepting Nos. XII. XIII. and XIV.

#### OF PARTIAL INDULGENCES.

THERE are many partial Indulgences granted by the Sovereign Pontiffs, besides those already mentioned; the most remarkable of which are:

1. Five years and five times forty days Indulgence, for those, who piously accompany the blessed Sacrament to the houses of the sick; 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.

2. 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 like Indulgences are imparted to those, who teach others this holy practice.

3. Three hundred days Indulgence to those, who recite with devotion the Litany of the holy name of Jesus; also an Indulgence of two hundred days to those who devoutly say the Litany of the blessed Virgin.

4. One hundred days Indulgence to those, who pronounce with fervour the following prayer: *Blessed be the most pure, and immaculate Conception of the most blessed Virgin Mary*.

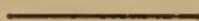
5. One hundred days to those, who devoutly say towards night, the Psalm *De profundis*.—*Out of the*

*depths, &c.* with the versicle, *Eternal rest, &c.* for the souls detained in purgatory.

6. One hundred days to those, who, on Fridays about three o'clock, say five *Our Fathers*, and five *Hail Marys*, with devotion for the conversion of sinners.

7. Fifty days to those, who devoutly pray for those who are in the agony of death, saying at least one *Our Father* and *Hail Mary*, or the *Salve Regina*.

8. Twenty-five days to those, who devoutly pronounce the holy name of Jesus, or Mary; thirty days to those who reverently bow their head at the *Gloria Patri, &c.*; twenty days to those who do the same to the holy names of Jesus, or Mary; also, forty days to those, who kiss the Cross with sentiments of devotion.



## PIOUS REFLECTIONS FOR EVERY DAY IN THE MONTH.\*

### THE FIRST DAY.

#### *Faith.*

1. ALL 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,

\* By the Rev. F. Bouhours.

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.]

“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.*

1. God 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 believe 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.*

1. FROM 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 honours, 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.*

1. 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 honour? What are they thought of at the hour of death? In our life-time, 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 undeceive 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.*

1. 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, nor more express in the gospel, than this truth. I believe it as firmly, as if the last trumpet had already sounded to call up all 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 here efface them by a sincere repentance.]

“Who can stand before the face of his indignation?”  
*Nahum. i. 6.*

“Wo even to the praise-worthy life, if, without mercy, O God! thou shalt examine it.” *St. Austin.*

SIXTH DAY.

*Hell.*

1. How 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?”  
*Isaias, 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.*

1. CAN 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.*

1. HEAVEN! 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—master-piece 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 fearing 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.”

*Psalm*, xvi. 15.

“If the labour terrifies, the reward invites.” *St. Bernard*.

#### NINTH DAY.

### *The presence of God.*

1. GOD, 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 every where.

[Put yourself in the presence of God, and see whether there is any thing in you, that may offend his eyes. Accustom yourself to practice 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.” *Hebrews*, 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.*

1. THE business of Salvation is, properly speaking, the business of men; every thing else should be counted as nothing. The enterprizes of kings, their negociations, &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 labour 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.*

1. How 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.*

1. “REPENT 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 imposter, 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.*

1. 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.*

1. THE 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 honourable. 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 blasphemer—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.*

1. WE 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.*

1. **WHATEVER** 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 frustate, 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.*

1. THE 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.*

1. THE 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 the 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 dishonoured and profaned. *St. Austin.*

#### NINETEENTH DAY.

#### *Mass.*

1. 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 hand writing 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 united, not only in spirit, but in outward ties of religion, 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 fervour 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.*

1. **WE** 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 unfeel-

ing 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.*

1. BAD 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 neighbour's salvation, by an edifying life, than to his damnation by a scandalous one.

[Be very careful to do nothing, that may scandalize your neighbour; 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.*

1. WE 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 opi-

nion. 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.*

1. THE 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, dishonour, is an advantage, a grace, and a favour 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 hath it 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.*

1. GOD 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 favours on the impious, by whom he is blasphemed. What will he not do for Christians, who honour 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.”  
*Psalm, xxx. 16.*

“Throw yourself upon him, he will not withdraw, to let you fall.” *St. Austin.*

TWENTY-FIFTH DAY.

*The love of God.*

1. God 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 dear-

ly, 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 endeavour 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.*

1. NOTHING 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, learn thy duty, from a brute! 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.*

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TWENTY-SEVENTH DAY.

*The love of our neighbour.*

1. IF we love not our neighbour, 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 you 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 neighbour, 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.*

1. So 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.*

1. THE 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! Baptised! 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.

### *Fervour in the service of God.*

1. LET 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 dishonour 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 labouring 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 fervour worthy your master.]

“In spirit fervent, serving the Lord.” *Rom. xii. 11.*

“Let the ardour 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.*

1. 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 honour 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*.

# VESPERS,

OR

## THE EVENING OFFICE.

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FOR SUNDAYS.

PATER noster, &c.

Ave Maria, &c.

*V.* DEUS! in adjutórium meum inténde.

*R.* Dómine! ad adjuvándum me festína.

*V.* Glória Patri, et Fílio, et Spirítui Sancto.

*R.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum.

*Amen, Alleluia. In Lent; Laus tibi, Dómine! Rex ætérnæ glóriæ.*

OUR Father, &c.

Hail Mary, &c.

*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, world without end. *Amen, Alleluia. In Lent; Praise be to thee, O Lord! king of eternal glory.*

### *Psalm cix.*

DIXIT Dóminus Dómino meo: \* sede a dextris meis;

THE Lord said to my Lord, sit thou at my right hand;

Donec ponam inimicos  
tuos \* scabellum pedum  
tuorum.

Virgam virtutis tuæ  
emittet Dóminus ex Sion:  
\* dominare in médio in-  
imicórum tuórum.

Tecum princípium in  
die virtutis tuæ in splen-  
dóribus sanctórum: \* ex  
útero ante lucíferum gé-  
nui te.

Jurávit Dóminus, et non  
pœnitébit eum: \* tu es  
Sacérdos in ætérnum, se-  
cúndum órđinem Melchí-  
sedech.

Dóminus a dextris tuis:  
\* confrégit, in die iræ suæ,  
reges.

Judicábit in natió nibus;  
implébit ruínas: \* con-  
quassábit cápita in terrá  
multórum.

De torrén te in viâ bibet;  
\* proptérea exaltábit ca-  
put.

Glória Patri, &c.

Until I make thy ene-  
mies thy foot-stool.

The Lord will send forth  
the sceptre of thy power  
out of Sion: rule thou in  
the midst of thy enemies.

With thee is the princi-  
pality 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; there-  
fore shall he lift up the  
head.

Glory be to the Father,  
&c.

*Psalm cx.*

CONFITEBOR tibi, Dómine, in toto corde meo, \* in concílio justórum et congregatióne.

Magna ópera Dómini: \* exquisíta in omnes voluntátes ejus.

Conféssio et magnificentia opus ejus; \* et justítia ejus manet in sæculum sæculi.

Memóriam fecit mirabílium suórum miséricors et miserátor Dóminus: \* escam dedit timéntibus se.

Memor erit in sæculum testaménti sui: \* virtútem óperum suórum annuntiábit pópulo suo.

Ut det illis hæreditátem géntium; \* ópera mánuum ejus véritas et judícium.

Fidélia ómnia mandáta ejus, confirmáta in sæculum sæculi; \* facta in veritáte et æquitate

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 magnificence: 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.

Redempti6nem misit p6-  
pulo suo: \* mand6vit in  
æternum testam6ntum su-  
um.

Sanctum et terr6bile  
nomen ejus: \* in6itium sa-  
pi6ntiæ timor D6mini.

Intell6ctus bonus 6mni-  
bus faci6ntibus eum: \*  
laud6tio ejus manet in sæ-  
culum sæculi.

Gl6ria Patri, &c.

He hath sent redemp-  
tion 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.

*Psalm cxi.*

BEATUS vir qui timet  
D6minum; \* in mand6tis  
ejus volet nimis.

Potens in terr6 erit se-  
men ejus: \* gener6tio rec-  
t6rum benedic6tur.

Gl6ria et div6tiæ in domo  
ejus: \* et just6tia ejus ma-  
net in æculum sæculi.

Ex6rtum est in t6nebris  
lumen rectis: \* mis6ricors,  
et miser6tor, et justus.

Juc6ndus homo qui mi-  
ser6tur et c6mmodat, dis-

BLESSED is the man that  
feareth the Lord; he shall  
delight exceedingly in his  
commandments.

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 in darkness: he is  
merciful, and compassion-  
ate, and just.

Acceptable is the man  
that showeth mercy, and

pónet sermónes suos in  
iudício: \* quia in ætérnum  
non commovébitur.

In memória æténa erit  
justus: \* ab auditióne ma-  
la non timébit.

Parátum cor ejus spe-  
râre in Dómino; confir-  
mátum est cor ejus; \* non  
commovébitur donec des-  
piciat inimicos suos.

Dispérsit, dedit paupé-  
ribus: justítia ejus manet  
in sæculum sæculi: \* cor-  
nu ejus exaltábitur in gló-  
ria.

Peccátor vidébit, et  
irascétur: déntibus suis  
fremet et tabéscet; \* de-  
sidérium peccatórum pe-  
ríbit.

Glória Patri, &c.

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 enemies.

He hath distributed; he  
hath given to the poor:  
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 cxii.*

LAUDATE, púeri! Dómi-  
num: \* laudáte nomen  
Dómini.

Sit nomen Dómini be-  
nedíctum, \* ex hoc, nunc,  
et usque in sæculum.

31\*

PRAISE the Lord, ye  
children! praise ye, the  
name of the Lord.

Blessed be the name of  
the Lord, from hence-  
forth, now, and for ever

A solis ortu usque ad  
occásum, \* laudábile no-  
men Dómini.

Excélsus super omnes  
gentes Dóminus, \* et su-  
per cælos glória ejus.

Quis sicut Dóminus Deus  
noster, qui in altis hábitat,  
\* et humília réspicit in  
cælo et in terra?

Súscítans a terra íno-  
pem, \* et de stércore éri-  
gens páuperem:

Ut cóllocet eum cum  
príncípibus, \* cum princí-  
pibus pópuli sui.

Qui habitáre facit stéri-  
lem in domo, \* matrem  
filiórum lætántem.

Glória Patri, &c.

*Psalm* cxiii.

IN éxitu Israel de Ægyp-  
to, \* domus Jacob de pó-  
pulo bárbaro:

Facta est Judæa sancti-  
ficátio ejus, \* Israel potés-  
tas ejus.

From the rising of the  
sun, to 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 in earth?

Raising up the needy  
from the earth, lifting up  
the poor out of the dung-  
hill.

That he may place him  
with princes, with the  
princes of his people.

Who maketh the barren  
woman to dwell in a  
house, the joyful mother  
of children.

Glory, &c.

WHEN Israel went out  
of Egypt, the house of Ja-  
cob from a barbarous peo-  
ple:

Judea was made his  
sanctuary, Israel his do-  
minion.

Mare vidit, et fugit; \*  
Jordánis convérsus est re-  
trórsum.

Montes exultaverunt ut  
aríetes: \* et colles sicut  
agni óvium.

Quid est tibi, mare!  
quod fugísti? \* et tu, Jor-  
dánis! quia convérsus es  
retiórsum?

Montes! exultástis sicut  
raíetes, \* et colles! sicut  
agni óvium?

A fácie Dómini mota est  
terra, \* a fácie Dei Jacob:

Qui convértit pétram in  
stagna aquárum, \* et ru-  
pem in fontes aquárum.

Non nobis, Dómine! non  
nobis: \* sed nómini tuo da  
glóriam.

Super misericórdia tua,  
et veritáte tua: \* nequán-  
do dicant gentes: ubi est  
Deus eórum?

Deus autem noster in  
cælo: \* ómnia, quæcun-  
que vóluit, fecit.

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 mov-  
ed,—at the presence of  
the God of Jacob.

Who turned the rock  
into pools of waters, and  
the stony hill into foun-  
tains of waters.

Not to us, O Lord! not  
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 hea-  
ven: he hath done all  
things whatsoever he  
would.

Simulácula géntium argéntum, et aurum, \* ópera mánuum hóminum.

The idols of the gentiles are silver and gold, the works of the hands of men.

Os habent, et non loquéntur: \* óculos habent, et non vidébunt.

They have mouths, and speak not: they have eyes, and see not.

Aures habent, et non audient; \* nares habent, et non odorábunt.

They have ears, and hear not: they have noses, and smell not.

Manus habent, et non palpábunt: pedes habent, et non ambulábunt: \* non clamábunt in gútture suo.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Símiles illis fiant, qui faciunt ea, \* et omnes qui confídunt in eis.

Let them that make them, become like unto them, and all such as trust in them.

Domus Israel sperávit in Dómino: \* adjútor eórum, et protéctor eórum est.

The house of Israel hath hoped in the Lord; he is their helper and their protector.

Domus Aaron sperávit in Dómino: \* adjútor eórum, et protéctor eórum est.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

Qui timent Dóminum, speravérunt in Dómino: \* adjútor eórum, et protéctor eórum est.

They that fear the Lord, have hoped in the Lord: he is their helper, and their protector.

Dóminus memor fuit nostri; \* et benedíxit nobis.

The Lord hath been mindful of us; and hath blessed us.

Benedíxit dómui Israel: He hath blessed the  
 \* benedíxit dómui Aaron. house of Israel; he hath  
 blessed the house of  
 Aaron.

Benedíxit ómnibus qui He hath blessed all that  
 timent Dóminum; \* pusíl- fear the Lord; both little  
 lis cum majóribus. and great.

Adjíciat Dóminus super May the Lord add bless-  
 vos; \* super vos et super ings upon you; upon you  
 filios vestros. and upon your children.

Benedícti vos a Dómi- Blessed be you of the  
 no, \* qui fecit cælum et Lord, who made heaven  
 terram. and earth.

Cælum cæli Dómino: \* The heaven of heaven  
 terram autem dedit filiis is the Lord's· but the earth  
 hóminum. he has given the children  
 of men.

Non mórtui laudábunt The dead shall not  
 te, Dómine! \* neque om- praise thee, O Lord! nor  
 nes qui descéndunt in in- any of them that go down  
 férnium. to hell.

Sed nos qui vívimus be- But we that live, bless  
 nedícimus Dómino, \* ex the Lord, from this time,  
 hoc, nunc, et usque in now, and for ever.  
 sæculum.

Glória Patri, &c. Glory, &c.

[The following Psalm is sung on sundry Festivals,  
 in place of the foregoing.]

*Psalm cxvi.*

LAUDATE DÓMINUM om- O PRAISE the Lord, all  
 nes gentes: \* laudáte eum ye nations! praise him, all  
 omnes pópuli. ye people!

Quóniam confirmáta est      For his mercy is con-  
super nos misericórdia      firmed upon us: and the  
ejus: \* et véritas Dómini      truth of the Lord remain-  
manet in ætérnum.      eth for ever.

Glória Patri, &c.

Glory, &c.

*Capitulum, 2 Cor. i.*

BENEDICTUS Deus et      BLESSED be the God  
Pater Dómini nostri, Jesu      and Father of our Lord  
Christi, Pater misericor-      Jesus Christ, the Father  
diárum, et Deus totíus      of mercies, and the God  
consolatiónis, qui conso-      of all comfort, who com-  
látur nos in omni tribula-      forteth us in all our tribu-  
tióne nostra.      lation.

*R.* Deo grátias.

*A.* Thanks be to God.

*The Hymn.*

Lucis Créator óptime!  
Lucem diérum próferens,  
Primórdiis lucis novæ,  
Mundi parans oríginem.

Qui mane junctum véseri,  
Diem vocári præcipis;  
Illábitur tetrum chaos;  
Audi preces cum flétibus;

Ne mens, graváta crímine,  
Vitæ sit exul múnere;  
Dum nil perénne cógitat,  
Seséque culpis ílligat.

Cæléste pulset óstium,  
Vitále tollat præmium:  
Vitémus omne nóxium:  
Purgémus omne péssimum

Præsta, Pater piíssime!  
 Patrique compar únice,  
 Cum Spírítu Paráclito,  
 Regnans per omne sæculum. Amen.

*V.* Dirigátur, Dómine! orátio mea,

*R.* Sicut incénsum in conspéctu tuo.

*The same in English.*

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 measur'd time and call'd it day:  
 Whilst sable night involves the spheres,  
 Vouchsafe to hear our pray'rs and tears;

Lest our frail mind, with sin defil'd  
 From gift of life, should be exiled,  
 Whilst on no heavenly thing she thinks;  
 But twines herself in satan's links.

O may she soar to heav'n above,  
 The happy seat of life and love;  
 Meantime, all sinful actions shun,  
 And purge the foul ones, she has done.

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.

*V.* May my prayer, O Lord! be directed,

*R.* As incense in thy sight.

*The Magnificat, or the Canticle of the blessed  
Virgin, St. Luke, i.*

MAGNIFICAT \* ánima  
mea Dóminum.

Et exultávit Spíritus  
meus \* in Deo salutári  
meo.

Quia respéxit humilitá-  
tem ancíllæ suæ, \* ecce  
enim ex hoc, beatam me  
dicent omnes genera-  
tiónes.

Quia fecit mihi magna  
qui potens est; \* et sanc-  
tum nomen ejus.

Et misericórdia ejus a  
progénie in progénies, \*  
timéntibus eum.

Fecit poténtiam in brá-  
chio suo: \* dispérsit su-  
pérbos mente cordis sui.

Depósuit, poténtes de  
sede: \* et exaltávit hú-  
miles.

Esuriéntes implévit bo-  
nis: \* et dívites dimísit  
inánes.

My soul doth magnify  
the Lord.

And my spirit hath re-  
joiced in God my Saviour.

Because he hath re-  
garded the humility of his  
handmaid: for behold  
from henceforth all gene-  
rations shall call me bless-  
ed.

For he that is mighty  
hath done great things to  
me: and holy is his name.

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  
conceit of their heart.

He hath put down the  
mighty from their seat;  
and hath exalted the hum-  
ble.

He hath filled the hun-  
gry with good things; and  
the rich he hath sent emp-  
ty away.

Suscépit Israel púerum suum; \* recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros; \* Abraham et sémini ejus in sæcula.

Glória Patri, &c.

He hath received Israel his servant; being mindful of his mercy.

As he spoke to our fathers; to Abraham and to his seed for ever.

Glory, &c.

[Then follows the prayer, which is different every Sunday.]

*V.* Dóminus vobíscum.

*R.* Et cum spírítu tuo.

*V.* Benedicámus Dómino.

*R.* Deo grátias.

*V.* Fidélium ánimæ, per misericórdiam Dei, requi-  
éscant in pace.

*R.* Amen.

Pater noster, &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.

[When Complin is not said immediately after Vespers, after the verse, *Fidelium animæ*, &c. May the souls, &c. and, *Our Father*.—is said,]

*V.* Dóminus det nobis suam pacem,

*R.* Et vitam ætérrnam.  
Amen.

*V.* Our Lord grant us his peace!

*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, inclusive.*

ALMA Redemptóris ma-	MOTHER of Jesus! hea-
ter, quæ péria cæli,	ven's open gate,
Porta manes, et stella	Star of the sea, support
maris, succurre cadénti,	the fallen state
Surgere qui curat pó-	Of mortals; thou whose
pulo; tu quæ genuísti,	womb thy maker bore;
Nátúra miránte, tuum	And yet, strange thing,
sanctum genitórem,	a virgin, as before;
Virgo prius ac postérius:	Who didst, from Gabri-
Gabriélis ab ore,	el's hail, this news receive.
Sumens illud Ave, pec-	Repenting sinners by
catórum miserére.	thy prayers relieve.

*In Advent.*

V. Angelus Dómini nun-	V. The angel of the
tiávit Mariæ.	Lord declared his mes-
	sage to Mary.
R. Et concépit de Spí-	R. And she conceived
ritu Sancto.	by the Holy Ghost.

*Orémus.*

*Let us pray.*

GRATIAM tuam quæsu-	POUR forth, we beseech
mus, Dómine! méntibus	thee, O Lord! thy grace
nostris infúnde; ut qui,	into our hearts, that we,
ángelo nuntiánte, Christi,	to whom the incarnation
Fílii tui incarnatiónem	of thy Son has been made
cognóvimus, per passi-	known by the message of
ónem ejus et crucem,	an angel, may, by his pas-
ad resurrectiόνis glóriam	sion and cross, be brought

perducámur. Per eúndem  
Christum, Dóminum nos-  
trum. *R.* Amen.

to the glory of his resur-  
rection: through the same  
Christ, our Lord. *R.*  
Amen.

*After Advent.*

*V.* Post partum virgo  
invioláta permansísti.

*V.* After child-birth thou  
didst remain an inviolate  
virgin.

*R.* Dei génitrix! inter-  
céde pro nobis.

*R.* Mother of God! make  
intercession for us.

*Orémus.*

*Let us pray.*

DEUS! qui salútis ætér-  
næ beátæ Mariæ virgini-  
táte fœcúnda húmano gé-  
neri præmia præstitústi:  
tribue, quæsumus, ut ip-  
sam pro nobis intercédere  
sentíamus, per quam me-  
rúimus Auctórem vitæ  
suscípere Dóminum nos-  
trum Jesum Christum, fili-  
um tuum. *R.* Amen.

O GOD! who by the fruit-  
ful virginity of the blessed  
virgin Mary, hast given to  
mankind the rewards of  
eternal salvation; grant,  
we beseech thee, that we  
may be sensible of the be-  
nefits of her intercession,  
by whom we have re-  
ceived the Author of life,  
our Lord, Jesus Christ,  
thy son. *R.* Amen.

*From the Purification till Easter.*

Ave, Regína cælórum!

Hail, Mary, queen of  
heavenly spheres!

Ave, Dómina angeló-  
rum!

Hail, whom the angeľic  
host reveres!

Salve, radix! salve, por-  
ta!

Hail, fruitful root, hail  
sacred gate!

Ex qua mundo lux est  
orta.

Gaude, virgo gloriósa!

Super omnes speciósa;

Vale, O valde decóra!

Et pro nobis Christum  
exóra.

*V.* Dignáre me laudáre  
te, virgo sacráta!

*R.* Da mihi virtútem  
contra hostes tuos.

*Orémus.*

CONCEDE, miséricors De-  
us! fragilitáti nostræ præ-  
sídium; ut qui sanctæ Dei  
genetrícis memóriam á-  
gimus, intercessiónis ejus  
áuxilio a nostris iniquitá-  
tibus resurgámus. Per  
eúndem Christum, Dómi-  
num nostrum. *R.* Amen.

Whence the world's  
light derives its date.

O glorious maid, with  
beauty blessed!

May joys eternal fill thy  
breast!

Thus crown'd with  
beauty and with joy,

Thy prayers with Christ  
for us employ.

*V.* Vouchsafe, O sacred  
virgin! to accept my  
praises.

*R.* Give me power  
against thy enemies.

*Let us pray.*

GRANT us, O merciful  
God! strength against all  
our weakness; that we,  
who celebrate the memo-  
ry of the holy mother of  
God, may, by the help  
of her intercession, rise  
again from our iniquities:  
through the same Christ  
our Lord. *R.* Amen.

*From Easter until Trinity.*

REGINA cœli! lætáre, Al-  
lelúia;

Quia quem meruísti por-  
táre, Allelúia;

O Queen of heaven! re-  
joice, Alleluia;

For he whom thou didst  
deserve to bear, Alleluia;

Resurréxit, sicut dixit,  
Allelúia.

Ora pro nobis Deum,  
Allelúia.

*V.* Gaude et lætare,  
Virgo María! Allelúia.

*R.* Quia resurréxit Dó-  
minus vere, Allelúia.

*Orémus.*

DEUS! qui, per resur-  
rectiónem Fílii tui, Dómi-  
ni nostri, Jesu Christi,  
mundum lætificáre digná-  
tus es, præsta, quæsumus,  
ut per ejus genitricem  
vírginem Mariám perpé-  
tuæ capiámus gáudia vitæ.  
Per eúndem Christum,  
Dóminum nostrum. *R.*  
Amen.

Is risen again as he said,  
Alleluia.

Pray for us to God, Al-  
leluia.

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

*R.* Because our Lord is  
truly risen, Alleluia.

*Let us pray.*

O GOD! who by the re-  
surrection of thy Son, our  
Lord, Jesus Christ, hath  
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 until Advent.*

SALVE, regína, mater  
misericórdiæ! vita, dulcé-  
do, et spes nostra, salve!

Ad te clamámus, éxules  
fílii Evæ. Ad te suspirá-  
mus, geméntes et flentes,  
in hac lacrymárum valle.

HAIL, O Queen, O mo-  
ther of mercy! hail, our  
life, our comfort, and our  
hope!

We, the banished chil-  
dren of Eve, cry out unto  
thee. To thee we send  
up our sighs, groaning  
and weeping in this vale  
of tears.

Eia ergo advocáta nos-  
tra, illos tuos misericórdes  
óculos ad nos convérte.

Et Jesum benedíctum  
fructum ventris tui nobis  
post hoc exílium osténde;

O clemens! O pia! O  
dulcis Virgo María!

*V.* Ora pro nobis, sanc-  
ta Dei Génitrix!

*R.* Ut digni efficiámur  
promissionibus Christi.

### *Orémus.*

OMNIPOTENS, sempi-  
térne Deus! qui gloriósæ  
Vírginis Matris Mariæ cor-  
pus et ánimam, ut dignum  
Fílii tui habitáculum éffi-  
ci mererétur, Spírítu  
Sancto co-operánte, præ-  
parásti; da, ut cujus com-  
memoratióne lætámure jus  
pia intercessióne ab in-  
stántibus malis, et a morte  
perpétua liberémur. Per  
eúndem Christum, Dómi-  
num nostrum. *R.* Amen.

Come, then, our advo-  
cate, and look upon us  
with those thy pitying  
eyes.

And after this our ban-  
ishment, show us Jesus,  
the blessed fruit of thy  
womb;

O merciful! O pious! O  
sweet Virgin Mary!

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

*R.* That we may be  
made worthy of the pro-  
mises of Christ.

### *Let us pray.*

ALMIGHTY and eternal  
God! who, by the co-ope-  
ration of the Holy Ghost,  
didst prepare the body  
and soul of the glorious  
virgin mother, Mary, that  
she might become a wor-  
thy 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.* Divinum auxilium *V.* May the divine assistance always remain  
 maneant semper nobiscum. with us. *R.* Amen.  
*R.* Amen.

ON FESTIVALS OF THE BLESSED VIRGIN MARY.

*Psalms, Dixit Dominus, &c. page 361, and Laudate pueri, Dominum, &c. page 365.*

*Psalm cxxi.*

LÆTATUS sum in his quæ I REJOICED at the things  
 dicta sunt mihi: \* in do- that were said to me, we  
 mum Dómini íbimus. shall go into the house of  
 the Lord.

Stantes erant pedes Our feet were standing  
 nostri \* in átriis tuis, Je- in thy courts, O Jerusa-  
 rúsalem! lem!

Jerúsalem, quæ ædifi- Jerusalem, which is  
 catur ut civitas: \* cujus built as a city: which is  
 participatio ejus in idíp- compact together.  
 sum.

Illuc enim ascendérunt For thither did the  
 tribus, tribus Dómini; \* tribes go up, the tribes of  
 testimónium Israel, ad the Lord, the testimony  
 confiténdum nómini Dó- of Israel, to praise the  
 mini. name of the Lord.

Quia illic sedérunt se- Because, there, seats  
 des in iudicio, \* sedes su- have sat in judgment, seats  
 per domum David. upon the house of David.

Rogáte quæ ad pacem Pray ye for the things  
 sunt Jerúsalem: \* et abun- that are for the peace of  
 dántia diligéntibus te. Jerusalem: and abun-  
 dance for them, that love  
 thee.

Fiat pax in virtúte tua: \*  
et abundántia in túrribus  
tuis.

Propter fratres meos et  
próximos meos, \* loquéb-  
ar pacem de te.

Propter domum Dómi-  
ni, Dei nostri, \* quæsívi  
bona tibi.

Glória Patri, &c.

Let peace be in thy  
strength: and abundance  
in thy towers.

For the sake of my  
brethren, and of my  
neighbours, I spoke peace  
of thee.

Because of the house  
of the Lord, our God, I  
have sought good things  
for thee.

Glory, &c.

*Psalm* cxxvi.

NISI Dóminus ædificá-  
verit domum; \* in vanum  
laboravérunt qui ædíficant  
eam.

Nisi Dóminus custodí-  
erit civitátem, \* frustra  
vígilat qui custódit eam.

Vanum est vobis ante  
lucem súrgere: \* súrgite  
postquam sedéritis, qui  
manducátis panem dolóris.

Cum déderit diléctis  
suis somnum: \* ecce hæ-  
réditas Dómini, filii: mer-  
ces fructus ventris

EXCEPT the Lord build  
the house, they labour in  
vain that build it.

Except 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: be-  
hold children are the in-  
heritance of the Lord,  
their reward, the fruit of  
the womb.

Sicut sagittæ in manu  
poténtis, \* ita fílii excus-  
sórum.

Beátus vir qui implévit  
desidérium suum ex ip-  
sis: \* non confundétur  
cum loquétur inimícis suis  
in portâ.

Glória Patri, &c.

As arrows in the hand  
of the mighty, so are the  
children of them that have  
been shaken.

Blessed is the man that  
hath filled his desire with  
them: he shall not be con-  
founded when he shall  
speak to his enemies in  
the gate.

Glory, &c.

*Psalm* clxvii.

LAUDA, Jerúsalem, Dó-  
minum: \* lauda Deum tu-  
um, Sion.

Quóniam confortávit se-  
ras portárum tuárum: \*  
benedíxit fíliis tuis in te.

Qui pósuit fines tuos pa-  
cem: \* et ádipe fruménti  
sátiat te.

Qui emittit elóquium  
suum terræ: \* velóciter  
currit sermo ejus.

Qui dat nivem sicut  
lanam: \* nébulam sicut  
cínere[m] spargit.

Mittit crystállum suam  
sicut buccéllas: \* ante fá-  
ciem frigoris ejus, quis  
sustinébit?

PRAISE the Lord, O Je-  
rusalem! praise thy God,  
O Sion!

Because he hath strength-  
ened the bolts of thy gates:  
he hath blessed thy chil-  
dren 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 ice like  
morsels: who shall stand  
before the face of his  
cold?

Emittet verbum suum      He shall send out his  
et liquefaciet ea; \* flabit      word, and shall melt  
spíritus ejus, et fluent      them: his wind shall blow  
aquæ.      and the waters shall run.

Qui annúnciat verbum      Who declareth his word  
suum Jacob, \* justítias et      to Jacob: his justices and  
judícia sua Israel.      his judgments to Israel.

Non fecit táliter omni      He hath not done in  
natióni; \* et judícia sua      like manner to every na-  
non manifestávit eis.      tion: and his judgments  
he hath not made mani-  
fest to them.

Glória Patri, &c.

Glory, &c.

### *The Hymn.*

Ave maris stella,  
Dei mater alma,  
Atque semper Virgo,  
Felix cœli porta.

Sumens illud Ave,  
Gabriélis ore,  
Funda nos in pace,  
Mutans Hevæ 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 singuláris,  
 Inter omnes mitis,  
 Nos culpis solútos,  
 Mites fac, et castos.

Vitam præsta puram,  
 Iter para tutum,  
 Ut vidéntes Jesum,  
 Semper collætémur.

Sit laus Deo Patri,  
 Summo Christo decus,  
 Spirítui Sancto,  
 Tribus honor unus. Amen.

*V.* Diffúsa est grátia in lábiis tuis.

*R.* Proptérea benedíxit te, Deus, in ætérnum.

*The same in English.*

BRIGHT 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 rehearse;  
 Prevail, that peace our lot may be,  
 And *Eva's* name reverse.

Release our long entangled 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 pray'r,  
 Who chose to be thy Son.

O spotless maid! whose virtues shine,  
 With brightest purity;  
 Each action of our life refine,  
 And make us pure like thee.

Preserve our lives unstain'd from ill;  
 And guard us in our way;  
 That Christ, one day, our souls may fill  
 With joys that ne'er decay.

To God the Father, endless praise;  
 To God the Son, the same;  
 And Holy Ghost, whose equal rays,  
 One equal glory claim. Amen.

*V.* Grace is poured abroad in thy lips.

*R.* Therefore hath God blessed thee for ever.

ON FESTIVALS OF THE APOSTLES.

*Second Vespers.*

*Psalms*, Dixit Dominus, *page* 361, Laudate pueri  
 Dominum, *page* 365.

*Psalm* cxv.

<p>CREDIDI, propter quod          locútus sum: * ego autem          humiliátus sum nimis.</p>	<p>I HAVE believed, there-          fore have I spoken: but I          have been humbled ex-          ceedingly.</p>
---	--

<p>Ego dixi in excéssu          meo: * omnis homo men-          dax.</p>	<p>I said in my excess,          every man is a liar.</p>
--	---

Quid retríbuiam Dómino, \* pro ómnibus quæ retríbuit mihi?

Cálicem salutáris accípíam, \* et nomen Dómini invocábo.

Vota mea Dómino red-dam coram omni pópulo ejus: \* pretiósá in conspéctu Dómini mors sanctórum ejus.

O Dómine, quia ego servus tuus: \* ego servus tuus, et filius ancíllæ tuæ.

Dirupísti víncula mea: \* tibi sacrificábo hóstiam laudis, et nomen Dómini invocábo.

Vota mea Dómino red-dam in conspéctu omnis pópuli ejus: \* in átriis domus Dómini, in médio tui, Jerúsalem.

Glória Patri, &c.

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 servant: I am thy servant, and the son of thy handmaid.

Thou hast broken my bond, I will sacrifice to 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* cxxv.

IN converténdo Dóminus captivitátem, Sion, \*

WHEN the Lord brought back the captivity of Sion,

## VESPERS.

facti sumus sicut conso-  
láti.

Tunc replétum est gáu-  
dio os nostrum, \* et lingua  
nostra exultatióne.

Tunc dicent inter gen-  
tes, \* magnificávit Dómi-  
nus fácere cum eis.

Magnificávit Dóminus  
fácere nobíscum: \* facti  
sumus lætántes.

Convérte Dómine cap-  
tivitatém nostram, \* sicut  
torrens in austro.

Qui séminant in láchry-  
mis, \* in exultatióne me-  
tent.

Euntes ibant et flebant,  
\* mitténtes sémina sua.

Veniéntes autem véni-  
ent cum exultatióne, \*  
portántes manípulos suos.

Glória Patri, &c.

### *Psalm* cxxxviii.

DOMINE probásti me et  
cognovísti me: \* tu cog-  
novísti sessiónem meam  
et resurrectiόνem meam.

Intellexísti cogitatiónes  
meas de longe: \* sémitam  
meam et funículum meum  
investigásti.

we became like men com-  
forted.

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 captivi-  
ty, 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, car-  
rying their sheaves.

Glory, &c.

LORD! 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 meas prævidisti: \* quia non est sermo in lingua mea.

Ecce, Dómine, tu cognovisti ómnia, novíssima et antiqua: \* tu formasti me, et posuisti super me manum tuam.

Mirábilis facta est sciéntia tua ex me: \* confortáta est, et non pótero ad eam.

Quo ibo a spíritu tuo? \* et quo a fácie tua fúgiam?

Si ascéndero in cælum, tu illic es: \* si descéndero in inférnum, ades.

Si súmpsero pennas meas dilúculo, \* et habitávero in extrémis maris.

Etenim illuc manus tua dedúcet me; \* et tenébit me délixtera tua.

Et dixi, fórsitan ténebræ conculcábunt me: \* et nox illuminátio mea in delíciis meis.

Quia ténebræ non obscurabúntur a te, et nox sicut dies illuminábitur: \*

And thou hast foreseen all my ways: for there is no speech in my tongue.

Behold, 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 up into heaven, thou art there; if I descend into hell, thou art there.

If I take to me the wings of 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:

sicut ténebræ ejus, ita et lumen ejus.

Quia tu possedísti renes meos: \* suscepísti me de útero matris meæ.

Confitébor tibi, quia terribíliter magnificátus es: \* mirabilia ópera tua et ánima mea cognóscit nimis.

Non est occultátum os meum a te, quod fecísti in occúlto: \* et substántia mea in inferiórius terræ.

Imperféctum meum vidérunt óculi tui, et in libro tuo, omnes scribéntur: \* dies formabúntur, et nemo in eis.

Mihi autem nimis honorificáti sunt amíci tui Deus: \* nimis confortátus est principátus eórum.

Dinumerábo eos, et superarénam multiplicabúntur: \* exsurréxi et adhuc sum tecum.

Si occíderis, Deus! peccatóres: \* viri sánguinem declináte a me.

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 hid from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

Thy eyes did see my imperfect being, and in thy book shall all be written: days shall be formed, and no one in them.

But to me thy friends, O God! are made exceedingly honourable: 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

Quia dicitis in cogitatione, \* accipient in vanitate civitates tuas.

Nonne qui odérunt te, Dómine! óderam; \* et super inimicos tuos tabescébam?

Perfécito ódio óderam illos: \* et inimici facti sunt mihi.

Proba me, Deus! et scito cor meum: \* intérroga me, et cognósce sémitas meas.

Et vide si via iniquitatis in me est: \* deduc me in viâ æternâ.

Glória Patri, &c.

Because you say in thought, they shall receive thy cities in vain.

Lord! have I not hated them 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.

*The Hymn.*

EXULTET orbis gáudiis,  
Cælum resúltet láudibus,  
Apostolorum glóriam  
Tellus et astra cóncinunt.

Vos sæculórum júdices,  
Et vera mundi lúmina,  
Votis precámur córdium,  
Audíte voces súpplícum.

Qui templa cæli cláuditis,  
 Serásque verbo sólvitis,  
 Nos a reátu nóxios  
 Solvi jubéte, quæsumus.

Præcépta quorum prótinus,  
 Languor salúsque séntiunt;  
 Sanáte mentes lánguidas,  
 Augéte nos virtútibus:

Ut, cum redíbit árbitèr  
 In fine, Christus, sæculi,  
 Nos sempitérni gáudii  
 Concédât esse cómpotes.

Patri, simúlque Fílio,  
 Tibíque, sancte Spíritus,  
 Sicut fuit, sit júgiter  
 Sæclum per omne glória. Amen.

*V.* Annunciavérunt ópera Dei:

*R.* Et facta ejus intellexérunt.

*The same in English.*

THROUGHOUT the world let joys arise,  
 Let praises echo through the skies!  
 Let heaven and earth, with joyful choir,  
 To praise the Apostles now conspire.  
 Earth's shining lights, by God design'd,  
 To be the judges of mankind;  
 Our humble pray'rs are void of art;  
 Accept the language of our heart.  
 The gates of heav'n, by your command,  
 Are fasten'd close, or open stand:  
 Grant, we beseech you then, that we  
 From sinful slav'ry may be free.

Sickness and health your power obey;  
 This comes, and that, you drive away:  
 Then from our souls all sickness chase.  
 Let healing virtues take its place.

That, when our Judge returns to weigh  
 Our actions, at the dreadful day,  
 We may, with him, to heav'n ascend,  
 To live in joys, that never end.

To God the Father, and the Son,  
 And holy Spirit, three in one;  
 Be endless glory, as before  
 The world began, so evermore. Amen.

V. They declared the works of God,  
 R. And understood his doings.

ON FESTIVALS OF ONE MARTYR. \*

*The Hymn.*

DEUS tuórum mílitum  
 Sors, et coróna, præmium,  
 Laudes canéntes Mártyris  
 Absólve nexu críminis.

Hic nempe mundi gáudia,  
 Et blanda fraudum pábula,  
 Imbúta felle députans,  
 Pervénit ad cœléstia.

Pœnas cucúrrit fórtiter,  
 Et sústulit viríliter:  
 Fundénsque pro te sánguinem  
 Æténa dona póssidet.

\* When no particular Psalms are appointed, those are said, which are placed under the head of Sunday.

Ob hoc precátu supplici  
 Te póscimus piússime;  
 In hoc triúmpho Mártýris,  
 Dimítte noxam sérvulis.

Laus et perénnis glória  
 Patri sit, atque Fílio,  
 Sancto simul Paráclito,  
 In sempitérna sæcula. Amen.

V. Glória et honóre coronásti eum, Dómine!

R. Et constituísti eum super ópera mánuum tuárum.

*The same in English.*

O God! the lot, the crown, the gain,  
 Of soldiers in thy service slain;  
 Make us forsake our sinful ways,  
 Who meet to sing this Martyr's praise.

This Saint, esteeming worldly joys  
 As pleasing cheats, deceitful toys;  
 And bitter too, with secret gall,  
 For heaven, nobly scorn'd them all.

He bravely ran his painful race,  
 And look'd his torments in the face;  
 For thee, he fearless sheds his blood,  
 And wades to heaven through the flood.

To thee, O gracious Lord! we fly,  
 Beseeching thee with humble cry;  
 That on this Martyr's triumph, we  
 From sin may be absolv'd by thee.

To God the Father, and the Son,  
 And Holy Spirit, three in one;  
 Be equal glory, equal praise,  
 For an eternal length of days. Amen.

*V.* Thou hast crowned him with glory and honour:  
*R.* And hast set him over the works of thy hands.

ON FESTIVALS OF SEVERAL MARTYRS.

*The Hymn.*

SANCTORUM méritis ínclýta gáudia  
 Pangámus, sócii, géstaque fórtia:  
 Gliscens fert ánimus prómere cántibus  
 Victórum genus óptimum.

Hi sunt quos fátue mundus inhórruit,  
 Hunc fructu vácuum, flóribus áridum,  
 Contempsêre tui nóminis ásseclæ,  
 Jesu, Rex bone cœlitum!

Hi pro te fúrias atque minas truces  
 Calcárunt hóminum, sævaque vérbera,  
 His cessit lácerans fórtiter úngula,  
 Nec carpsit penetrália.

Cædúntur gládiis more bidéntium:  
 Non murmur résonat, non querimónia:  
 Sed corde impávido mens bene cónscia  
 Consérvat patiéntiam.

Quæ vox, quæ póterit lingua retéxere,  
 Quæ tu Martyribus múnera præparas?  
 Rubri nam flúido sángine fúlgidis  
 Cingunt témpora láureis.

Te, summa O Déitas! únaque, póscimus.  
 Ut culpas ábluas, nóxia súbtrahas;  
 Des pacem fámulis, ut tibi glóriam  
 Annórum in sériem canant. Amen.

*V.* Lætámini in Dómino, et exultáte justí!  
*R.* Et gloriámmini, omnes rectí corde!

*The same in English.*

LET us fam'd acts, and triumphs sing,  
Which from the Saints' high merits spring:  
For now to celebrate we mind,  
Brave heroes of the noblest kind.

These champions of thy name, sweet Lord!  
Were, by the silly world, abhorr'd;  
Which world they held a barren thing,  
Where neither fruit, nor flowers spring.

For thee they slight the threats of foes,  
Their furious rage, and deadly blows;  
The tearing hook they scorn no less,  
Which cannot reach the soul's recess.

While barb'rous swords their bodies wound,  
No murmurs, no complaints resound;  
For they to patience are resign'd,  
With dauntless heart, and spotless mind.

What tongue can those rich gifts declare,  
Which Christ for Martyrs does prepare?  
Brows that in streams of blood were drown'd,  
Are with refulgent laurels crown'd.

Great God! we beg of thee to chase  
All harms away; our sins efface;  
Afford thy servants peaceful days,  
That they may, ever, sing thy praise. Amen

*V.* Be glad in the Lord, and rejoice, ye just!

*R.* And glory all ye right of heart!

ON FESTIVALS OF CONFESSORS.

[The 5th Psalm is sometimes the following.]

*Psalm cxxxi.*

MEMENTO Dómine, David, \* et omnis mansuetudinis ejus.

Sicut jurávit Dómino, \* votum vovit Deo Jacob:

Si introsero in tabernaculum domus meæ, \* si ascéndero in lectum strati mei:

Si dédero somnum óculis meis, \* et pálpebris meis dormitaciónem.

Et réquiem tempóribus meis, donec invéniam locum Dómino, \* tabernaculum Deo Jacob.

Ecce audívimus eam in Ephráta: \* invénimus eam in campis sylvæ.

Introibimus in tabernaculum ejus: \* adorábimus in loco, ubi stetérunt pedes ejus.

Surge, Dómine, in réquiem tuam, \* tu et arca sanctificatiónis tuæ.

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 eye-lids:

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.

Sacerdótes tui induántur justítiam: \* et sancti tui exúltent.

Propter David servum tuum, \* non avértas fáciem Christi tui.

Jurávit Dóminus David veritátem, et non frustrábitur eam: \* de fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testaméntum meum, \* et testimónia mea hæc, quæ docébo eos:

Et filii eórum usque in sæculum, \* sedébunt super sedem tuam.

Quóniam elégit Dóminus Sion: \* elégit eam in habitatiónem sibi.

Hæc réquies mea in sæculum sæculi: \* hic habitábo, quóniam elégi eam.

Víduam ejus benedícens benedícam: \* páuperes ejus saturábo páni-bus.

Sacerdótes ejus índuam salutári: \* et sancti ejus exultatióne exultábunt.

Illuc prodúcam cornu

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 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, for evermore, 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

David: \* parávi lucérnam a horn to David: I have  
Christo meo. prepared a lamp for my  
anointed.

Inimícos ejus índuam His enemies I will clothe  
confusióne: \* super ipsum with confusion: but upon  
autem efflorébit sanctifi- him shall my sanctifica-  
cátio mea. tion flourish.

Glória, &c.

Glory, &c.

*The Hymn.*

ISTE Conféssor Dómini, coléntes  
Quem pie laudant pópuli per orbem;  
Hac die lætus méruit beátas  
Scándere sedes.

*Or, instead of the two last lines.*

Hac die lætus méruit suprémus  
Laudis honóres.

Qui pius, prudens, húmilis, pudícus,  
Sobriam duxit sine labe vitam,  
Donec humános animávit auræ  
Spíritus artus.

Cujus ob præstans méritum, frequénter  
Ægra quæ passim jacuére membra,  
Víribus morbi dómitis, salúti  
Restituúntur.

Noster hinc illi chorus obsequéntem  
Cóncinit laudem celebrésque palmas;  
Ut piis ejus précibus juvémur,  
Omne per ævum.

Sit salus illi, decus atque virtus,  
 Qui super cæli sólio corúscans,  
 Tótius mundi sériem gubérnat,  
 Trinus et unus. Amen.

*V.* Amávit eum Dóminus, et ornávit eum.

*R.* Stolan glóriæ índuit eum.

*The same in English.*

THIS day, with gladness, Christian choirs proclaim,  
 His combats, triumphs, faith, and glorious name,  
 Who boldly Christ on earth confess'd,  
 And now exults among the bless'd.

Prudence and piety adorn'd his life,  
 Unstain'd with ill, and undisturb'd by strife.  
 Chaste, humble, meek he kept his heart,  
 Till bid by Heav'n from life depart.

Th' Almighty now his servant's glory shows,  
 And signal favours through his pray'rs bestows;  
 Diseases fly before his shrine,  
 And health returns by pow'r divine.

Let's then in thankful songs our voices raise,  
 And sing to him this solemn hymn of praise;  
 That by his pray'rs th' Almighty may  
 His favours to our souls convey.

To him be glory, pow'r, and endless fame,  
 Whose wisdom rules the whole creation's frame;  
 And fills the bright celestial throne,  
 The great, mysterious Three in One. Amen.

*V.* The Lord loved him, and adorned him;

*R.* He clothed him with a robe of glory.

## ON FESTIVALS OF VIRGINS.

[The Psalms, as on Festivals of the blessed Virgin.]

*The Hymn.*

JESU! coróna Vírginum,  
 Quem mater illa cóncipit,  
 Quæ sola Virgo párturit;  
 Hæc vota clemens áccipe.

Qui pergis inter lília,  
 Septus choréis vírginum,  
 Sponsus decórus glória,  
 Sponsísque reddens præmia.

Quocúnque tendis, Vírgines  
 Seqúuntur, atque láudibus  
 Post te canéntes cúrsitant,  
 Hymnósque dulces pèrsonant.

Te deprecámur súplices,  
 Nostris ut addas sénsibus,  
 Nescíre prorsus ómnia  
 Corruptionis vúlnera.

Virtus, honor, laus, glória,  
 Deo Patri, cum Fílio,  
 Sancto simul Paráclito,  
 In sæculórum sæcula. Amen.

*V.* Spécie tua et pulchritúdine tua.

*R.* Inténde, prospere procéde, et regna.

*The same in English.*

REGARD our vows with gracious eye,  
 O Jesus! crown of purity;  
 Son of that chosen woman, who  
 Was Virgin chaste, and Mother too.

Midst lilies thou dost love to be;  
 Pure Virgins round thy throne we see,  
 O glorious Bridegroom! who dost bless  
 Thy brides with endless happiness.

Which way so'er thy course doth bend,  
 Chaste Virgins on thy steps attend;  
 Who, running after thee, do raise  
 Their notes, and sing sweet hymns of praise

Hear us, O God of chastity!  
 From impure passions set us free;  
 Our frailties help, our vice control;  
 Submit the senses to the soul.

To Jesus, from a Virgin sprung,  
 Be glory giv'n, and praises sung,  
 The same to God the Father be,  
 And Holy Ghost, eternally. Amen.

*V.* With thy comeliness and thy beauty.

*R.* Set out, proceed prosperously, and reign.

## ON FESTIVALS OF HOLY WOMEN.

[Psalms, as the preceding.]

*The Hymn.*

FORTEM virili pectore  
 Laudemus omnes feminam,  
 Quæ sanctitatis glória  
 Ubique fulget inclyta.

Hæc sancto amóre sáucia,  
 Dum mundi amórem noxiun  
 Horrécit, ad cæléstia  
 Iter perégit árduum.

Carnem domans jejúnis,  
 Dulcíque mentem pábulo  
 Oratiónis nútriens,  
 Cæli potítur gáudiis.

Rex Christe! virtus fórtium,  
 Qui magna solus éfficis,  
 Hujus precátu quæsumus,  
 Audi benígnus súplices.

Deo Patri sit glória,  
 Ejúsque soli Fílio,  
 Cum Spíritu Paráclito,  
 Nunc, et per omne sæculum. Amen.

*V.* Diffúsa est grátia in lábiis tuis.

*R.* Proptérea benedíxit te Deus in ætérnum.

*The same in English.*

Rise, tuneful numbers, justly praise  
 A holy woman's gen'rous ways,  
 Whose fortitude exalts her name  
 In ev'ry place, with glorious fame.

Such holy love inflam'd her heart,  
 That she abhorr'd the pois'ning dart  
 Of worldly love, and bravely trod  
 The narrow way that leads to God.

A body, grown with fasting dead,  
 And mind with pray'r most sweetly fed,  
 Convey her soul above the sky,  
 To joys, that last eternally.

O source of grace! O Christ our King!  
 From whom alone all good things spring,  
 To thee, for help, we sinners fly;  
 Hear, through her prayers, our humble cry.

May each succeeding age proclaim  
 The glory, and eternal fame  
 Of God the Father, and the Son,  
 And Holy Spirit, Three in One. Amen.

*V.* Grace is poured abroad in thy lips.

*R.* Therefore hath God blessed thee for ever.

ON THE FESTIVAL OF ALL SAINTS.

*The Hymn.*

PLACARE, Christe! sérvulis,  
 Quibus Patris cleméntiam  
 Tuæ ad tribúnal grátia  
 Patróna virgo póstulat.

Et vos beáta, per novem  
 Distíncta gyros ágmina,  
 Antíqua cum præsentibus,  
 Futúra damna péllite.

Apóstoli cum vátibus,  
 Apud sevérum Júdicem,  
 Veris reórum flétibus  
 Expóscite indulgéntiam.

Vos, purpuráti Mártyres!  
 Vos, candidáti præmio  
 Confessiónis! éxules  
 Vocáte nos in pátriam.

Choréa casta vírginum!  
 Et quos erémus íncolas  
 Transmísit astris! cœlitum  
 Locáte nos in sédibus.

Auférte gentem pérfidam  
 Credéntium de fínibus,  
 Ut unus omnes únicum  
 Ovile nos Pastor regat.

Deo Patri sit glória,  
 Natóque Patris único,  
 Sancto simul Paráclito,  
 In sempitérna sæcula. Amen.

*V.* Exultábunt sancti in glória.

*R.* Lætabúntur in cubílibus suis.

*The same in English.*

O JESUS! let thy anger cease,  
 Thy Virgin Mother, for our peace,  
 At thy tribunal pleading stands,  
 And mercy earnestly demands.

And you, O Angels! who in nine  
 Distinguish'd orders glorious, shine,  
 Preserve our minds, our hearts and wills  
 From present, past, and future ills.

Ye Prophets and Apostles! plead  
 Before our Judge, and intercede  
 For sinners, that by tears unfeign'd  
 His pard'ning grace may be obtain'd.

Ye crimson troops of Martyrs bright!  
 And Confessors array'd in white!  
 Let us no longer exil'd roam,  
 But call us to our heavenly home.

Chaste Virgins! and ye, truly wise!  
 Who from the deserts fill'd the skies,  
 For us, an everlasting reign,  
 Amongst the Saints of Christ, obtain.

From Christian lands those faithless chase,  
 Who Christian truths and faith deface:  
 That all mankind united may  
 One Pastor of our souls obey.

To God the Father, and the Son,  
 And Holy Spirit, Three in One,  
 Be equal glory, equal praise,  
 For an eternal age of days. Amen.

*V.* The Saints shall rejoice in glory.  
*R.* They shall be joyful in their beds.

IN ADVENT.

*The Hymn.*

CREATOR alme síderum,  
 Ætérna lux credéntium,  
 Jesu, Redémptor ómnium!  
 Inténde votis súpplícum.

Qui dæmonis ne fráudibus  
 Períret orbis, ímpetu  
 Amóris actus, lánguidi  
 Mundi medéla factus es:

Commúne qui mundi nefas  
 Ut expiáres, ad crucem  
 E Vírginis sacrário  
 Intácta proclis víctima.

Cujus potestas glóriæ,  
 Noménque cum primum sonat;  
 Et cælites, et ínferi  
 Treménte curvántur genu.

Te deprecámur últimæ  
 Magnum diéi Júdicem;  
 Armis supérnæ grátia,  
 Defénde nos ab hóstibus.

Virtus, honor, laus, glória,  
 Deo Patri cum Fílio,  
 Sancto simul Paráclito,  
 In sæculórum sæcula. Amen.

V. Roráte, cæli! désuper, et nubes pluant Justum.

R. Aperiátur terra, et gérmínet Salvatórem.

*The same in English.*

BRIGHT Maker of the starry poles,  
 Eternal light of faithful souls,  
 Christ, Saviour of mankind! espouse  
 Our cause, and hear our humble vows;

Who, lest the fraud of hell's dire king  
 Should all men to destruction bring,  
 Did'st, by an act of gen'rous love,  
 The fainting world's Physician prove;

Who, that thou might'st our ransom pay,  
 And wash the stains of sin away,  
 Would'st from a Virgin's womb proceed,  
 And on the Cross a victim bleed;

Whose glorious pow'rs, whose saving name,  
 No sooner any voice can frame,  
 But heav'n, and earth, and hell agree  
 To honour them with bended knee.



Sustinuit ánima mea in  
verbo ejus: \* sperávit  
ánima mea in Dómino.

A custódia matutína us-  
que ad noctem, speret Is-  
rael in Dómino.

Quia apud Dóminum  
misericórdia, et copiósa  
apud eum redemptio.

Et ípse rédimet Israel,  
\* ex ómnibus iniquitati-  
bus ejus.

Glória Patri, &c.

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 iniqui-  
ties.

Glory, &c.

*Fifth Psalm, Meménto Dómine, page 395.*

mmmmm

*The Hymn.*

JESU, Redemptor ómnium!  
Quem lucis ante oríginem  
Parem patrénæ glóriæ  
Pater suprémus édidit.

Tu, lumen et splendor Patris!  
Tu, spes perénis ómnium!  
Inténde quas fundunt preces  
Tui per orbem sérvuli.

Meménto, rerum Cónditor!  
Nostri quod olim córporis  
Sacráto ab alvo Vírginis,  
Nascéndo formam sumpseris.

Testátur hoc præsens dies,  
Currrens per anni círculum,  
Quod solus, e sinu Patris  
Mundi salus advéneris

Hunc astra, tellus, æquora;  
 Hunc omne quod cælo subest,  
 Salútis auctórem novæ  
 Novo salútat cántico.

Et nos, beáta quos sacri  
 Rigávit unda sánguinis,  
 Natális ob diem tui  
 Hymni tribútum sólvimus.

Jesu! tibi sit glória,  
 Qui natus es de Vírgine,  
 Cum Patre et almo Spíritu;  
 In sempitérna sæcula. Amen.

*V.* Notum fecit Dóminus, Allelúia.

*R.* Salutáre suum. Allelúia.

*The same in English.*

JESUS! the Ransomer of man,  
 Who, e'er created light began,  
 Didst from the sov'reign Father spring,  
 His pow'r and glory equalling;  
 Thou brightness of thy Father's rays!  
 The hope and end of all our ways!  
 With gracious ears the pray'rs attend,  
 Which, round the world, to thee ascend.  
 Remember, Lord! that heretofore,  
 When thee thy virgin Mother bore,  
 Thou, from her womb, didst breathe our air  
 And human nature for us wear.  
 To thee this present solemn day,  
 We yearly adorations pay;  
 'The world's Redeemer, thee we own,  
 Descending from thy Father's throne.

The joyful heavens, earth, and main,  
 With whatsoever they contain,  
 In new harmonious accents sing,  
 New life restor'd by th' new-born King.

And we presume too, who have been  
 Cleans'd by thy sacred blood from sin,  
 The tribute of a hymn to pay,  
 In honour of this joyful day.

Jesus! to thee, the Virgin's Son,  
 Be everlasting homage done:  
 To God the Father, we repeat  
 The same, and to the Paraclete. Amen.

*V.* The Lord hath made known, Alleluia.

*R.* His salvation. Alleluia.

ON THE FESTIVAL OF EPIPHANY.

*The Hymn.*

CRUDELIS Heródes Deum  
 Regem veníre quid times?  
 Non éripit mortália,  
 Qui regna dat cœléstia.

Ibant magi, quam víderant  
 Stellam sequéntes præviam:  
 Lumen requírunť lúmíne:  
 Deum faténtur múnere.

Lavácra puri gúrgitis  
 Cœléstis Agnus áttigit:  
 Peccáta, quæ non détulit,  
 Nos abluéndo sústulit.

Novum genus poténtiæ:  
 Aquæ rubéscunt hydriæ,  
 Vinúmque jussa fúndere,  
 Mutávit unda oríginem.

Jesu! tibi sit glória,  
 Qui apparústi géntibus,  
 Cum Patre, et almo Spíritu,  
 In sempitérna sæcula. Amen.

*V.* Reges Tharsis, et ínsulæ múnera ófferent.

*R.* Reges Arabum et Saba dona addúcent.

*The same in English.*

WHAT makes thee, cruel Herod! shake  
 For fear that Christ thy crown should take?  
 He will not seize an earthly throne,  
 Who heav'nly kingdoms makes our own.  
 The sages coming from afar,  
 Follow the new appearing star:  
 With light they seek a better light:  
 Their gifts confess the God of might.  
 The heav'nly Lamb in Jordan stood  
 To sanctify the crystal flood:  
 Our sins, with that baptismal dew,  
 Were wash'd in Him, who sin ne'er knew  
 A strange unusual power is shown:  
 The water-pots are ruddy grown,  
 Whose waters, by command divine,  
 Their nature change, and run pure wine.  
 To Christ, who did the gentiles call,  
 Be endless glory given by all;  
 To God the Father, we repeat  
 The same, and to the Paraclete. Amen.

*V.* The kings of Tharsis, and the islands shall offer presents.

*R.* The kings of the Arabians and Saba shall bring gifts.

ON THE FESTIVAL OF THE HOLY NAME OF JESUS.

*Fifth Psalm, Crédidi, page 272*

*The Hymn.*

JESU! dulcis memória,  
 Dans vera cordis gáudia.  
 Sed super mel et ómnia,  
 Ejus dulcis præséntia.

Nil cánitur suávius,  
 Nil audítur jucúndius,  
 Nil cogitátur dúlcius,  
 Quam Jesus, Dei fílius.

Jesu! spes pœniténtibus,  
 Quam pius es peténtibus!  
 Quam bonus te quæréntibus!  
 Sed quid inveniéntibus?

Nec lingua valet dícere,  
 Nec líttera exprímere,  
 Expértus potest crédere,  
 Quid sit Jesum dilígere.

Sis, Jesu! nostrum gáudium,  
 Qui es futúrus præmium,  
 Sit nostra in te glória,  
 Per cuncta semper sæcula. Amen.

*V.* Sit nomen Dómini benedíctum. Allelúia.

*R.* Ex hoc, nunc, et usque in sæculum. Allelúia.

*The same in English.*

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 bless'd 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,—  
 My joy, my sweet 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, retir'd apart,  
 From world and bus'ness free;  
 When these shall knock, I'll shut my heart,  
 And keep it all for thee.  
 Before the morning light I'll come  
 With Magdalene 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 bless'd steps I'll tread,  
 And walk in all thy ways;  
 I'll never cease to weep and plead,  
 Till I'm restor'd to grace.  
 O King of love! thy blessed fire  
 Does such sweet flames excite,  
 That first, it raises the desire,  
 Then, fills with pure 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.

*V.* Blessed be the name of the Lord, Alleluia.  
*R.* From eternity, and for ever more. Alleluia

## IN LENT.

*The Hymn.*

AUDI, benígne Córditor!  
 Nostras preces cum flétibus,  
 In hoc sacro jejúnio,  
 Fusas quadragenário.

Scrutátor alme córdium!  
 Infirma tu scis vírium;  
 Ad te revérsis éxhibe  
 Remissiónis grátiam.

Multum quidem peccávimus,  
 Sed parce confiténtibus;  
 Ad nóminis laudem tui,  
 Confer medélam lánguidis.

Concéde nostrum cónteri  
 Corpus per abstinéntiam;  
 Oulpæ ut relínquant pábulum,  
 Jejúna corda críminum.

Præsta beáta Trínitas,  
 Concéde simplex únitas;  
 Ut fructuósa sint tuis  
 Jejuniórum múnera. Amen.

*V.* Angelis suis Deus mandávit de te:

*R.* Ut custódiat te in ómnibus viis tuis.

*The same in English.*

O BOUNTIFUL Creator! hear  
 The prayers, which with an humble fear,  
 Before thy throne, this sacred Lent,  
 We pour from hearts with sorrow rent.

Almighty searcher of our hearts!  
 Thou know'st our weakness—know'st our parts;  
 We to thy tender mercies fly;  
 Ah! do thy healing grace apply.

Alas! our sins are numberless:  
 But we our guilt with grief confess;  
 Lord! for the glory of thy name,  
 From death, our sinful souls reclaim.

Whilst we, by fast, our flesh restrain,  
 Permit us not to sin again:

O! may our hearts, from vices free,  
 For ever live, and burn for thee!

Grant, O most holy Trinity!

O undivided unity!

The labour of this solemn fast,

May lead us to eternal rest. Amen.

*R.* God hath given his angels charge over thee.

*R.* To keep thee in all thy ways.

IN PASSION TIME.

*The Hymn.*

VEXILLA regis pródeunt,  
Fulget crucis mystérium,  
Quo vita mortem pértulit,  
Et morte vitam prótulit.

Quæ vulneráta lánceæ  
Mucróné díro, críminum  
Ut nos laváret sórdibus,  
Manávit unda et sángvine.

Impléta sunt quæ cóncinit  
David fidéli cármine,  
Dicéndo natió nibus:  
Regnávit a ligno Deus.

Arbor decóra et fúlgida  
Ornáta regis púrpura,  
Elécta digno stúpite,  
Tam sancta membra tángere.

Beáta, cujus bráchiis  
Prétium pepéndit sæculi,  
Statéra facta córporis,  
Tulítque prædam tártari.

O Crux, ave, spes única  
Hoc passió nis témpore,

*Instead of this last line, on the Feast of the Finding of  
the Cross, is said,*

Paschále quæ fers gáudium.

*On that of the Exaltation of the Cross,*

In hâc triúmphi glória.

Piis adáuge grátiam,

Reísque dele crímina.

Te, fons salútis, Trínitas!

Colláudet omnis Spíritus;

Quibus crucis victóriam

Largíris, adde præmium. Amen.

*V.* Eripe me, Dómine! ab hómine malo;

*R.* A viro iníquo éripe me.

*The same in English.*

BEHOLD the royal ensigns fly,

Bearing the Cross's mystery;

Where life itself did death endure,

And by that death did life procure.

A cruel spear let out a flood

Of water mix'd with saving blood,

Which, gushing from the Saviour's side,

Drown'd our offences in the tide.

The mystery we now unfold,

Which David's faithful verse foretold,

Of our Lord's kingdom, whilst we see

God ruling nations from a tree.

O lovely tree, whose branches wore

The royal purple of his gore!

How glorious does thy body shine,

Supporting members so divine!

The world's blest balance thou art made:

On thee, our ransom, Christ is weigh'd;

Our sins, though great, his pains outweigh.

And rescue hell's expected prey.

Hail, holy Cross! Hail, mournful tree!  
 Our hope, with Christ, is nail'd on thee;  
 Grant to the just increase of grace,  
 And ev'ry sinner's crimes efface.

Bless'd Trinity! we praises sing  
 To thee, from whom all graces spring;  
 Celestial crowns on those bestow,  
 Who conquer by the cross below. Amen.

*V.* Deliver me, O Lord! from the evil man;

*R.* Rescue me from the unjust man.

*An Easter Hymn.*

O FILII et filiaë!

Rex cælestis, Rex glóriæ

Morte surrexit hódie. Allelúia.

Allelúia, allelúia, allelúia.

Et María Magdaléne,

Et Jacóbi, et Salóme,

Venérunt corpus úngere. Allelúia.

A Magdaléna móniti,

Ad óstium monuménti,

Duo currunt discípuli. Allelúia.

Sed Joánnes Apóstolus

Cucúrrit Petro cítius,

Ad sepúlchrum venit prius. Allelúia

In albis sedens Angelus,

Respóndit muliéribus,

Quia surrexit Dóminus. Allelúia.

Discípulis astántibus,

In médio stetit Christus

Dicens: pax vobis ómnibus. Allelúia.

Postquam audívit Dídymus,  
 Quia surréxerat Jesus,  
 Remánsit fide dúbius. Allelúia.

Vide, Thoma! vide latus,  
 Vide pedes, vide manus;  
 Noli esse incrédulus. Allelúia.

Quando Thomas Christi latus.  
 Pedes vidit atque manus,  
 Dixit: tu es Deus meus. Allelúia.

Beáti qui non vidérunt,  
 Et fírmiter credidérunt;  
 Vitam ætérrnam habébunt. Allelúia.

In hoc festo sanctíssimo  
 Sit laus et jubilatío:  
 Benedicámus Dómino. Allelúia.

De quibus non humíllimas,  
 Devótas atque débitas,  
 Deo dicámus grátias. Allelúia.

*The same in English.*

YOUNG men and maids! rejoice and sing;  
 The King of heaven, the glorious King,  
 This day, from death rose triumphing. Alleluia  
 Alleluia, alleluia, alleluia.

And Magdalen, in company  
 With Mary of James, and Salome,  
 T' embalm the corpse, came zealously. Alleluia  
 By Mary told, at break of day,  
 His dear disciples haste away  
 Unto the tomb wherein he lay. Alleluia.

The much belov'd Apostle John,  
Much swifter than Saint Peter run,  
And first arrived at the tomb. Alleluia.

An Angel cloth'd in white they see,  
When thither come; and thus spoke he,  
The Lord you'll meet in Galilee. Alleluia.

While in a room th' Apostles were,  
Our Lord among them did appear,  
And said, Peace be unto all here. Alleluia.

To Didymus, when all declar'd,  
That Christ had risen and appear'd,  
He doubted, still, the truth he heard. Alleluia.

O Thomas! view my hands, my side,  
My feet; my wounds still fresh abide;  
Set incredulity aside. Alleluia.

When Thomas his dear Saviour saw,  
And touch'd his wounds with trembling awe,  
Thou art my God, said he, I know. Alleluia.

Blessed are they who have not seen,  
And yet, who firm in faith have been;  
With me they shall for ever reign. Alleluia.

In this most solemn feast, let's raise  
Our hearts to God in hymns of praise,  
And let us bless the Lord always. Alleluia.

Our grateful thanks to God let's give,  
In humble manner, while we live,  
For all the favours we receive. Alleluia.

IN EASTER TIME.

*The Hymn.*

AD régias agni dapes,  
 Stolis amícti cándidis,  
 Post tránsitum maris rubri,  
 Christo canámus Príncipi.

Divína cujus cáritas  
 Sacrum propínat sánguinem,  
 Almíque membra córporis  
 Amor sacérdos ímmolat.

Sparsum cruórem póstibus  
 Vastátor horret Angelus;  
 Fugítque dívísium mare;  
 Mergúntur hostes flúctibus.

Jam Pascha nostrum Christus est,  
 Paschális idem víctima,  
 Et pura puris méntibus  
 Sinceritátis ázyrna.

O vera cœli víctima,  
 Subjécta cui sunt tártara!  
 Solúta mortis víncula,  
 Recépta vitæ præmia.

Victor, subáctis ínferis,  
 Trophæa Christus éxplicat,  
 Cælóque apérto, súbditum  
 Regem tenebrárum trahit.

Ut sis perénne méntibus  
 Paschále, Jesu! gáudium,  
 A morte dira críminum  
 Vitæ renátos líbera.

Deo Patri sit glória,  
 Et Fílio, qui a mórtuis  
 Surréxit, ac Paráclito,  
 In sempitérna sæcula. Amen.

V. Mane nobíscum Dómine, Allelúia.

R. Quóniam advesperáscit. Allelúia.

*The same in English.*

THE Red sea's dangers now are past;  
 Clad in white robes, come, let us taste  
 The Lamb's most royal feast, and sing  
 A hymn of praise to Christ, our King.

The victim, in this mystic feast,  
 Is Christ himself; his love, the priest;  
 Love tore his flesh, love spilt his blood;  
 Loves gives us both to be our food.

The posts, thus mark'd with sacred gore,  
 The wasting angel passes o'er;  
 The yielding sea divides its waves;  
 Egyptians float in liquid graves.

Our paschal feast and sacrifice,  
 Is Christ, the Lamb, who for us dies;  
 Christ is the pure, unleaven'd bread,  
 By which the purest minds are fed.

O true celestial sacrifice!  
 By thee, hell's pow'r vanquish'd lies;  
 Relentless death unlocks his chains,  
 And life eternal, man regains!

The tyrant prince of hellish might  
 Thus conquer'd, and th' infernal fight  
 Thus won, victorious Christ displays  
 His spoils, and them to heaven conveys.

That we for ever may possess  
 This joyful paschal happiness,  
 From death of sin, O Jesus! free  
 Those that are born again of thee.

To God the Father, and the Son  
 Who rose from death, be homage done;  
 This praise for ever let's repeat  
 To God, the Holy Paraclete. Amen.

*V.* Stay with us, O Lord! Alleluia.

*R.* Because it is towards evening. Alleluia.

ON THE FESTIVAL OF ASCENSION

*The Hymn.*

SALUTIS humánæ sator,  
 Jesu! volúptas córdium,  
 Orbis redémpti cónditor,  
 Et casta lux amántium.

Qua victus es cleméntia!  
 Ut nostra ferres crímina,  
 Mortem subíres innocens,  
 A morte nos ut tólleres.

Perrúmpis inférnum chaos;  
 Vincitis caténas détrahis:  
 Victor triúmpho nóbili  
 Ad délixteram Patris sedes.

Te cogat indulgéntia,  
 Ut damna nostra sárCIAS,  
 Tuíque vultus cómpotes  
 Dites beáto lúmíne.

Tu dux ad astra et sémita,  
 Sis meta nostris córdibus;  
 Sis lacrymárum gáudium,  
 Sis dulce vitæ præmium. Amen.

V. Dóminus in cælo, Allelúia.

R. Parávit sedem suam. Allelúia.

*The same in English.*

JESUS, the Saviour of mankind!  
 Delight of ev'ry pious mind!  
 Restorer of man's fallen race,  
 And purest source of light and grace!  
 O boundless love! O matchless grace!  
 Thou, guiltless, tak'st the guilty's place;  
 And, to make wretched sinners live,  
 Thou, spotless Lamb! thy life would'st give.  
 Th' infernal gates are forc'd by thee,  
 Hell's captives from their chains set free;  
 And thou, with this triumphant train,  
 Ascend'st, on God's right hand to reign.  
 Let, now, kind mercy plead our cause;  
 Heal thou our wounds, repair our loss;  
 And call us to enjoy thy sight,  
 In realms of everlasting light.  
 O Jesus! whilst on earth we stay,  
 Guide thou our footsteps in thy way;  
 And soothe our sorrows with thy love,  
 Until we reign with thee above.  
 To Jesus, who ascends the sky,  
 Be glory for eternity;  
 To God the Father let's repeat  
 The same, and to the Paraclete. Amen.

*V.* The Lord hath prepared, Alleluia.

*R.* His throne in heaven. Alleluia.

ON THE FESTIVAL OF WHITSUNDAY

*The Hymn.*

VENI, Creátor Spíritus!  
Mentes tuórum vísita;  
Imple supérna grátia,  
Quæ tu creásti, péctora.

Qui díceris Paráclitus;  
Altíssimi donum Dei,  
Fons vivus, ignis, cáritas,  
Et spiritális únctio.

Tu septifórmis múnere,  
Dígitus Patérnæ déxteræ;  
Tu rite promíssum Patris,  
Sermóne ditans gúttura.

Accénde lumen sénsibus;  
Infúnde amórem córdibus:  
Infírma nostri córporis  
Virtúte firmans pérpeti.

Hostem repéllas lóngius,  
Pacémque dones prótinus ·  
Ductóre sic te prævio  
Vitémus omne nóxium.

Per te sciámus da Patrem  
Noscámus atque Fílium;  
Teque utriúsque Spíritum  
Credámus omni témpore.

Deo Patri sit glória  
 Et Fílio, qui a mórtuis  
 Surréxit, ac Paráclito  
 In sæculórum sæcula. Amen.

V. Loquebántur váriis linguis Apóstoli, Allelúia  
 R. Magnália Dei. Allelúia.

*The same in English.*

SPIRIT, 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 sev'n-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 th' 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 honour, endless fame,  
 Attend th' Almighty Father's name;  
 To the Son equal praises be,  
 And, holy Paraclete, to thee. Amen.

*V.* The Apostles published in divers tongues, Alleluia.

*R.* The wonderful works of God. Alleluia.

ON THE FESTIVAL OF CORPUS CHRISTI.

*Psalms*, Dixit Dóminus, *page* 361, Confitébor, *page* 363, Crédidi, *page* 384.

*Psalm* cxxvii.

BEATI omnes qui timent  
 Dóminum, \* qui ámbulant  
 in viis ejus.

Labóres mánuum tuá-  
 ram quia manducábis: \*  
 beatus es, et bene tibi erit.

Uxor tua, sicut vitis  
 abúndans, \* in latéribus  
 domus tuæ.

Fílii tui, sicut novéllæ  
 olivárum, \* in circúitu  
 mensæ tuæ.

Ecce sic benedicétur  
 homo, \* qui timet Dómi-  
 num.

Benedícat tibi Dóminus  
 ex Sion: \* et vídeas bona

BLESSED are all they,  
 that fear the Lord: that  
 walk in his ways.

For thou shalt eat the  
 labours of thy hands:  
 blessed art thou, and it  
 shall be well with thee.

Thy wife shall be as a  
 fruitful vine, on the sides  
 of thy house.

Thy children as olive  
 plants, round about the  
 table.

Behold, thus shall the  
 man be blessed, that fear-  
 eth the Lord.

May the Lord bless thee  
 out of Sion, and mayest

Jerúsalem, ómnibus dié- thou see the good things  
bus vitæ tuæ. of Jerusalem, all the days  
of thy life.

Et vídeas fílios filiórum And mayest thou see  
tuórum, \* pacem super Is- thy children's children,  
rael. and peace upon Israel.

Glória Patri, &c. Glory, &c.

*The fifth Psalm, Lauda Jerúsalem, page 381.*

*The Hymn.*

PANGE, lingua! gloriósi  
Córporis mystérium,  
Sanguínisque pretiósi,  
Quem in mundi prétium  
Fructus ventris generósi,  
Rex effúdit géntium.

Nobis datus, nobis natus  
Ex intácta Vírgine,  
Et in mundo conversátus,  
Sparso verbi sémine,  
Sui moras incolátus  
Miro clausit órdine.

In suprémæ nocte cœnæ  
Récumbens cum frátribus,  
Observáta lege plene  
Cibis in legálibus,  
Cibum turbæ duodénæ  
Se dat suis mánibus.

Verbum caro, panem verum  
Verbo carnem éfficit:  
Fitque sanguis Christi merum,

Et si sensus déficit,  
Ad firmándum cor sincérum  
Sola fides súfficit.

TANTUM ergo Sacraméntum  
Venerémur cernui;  
Et antíquum documéntum  
Novo cedat rítui;  
Præstet fides suppleméntum  
Sénsuum deféctui.

Genitóri, Genitóque  
Laus et jubilátio,  
Salus, honor, virtus quoque  
Sit et benedíctio;  
Procedénti ab utróque  
Compar sit laudátio. Amen.

V. Panem de cælo præstitísti eis, Allelúia.

R. Omne delectaméntum in se habéntem. Allelúia.

*The same in English.*

SING, O my tongue! adore and praise  
The depth of God's mysterious ways;  
How Christ, the world's great King, bestow'd  
His flesh, conceal'd in human food,  
And left mankind the blood, that paid  
The ransom for the souls he made.

Giv'n from above, and born for man,  
From Virgin's womb his life began;  
He liv'd on earth, and preach'd, to sow  
The seeds of heav'nly truth below;  
Then seal'd his mission from above,  
With strange effects of pow'r and love.

'Twas on that ev'ning, when the last,  
 And most mysterious supper past;  
 When Christ with his disciples sat,  
 To close the law with legal meat;  
 Then to the Twelve himself bestow'd,  
 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 mystery.

To God the Father, born of none,  
 To Christ, his co-eternal Son,  
 And Holy Ghost, whose equal rays  
 From both proceed, one equal praise,  
 One honour, jubilee, and fame,  
 For ever bless his glorious name. Amen.

*V.* Thou hast given them bread from heaven, Alleluia.

*R.* Replenished with all sweetness and delight  
 Alleluia.

## HYMNS AND ANTHEMS,

WHICH MAY BE SUNG AT THE BENEDICTION OF THE  
BLESSED SACRAMENT.

- Chorus.* ADOREMUS in ætérnum  
Sanctíssimum Sacraméntum.  
*Solo.* Laudáte Dóminum, page 369.

*The same in English.*

Prostrate in trembling awe, let's all adore  
This holy Sacrament for evermore.  
O praise the Lord, page 369.

O SALUTARIS hóstia,  
Quæ cœli pandis óstium!  
Bella premunt hostília,  
Da robur, fer auxílium.

Uni trinóque Dómino,  
Sit sempitérna glória;  
Qui vitam sine térmíno  
Nobis donet in pátria.

*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.

PANIS angélicus fit panis hóminum,  
 Dat panis cœlicus figúris términum:  
 O res mirábilis! mandúcat Dóminum  
 Pauper, servus et húmilis.

Te, trina Déitas, únaque póscimus,  
 Sic nos tu vísita, sicut te cólimus;  
 Per tuas sémitas duc nos quo téndinus,  
 Ad lucem quam inhábitas.

*The same in English.*

THE 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's, the slave's, 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 find th' abyss of light, in which thou dwell'st above.

Ave, verum corpus! natum  
 De María Vírgine,  
 Vere passum, immolátum,  
 In cruce pro hómine.

Cujus latus perforátum  
 Unda fluxit et sángine,  
 Esto nobis prægustátum,  
 Mortis in exámine.

O Jesu dulcis!  
 O Jesu pie!  
 O Jesu fili Maríæ!  
 Tu nobis miserére

*The same in English.*

HAIL! real body of our Lord,  
 From spotless Virgin born!  
 Hail! Victim, stretch'd upon the cross,  
 And for us, bruis'd and torn!

Thy side with cruel spear transpierc'd,  
 Let out a saving flood,  
 'To wash our sinful stains away,  
 Of water mix'd 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.* Sub tuum præsidium confúgimus, sancta Dei génitrix!

*Chorus.* Sub tuum, &c.

*Solo.* Nostras deprecatiões ne despicias in necessitatibus nostris.

*Chorus.* Sub tuum, &c.

*Solo.* Sed a periculis cunctis libera nos semper, virgo gloriósa 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 bless'd!  
 Defend us from our foes;  
 From threat'ning dangers set us free,  
 And terminate our woes.

*Solo.* O SANCTISSIMA, O puríssima,  
 Dulcis Virgo María!

*Chorus.* Mater amáta, intemeráta!  
 Ora, ora pro nobis.

*Solo.* Tota pulchra es, O María!  
 Et mácula non est in te.

*Chorus.* Mater amáta, &c.

*Solo.* Sicut lílium inter spinas,  
 Sic María inter fílias.

*Chorus.* Mater amáta, &c.

# HYMNS.

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## *Hymn of Thanksgiving.*

TE Deum laudámus: \* te Dóminum confitémur.

Te ætérnum Patrem, \* omnis terra venerátur.

Tibi omnes ángeli: \* tibi cœli, et univérse potestátes:

Tibi Chérubim et Séraphim \* incessábili voce proclamant,

Sanctus, Sanctus, Sanctus \* Dóminus Deus Sábaoth.

Pleni sunt cœli et terra \* majestátis glóriæ tuæ.

Te gloriósus \* Apostolorum chorus;

Te Prophetárum \* laudábilis número;

Te Mártyrum candidátus \* laudat exércitus;

Te per orbem terrárum \* sancta confitétur Ecclésia,

Patrem \* imménsæ majestátis;

Venerándum tuum verum \* et únicum Fílium,

Sanctum quoque \* Paráclitum Spíritum.

Tu Rex \* glóriæ Christe!

Tu Patris \* sempitérnus es Fílius.

Tu ad liberándum susceptúrus hóminem, \* non horruísti Vírginis úterum.

Tu devícto mortis acúleo, \* aperuísti credéntibus regna cœlórum.

Tu ad dexteram Dei sedes \* in glória Patris.

Judex créderis \* esse ventúrus.

Te ergo quæsumus, fámulis tuis súbveni, \* quos pretioso sángxine redemísti.

Ætérna fac \* cum sanctis tuis in glória numerári.

Salvum fac pópulum tuum, Dómine! \* et bédic hereditáti tuæ.

Et rege eos: \* et extólle illos usque in ætérnum.

Per síngulos dies, \* benedícimus te.

Et laudámus nomen tuum in sæculum, \* et in sæcu-  
lum sæculi.

Dignére, Dómine! die isto \* sine peccáto nos custo-  
díre.

Miserére nostri Dómine! \* miserére nostri.

Fiat misericórdia tua, Dómine! super nos: \* quem-  
ádmódum sperávimus in te.

In te, Dómine! sperávi: \* non confúndar in ætérnum

*The same in English.*

THEE, sovereign God! we grateful praise,  
And greet thee, Lord! in festive lays;  
To thee, great Sire! earth's boundless frame  
With echoes sounds immortal fame:

Lord God of hosts, the heavenly pow'rs }  
For thee vibrate the vaulted tow'rs. } twice

Cherubs and Seraphs thron'd 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 crimson'd band in chorus shine,

And vocal blood with music join;

By these inspir'd with heav'nly art,

Thy church maintains a second part;

And tunes her notes, O God! for thee,

Father of boundless majesty.

The Son, co-partner of thy seat,

And th' equal, endless Paraclete;

Thou King of glory! Christ most high!  
 Thou co-eternal 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 unbarr'd, 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.

O! 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 hop'd, so crown our pain;  
 Let not our hope in thee be vain.

*Hymn for Christmas.*

ADESTE, fidèles læti triumphantes,  
 Veníte, veníte in Bétlehem;  
 Natum vidéte regem angelórum.

*Chorus.* Veníte, adorémus, veníte adorémus,  
 Veníte adorémus Dóminum.

En, grege relícto, húmiles ad cunas  
 Vocáti Pastóres appróperant;  
 Et nos ovánti gradu festinémus.

*Chorus.* Veníte, &c.

Ætérni Paréntis splendórem ætérnum  
 Velátum sub carne vidébimus,  
 Deum infántem pannis involútum.

*Chorus.* Veníte, &c.

Pro nobis egénum et fæno cubántem  
 Piis foveámus ampléxibus;  
 Sic nos amántem, quis non redamáret?

*Chorus.* Veníte, &c.

*The same in English.*

To Bethlehem haste, on this auspicious day;  
 Begone despair, our joy and hope are near:  
 The King of angels earthward bends his way.

*Chorus.* A God, a God! by love and justice sent!  
 In heaven, on earth, in hell let every knee be  
 bent.

Hark, softly stealing on the midnight air,  
 Celestial voices catch the shepherds' ear!  
 Their flocks forgot:—the crib is all their care.

*Chorus.* A God, &c.

Splendour eternal of th' eternal King  
 By mortal shape obscured! a God in rags!  
 To thee our thanks, our humble praise we bring.

*Chorus.* A God, &c.

Clasp to your hearts the babe who laid on straw,  
 A life of wo for us already drags;  
 So lov'd—to love be now our sacred law.

*Chorus.* A God, &c.

*Sequence for Whit-Sunday*

VENI, Sancte Spíritus!  
 Et emítte cœlitus,  
     Lucis tuæ rádium.  
 Veni, pater páuperum!  
 Veni, dator múnerum!  
     Veni, lumen córdium!

Consolátor óptime!  
 Dulcis hospes ánimæ!  
     Dulce refrigerium!  
 In labóre réquies,  
 In æstu tempéries,  
     In fletu solátium.

O Lux beatíssima!  
 Reple cordis íntima,  
     Tuórum fidélium.  
 Sine tuo númine,  
 Nihil est in hómine,  
     Nihil est innóxium.

Lava quod est sórdidum,  
 Riga quod est áridum,  
     Sana quod est fáucium,  
 Flecte quod est rígidum,  
 Fove quod est frígidum,  
     Rege quod est dévium.

Da tuis fidélibus,  
 In te confiténtibus,  
     Sacrum septenárium.  
 Da virtútis méritum,  
 Da salútis éxitum,  
     Da perrénne gáudium. Amen. Allelúia.

*The same in English.*

COME, 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,  
 O! 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.*

LAUDA, Sion, Salvatórem  
 Lauda ducem et pastórem

In hymnis et cánticis.

Quantum potes, tantum aude

Quia major omni laude

Nec laudáre súfficis.

Laudis thema speciális

Panis vivus et vitális

Hodie propónitur.

Quem in sacræ mensa cœnæ,

Turbæ fratrum duodénæ,

Datum non ambígitur.

Sit laus plena, sit sonóra,

Sit jucúnda, sit decóra

Mentis jubilátio.

Dies enim solémnis ágitur,

In qua mensæ prima recólitur

Hujus institútio.

In hac mensa novi Regis

Novum Pascha novæ legis,

Phase vetus términat.

Vetustátem nóvitas,

Umbram fugat véritas,

Noctem lux elíminat.

Quod in cœna Christus gessit,

Faciéndum hoc expréssit,

In sui memóriam.

Docti sacris institútis,

Panem, vinum in salútis

Consecrámus hóstiam.

Dogma datur Christiánis,  
Quod in carnem transit panis,  
    Et vinum in ságuinem.  
Quod non capis, quod non vides,  
Animósa firmat fides,  
    Præter rerum órđinem.  
Sub divérsis speciébus  
Signis tantum, et non rebus,  
    Latent res exímia.  
Caro cibus, sanguis potus;  
Manet tamen Christus totus,  
    Sub utrâque spécie.  
A suménte non concísus,  
Non confráctus, non divísus,  
    Integer accípitur.  
Sumit unus, sumunt mille,  
Quantum isti, tantum ille,  
    Nec sumptus consúmitur.  
Sumunt boni, sumunt mali:  
Sorte tamen inæquáli,  
    Vitæ vel intéritus.  
Mors est malis, vita bonis;  
Vide paris sumptiónis,  
    Quam sit dispar éxitus.  
Fracto demum Sacraméto,  
Ne vacílles, sed meméto,  
Tantum esse sub fragménto,  
    Quantum toto tégitur.  
Nulla rei fit scissúra;  
Signi tantum fit fractúra;  
Qua, nec status, nec statúra  
    Signáti minúitur.

Ecce panis Angelórum,  
 Factus cibus viatórum;  
 Vere panis filiórum,  
     Non mitténdus cánibus.

In figúris præsignátur,  
 Cum Isaac immolátur;  
 Agnus paschæ deputátur,  
     Datur manna pátribus.

Bone Pastor, panis vere!  
 Jesu! nostri miserére:  
 Tu nos pasce, nos tuére,  
 Tu nos bona fac vidére  
     In terra vivéntium.

Tu qui cuncta scis et vales,  
 Qui nos pascis hic mortáles:  
 Tuos ibi commensáles  
 Cohærédes et sodáles

Fac sanctórum cívium. Amen. Allelúia

*The same in English.*

BREAK 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 inflam'd, 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 oracle 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 hearts; 'tis fit we should obey.

The narrow compass of two forms, mere signs  
Not real things, th' *Incaruate Word* defines,  
Th' exhaustless source, and sweetest overflow  
Of all good things that heaven can bestow.

His deify'd 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;  
Unnumber'd 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,  
Th' alternative of life or death depends.

'The heav'nly bread, that sweet enliv'ning food  
Is to th' 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 diff'rent 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 tend'rest 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 heav'nly regions, ever there to spend,  
 In joys celestial, years that never end.  
 O thou all-good, all-potent, and all-wise!  
 Who feed'st us here, with thine own sacrifice,  
 Make us sit down with thee amongst the bless'd,  
 At thine own table, in eternal rest;  
 Where we with them, thy glory may adore,  
 Companions and co-heirs, for evermore.

*The Plaint of the B. Virgin.*

STABAT Mater dolorosa,  
 Juxta crucem lacrymosa,  
     Dum pendébat fílius.  
 Cujus ánimam geméntem,  
 Contristátam et doléntem,  
     Pertransívit gládus.

O quam tristis et afflícta,  
Fuit illa benedícta

Mater unigéniti!

Quæ mœrébat et dolébat,  
Pia mater, cum vidébat

Nati pœnas ínclviti!

Quis est homo, qui non fletet,  
Christi matrem si vidéret

In tanto supplício?

Quis posset non contristári  
Piam matrem contemplári

Doléntem cum fílio?

Pro peccátis suæ gentis,  
Vidit Jesum in torméntis,

Et flagéllis súbditum.

Vidit suum dulcem natum,  
Moriéntem, desolátum,

Dum emísit spíritum.

Eia mater, fons amóris!

Me sentíre vim dolóris

Fac ut tecum lúgeam.

Fac ut árdeat cor meum,

In amándo Christum Deum,

Ut illi compláceam.

Sancta mater! istud agas,

Crucifíxi fige plagas

Cordi meo válide.

Tui Nati vulneráti,

Tam dignáti pro me pati,

Pœnas mecum dívide.

Fac me tecum pie flere,

Crucifíxo condolére,

Donec ego víxero,  
 Juxta crucem tecum stare,  
 Et tibi me sociáre,  
     In planctu desídero.  
 Virgo vírginum præclára!  
 Mihi jam non sis amára,  
     Fac me tecum plángere,  
 Fac ut portem Christi mortem,  
 Passiónis fac consórtem,  
     Et plagas recólere.  
 Fac me plagis vulnerári,  
 Fac me cruce inebriári,  
     Et cruóre fílii.  
 Inflammátus et accénsus,  
 Per te, virgo! sim defénsus,  
     In die judícii.  
 Fac me cruce custodím,  
 Morte Christi præmuníri,  
     Confovéri grátia.  
 Quando corpus moriétur,  
 Fac ut ánimæ donétur,  
     Paradísi glória. Amen.

*For the translation, see page 284.*

### *Sequence for Masses of the Dead*

DIES iræ, dies illa,  
 Solvit sæclum in favilla:  
 Teste David cum Sybilla.  
 Quantus tremor est futúrus,  
 Quando Judex est ventúrus,  
 Cuncta stricte discussúrus!

Tuba mirum spargens sonum  
Per sepúlchra regiónum,  
Coget omnes ante thronum.

Mors stupébit, et natúra,  
Cum resúrget creatúra,  
Judicánti responsúra.

Liber scriptus proferétur,  
In quo totum continétur,  
Unde mundus judicétur.

Judex ergo cum sedébit,  
Quidquid latet, apparébit,  
Nil inúltum remanébit.

Quid sum miser tunc dictúrus?  
Quem patrónum rogatúrus,  
Cum vix justus sit secúrus?

Rex trémendæ majestátis!  
Qui salvándos salvas gratis,  
Salva me, fons pietátis!

Recordáre, Jesu pie!  
Quod sum causa tuæ viæ,  
Ne me perdas illa die.

Quærens me, sedísti lassus:  
Redemísti crucem passus:  
Tantus labor non sit cassus.

Juste judex ultiónis!  
Donum fac remissiónis,  
Ante diem ratiónis.

Ingemísco tanquam reus:  
Culpa rubet vultus meus:  
Supplicánti parce Deus.

Qui Mariam absolvísti,  
 Et latrónem exaudísti,  
 Mihi quoque spem dedísti.  
 Preces meæ non sunt dignæ:  
 Sed tu bonus fac benígne  
 Ne perénni cremer igne.  
 Inter oves locum præsta,  
 Et ab hædis me sequéstra,  
 Státuens in parte dextra.  
 Confutátis maledíctis,  
 Flammis ácribus addíctis,  
 Voca me cum benedíctis.  
 Oro supplex et acclínis,  
 Cor contrítum quasi cinis,  
 Gere curam mei finis.  
 Lacrymósa dies illa  
 Qua resúrget ex favílla  
 Judicándus homo reus.  
 Huic ergo parce Deus,  
 Pie Jesu Dómine!  
 Dona eis réquiem. Amen.

*The same in English.*

THAT day of wrath, that direful day,  
 Shall in the heav'ns the cross display,  
 And all the world in ashes lay.  
 How shall poor mortals quake with fears,  
 When their impartial Judge appears,  
 Who all their causes strictly hears!  
 His trumpet sounds a dreadful tone;  
 The noise through all the graves is blown,  
 And calls the dead before his throne.

Nature and death shall stand and gaze,  
 When creatures shall their bodies raise,  
 And answer for their ill-spent days.

The clear writ book of conscience known,  
 Sin's black indictments shall be shown,  
 And every soul his guilt shall own.

So when the Judge shall sit on high,  
 All hidden crimes shall open lie;  
 No sin shall from due vengeance fly.

What plea shall wicked I, pretend?  
 What patron move, to stand my friend,  
 When scarce the just themselves defend?

O dreadful God! O glorious King!  
 Who dost the saved freely bring  
 To bliss, save me, O mercy's spring!

O pious Jesus! call to mind  
 Thy labours, for my good design'd;  
 Grant I, that day, may mercy find.

Thou satt'st down weary, seeking me,  
 Hang'dst on the cross, my soul to free;  
 Let no such labours fruitless be.

Dread Judge! whose justice is severe,  
 My long black score of sins make clear,  
 Ere the accounting day appear.

I, as a guilty person, groan;  
 My faults are in my blushes known;  
 Pity, dear Lord! thy suppliant's moan.

The weeping Magdalen's relief,  
 And op'ning heaven to the thief,  
 Have with sweet hopes allay'd my grief

My worthless pray'rs deserve no hire;  
But thou, mild Lord! thy grace inspire,  
To save me from eternal fire.

Among thy sheep grant I may stand,  
Far from the goat's condemned band;  
Securely plac'd at thy right hand.

Th' accurs'd troops being put to shame,  
Confin'd to hell's ne'er-dying flame,  
Amongst the bless'd enrol my name.

Prostrate, my contrite heart I rend,  
My God, my Father, and my Friend!  
Do not forsake me in my end.

That day of doom, that day of tears,  
When guilty man awakes in fears,  
From dust, and 'fore his judge appears.

O bounteous Jesus, Lord for ever blest!  
Give faithful souls departed endless rest.

ON DAYS OF THANKSGIVING APPOINTED BY THE CIVIL  
MAGISTRATE.

*Psalm cii.*

BENEDIC, ánima mea!	BLESS the Lord, O my
Dómino: * et ómnia quæ	soul! and let all that is
intra me sunt, nómini	within me praise his holy
sancto ejus.	name.

Bénedic, ánima mea!	Bless the Lord, O my
Dómino: * et noli oblivisci	soul! and never forget all
omnes retributiónes ejus:	that he hath done for thee.

Qui propitiátur ómni-	Who forgiveth all thy
bus iniquitatibus tuis: *	iniquities: who healeth all
qui sanat omnes infirmi-	thy diseases.
tates tuas.	

Qui redimit de interitu  
vitam tuam: \* qui coronat  
te in misericordia et mi-  
serationibus.

Qui replet in bonis de-  
siderium tuum; \* renovabitur  
ut aquilæ juvenus  
tua.

Faciens misericordias  
Dominus; \* et iudicium  
omnibus injuriam patientibus.

Notas fecit vias suas  
Móysi; \* filiis Israel voluntates  
suas.

Miserator et misericors  
Dominus: \* longanimis, et  
multum misericors.

Non in perpetuum irascetur;  
\* neque in æternum  
comminabitur.

Non secundum peccata  
nostra fecit nobis; \* neque  
secundum iniquitates nostras  
retribuit nobis.

Quoniam secundum altitudinem  
cæli a terra, \* corroboravit  
misericordiam suam super timentes  
se.

Quantum distat ortus  
ab occidente; \* longe fecit

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

a nobis iniquitates nostras.

Quómodo miserétur pater filiórum, misértus est Dóminus timéntibus se: \* quóniam ipse cogróvit figméntum nostrum.

Recordátus est quóniam pulvis sumus: \* homo, sicut fœnum dies ejus; tanquam flos agri, sic efflorébit.

Quóniam spíritus pertransíbit in illo et non subsístet; \* et non cognóscet ámplius locum suum.

Misericórdia autem Dómini ab æterno, et usque in ætérnum, \* super timéntes eum.

Et justítia illíus in filios filiórum, \* his qui servant testaméntum ejus:

Et mémores sunt mandatórum ipsíus, \* ad faciéndum ea.

Dóminus in cœlo parávit sedem suam; \* et regnum ipsíus ómnibus dominábitur.

Benedícite Dómino omnes ángeli ejus: \* poténtes

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, unto 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

virtúte, faciéntes verbum illius, ad audiéndam vocem sermónum ejus.

Benedícite Dómino omnes virtútes ejus: \* minístri ejus qui fácitis voluntátem ejus.

Benedícite Dómino ómnia ópera ejus, in omni loco dominatiónis ejus: \* bénedic ánima mea Dómino.

Glória Patri, &c.

*Oremus.*

DEUS! cujus misericórdiæ non est númerus, et bonitátis infínitus est thesáurus: piíssimæ majestátis tuæ pro collátis donis grátias ágimus, tuam semper cleméntiam exorátes; ut, qui peténtibus postuláta concédís, eósdem non déserens, ad præmia futúra dispónas: per Dóminum nostrum, &c.

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 the Lord.

Glory, &c.

*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 upon us: always beseeching thy divine majesty, that as thou grantest what we ask, so thou wouldst continue thy favours to us, that by them we may be prepared to receive the rewards of eternal happiness: through our Lord, Jesus Christ, &c.

ON DAYS OF FASTING AND HUMILIATION.

*Psalm 1.*

MISERERE mei, Deus, \*  
secúndum magnam mise-  
ricórdiam tuam.

Et secúndum multítu-  
dinem miseratiónum tuá-  
rum, \* dele iniquitátem  
meam.

Amplius lava me ab ini-  
quitáte mea; \* et a peccá-  
to meo munda me.

Quóniam iniquitátem  
meam ego cognóscó; \* et  
peccátum meum contra  
me est semper.

Tibi soli peccávi, et ma-  
lum coram te feci; \* ut  
justificéris in sermónibus  
tuis, et vincas cum judi-  
cáris.

Ecce enim in iniquitá-  
tibus concéptus sum; \* et  
in peccátis concépit me  
mater mea.

Ecce enim veritátem  
dilexísti; \* incérta et oc-  
cúlta sapiéntiæ tuæ mani-  
festásti mihi.

Aspérges me hyssópo,  
et mundábor: \* lavábis

me, et super nivem deal-  
bábor.

Audítui meo dabis gáu-  
dium et lætítiam: \* et ex-  
ultábunt ossa humiliáta.

Averte fáciem tuam a  
peccátis meis: \* et omnes  
iniquitátes meas dele.

Cor mundum crea in  
me, Deus! \* et spíritum  
rectum ínnova in viscéri-  
bus meis.

Ne projícias me a fá-  
cie tua; \* et spíritum  
sanctum tuum, ne áuferas  
a me.

Redde mihi lætítiam sa-  
lutáris tui; \* et spíritu  
principáli confírma me.

Docébo iníquos vias tu-  
as; \* et ímpii ad te con-  
verténtur.

Líbera me de sanguíni-  
bus, Deus, Deus salutis  
meæ: \* et exaltábit lingua  
mea justítiam tuam.

Dómine lábia mea apé-  
ries; \* et os meum annun-  
ciábit laudem tuam.

Quóniam si voluisses in bona voluntate tua, sacrificium, dedissem úti- Sion: \* ut ædificéntur que; \* holocáustis non delectáberis. muri Jerúsalem.

Sacrificium Deo spíritus contribulátus: \* cor Tunc acceptábis sacri- fícium justítiæ, oblatiónes et holocáusta: \* tunc im- pónent super altáre tuum vítulos.

Benígne fac, Dómine! Glória Patri, &c.

*For the translation, see page 175.*

### LITANIE SANCTORUM.

KYRIE eléison. Christe Omnes sancti ángeli et eléison. Kyrie eléison. archángeli! oráte pro no- bis.

Christe! audi nos.

Christe! exáudi nos.

Pater de cœlis Deus! Omnes sancti beatórum miserére nobis. Spirítuum órdenes! oráte pro nobis.

Fili Redémptor mundi, Sancte Joánnes Baptís- ta! ora.

Deus! miserére nobis. Sancte Joseph! ora.

Spíritus Sancte, Deus! miserére nobis. Omnes sancti patriár- chæ et prophétæ! oráte.

Sancta Trínitas, unus Deus! miserére nobis. Sancte Petre! ora.

Sancta María! ora pro nobis. Sancte Paule! ora.

Sancta Dei Génitrix! ora. Sancte Andréa! ora.

Sancta Virgo Vírginum! ora. Sancte Jacóbe! ora.

Sancte Míchael! ora. Sancte Joánnes! ora.

Sancte Gábriel! ora. Sancte Thoma! ora.

Sancte Ráphael! ora. Sancte Jacóbe! ora.

Sancte Philíppe! ora.

Sancte Bartholomæe! ora.

ora

Sancte Matthæe! ora.	Sancte Nicolæe! ora.
Sancte Simon! ora.	Omnes sancti Pontífi-
Sancte Thaddæe! ora.	ces et Confessóres! oráte.
Sancte Matthía! ora.	Omnes sancti Doctóres!
Sancte Bárnaba! ora.	oráte.
Sancte Luca! ora.	Sancte Antóni! ora.
Sancte Marce! ora.	Sancte Benedícite! ora.
Omnes sancti Apóstoli	Sancte Bernárde! ora.
et Evangelístæ! oráte.	Sancte Domínice! ora.
Omnes sancti discipuli	Sancte Francísce! ora.
Dómini! oráte.	Omnes sancti Sacerdó-
Omnes sancti Innocén-	tes et Levítæ! oráte.
tes! oráte.	Omnes sancti Mónachi
Sancte Stéphane! ora.	et Eremítæ! oráte.
Sancte Laurénti! ora.	Sancta María Magda-
Sancte Vincénti! ora.	léna! ora.
Sancti Fabiáne et Se-	Sancta Agatha! ora.
bastiáne! oráte.	Sancta Lúcia! ora.
Sancti Joánnes et Paule!	Sancta Agnes! ora.
oráte.	Sancta Cæcília! ora.
Sancti Cosma et Dami-	Sancta Catharína! ora.
áne! oráte.	Sancta Anastásia! ora.
Sancti Gervási et Pro-	Omnes sanctæ Vírgines
tási! oráte.	et Víduæ! oráte.
Omnes sancti Mártyres!	Omnes Sancti et Sanc-
oráte.	tæ Dei! Intercédite pro
Sancte Sylvéster! ora.	nobis.
Sancte Gregóri! ora.	Propítius esto, parce
Sancte Ambrósi! ora.	nobis, Dómine!
Sancte Augustíne! ora.	Propítius esto, exáudi
Sancte Hierónyme!	nos, Dómine!
ora.	Ab omni malo, libera
Sancte Martíne! ora.	nos, Dómine!

Ab omni peccáto, líbera.	In die iudícii, líbera.
Ab ira tua, líbera.	Peccatóres, te rogámus.
A subitánea, et impro-	audi nos.
vísa morte, líbera.	Ut nobis parcas, te ro-
Ab insídiis diáboli,	gámus, audi nos.
líbera.	Ut nobis indúlgeas, te
Ab ira, et ódio, et om-	rogámus, audi nos.
ni mala voluntáte, líbera.	Ut ad veram pænitén-
A spírítu fornicatiónis,	tiam nos perdúcere dig-
líbera.	néris, te rogámus, audi nos.
A fúlgure et tempes-	Ut Ecclesiám tuam
táte, líbera.	sanctam régere et conser-
A morte perpétua,	váre dignéris, te rogámus.
líbera.	Ut domnum Apostóli-
Per mystérium sanctæ	cum et omnes Ecclesiás-
incarnatiónis tuæ, líbera.	ticos órdenes in sancta re-
Per advéntum tuum,	ligiône conserváre digné-
líbera.	ris, te rogámus.
Per nativitátem tuam,	Ut inimícos sanctæ Ec-
líbera.	clésiæ humiliáre dignétis,
Per baptísmum et sanc-	te rogámus, audi nos.
tum jejúnium tuum,	Ut Régibus et princíp-
líbera.	ibus Christiánis pacem et
Per crucem et passi-	veram concórdiam donáre
ónem tuam, líbera.	dignéris, te rogámus.
Per mortem et sepultú-	Ut cuncto pópulo Chris-
ram tuam, líbera.	tiáno pacem et unitátem
Per sanctam resurrec-	largíri dignéris, te rogá-
tiónem tuam, líbera.	mus.
Per admirábilem ascen-	Ut nosmetípsos in tuo
sionem tuam, líbera.	sancto servítio confortáre
Per advéntum Spírítus	et conserváre dignéris, te
Sancti Parácliti, líbera.	rogámus.

Ut mentes nostras ad cœlestia desidéria érigas, te rogámus.

Ut ómnibus benefactóribus nostris sempitérna bona retríbuas, te rogámus.

Ut ánimas nostras, fratrum, propinquórum, et benefactórum nostrórum, ab æténa damnatióne erípias, te rogámus.

Ut fructus terræ dare et conserváre dignéris, te rogámus.

Ut ómnibus fidélibus defúntis réquiem æténam donáre dignéris, te rogámus.

Ut nos exaudíre dignéris, te rogámus.

Fili Dei, te rogámus.

Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine!

Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine!

Agnus Dei, qui tollis peccáta mundi, miserére nobis.

Christe! audi nos.

Christe! exáudi nos.

Kyrie eléison. Christe eléison. Kyrie eléison.

Pater noster.

V. Et ne nos indúcas in tentatiónem. R. Sed líbera nos a malo.

### *Psalmus lxi.*

DEUS! in adjutórium meum inténde: \* Dómine! ad adjuvándum me festína.

Confundántur et reve-reántur, \* qui quærunt ánimam meam.

Avertántur retrórsum, et erubéscant: \* qui volunt mihi mala.

Avertántur statim eru-

bescéntes, \* qui dicunt mihi: Euge, euge.

Exúltent et læténtur in te omnes qui quærunt te: \* et dicant sumper: magnificétur Dóminus, qui díligunt salutáre tuum.

Ego vero egénus, et pauper sum, \* Deus! ádjuva me.

Adjutor meus, et liberator meus es tu: \* Domine! ne moreris.

Glória Patri, &c.

*V.* Salvos fac servos tuos. *R.* Deus meus! sperantes in te.

*V.* Esto nobis, Domine, turris fortitudinis. *R.* A facie inimici.

*V.* Nihil proficiat inimicus in nobis. *R.* Et filius iniquitatis non apponat nocere nobis.

*V.* Domine! non secundum peccata nostra facias nobis. *R.* Neque secundum iniquitates nostras retribuas nobis.

*V.* Orémus pro Pontífice nostro N. *R.* Dominus conservet eum et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

*V.* Orémus pro benefactoribus nostris. *R.* Retribuere dignare, Domine! omnibus nobis bona facientibus propter nomen tuum vitam æternam. *R.* Amen.

*V.* Orémus pro fidelibus defunctis. *R.* Requiem æternam dona eis, Domine! et lux perpétua luceat eis.

*V.* Requiescant in pace. *R.* Amen.

*V.* Pro fratribus nostris absentibus. *R.* Salvos fac servos tuos, Deus meus! sperantes in te.

*V.* Mitte eis Domine! auxilium de sancto. *R.* Et de Sion tuere eos.

*V.* Domine! exaudi orationem meam. *R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum. *R.* Et cum spiritu tuo.

*Oremus.*

DEUS! cui proprium est misereri semper et parcere: suscipe deprecationem nostram, ut nos, et omnes famulos tuos quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

EXAUDI, quæsumus, Domine! supplicum preces, et confitentium tibi, parce

peccáti: ut páriter nobis indulgéntiam tríbuas benignus et pacem.

**INEFFABILEM** nobis, Dómine! misericórdiam tuam cleménter osténde: ut simul nos et a peccáti omnibus éxuas, et a pœnis quas pro his merémur, erípias.

**DEUS!** qui culpa offéndis, pœniténtia placáris: preces pópuli tui supplicántis propítius réspice: et flagélla tuæ iracúndiæ, quæ pro peccáti nostris merémur, avérte.

**OMNIPOTENS,** sempitérne Deus! miserére fámulo tuo Pontífici nostro N. et dirige eum secúndum tuam cleméntiam in viam salutis æternæ: ut, te donante, tibi plácita cúpiat, et tota virtúte perficiat.

**DEUS!** a quo sancta desideria, recta consília, et justa sunt ópera: da ser-

vis tuis illam, quam mundus dare non potest pacem; ut et corda nostra mandáti tuis dédita, et hóstiũ subláta formidine, témpora sint tua protectióne tranquilla.

**URE** igne Sancti Spíritus renes nostros et cor nostrum, Dómine! ut tibi casto corpore serviámus: et mundo corde placeámus.

**FIDELIUM** Deus omnium Córditor et Redémptor! animábus famulórum, famularúmque tuárum remissionem cunctórum tribue peccatórum: ut indulgéntiam quam semper optavérunt, piis supplicatióne consequántur.

**ACTIONES** nostras, quæsumus, Dómine, aspirádo præveni, et adjuvádo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finiátur.

OMNIPOTENS sempitérne Deus! qui vivórum domináris simul et mortuórum omniúmque miseréris, quos tuos fide et ópere futúros esse prænocis: te súpplices exorámus: ut pro quibus effúndere preces decrévimus, quosque vel præsens sæculum adhuc in carne rétinet, vel futúrum jam exútos corpore suscepit, intercedéntibus ómnibus Sanctis tuis, pietátis tuæ cleméntia,

ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum.

*V.* Dóminus vobíscum.

*R.* Et cum spíritu tuo.

*V.* Exáudiat nos omnipotens et miséricors Dóminus. *R.* Amen.

*V.* Et fidélium animæ per misericórdiam Dei requiáscant in pace. *R.* Amen.

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