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*FOR RELIGIOUS*



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“Whosoever doth not carry his cross and come after Me,  
can not be My disciple.”—*Luke* xiv. 27.

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# PRAYER-BOOK FOR RELIGIOUS:

A COMPLETE MANUAL OF

**Prayers and Devotions for the Use of the  
Members of all Religious Communities.**

*A PRACTICAL GUIDE TO THE PARTICULAR EXAMEN  
AND TO THE METHODS OF MEDITATION.*

BY

REV. F. X. LASANCE,

*Author of "Visits to Jesus in the Tabernacle," "The Sacred  
Heart Book," "Mass Devotions," etc.*

NEW YORK, CINCINNATI, CHICAGO :

**BENZIGER BROTHERS,**

*Printers to the Holy Apostolic See.*

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† **JOHN M. FARLEY,**

*Archbishop of New York.*

NEW YORK, May 16, 1904.

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## Preface.

---

THE character and the purpose of this book are clearly indicated by its title. It is a book of devotions and prayers designed and specially adapted for the use of Religious. It offers itself to them as a helpful companion in all the exercises of religion; it aims to assist them in the particular and general examination; to instruct them in the correct and practical methods of making a meditation, and to direct them how to converse with God most properly and profitably in mental and vocal prayer.

It supplies them with abundant devotions and prayers for all the seasons of the ecclesiastical year.

A member of one of our most illustrious Religious Orders remarked one day quite casually in our presence, when devotional literature was the topic of conversation: "What we need in English is a complete Prayer-book to meet the special wants of Religious, so that a Mistress of Novices may be able to say to inquiring aspirants to the religious life: 'Besides the *Roman Missal*, I recommend to you *this particular book*; then you will surely have what will prove most serviceable in the convent for the hours of devotion.' "

Acting on this inspiration or suggestion, we have devoted much time and spared no pains in the compilation and adaptation of the present work. It is the result at least of honest effort to meet the wants of our various Sisterhoods, and it comprises, indeed, a number of little books under one title.

*Book I.* contains treatises on Meditation, Prayer, and the Particular Examen, besides the Spiritual Exercises of St. Ignatius reduced to prayers.

*Book II.* embraces the General Devotions; Morning and Night Prayers; many methods of assisting at Mass, and devotions for Confession and Communion.

*Book III.*, all the Special Devotions for the various seasons of the year.

*Book IV.*, the Bona Mors Devotions; Reflections for the Monthly Retreat; Examination of Conscience for Extraordinary Occasions; Prayers for the Sick and Dying; the Administration of the Last Sacraments, and the Office of the Dead.

*Book V.*, miscellaneous devotions; Litanies; Indulged Prayers; Novenas; Helpful Sayings or Maxims, and Extracts from the writings of Masters in the Spiritual Life.

It contains the *Officium Parvum Beatæ Mariæ Virginis*, i.e., *The Hours of Our Lady*, with special commemorations of the Founders of Religious Orders; besides the little Offices of the *Holy Ghost*, the *Sacred Heart*, the *Immaculate Conception*, and the *Holy Angels*.

A cursory inspection of the contents of this book will reveal the fact that a distinct and original plan or method was adopted and carried out in the disposition of the matter and in the arrangement of details.

In accordance with this method, most of the offices, devotions, and prayers are grouped and classified under the headings of "The Week Sanctified."

This is a popular term, applied to the custom in vogue among religious people, whereby each day of the week is consecrated or dedicated to a particular devotion, thus:

Sunday.....	To the Holy Trinity.
Monday.....	To the Holy Ghost and to the Holy Souls in Purgatory.
Tuesday.....	To the Holy Angels.

Wednesday.....	To St. Joseph.
Thursday.....	To the Blessed Sacrament and to the Sacred Heart of Jesus.
Friday.....	To the Passion of Our Lord.
Saturday.....	To the Blessed Virgin Mary.

Under these heads we were able to classify in a very desirable and practical manner all the devotions for the various seasons of the liturgical year—Christmas, Easter, and Pentecost cycles—and, in particular, all our favorite *monthly* devotions.

The monthly devotions are usually arranged in the following order:

January.....	The Holy Infancy.
February.....	The Holy Trinity (also the Holy Family).
March.....	St. Joseph.
April.....	The Holy Ghost (also the Pas- sion for Lent).
May.....	The Blessed Virgin Mary.
June.....	The Blessed Sacrament and the Sacred Heart of Jesus.
July.....	The Precious Blood of Jesus.
August.....	The Most Pure Heart of Mary.
September.....	The Holy Cross.
October.....	The Holy Angels and the Holy Rosary.
November.....	The Holy Souls in Purgatory.
December.....	The Immaculate Conception.

It appeared to me that without a strain all these devotions could be classified under the headings of "The Week Sanctified," and so they were classified. Novenas and prayers to many different saints will be found in a special group. The *Indulgenced Prayers*, except those

which were approved since 1902, are from *The New Raccolta*.

This book is dedicated most respectfully to the members of our Religious Orders, whose heroic life of self-denial for the love of God and their neighbor, in the following of Christ and in the spirit of their vows of obedience, chastity, and poverty, is an inspiration and encouragement to all who value truth and justice, virtue and holiness, while it is, at the same time, a rebuke to the worldly-minded, who walk not with God, whose thoughts are not of heaven, but of earth, and who, in their nervous quest for honor, wealth, and pleasure, in these times of individualism or egotism, seek simply the gratification of self.

We plead with these good and edifying Religious for an occasional Memento before Jesus in the tabernacle.

F. X. LASANCE.

## Contents.

(See complete Alphabetical Index, page 1143.)

	PAGE
Preface .....	3
The Calendar .....	15
Some Movable Feasts of Special Devotion .....	27
Fasting-Days .....	28
Feasts of Obligation in the United States .....	28
Table of Movable Feasts .....	29

### Book I.

#### MEDITATION, PRAYER, AND THE PARTICULAR EXAMEN.

Prayer .....	40
For What and for Whom we Should Pray .....	45
A Talk about Prayer .....	49
Vocal Prayer .....	58
Mental Prayer .....	60
Is Mental Prayer Easy? .....	63
Method of Meditation according to St. Ignatius .....	69
Outlines of the Sulpician Method of Meditation .....	74
Explanation of the Sulpician Method of Mental Prayer ..	76
Bishop Bellord's Summary of a Method of Meditation .....	78
Method of Particular Examination in Striving after Perfection .....	80
The Subject-Matter of the Particular Examen .....	81
The Spiritual Exercises of St. Ignatius Arranged in Prayers ..	91

### Book II.

#### GENERAL DEVOTIONS.

<i>SPIRITUAL EXERCISES IN THE MORNING</i> .....	117
On Awaking and Arising .....	117
Prayer while Dressing .....	117
Prayer while putting on the Habit .....	118
Prayer of St. Gertrude on Awaking .....	118
Prayer of Blessed Margaret Mary .....	119

	PAGE
Prayers before Meditation.....	121
Prayers after Meditation.....	123
Morning Prayers.....	126
Renewal of Vows.....	132
Short Formula of Renovation of Vows.....	133
Litany of the Most Holy Name of Jesus.....	134
A Short Form of Morning Prayers for Religious.....	139
Morning Offering to the Blessed Sacrament.....	141
<i>EVENING PRAYERS</i> .....	142
Litany of the Blessed Virgin.....	146
Consecration of Religious Communities.....	150
Act of Consecration for Religious.....	151
A Short Form of Evening Prayer.....	152
Night Offering to the Blessed Sacrament.....	154
Vesper-Song of Our Lady.....	155
Compline.....	157
A Formula of the Vows.....	172
<i>GRACE BEFORE AND AFTER MEALS</i> .....	173
<i>GENERAL PRAYERS</i> .....	187
Daily Intentions.....	187
Daily Prayer for the Associates in the Sacred Heart of Jesus .	188
Daily Prayer for the Associates in the Sacred Heart of Mary .	188
Prayer before Examen.....	189
Daily Examen.....	189
General Examen.....	191
An Offering of Communion.....	192
Intentions for Holy Communion.....	193
Prayer of the Associates for the Communion of Reparation	195
<i>METHODS OF HEARING MASS</i> .....	197
Offering of Mass and Communion on Sunday—The Holy Trinity.....	197
Offering of Mass and Communion on Monday—The Holy Souls in Purgatory.....	199
Offering of Mass and Communion on Tuesday—The Holy Angels.....	200
Offering of Mass and Communion on Wednesday—St. Joseph.....	203
Offering of Mass and Communion on Thursday—The Blessed Sacrament and the Sacred Heart.....	205
Offering of Mass and Communion on Friday—The Passion and the Sacred Heart of Jesus.....	214
Offering of Mass and Communion on Saturday—The Blessed Virgin Mary.....	222
Prayers Ordered by Pope Leo XIII., to be Said after Every Low Mass in all the Churches of the World....	228
Ordinary Method of Serving a Priest at Mass.....	229

	PAGE
A Method of Assisting at Mass for Children.....	233
The Ordinary of the Holy Mass.....	239
Mass Devotions for Each Day in the Week—Sunday—	
Votive Mass of the Blessed Trinity.....	278
Monday—Votive Mass of the Holy Ghost.....	281
Tuesday—Mass of the Holy Angels.....	284
Wednesday—Votive Mass of St. Joseph.....	287
Thursday—Votive Mass of the Blessed Sacrament.....	290
Friday—Votive Mass of the Passion.....	296
Saturday—Votive Mass of the Immaculate Conception of the Blessed Virgin Mary.....	299
Mass of the Seven Dolors of the Blessed Virgin Mary....	302
A Method of Hearing Mass for Religious.....	310
A Method of Hearing Mass by Way of Meditation on the Passion.....	323
The Holy Mass in Union with the Sacred Heart of Jesus..	331
A Mode of Hearing Mass for the Faithful Departed....	342
A Mode of Hearing Mass in Honor of the Blessed Virgin Mary.....	352
<i>DEVOTIONS FOR CONFESSION</i> .....	369
Prayers to the Holy Ghost before Confession.....	370
Preparatory Prayers.....	370
Examen for Confession.....	371
Means of Arriving at Perfection.....	374
Interior Practice.....	376
Reflections for Contrition and Amendment.....	380
Offering of Confession.....	385
The Seven Penitential Psalms in Latin and in English....	388
<i>DEVOTIONS FOR HOLY COMMUNION</i> .....	401
Mass in Honor of the Blessed Sacrament before Holy Communion.....	401
After Mass and Communion (Thanksgiving).....	414
Petitions and Offerings after Holy Communion.....	421
A Mass of Thanksgiving after Holy Communion.....	426
Various Exercises of Devotion for Holy Communion.....	456
Simple Prayers for Holy Communion.....	466
Litany for Holy Communion.....	469
Short Acts for Holy Communion.....	472
After Holy Communion.....	473
The Picture of a Good Novice.....	487
Reflections and Prayers before and after Communion for Religious.....	489
A very Commendable Exercise for Holy Communion....	504
<i>VESPERS FOR SUNDAYS</i> .....	518
Benediction of the Blessed Sacrament.....	537

## Book III.

LITANIES, NOVENAS, INDULGENCED PRAYERS, OFFICES, AND  
PRAYERS FOR PARTICULAR OCCASIONS.

	PAGE
<i>THE WEEK SANCTIFIED</i> .....	547
I. The Holy Trinity: One God.....	548
II. The Holy Ghost.....	551
Devotions for the Faithful Departed.....	571
III. Devotions to the Angels and in Particular to the Angel Guardian.....	578
IV. Devotions in Honor of St. Joseph.....	585
V. Devotions to the Blessed Sacrament and to the Sacred Heart of Jesus.....	601
The Hour of Adoration.....	610
Prayers for Visits to the Blessed Sacrament and the Hour of Adoration.....	610
Acts of Faith, Hope, and Charity before the Blessed Sacrament.....	612
Sentiments of a Religious before the Blessed Sacra- ment.....	618
Reparation and Consecration for Religious.....	631
Renovation of Vows for Religious Persons.....	633
Litany of the Blessed Sacrament.....	648
Litany of the Sacred Heart.....	651
Little Office of the Sacred Heart of Jesus.....	652
The Holy Hour.....	661
A Favorite Novena to the Sacred Heart of Jesus....	670
Consecration of Religious Communities and Families. The Venerable Mother Julie Billiard and Her Devot- ion to the Sacred Heart.....	675
Rosary of the Sacred Heart.....	676
The Month of June.....	677
VI. Devotions in Honor of the Passion of Our Lord....	681
Thoughts from the Saints.....	683
The Via Crucis or Way of the Cross.....	687
Litany of the Passion.....	694
Month of the Precious Blood.....	703
Novena in Honor of the Precious Blood of Jesus....	704
The Ceremonies of Holy Week Explained.....	707
VII. Devotions in Honor of the Blessed Virgin Mary....	720
Reflections of a Religious on Devotion to Our Lady..	720
Indulged Novenas in Honor of the Blessed Virgin Mary.....	725
Mysteries of the Holy Rosary.....	727
Rosary of the Blessed Virgin.....	728
Little Office of the Immaculate Conception.....	735

	PAGE
Novena in Honor of the Dolors of the Blessed Virgin.	746
Officium Parvum Beatæ Mariæ Virginis (The Office of the Blessed Virgin Mary; or, The Hours of Our Lady).....	755
Comments on the Rubrics of the Office of the Blessed Virgin Mary. ....	756
Commemorations. . . . .	851

**Book IV.**

BONA MORS DEVOTIONS; PREPARATION FOR A HAPPY DEATH; EXAMINATION OF CONSCIENCE FOR EXTRAORDINARY OCCASIONS; PRAYERS FOR THE SICK AND DYING; THE ADMINISTRATION OF THE LAST SACRAMENTS; THE OFFICE FOR THE DEAD; A LITTLE BOOK OF NOVENAS; MISCELLANEOUS PRAYERS.

The Monthly Retreat or Day of Recollection and Prayer in Preparation for a Happy Death.....	869
Thoughts from St. Alphonsus on Death and Eternity . . . .	871
Offering of Mass and Communion for the Monthly Recollection in Preparation for Death.....	874
A Bona Mors Litany, and Other Prayers for a Happy Death	898
Devotions for the Sick, and the Last Prayers.....	904
The Order of Administering Holy Communion to the Sick	910
The Order of Administering the Sacrament of Extreme Unction.....	912
Apostolic Benediction and Plenary Indulgence at the Hour of Death.....	916
Recommendation of a Soul Departing.....	919
The Office of the Dead.....	926
The Burial Service.....	972
Ordinary of the Mass for the Dead.....	982
Litany of the Saints.....	1012
Litany for the Faithful Departed.....	1023
The Psalter of Jesus.....	1025
Devotions for Advent and Ember Days.....	1033
Ember Days.....	1035
<i>A LITTLE BOOK OF NOVENAS:</i>	
Novena for Christmas.....	1035
Another Novena to the Holy Child.....	1040
The Last Day of the Year.....	1046
Novena to the Infant Jesus.....	1049
Novena for the New Year.....	1050
Novena for Epiphany.....	1051
Novena to the Holy Name of Jesus.....	1053
Novena for the Purification of Our Lady.....	1054

	PAGE
Novena to St. Joseph.....	1055
Novena for the Annunciation of Our Lady.....	1056
Novena in Honor of Our Saviour's Passion.....	1057
Novena for Easter. In Honor of the Glorious Resurrection.....	1060
Novena for Pentecost.....	1061
Prayers for the Month of May.....	1063
Novena for Corpus Christi.....	1064
Novena for the Feast of the Sacred Heart.....	1065
Novena for the Festival of the Visitation.....	1066
Novena for the Assumption.....	1067
Novena for the Nativity of the Blessed Virgin Mary.....	1068
Novena to Our Lady of Mercy.....	1069
Novena for the Feast of the Guardian Angels.....	1070
Novena to the Patron Saint of the Religious Order to which One Belongs.....	1071
Novena for the Feast of the Presentation of the Blessed Virgin Mary.....	1072
Novena for the Immaculate Conception.....	1073
Novena to St. Benedict, Abbot.....	1078
Devotions to St. Francis of Assisi.....	1079
Novena to St. Francis of Assisi.....	1080
Novena to St. Clara.....	1081
Novena to St. Dominic.....	1081
Novena to St. Catharine of Sienna.....	1083
Novena to St. Francis de Sales.....	1085
Novena and Prayers to St. Jane Frances de Chantal.....	1088
Novena in Honor of St. Vincent de Paul.....	1089
Novena to St. Ignatius Loyola.....	1090
Novena to St. Ursula.....	1092
Novena to St. Bernard.....	1093
Novena to St. Charles Borromeo.....	1096
The Novena of Grace in Honor of St. Francis Xavier, Apostle of the Indies.....	1097
St. Francis Xavier, Patron of the Apostleship of Prayer..	1099
Novena for the Feast of All Saints.....	1102
Novena to St. Anthony of Padua.....	1102
Miscellaneous Prayers.....	1105
Devout Exercise of the Six Sundays in Honor of St. Aloysius Gonzaga.....	1106
Indulged Aspirations and Short Prayers.....	1110
Additional Prayers for Various Occasions.....	1114
Prayers for Travelers.....	1119
Prayer for Sisters in Retreat.....	1122
Miscellaneous Extracts, Maxims, and Prayers.....	1127
Extracts from Masters in the Spiritual Life.....	1131

# PRAYER-BOOK FOR RELIGIOUS.

## The Calendar.

### JANUARY.

1. CIRCUMCISION OF OUR LORD; St. Fulgentius; St. Odilo, Ab.
2. Octave of St. Stephen; St. Macarius; St. Adalard.
3. St. Genevieve, V.; Octave of St. John, Ap., Ev.
4. Octave of Holy Innocents; St. Angela of Foligno.
5. St. Telesphorus, P., M.; St. Simeon Stylites; Vigil of Epiphany.
6. EPIPHANY OF OUR LORD.
7. St. Lucian, P., M.; of the Octave of Epiphany.
8. St. Severinus; St. Gudula, V.; of the Octave of Epiphany.
9. SS. Julian and Basilla, MM.; of the Octave of Epiphany.
10. S. William, Abp. of Bourges; of the Octave of Epiphany.
11. St. Hyginus, P., M.; of the Octave of Epiphany.
12. St. Arcadius, M.; St. Aelred, Ab.; of the Octave of Epiphany.
13. St. Veronica of Milan, V.; Octave of the Epiphany.
14. St. Hilary, B.; St. Felix, M.
15. St. Paul, first H.
16. St. Marcellus, P., M.
17. St. Antony, Ab.
18. Chair of St. Peter at Rome.
19. St. Canute, K. of Denmark, M.; St. Wolstan.
20. SS. Fabian and Sebastian, MM.
21. St. Agnes, V., M.
22. SS. Vincent and Anastasius, MM.
23. St. Raymond of Pennafort, C.; Espousals of the B. V. M.
24. St. Timothy, B., M.
25. Conversion of St. Paul the Apostle.
26. St. Polycarp, B., M.
27. St. John Chrysostom, B., D.
28. St. Flavian, M.; and St. Agnes, *the second time*.
29. St. Francis of Sales, B., D.
30. St. Martina, V., M.
31. St. Peter Nolasco, C.

ABBREVIATIONS.—*Ab.*, Abbot or Abbess; *Abp.*, Archbishop; *Ap.*, Apostle; *Bl.*, Blessed; *B.*, Bishop; *B. V. M.*, Blessed Virgin Mary; *Comp.*, Companion and Companions; *C.*, Confessor; *D.* and *D.D.*, Doctor and Doctors; *Ev.*, Evangelist; *H.*, Hermit; *K.*, King; *M.* and *MM.*, Martyr and Martyrs; *P.*, Pope; *Pa.*, Patriarch; *Pen.*, Penitent; *Pr.*, Priest; *Q.*, Queen; *SS.*, Saints; *V.*, Virgin; *W.*, Widow.

## FEBRUARY.

1. St. Ignatius, B., M.; St. Brigid, V., Patroness of Ireland.
2. PURIFICATION OF THE BL. VIRGIN MARY.
3. St. Blase, B., M.
4. St. Andrew Corsini, B.
5. St. Agatha, V., M.; St. Philip of Jesus.
6. St. Dorothy, V., M.; St. Titus, B.
7. St. Romuald, Ab.
8. St. John of Matha, C.
9. St. Apollonia, V., M.; St. Cyril of Alexandria, B., C., D.
10. St. Scholastica, V.
11. St. Saturninus, M.; Seven Founders of the Servite Order.
12. St. Meletius, Bishop of Antioch, C.
13. St. Catharine of Ricci, V.; Gregory II., P.
14. St. Valentine, Pr., M.; St. Agathon, P.
15. SS. Faustinus and Jovita, MM.
16. St. Onesimus, B. of Ephesus, M.; Gregory X., P.
17. St. Theodulus, M ; St. Hyginus, P.
18. St. Simeon, B. of Jerusalem, M.
19. St. Mansuetus, B. of Milan and C.
20. St. Eucherius, B., C.
21. St. Severianus, B., M.
22. Chair of St. Peter, at Antioch.
23. (Vigil.) St. Peter Damian, B., D.
24. ST. MATTHIAS, AP., *in leap-years on the 25th.*
25. St. Felix, P., C.
26. St. Alexander, B. of Alexandria, C.
27. St. Leander, B. of Seville, C.
28. St. Romanus, Ab.
29. St. Oswald, B. of Worcester, C.

MARCH.

1. St. Albinus, B., C.; St. David.
2. St. Simplicius, P., C.
3. St. Cunegunda, V.
4. St. Casimir, C.
5. St. Phocas, M.
6. St. Victor, M.; St. Fridolin, C.
7. St. Thomas Aquinas, C., D.
8. St. John of God, C.
9. St. Frances of Rome, W.; St. Catharine of Bologna, V.
10. The Forty Martyrs of Sebaste.
11. St. Eulogius, Pr., M.
12. St. Gregory the Great, P., D.
13. St. Euphrasia, V.
14. St. Mathilda, W.
15. St. Longinus, M.
16. St. Abraham, H.
17. St. Patrick, B., Ap. of Ireland.
18. St. Gabriel, Archangel; St. Cyril of Jerusalem.
19. St. JOSEPH, SPOUSE OF THE B. V. M., Patron of the Universal Church.
20. St. Cuthbert, B., C.
21. St. Benedict, Ab.
22. St. Basil, Pr., M.; St. Catharine of Sweden, V.
23. St. Turibius, B. of Lima, C.
24. St. Simon, an infant Martyr at Trent.; St. Irenæus, B.
25. ANNUNCIATION OF THE B. V. M.
26. St. Ludger, B., C.
27. St. John Damascene, B., D.; St. Robert, B., C.
28. St. Guntran, K., C.; St. John Capistrano, C.
29. St. Eustace, A.
30. St. John Climacus, Ab.
31. St. Balbina, V.

## APRIL.

1. St. Hugh, B. of Grenoble, C.
2. St. Francis of Paola, C.
3. St. Richard, B., C.
4. St. Isidore, B. of Seville, D.
5. St. Vincent Ferrer, C.
6. St. Celestine I., P., C.
7. St. Hegesippus, C.
8. St. Dionysius, B. of Corinth.
9. St. Mary of Egypt.
10. St. Macarius, B. of Antioch, C.
11. St. Leo the Great, P., D.
12. St. Victor, M.
13. St. Hermenegild, M.
14. SS. Tiburtius, Valerian, and Maximus, MM.; St. Justin, M.;  
St. Lidwina, V.
15. SS. Basilissa and Anastasia, MM.
16. St. Lambert, M.; Benedict Joseph Labre, C.
17. St. Anicetus, P., M.
18. St. Perfectus, Pr., M.; Bl. Mary of the Incarnation.
19. St. Timon, D., M.; St. Werner, M.
20. St. Agnes of Montepulciano, Ab., V.; Bl. Gerard, C.
21. St. Anselm, B. of Canterbury, D.
22. SS. Soter and Caius, Popes, MM.
23. St. George, M.
24. St. Fidelis of Sigmaringen, M.
25. St. MARK THE EVANGELIST—*The great Litany.*
26. St. Cletus and Marcellinus, Popes, MM.; Our Lady of Good  
Counsel.
27. St. John, Ab., C.; St. Turibius de Mogrovejo, B., C.
28. St. Vitalis, M.; St. Paul of the Cross.
29. St. Peter, M.
30. St. Catharine of Sienna, V.

MAY.

1. SS. PHILIP AND JAMES, APOSTLES.
2. St. Athanasius, B. of Alexandria, D.
3. FINDING OF THE HOLY CROSS.
4. St. Monica, W.; Bl. John Fisher, Thomas More and Comps.
5. St. Pius, V., P., C.
6. St. John the Apostle, before the Latin Gate.
7. St. Stanislaus, B., M.
8. Apparition of St. Michael the Archangel.
9. St. Gregory Nazianzen, B., D.
10. St. Antoninus, B. of Florence.
11. St. Mamertus, B. of Vienna, C.
12. SS. Nereus and Achilleus, MM.
13. St. John the Silent, H.
14. St. Boniface, M.
15. St. Torquatus and Comps., MM.
16. St. Ubald, B.
17. St. Paschal Baylon, C.
18. St. Venantius, M.
19. St. Peter Celestine, P.; St. Pudentiana, V.
20. St. Bernardine of Sienna, C.
21. St. Valens, B., M.
22. St. John Nepomucene, M.; St. John Baptist De La Salle.
23. St. Desiderius, B., M.
24. Feast of B. V. M., as Help of Christians.
25. St. Gregory VII., P., C.
26. St. Philip Neri, C.
27. St. Bede, C., D.
28. St. Germanus, B. of Paris, C.; St. Augustine of Canterbury,  
B., C.
29. St. Mary Magdalen of Pazzi, V.
30. St. Felix, P., M.
31. St. Petronilla, V.; St. Angela Merici, V.

## JUNE.

- 1 St. Pamphilus, Pr., M.
- 2 SS. Marcellinus, Peter, and Erasmus, MM.; St. Blandina.
- 3 St. Clotilda, Q. of France.
- 4 St. Francis Caracciolo, C.
- 5 St. Boniface, B., Ap. of Germany.
- 6 St. Norbert, B. of Magdeburg.
- 7 St. Robert, Ab.
- 8 St. Medardus, B., C.; St. William, B. of York, England.
- 9 SS. Primus and Felicianus, MM.; St. Columba (Ireland).
- 10 St. Margaret, Q. of Scotland.
- 11 St. Barnabas, Ap.
- 12 St. John of St. Fagondez, C.
- 13 St. Anthony of Padua, C.
- 14 St. Basil the Great, B., D.
- 15 SS. Vitus, Modestus, and Crescentia, MM.
- 16 St. John Francis Regis, C.
- 17 St. Avitus, Pr., C.
- 18 SS. Marcus and Marcellianus, MM.
- 19 St. Juliana Falconieri, V.
- 20 St. Silverius, P., M.
- 21 St. Aloysius Gonzaga, C.
- 22 St. Paulinus, B. of Nola; St. Alban.
- 23 Vigil of Nativity of St. John the Baptist
- 24 NATIVITY OF ST. JOHN THE BAPTIST.
- 25 St. William, Ab.
- 26 SS. John and Paul, MM.
- 27 St. Crescent, B., M.
28. (Vigil.) St. Irenæus, B., M.; St. Leo II., P.
29. SS. PETER AND PAUL, APOSTLES.
30. Commemoration of St. Paul, Ap.

JULY.

1. Octave of St. John the Baptist.
2. VISITATION OF THE BLESSED VIRGIN MARY.
3. St. Eulogius and Comps., MM.; St. Paul I., P.
4. St. Flavian, B. of Antioch.
5. St. Athanasius, D., M.; St. Anthony Maria Zaccarda, C.
6. Octave of SS. Peter and Paul.
7. SS. Cyrillus and Methodius, B., C.
8. St. Elizabeth, Q. of Portugal.
9. St. Cyrillus, B. of Gortyna, M.
10. The Seven Brothers, MM.; SS. Ruffina and Secunda, V., M.
11. St. Pius I., P., M.
12. St. John Gualbert, Ab.
13. St. Anacletus, P., M.
14. St. Bonaventure, B., D.
15. St. Henry, Emp., C.
16. OUR LADY OF MOUNT CARMEL.
17. St. Alexius, C.; St. Osmund.
18. St. Camillus of Lellis, C.
19. St. Vincent of Paul, C.
20. St. Jerome Æmilian, C.; St. Margaret, V., M.
21. St. Praxedes, V.
22. St. Mary Magdalen, Pen.
23. St. Apollinaris, B., M.; St. Liborius.
24. (Vigil.) St. Christina, V., M.; St. Francis Solanus, C.
25. ST. JAMES THE APOSTLE; St. Christopher, M.
26. St. Anna, Mother of the Blessed Virgin.
27. St. Pantaleon, M.
28. SS. Nazarius, Celsus, and others, MM.
29. St. Martha, V.
30. SS. Abdon and Sennen, MM.
31. St. Ignatius de Loyola, Founder of the Society of Jesus.

## AUGUST.

1. St. Peter's Chains.
2. St. Alphonsus M. Liguori, B., D.
3. Finding of the Relics of St. Stephen, first M.
4. St. Dominic, C.
5. Dedication of St. Mary, *ad Nives* (Our Lady of the Snow).
6. TRANSFIGURATION OF OUR LORD.
7. St. Cajetan, C.
8. SS. Cyriacus, Largus, and Smaragdus, MM.
9. St. Romanus, M.
10. St. Lawrence, M.
11. SS. Tiburtius and Susanna, MM.
12. St. Clara, V.
13. SS. Hippolytus and Cassianus, MM.
14. (Vigil with fast.) St. Eusebius, C.
15. ASSUMPTION OF THE BLESSED VIRGIN MARY.
16. St. Hyacinthus, C.
17. Octave of St. Lawrence.
18. St. Agapitus, M.; St. Helen.
19. St. Lewis, B. of Toulouse, C.
20. St. Bernard, Ab., D.
21. St. Jane Frances de Chantal, W.
22. Octave of the Assumption; St. Timothy and Comps., M.
23. (Vigil.) St. Philip Beniti, C.
24. ST. BARTHOLOMEW, AP.
25. St. Louis, K. of France, C.
26. St. Zephyrinus, P., M.
27. St. Joseph Calasanctius, C.
28. St. Augustine, B., D.
29. Beheading of St. John the Baptist; St. Sabina, M.
30. St. Rose of Lima, V.
31. St. Raymund Nonnatus, C.

On the Sunday within the Octave of the Assumption the feast of St. JOACHIM, the father of the Blessed Virgin Mary.

SEPTEMBER.

1. St. Giles, Ab.; St. Odo of Canterbury.
- 2 St Stephen, K. of Hungary, C.
3. St. Simeon Stylites, C.; St. Michael of the Saints.
4. St. Rosalia, V.; St. Rose of Viterbo.
5. St. Lawrence Justinian, B. of Venice.
6. St. Pambo of Nitria, A.
7. St. Regina, V., M.
8. NATIVITY OF THE BLESSED VIRGIN MARY.
9. St. Gorgonius, M.
10. St. Nicholas Tolentino, C.
11. SS. Protus and Hyacinthus, MM.; St. Louis Bertrand.
12. St. Juventius, B., D.
13. St. Amatus, Ab.
14. EXALTATION OF THE HOLY CROSS.
15. St. Nicomedes, M.
16. SS. Cornelius, P., and Cyprian, B., MM.; St. Euphemia and Comps., MM.
17. Stigmata of St. Francis of Assisi.
18. St. Joseph of Cupertino, C.
19. St. Januarius, B., and Comps., MM.
20. (Vigil.) St. Eustachius and Comps., MM.
21. ST. MATTHEW, AP.
22. St. Thomas of Villanova, C.
23. St. Linus, P., M.
24. Our Lady of Mercy.
25. St. Cleophas, M
26. SS. Cyprian and Justina, MM.
27. SS. Cosmas and Damian, MM.
28. St. Wenceslaus, Duke of Bohemia, M.
29. ST. MICHAEL THE ARCHANGEL. (Dedication.)
30. St. Jerome, Pr., D.

## OCTOBER.

1. St. Remigius, B. of Rheims.
2. THE HOLY GUARDIAN ANGELS.
3. St. Candidus, M.; St. Thomas of Hereford.
4. St. Francis of Assisi, C.
5. St. Placidus and Comps., MM.
6. St. Bruno, C.
7. St. Mark, P., C.
8. St. Bridget, W.
9. St. Dionysius and Comps., MM.
10. St. Francis Borgia, C.
11. St. Germanus, B., M.
12. St. Wilfrid, B., C.
13. St. Edward, K. of England, C.
14. St. Callistus, P., M.
15. St. Teresa, V.
16. St. Lullus, B. of Mentz; St. Gall.
17. St. Hedwig, W.; Bl. Margaret Mary Alacoque.
18. ST. LUKE THE EVANGELIST.
19. St. Peter of Alcantara, C.
20. St. John Cantius, C.
21. St. Hilarion, Ab.; St. Ursula and Comps., MM.
22. St. Mark, B. of Jerusalem, M.
23. St. Ignatius, B. of Constantinople, M.
24. St. Raphael the Archangel.
25. SS. Chrysanthus and Daria, MM.; St. John of Beverly.
26. St. Evaristus, P., M.
27. Vigil of SS. Simon and Jude.
28. SS. SIMON AND JUDE, APOSTLES.
29. St. Theodorus, Ab.
30. St. Serapion, B., C.; Bl. Alphonsus Rodriguez.
31. Vigil of All Saints, with fast.; St. Wolfgang.

NOVEMBER.

1. FEAST OF ALL SAINTS.
2. COMMEMORATION OF ALL SOULS.
3. St. Malachy, B. of Armagh; St. Winefride, V., M.
4. St. Charles Borromeo, B., C.
5. St. Elizabeth, Mother of St. John the Baptist.
6. St. Leonard, H.
7. St. Engelbert, B., M.
8. Octave of All Saints.
9. Dedication of the Lateran Church.
10. St. Andrew Avellino, C.
11. St. Martin, B. of Tours.
12. St. Martin I., P., M.
13. St. Stanislaus Kostka.
14. St. Josaphat, M.; St. Laurence O'Toole (Ireland).
15. St. Gertrude, V.
16. St. Edmund, B., C. (Canterbury).
17. St. Gregory Thaumaturgus, B.
18. Dedication of Churches of SS. Peter and Paul.
19. St. Elizabeth of Hungary, W.
20. St. Felix of Valois, C.
21. PRESENTATION OF THE B. V. M.; St. Oswin, M.
22. St. Cecilia, V., M.
23. St. Clement, P., M.
24. St. John of the Cross, C.; St. Columbanus (Ireland).
25. St. Catharine, V., M.; St. Leonard of Port Maurice.
26. St. Peter, B. of Alexandria; St. Silvester, Ab.
27. St. Severinus, H.
28. St. Gregory III., P., C.
29. (Vigil.) St. Saturninus, M.; St. Willibrord, C., B.
30. ST. ANDREW THE APOSTLE.

## DECEMBER.

1. St. Eligius, B., C.
2. St. Bibiana, V., M.; St. Theodoret, M.
3. St. Francis Xavier, C.
4. St. Peter Chrysologus, B., D.; St. Barbara, V., M.
5. St. Sabbas, Ab.
6. St. Nicholas, B. of Myra.
7. St. Ambrose, B. of Milan, D.
8. IMMACULATE CONCEPTION OF THE B. V. M.
9. St. Leocadia, V., M.
10. St. Melchiades, P., M.; Translation of the Holy House of Loretto.
11. St. Damasus, P., M.
12. St. Synesius, M.
13. St. Lucy, V., M.
14. St. Spiridion, B., C.
15. Octave of the Immaculate Conception of the B. V. M.
16. St. Eusebius, B., M.
17. St. Olympias, W.
18. Expectation of the Delivery of the B. V. M.; St. Odo of Cluny.
19. St. Timothy, D., M.
20. (Vigil.) St. Dominic, Ab.
21. ST. THOMAS THE APOSTLE.
22. St. Ischyriion, M.; St. Felix of Valois.
23. St. Victoria, V., M.
24. Vigil with Fast.
25. NATIVITY OF OUR LORD.
26. ST. STEPHEN, FIRST MARTYR.
27. ST. JOHN, APOSTLE AND EVANGELIST.
28. Holy Innocents.
29. St. Thomas, B. of Canterbury, M.
30. St. Sabinus, B., and Comps., MM.
31. St. Sylvester, P., C.

## Some Movable Feasts of Special Devotion.

- HOLY NAME OF JESUS. . . . . Second Sunday after Epiphany.
- PASSION OF OUR LORD. . . . . Friday after Quinquagesima.
- HOLY CROWN OF THORNS. . . . . Friday after First Sunday in Lent.
- SPEAR AND NAILS. . . . . Friday after Second Sunday in Lent.
- FIVE WOUNDS. . . . . Friday after Third Sunday in Lent.
- MOST PRECIOUS BLOOD. . . . . Friday after Fourth Sunday in Lent.
- SEVEN SORROWS OF THE BLESSED VIRGIN MARY. . . . . Friday after Passion Sunday.
- PATRONAGE OF ST. JOSEPH. . . . . Third Sunday after Easter.
- CORPUS CHRISTI. . . . . Thursday after Trinity Sunday.
- SACRED HEART OF JESUS. . . . . Friday after Octave of Corpus Christi.
- MOST PRECIOUS BLOOD. . . . . First Sunday of July.
- HOLY NAME OF MARY. . . . . Sunday within the Octave of the Nativity of the Blessed Virgin Mary.
- SEVEN SORROWS OF THE BLESSED VIRGIN MARY. . . . . Third Sunday of September.
- HOLY ROSARY. . . . . First Sunday of October.
- PATRONAGE OF THE BLESSED VIRGIN MARY. . . . . Second Sunday of November.

## Fasting=Days.

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1. THE FRIDAYS OF ADVENT. (Not in all Provinces.)
2. EVERY DAY IN LENT; except *Sundays*.
3. THE FOUR EMBER-DAYS, viz., the *Wednesday*, *Friday*, and *Saturday* following—(1) the first Sunday in Lent; (2) Whitsunday; (3) the fourteenth day of September; and (4) the third Sunday of Advent.
4. THE VIGILS of *Whitsunday*, of the *Assumption*, of *All Saints*, and of *Christmas*.

*Note.*—When a fasting-day falls upon a Sunday, it is kept on the *Saturday* previous.

## Feasts of Obligation in the United States.

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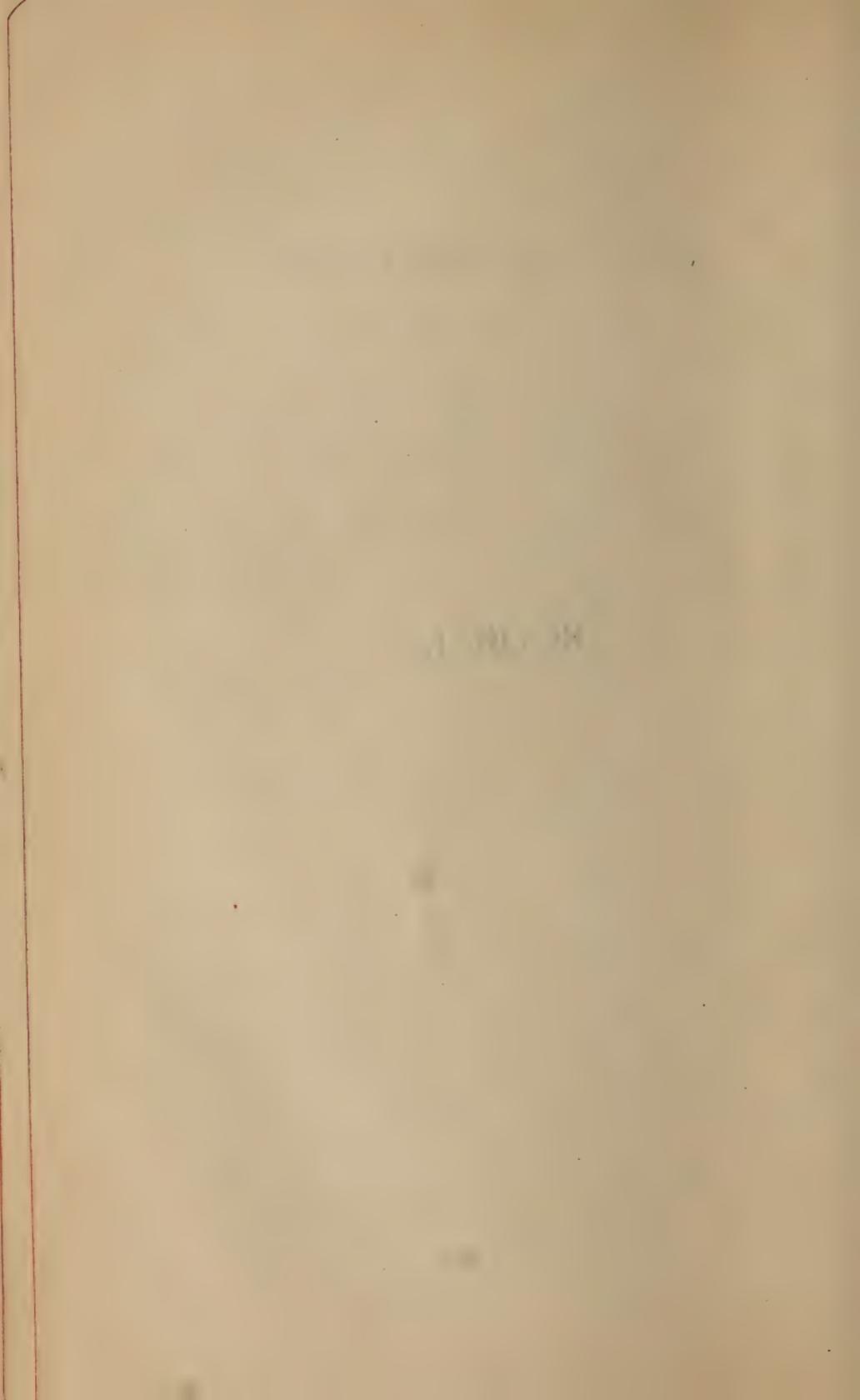
1. THE CIRCUMCISION OF OUR LORD, or New Year's Day.
  2. THE ASCENSION OF OUR LORD, or the Thursday forty days after Easter.
  3. THE ASSUMPTION OF THE BLESSED VIRGIN MARY, August 15th.
  4. ALL SAINTS' DAY, November 1st.
  5. THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY, December 8th.
  6. THE NATIVITY OF OUR LORD, or Christmas Day, December 25th.
- ALL THE SUNDAYS OF THE YEAR.

## Table of Movable Feasts.

The Year of Our Lord.	Ash- Wednesday.	Easter Sunday.	Ascension Day.	Whitsunday.	First Sunday of Advent.
1902	Feb. 12	Mar. 30	May 8	May 18	Nov. 30
1903	Feb. 25	Apr. 12	May 21	May 31	Nov. 29
1904	Feb. 17	Apr. 3	May 12	May 22	Nov. 27
1905	Mar. 8	Apr. 23	June 1	June 11	Dec. 3
1906	Feb. 28	Apr. 15	May 24	June 3	Dec. 2
1907	Feb. 13	Mar. 31	May 9	May 19	Dec. 1
1908	Mar. 4	Apr. 19	May 28	June 7	Nov. 29
1909	Feb. 24	Apr. 11	May 20	May 30	Nov. 28
1910	Feb. 9	Mar. 27	May 5	May 15	Nov. 27
1911	Mar. 1	Apr. 16	May 25	June 4	Dec. 3
1912	Feb. 21	Apr. 7	May 16	May 26	Dec. 1
1913	Feb. 5	Mar. 23	May 1	May 11	Nov. 30
1914	Feb. 25	Apr. 12	May 21	May 31	Nov. 29
1915	Feb. 17	Apr. 4	May 13	May 23	Nov. 28
1916	Mar. 8	Apr. 23	June 1	June 11	Dec. 3
1917	Feb. 21	Apr. 8	May 17	May 27	Dec. 2
1918	Feb. 13	Mar. 31	May 9	May 19	Dec. 1
1919	Mar. 5	Apr. 20	May 29	June 8	Nov. 30
1920	Feb. 18	Apr. 4	May 13	May 23	Nov. 28
1921	Feb. 9	Mar. 27	May 5	May 15	Nov. 27
1922	Mar. 1	Apr. 16	May 25	June 4	Dec. 3
1923	Feb. 14	Apr. 1	May 10	May 20	Dec. 2
1924	Mar. 5	Apr. 20	May 29	June 8	Nov. 30
1925	Feb. 25	Apr. 12	May 21	May 31	Nov. 29
1926	Feb. 17	Apr. 4	May 13	May 23	Nov. 28
1927	Mar. 2	Apr. 17	May 26	June 5	Nov. 27
1928	Feb. 22	Apr. 8	May 17	May 27	Dec. 2



BOOK I.



## Meditation, Prayer, and the Particular Examen.

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### THE APOSTLES' CREED.

**I** BELIEVE in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified: died, and was buried. He descended into hell: the third day He arose again from the dead: He ascended into heaven, 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 the life everlasting. Amen.

### CREED OF ST. ATHANASIUS.

**W**HOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one do keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also they are not three uncreates, nor three incomprehensibles; but one uncreate, and one incomprehensible.

In like manner the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almightyies, but one Almighty.

So the Father is God, the Son God, and the Holy Ghost God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord:

So we are forbidden by the Catholic religion to say there are three Gods or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one

Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or less; but the whole three Persons are coeternal together, and coequal.

So that in all things, as is aforesaid, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of Our Lord Jesus Christ.

Now the right faith is, that we believe and confess that Our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of His Father, begotten before the world; and He is man of the substance of His Mother, born in the world:

Perfect God and perfect man; of reasonable soul and human flesh subsisting.

Equal to the Father according to His Godhead; and less than the Father according to His manhood.

Who, although He be both God and man, yet He is not two but one Christ:

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God:

One altogether, not by confusion of substance, but by unity of person.

For as the reasonable soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; He sitteth at the right hand of God the Father almighty; from whence He shall come to judge the living and the dead.

At Whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he can not be saved.

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.

#### NICENE CREED.

**I** BELIEVE in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of light; true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. [*Kneel in reverence of Christ's Incarnation.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and He shall come again with glory to judge both the living and the dead: of Whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Life-giver, Who proceedeth from the Father and the Son: Who together with the Father and the Son is adored and glorified: Who spake by the prophets. And one Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

PROFESSION OF FAITH AT THE RECEPTION OF CONVERTS  
INTO THE CATHOLIC CHURCH.

I, N.N., having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching.

I now, with grief and contrition for my past errors, profess that I believe the Holy, Catholic, Apostolic Roman Church to be the only and true Church \* established

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\* *Out of the Catholic Church none can be saved.* This proposition, which highly displeases all sectarians and infidels, is not only clearly established by the authority of Scripture, and by the perpetual and constant belief of the Catholic Church, but it is also evident from reason itself, so that one must needs be blind who does not perceive its truth. This, however, applies only to those persons who culpably and wilfully adhere to heresy, or schism, or infidelity, but by no means to those who have been imbued with errors and prejudices from their earliest years, and to whom not even a doubt occurs that they are involved in heresy or schism, or who, if any doubt arises in their minds, earnestly and sincerely seek after the truth; such persons we leave to the judgment of God, to whom it belongs to penetrate and search the thoughts and dispositions of hearts. For it is incompatible with the divine goodness and clemency that any one should suffer eternal torments who is not guilty of a wilful transgression. To assert the contrary would be against the express doctrine of the Church.

“Let us hear St. Augustine: ‘We must not,’ says he, ‘class among heretics those persons who, without wilful obstinacy, maintain a false and perverse doctrine, especially if it is not the offspring of their bold presumption, but a legacy from their deceived and mistaken parents, and who search after the truth with earnest care, being disposed to renounce their error as soon as they are apprised of it.’—*Epist.* 43, *Edit. Benedict. alias* 162. A long list of other Fathers might be cited who are of the same opinion. . . . It follows from what has been said that every one is bound, to the best of his power, to consider the doubts which sometimes occur

on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And especially, I profess that I believe:

One only God in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost:

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of Our Lord Jesus Christ: and the personal union of the two natures, the divine and the human; the divine maternity of the most holy Mary, together with her most spotless virginity;

The true, real, and substantial presence of the body and blood, together with the soul and divinity of Our Lord Jesus Christ, in the Most Holy Sacrament of the Eucharist;

The seven sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony;

Purgatory, the resurrection of the dead, everlasting life;

The Primacy, not only of honor, but also of jurisdiction of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ;

The veneration of the saints, and of their images;

The authority of the apostolic and ecclesiastical traditions, and of the Holy Scriptures, which we must interpret, and understand only in the sense which our holy Mother the Catholic Church has held, and does hold;

And everything else that has been defined, and declared by the sacred Canons, and by the General Councils, and

to him, and to investigate the truth, and when he has found it, to embrace it without delay; unless he wish to live under an habitual and most grievous guilt, and, by deferring his conversion, expose himself to a manifest danger of eternal damnation."

particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy, Catholic, and Apostolic Roman Church. So help me God, and these His holy Gospels, which I touch with my hand.

## Prayer.

*“He who prayeth shall certainly save his soul; he who prayeth not shall certainly lose it.”*

**T**HIS justly celebrated sentence of St. Alphonsus Liguori, who may well be called the “Doctor of Prayer,” finds a fitting place at the beginning of this book of devotions for Religious. It was neither lightly nor by chance that St. Alphonsus wrote these solemn words. Their truth had been impressed upon his mind during his long experience as a missionary priest, and in confirmation of it many proofs from Holy Writ and from tradition are adduced by the holy Doctor in his treatise on prayer.

St. Alphonsus writes: “Prayer is a sure and indispensable means of obtaining salvation and all the graces leading thereto. Convinced as I am of the necessity of prayer, I say that all books treating of spiritual subjects, all preachers in their sermons, all confessors in every confession which they hear, should attach the greatest importance to inculcating the necessity of constant prayer on the minds of their readers and hearers, and they should never tire of impressing it on them and of repeating over and over again: *Pray, pray always*; if you pray, you will certainly save your souls; if you do not pray, you will certainly lose them. It is true that many excellent ways of persevering in the grace of God may be recommended to souls; for instance, avoiding occasions of sin, frequenting the sacraments, resisting temptation, listening to sermons, meditating on the

eternal truths, etc., all of which are most salutary practices, as every one must admit; but, I ask, of what good are sermons, meditations, and the other means suggested by the masters of the spiritual life, without prayer? since Our Lord has declared that He will only grant His grace to those who pray for it: 'Ask and ye shall receive' (John xvi. 24). According to the ordinary course of Providence, all our meditations, resolutions, promises are useless without prayer; if we do not pray, we shall always be faithless to the lights we have received from God and to the resolutions we have taken. Because, in order to do right, to overcome temptation, to practise virtue, to observe God's law, it is not sufficient to have received divine lights, to have meditated, and to have taken firm resolutions. God's actual help is also necessary. Now, this actual help is only granted by Our Lord to those who pray perseveringly for it. The lights we receive, and the earnest consideration and firm resolutions which we make, have the effect of inciting us to have recourse to prayer in the time of temptation and when in danger of offending God: by prayer we obtain the divine help necessary for keeping us from sin, and if, under these circumstances, we were to neglect praying, we should undoubtedly be lost.

"The texts of Scripture which prove the necessity we are under of praying, if we wish to be saved, are extremely clear: 'We ought always to pray' (Luke xviii. 1). 'Watch ye, and pray that ye enter not into temptation' (Matt. xxvi. 41). 'Ask, and it shall be given you' (Matt. vii. 7).

"Theologians are of opinion that this way of speaking imposes the precept and denotes the necessity of prayer. Hence the learned Lessius asserts that it can not be denied, without sinning against faith, that for adults prayer is necessary to salvation.

"The reason of this is that, without the help of grace, we can do nothing good. 'Without Me,' says Jesus Christ,

'you can do nothing' (John xv. 5). St. Augustine remarks on this subject that Our Saviour did not say, You can complete nothing without Me; but, You can *do* nothing. This truth was proclaimed at the second Council of Orange, when it was defined that man does no good thing except what God enables him to do by the operations of His grace. Man is therefore quite unable to work out his own salvation unassisted, since it is God's will that all he has or can have should come to him by the help of grace. Now, this grace God only grants, in the ordinary course of His providence, to those who pray for it. According to the maxim laid down by Gennadius, 'No man can attain salvation without the help of God; no man can obtain this help except by prayer.' This does not mean, says St. Thomas, that it is necessary for us to pray in order that God may know of what we stand in need; but that we must pray in order that we ourselves may understand our need of having recourse to God to obtain the aid necessary for our salvation, and may thus acknowledge Him as the only author of all our good."

#### NECESSITY OF PRAYER.

**W**E ought always to pray, and not to faint.—Luke xviii. 1. Watch ye, and pray, that ye enter not into temptation.—Matt. xxvi. 41. Ask and it shall be given you.—Ibid. vii. 7. Without Me you can do nothing.—John xv. 5. Not that we are sufficient to think anything of ourselves as of ourselves, but our sufficiency is from God.—2 Cor. iii. 5. God bestows some favors without prayer, such as the beginning of faith; others, such as perseverance, are granted only to those who pray.—St. Augustine. To enter heaven, continual prayer is necessary after baptism; for although all sins are remitted by that sacrament, there still remain concupiscence to assail us from within, and the world and the devil to attack us from without.—St. Thomas. All the

graces, which God hath prepared for us from all eternity, will be granted only to prayer.—St. Thomas. God wishes to give, but He gives only to those who ask.—St. Augustine. To prayer may be traced the beginning, the progress, and the perfection of all virtues.—St. Charles Borromeo. Who are we, or what is our strength, that we should be able to resist so many temptations? God certainly wished, that we, seeing that we are deficient, and that out of Him there is no assistance for us, should, with all humility, have recourse to His mercy.—St. Bernard.

## EFFICACY OF PRAYER.

**A**SK, and it shall be given unto you: seek, and you shall find: knock, and it shall be opened to you.—Matt. vii. 7. How much more will your Father, Who is in heaven, give good things to them that ask Him?—Ibid. vii. 11. For every one that asketh, receiveth; and he that seeketh, findeth.—Ibid. vii. 8. If you shall ask Me anything in My name, that will I do.—John xiv. 14. You shall ask whatever you will, and it shall be done unto you.—John xv. 7. Amen, Amen, I say to you, if you ask the Father anything in My name, He will give it you.—Ibid. xvi. 23.—I can do all things in Him Who strengtheneth me.—Phil. iv. 13. The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth. He will do the will of them that fear Him, and He will hear their prayer and save them.—Ps. cxliv. 18, 19. By prayer is obtained the possession of every good, and deliverance from every evil.—St. Bonaventure.

## CONDITIONS OF PRAYER.

**T**HE most necessary conditions of prayer, are humility, confidence, and perseverance.—St. Liguori. He hath regard to the prayer of the humble.—Ps. ci. 18.

God resisteth the proud, and giveth grace to the humble.—St. James iv. 6. The prayer of him that humbleth himself shall pierce the clouds; . . . and he will not depart till the Most High behold.—Ecclus. xxxv. 21. A contrite and humble heart, O God, Thou wilt not despise.—Ps. l. 19. Thou Who savest them that trust in Thee.—Ibid. xvi. 7. Because he hath hoped in Me, . . . I will deliver him and I will glorify him.—Ibid. xc. 14, 15. But they that hope in the Lord, shall renew their strength.—Isaias xl. 31. No one hath hoped in the Lord, and hath been confounded.—Ecclus. ii. 11. They that trust in the Lord, shall be as Mount Sion.—Ps. cxxiv. 1. Let Thy mercy, O Lord, be upon us, as we have hoped in Thee.—Ps. xxxii. 22. He that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore, let not that man think that he shall receive anything of the Lord.—St. James i. 6, 7. Go; and as thou hast believed, so be it done to thee.—Matt. viii. 13. All things whatsoever you ask, when ye pray, believe that you shall receive; and they shall come unto you.—Mark xi. 24. God protects and saves all who confide in Him.—St. Liguori. They that hope in the Lord shall lay aside their weakness, and put on the strength of God; they shall not faint, nor even be fatigued, in treading the rugged ways of salvation.—Ibid. Thou, O Lord, dost not pour the oil of mercy, unless into vessels of confidence.—St. Bernard. The prayer of the just man is the key of heaven; his petition ascends, and God's mercy descends.—St. Augustine. Trusting in the *divine promises*, let us ever pray with confidence, not wavering, but strong and firm.—St. Liguori. To obtain final perseverance, we must continue to pray to the end of our lives. If, by our negligence, we break the chain of our prayers, the chain of graces, on which our salvation depends, will also be broken.—Ibid. Oh, how the constant application to God by prayer, and the confident expectation of receiving from Him the graces we stand

in need of, enkindle in us the fire of divine love, and unite us to the divinity!—Ibid. We must continue to pray until we receive the sentence of eternal salvation.—Ibid.

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

## FOR WHAT AND FOR WHOM WE SHOULD PRAY.

**S**T. ALPHONSUS LIGUORI insists repeatedly that in all our devotions, at Mass, at holy communion, in all our visits to the Blessed Sacrament, we should pray for these four graces for ourselves, viz.: the forgiveness of our sins, the love of God, the love of prayer, and final perseverance. When these graces are secured, our salvation is assured.

Furthermore, Religious should, in all their prayers and good works, unite themselves intimately with our holy Mother the Church, in her three intentions:

1. To glorify God; to venerate the Blessed Virgin Mary, the angels and the saints; the Church triumphant.

2. To provide for the spiritual and temporal necessities of the children of the Church militant.

3. To procure the deliverance of the holy souls in purgatory, that is, to aid the Church suffering.

The Morning Offering of the Apostleship of Prayer is very efficacious.

“O my God, I offer Thee my prayers, works, and sufferings this day in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in holy Mass, in thanksgiving for Thy favors, in reparation for our offences, and for the petitions of all our Associates.”

Religious should say the beads, hear Mass, and offer holy communion frequently for our holy Mother the Church, for our holy Father the Pope, for bishops, priests, and superiors, for the needs of our country, for universal peace, for the conversion of sinners, and all those who do not belong to the one fold of Christ; and last, but not least, for the holy, suffering souls in purgatory.

Father Girardey, dwelling on the subject of prayer, writes:

“In praying for temporal favors for ourselves, we can claim unconditionally only the *necessaries* of life, for in the Our Father ‘our daily bread’ is equivalent to the necessaries of life, but does not include its superfluities or luxuries; and the words ‘deliver us from evil’ do not necessarily include, as we have seen, deliverance from physical evils, for the evil here meant is sin and all that leads to sin. We have no reason to hope that God will hear our prayers for those temporal favors that may prove hurtful to our salvation, or that He will exempt us from certain corporal pains and trials, if such an exemption would lead us to sin or endanger our salvation. The granting of such prayers would be, not a favor, but a terrible punishment. We should, then, ask for temporal favors conditionally—that is, under the condition that they may promote our salvation, or at least not hinder it. We ought never to lose sight of this saying of our loving Redeemer: ‘What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?’ (Matt. xvi. 26.)

“Let us not be so solicitous for temporal favors, which, after all, may, as we have seen, prove hurtful to our soul, but let us rather pray for what is conducive to our eternal welfare. When we pray for temporals, and God, in His mercy, refuses them to us, it is because they would prove hurtful to us. ‘But,’ says St. Gregory of Nazianzen, ‘he who asks God for a real favor (that is, for a favor that is

necessary or useful for his salvation), obtains it, for God is bountiful and generous, and readily bestows His gifts.' 'When you pray,' says St. Ambrose, 'ask for great things; ask not for what is transitory, but for what is eternal.' 'We should pray,' says St. Augustine, 'in the name and through the merits of Jesus Christ. When, however, we pray for what is injurious to our soul, we do not pray in the name of Our Redeemer. In praying for temporals we should be moderate and timid, asking God to give them to us provided they are really beneficial, and to withhold them if they should prove hurtful. Many, when they pray, invoke God, but not as God, for the object of their prayer is opposed to His glory and favorable to their passions. They seem to consider God as a mere servant of themselves and of their passions, such as pride, covetousness, and lust. Let us pray, not for temporals, but for heavenly glory and the means of attaining it. The most precious and excellent of temporal things are but insignificant trifles in comparison to what is eternal.'

"Rohrbacher relates in his 'Church History' that, among the pilgrims who flocked to the tomb of St. Thomas of Canterbury to seek favors through the saint's intercession, there was a blind man who prayed so fervently for the recovery of his lost sight that he was perfectly cured. After returning home, however, he began to reflect that the restoration of his sight might, perhaps, prove an obstacle to his salvation. He accordingly returned to the tomb of the saint, and, after fervently praying that were his sight ever to be injurious to his soul he should again lose it, he became totally blind once more. He acted most wisely, for it was much better for him to be blind than run the risk of losing his soul. Unguarded looks are often the cause of grievous sin, as is shown by the example of David and of many others.

"When our prayers for temporal favors, either for ourselves or in behalf of others, are not granted, we should

consider God's refusal a real benefit rather than a misfortune. In beseeching God for temporals we should be indifferent as to the result of our prayers, being equally ready to accept a refusal or a favorable hearing from Him. If such should be our dispositions, God, when refusing our request, will not fail to compensate us by bestowing on us more excellent favors which we do not think of asking. 'In vain does a child cry for a sword or a live coal,' remarks St. John Chrysostom; 'his parents justly refuse him what may prove very hurtful to him. In like manner, God justly and kindly refuses us what is injurious to us; but, in His goodness, He will give us something better instead.' Let us in all our prayers aim principally at the salvation of our soul, and we shall obtain also temporal favors from God, according to this saying of our loving Redeemer: 'Seek ye therefore first the kingdom of God, and His justice: and all these things shall be added unto you' (Matt. vi. 33).

"For whom should we pray? We should, first of all, pray for ourselves, because our salvation is our first and most important duty. Although, by the law of charity, we are bound to pray for all men, there are, nevertheless, some for whom we have a special obligation or special reasons to pray. Children should daily pray for their parents, parents for their children, members of the same family and household or community for one another, inferiors for their superiors, both ecclesiastical and civil, and superiors for their inferiors. It is also incumbent on us to pray for our benefactors, both spiritual and temporal, for our relatives, for those who ask our prayers and who pray for us, for our friends, and for our enemies also, whosoever they may be or whatever evil they may have done or may wish us. We ought, likewise, to pray for the perseverance of the just and for the conversion of sinners, of heretics, schismatics, Jews, and unbelievers. It is a most praiseworthy custom to pray for the sick, for those who are in their agony, for all who are in danger

of death, or in danger of losing their innocence, and for all who are in distress, pain, trouble, or sorrow.

“It behooves us daily to remember in our prayers the souls in purgatory, particularly the souls toward whom we have some special obligation, e.g., the souls of our parents, of our benefactors, of those who are suffering on our account. We should endeavor to gain many indulgences for their benefit. If, during our life, we pray for them, God will, after our death, inspire compassionate souls to pray for us when we are in purgatory, for, says our divine Saviour, ‘with what measure you mete, it shall be measured to you again’ (Matt. vii. 2).”

### A Talk about Prayer.\*

**I**N the first place, we will speak of the ways of making vocal prayer. Besides the ordinary way we have of reciting our vocal prayers, i.e., *a simple repetition of the words*, with a general attention to God and to the intention for which we are reciting them—there are *two other ways*, highly recommended by the saints.

One is to recite the words of the prayer, say, of the Our Father, very slowly and thoughtfully, attending to the sense of the words, and pausing an instant after each sentence or clause, in order to make the meaning of the prayer our own. It is well to get into the habit, in fact, when we are alone and have enough leisure, of saying our prayers slowly and thoughtfully, and with great exterior and interior reverence, even though at times we may find no devotion in considering the meaning of every sentence, but only have in our souls a sense of the presence of God. In that case it will be better simply to recite the prayer slowly, and with quiet recollection of the divine presence.

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\* From Spencer's "The Little Grain of Wheat."

The other way of reciting vocal prayers, particularly the Our Father and the Hail Mary, is, in fact, a method of turning vocal into mental prayer. It consists in not merely reciting the prayer slowly, but resting at each sentence or petition, and meditating upon what is there said, or asked of God. It is the method St. Teresa taught her nuns, and is a most profitable as well as an easy way of meditating. Some people find it very difficult to make use of mental prayer by the ordinary methods. They will not, perhaps, find this method so difficult. We will give a rapid sketch of the manner of meditating on the Our Father, and of some of the subjects of meditation to be found in it. Those who are not able to meditate by reasoning upon points, may find in this method great help and encouragement.

Upon the very first words of this divine prayer of Our Lord the soul may rest and find nourishment. It is not necessary, having begun the first words of the prayer, to go on and finish it; but if, during the whole time of prayer, the soul rests upon these or any other words, there let her stay as long as she is inclined. Afterwards, if there is any more time, let her go on to the next sentence or petition.

On the words, "Our Father," the soul may consider what a great thing it is to be the son or daughter of such a great Lord and Sovereign, and what it is to have such a Father, Who is almighty, all-loving, all-good, able and desirous to help and benefit His child to the uttermost. Again, having such a Father in God, His only-begotten Son is become our brother, in Whom we are all brethren, coheirs with Him, and brethren and fellow-citizens with the saints and angels in heaven. And having such a Father and such brethren, we should have very great confidence that, if we are faithful children, all things will cooperate together for our good, and heaven will be ours hereafter; and any other such like thoughts that may present themselves to our minds. Then we can raise

our souls to God in acts of love, thanksgiving, filial fear, confidence, and joy, and spend thus as long a time as we desire before going on. And all this and much more on the first simple words, "Our Father."

Next come the words "Who art in heaven." Our Father is in heaven—therefore heaven is our country; and the devout soul may make acts of desire and longing for her heavenly home. Again, wherever God is, by His grace and love, there is heaven. His presence makes heaven. Now we know by divine faith that God is everywhere, and intimately present in all things and in all places; therefore, He is present in our own souls; and in a special manner, as He is more particularly present to spiritual substances than to other things. He is present there really and actually, at every moment, by His essence and His power, and, let us humbly and confidently trust, also by His grace and love. Therefore, heaven is in our souls. Every time we say: "Our Father, Who art in heaven," we can look at God continually abiding in the very centre and essence of our souls, so that He is not far off from us, nor must we go to the heavens above to find Him, as St. Teresa says, but He is very near to us, as near as our own souls to our own bodies. And this all the time, at any and every moment; and with the Father we have the Son and the Holy Ghost. So there are the Three Persons of the Trinity, enacting their wonderful relations one with another, working Their mighty works, upholding the entire universe, all within our own soul—wondrous thought! And since Jesus Christ our Lord is God the Son, then Jesus our Lord is present in our souls, making heaven there; and, by a sort of spiritual concomitance, we can represent to ourselves His sacred humanity as present also, and His blessed Mother, too, who is not separated from Him, and the saints and angels who constitute His court; these also we can represent to ourselves as present, though in a spiritual sense and not with the same actuality that the

Divinity is present. Since God then, and heaven, are present in our souls, at all times and in all places, we surely should have but little trouble in finding Him or in speaking with Him in our thoughts, or in making Him hear us; and this makes it very easy for us in time of prayer to form acts of love, etc., and to converse with Him. And not only in time of prayer, but at all times, all we have to do is to look within, and God is really and actually present. This should help us greatly to be recollected everywhere, and we should endeavor, little by little, to learn to keep up a continual conversation in our souls with God, Who is so much nearer to us than our dearest friend can ever be. In this way we would always be on our guard against offending one who inhabits our very soul, and we would be habitually filled with a holy filial fear and love. The heaven that is within our souls by this divine presence will begin to project itself upon our surroundings, and we will be almost living in heaven, the world about us and our lives becoming tinged with its light. Behold all there is in the Our Father in this manner of prayer, before we come to the first petition. And many other holy thoughts with accompanying requests and acts of the will and aspirations will present themselves to your minds, as God the Holy Ghost within you may direct.

“Hallowed be Thy name.” In this first petition we address God as our Father and Lord; and as His children we pray, and ought greatly to desire, that our lives may be sanctified, in order that we may live up to our holy vocation as children of such a Father. Let us, then, while meditating on this petition, greatly desire to become holy, to become saints, as children of God ought to be. Then we should make acts of self-contempt and indignation against ourselves, because we are so unworthy of such a high dignity, and are so full of sin and ingratitude to so good a Father; and make acts of contrition for our sins, by which we have offended Him, and

do continually offend Him. We should not be content with this, but should grieve over all the sins, crimes, sacrileges, and other evils that are continually being committed by sinners, since by them God's name is not hallowed, but dishonored and outraged. We should offer up the most precious blood in satisfaction for all these evils, together with the merits of the most blessed Mother of God and of all the saints. Then we should beg that God, for the honor of His holy name and for the salvation of souls, would raise up great saints on the earth, who are so much needed in these times of spiritual darkness, these last days of the world, as very likely they are.

St. Teresa says, that the petition "Thy kingdom come" follows very naturally from the preceding one, since a father's kingdom belongs to his children. "Say, then," she continues, "to your heavenly Father: 'Since the world, the devil, and the flesh reign upon earth, do Thou reign over us as our King, and destroy in our souls these kingdoms of avarice, pride, and sensuality.'" In this petition we address Him as our King, and beg Him to reign over us, and set up His kingdom in our souls. How many aspirations may we not make to that effect, and how much time may we not spend upon this petition! But this is not all; for we beg and pray Him in this petition to establish His kingdom in other souls also, that all men may love Him. And we also pray that the kingdoms of the world may recognize the principles of religion and truth and justice, and the nations become truly Christian. Also that God's kingdom, which is the Catholic Church, may be triumphant in the world, the Vicar of Christ delivered from his enemies, and all people recognize the Catholic religion as the one true faith. Thus we may make this petition a prayer of intercession for the whole world. Again we pray in this place that God would give us His kingdom, that is, the kingdom of heaven—thus praying for our everlasting salvation, and that of our neighbor. And finally we pray for His second

coming, when "The kingdoms of the world shall become the kingdom of the Lord and of His Christ, and He shall reign forever and ever;" when all wrongs shall be righted, and all justice done, and the proud shall be cast down, and the meek shall inherit the kingdom, and Satan and his ministers shall be chained in everlasting darkness; "when God shall wipe away all tears from our eyes; and death shall be no more, nor mourning, nor crying, nor any more sorrow, for the former things are passed away." (Apoc. xxi. 4.) Behold all the matter of prayer contained in this one petition. Well might we spend upon it the whole time of our prayer.

Next follows the petition, "Thy will be done on earth, as it is in heaven." And here we speak to Our Lord as to a spouse: for while respect and veneration are owed to the name of Father, and between a king and his subjects there is the interchange of commands and obedience, so, between two who are so closely united as two spouses, there is an interchange of wills, each being desirous to do the will of the other. For all that one has is the other's, and their affairs are in common. So Our Lord makes all He has ours—and all He desires is that we should make all that is ours His; and when there are common interests, there should be one will. He desires us to give Him our will; and when we have done so, and sincerely desire and do His will, He, in return, does our will, and all that we ask of Him He grants us; so that, as St. Teresa says, Our Lord is pleased that thus He and the faithful soul should command by turns, as it were—the soul doing His will, and He doing hers. In His kingdom in heaven His will is perfectly done; so it is no more than right, if we desire His kingdom to be on earth (as we have asked in the former petition), that His will should be done in this kingdom as in the other. Here, then, you can earnestly pray for this perfect conformity of your will with His will; in this conformity consists all perfection.

In the next petition we ask Him to "Give us this day our daily bread." Those who have given themselves up to God in an interior life, and have cast themselves upon His providence, have no need to importune their divine Master to give them their earthly bread for their bodily support, for as they have forsaken the love of the world for Him, He will provide for them, as He is in a manner bound to do. So, in this petition, we beg for our spiritual necessities.

Pray here for all the graces you need, for strength to support you in temptation, for light to know the will of Our Lord, since we can not do His will, as we have asked that it might be done, without the assistance and light of the Holy Ghost. Also, when you are overburdened with grief, or temptations, or other trials, it is right you should pray for relief, as far as relief is needful for you; and in times of long-continued dryness, it is not wrong for you humbly to ask a little of the bread of consolation, if it be Our Lord's will. But this petition may, in a special manner, be applied to the Blessed Sacrament, in which Our Lord Himself becomes our daily or super-substantial bread; and we can turn this clause into a contemplation upon the real presence, and holy communion.

As to the rest of the petitions of the Lord's Prayer, what has already been said of the first four is sufficient to show how the devout soul may occupy her time with each of the others. It is enough to say that in the petition, "Forgive us our trespasses," special consideration should be given to the second clause—"As we forgive those who trespass against us." For here we can make acts of patience under annoyances, of ready forgiveness of all injuries, offer ourselves to be ill-treated, humiliated, and insulted, and pray for the spirit of meekness. Here, also, in this connection, we can bring in the sacred Passion of Our Lord, and consider the meekness and patient love with which He endured so many outrages; and so,

thinking upon this petition can set us to meditating on the Passion of Christ. The next petition, "Lead us not into temptation," refers especially to the temptations, wiles, and machinations of the devil; and the last petition refers, not only to temporal and spiritual evils, from which we ask to be delivered, but also to this life of exile, from which the devout soul may beg to be set free, if it be God's will, in order to enter upon the possession of her heavenly kingdom, which is the kingdom of her Spouse.

This method of prayer may be applied to the Hail Mary, and, indeed, to any other prayer, though no prayer will be found to contain so much as this divine prayer of Our Lord. The Lord's Prayer, used in this manner, may also be applied to any subject that you may take up for meditation; as, if the meditation is on any particular virtue, this prayer may be made to refer to that virtue; if on the nativity, our Father, King, and Spouse may be represented as present in our souls as an infant, while we use the different petitions, as above pointed out. If the subject be the Passion, then we may represent Our Lord present to our souls as suffering and abandoned by all, and so on.

A few words about the ordinary method of meditation. Though it is best for those who are accustomed to meditate according to the usual formal method to stick to the subject they have chosen, yet great latitude should be allowed one's self as to the way of developing the points, and full liberty also to stop upon any point, or to dwell upon any affection that may arise, as long as the soul is drawn to do so, or finds any satisfaction in it, so that, if, during the whole time of meditation, you do not advance beyond the first point, the object of the meditation will be gained; for the consideration of the subject and the reasoning over the points are designed to rouse affections and movements of the will towards God, and when that happens, it would be a mistake to smother

these ascensions of the heart and will toward God, in order to go on and begin to reason upon another point. Indeed, if the soul is thus roused at the commencement, when the picture of the mystery is proposed to the imagination, she should stop there, until her affections begin to flag, when she can go on further. You need have no fear of being unfaithful by following this rule.

Another thing. Sometimes it so happens that both the imagination and reason seem to be paralyzed, so that after faithfully trying to begin and go on with the meditation for a little while, the soul finds itself so stupid and dull, as to be able to imagine or reason upon nothing. Let her not be discouraged. Let her make simple *acts of the will*, however hard and dry they may seem to be. Let her spend the time saying to God such things as, "O my God, I love you. O my God, I offer my mind and body to you; take me. O my God, I give my will up to your will—I submit to this dryness and dulness"—and other such simple, dry acts. There may be no sensible fervor in them, they may seem to the soul perfectly stupid: yet such acts of the will, done, at the same time, with great calmness and interior stillness, without hurry or anxiety, will be of the greatest value to the soul in the eyes of God. You will make more progress during that hour, than in many others when the reason was bright and the affections came gushing forth like a fountain. But perhaps the heart may be so dull that even these simple acts can not be made without turmoil and disturbance of mind. In that case, remain quietly before God in perfect calmness, submitting yourself to His will in this. Occupy yourself simply in keeping peace.

Another thing is, to make all your spiritual exercises, daily or otherwise, whatever manner of prayer you may be using, with the greatest peace, calmness, and stillness of heart. There is nothing worse in prayer than anxiety, fear, fretfulness, hurry, over-eagerness to do it right, or any overstraining of the soul. All should be

done with the greatest calmness, stillness, peace, and tranquillity possible. The loss of that interior calmness disturbs recollection, distracts the attention, and hinders the workings of the Holy Spirit. So that, if your tranquillity is disturbed, you must endeavor by all means to restore it before you go further, even though the whole time of your prayer be occupied in doing this.

Another way of practising interior prayer is to take some devout book, read a little in it, and then reflect upon what has been read, and make acts of the will and affections upon it. When the mind grows a little weary, take the book up again, and read a little more, and so on. The same can be done with any vocal prayer, as explained above. In this way we turn vocal prayer into mental.

When the time for ending the meditation is come, it should not be prolonged because the soul is dissatisfied with its success. That would bring on weariness and scruples. When something happens that the prayer must be curtailed or even omitted, let it be done with liberty and without scruple; only not out of a spirit of sloth or disgust. For the rest of your time, endeavor to keep quietly and gently recollected in God.

### Vocal Prayer.\*

**V**OCAL prayer is prayer recited with the lips, and usually according to some certain formula. Although in itself vocal prayer is not so excellent as mental prayer, we should, nevertheless, beware of underrating its usefulness or necessity. All true Christians frequently recite vocal prayers, such as the Our Father, the Hail Mary, the Apostles' Creed, the acts of faith, hope, charity, and contrition. The Church prescribes vocal prayer very strictly to her priests and her Religious,

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\* From Father Girardey's "Instructions on Prayer."

in the Mass, in the liturgy, and in the divine office. She has enriched many vocal prayers with numerous indulgences, and has approved of many prayer-books filled with prayers suited to every want and devotion. Vocal prayer, then, is both useful and necessary for all men without exception—even for those who are soaring in the heights of contemplation. In reciting vocal prayers, we should strive to attend to the meaning of the words, appropriating it to ourselves with all possible fervor and earnestness. A few short vocal prayers well said are far more acceptable to God than a great many long ones recited without attention or fervor.

One of the best forms of vocal prayer is the frequent recitation during the day of some favorite aspiration or ejaculatory prayer, especially if we do so in time of trial and temptation. This commendable practice gradually imparts a habit of recollection, and renders all other prayers comparatively easy and free from distraction. We should, as far as practicable, prefer reciting those vocal prayers which the Church has enriched with indulgences, for we thereby gain a twofold advantage—the benefit of the beautiful and devout prayers themselves, and the indulgences, which help us to acquit ourselves of the great temporal debt which we have contracted towards the divine justice on account of our numerous sins. Or we may also apply said indulgences, when so applicable, to the souls in purgatory, who will be relieved thereby and will not fail to intercede for us in our wants.

It would be well to join, to a certain extent, mental prayer with our vocal prayers, for the merit of the latter would be thereby greatly increased. We may do so in this wise. During the recitation of our vocal prayers we pause at short intervals to reflect either on their meaning or on some supernatural truth; or, without at all pausing, we reflect thereon while actually pronouncing the prayers with our lips. The rosary is the most common and readily understood example of this manner of

praying. While we are reciting the Our Father and the Hail Marys of each decade of the rosary, we meditate or reflect on some mystery connected with the life of Jesus Christ or of His blessed Mother.

It is also useful, in using the prayers of our prayer-book, to read them slowly and deliberately, making in the meantime practical reflections on their contents, or pausing from time to time to meditate a little and apply the words of the prayers to our own wants. If we accustom ourselves to recite our vocal prayers in this way, we shall not only make them our own and pray well, but we shall also gradually acquire the habit of making mental prayer, which tends to unite us more closely to God, and, through the practical imitation of our divine Saviour's virtues, to render us conformable to Him.

## **Mental Prayer.**

**P**RAYER is called by St. Gregory Nazianzen a conference, or conversation with God. St. John Chrysostom speaks of prayer as a discourse with the divine majesty. According to St. Augustine it is the raising up of the soul to God. St. Francis de Sales describes it as a conversation of the soul with God, by which we aspire to Him and breathe in Him, and He, in return, inspires us and breathes on us.

Father Bertrand Wilberforce, in his tract on "Mental Prayer," writes:

All prayer is the speaking of the soul to God. This may be done in three ways. For the prayer may be either in thought only, unexpressed in any external way, or on the other hand the secret thoughts and feelings of the soul may be clothed in words; and these words, again, may either be confined to a set form, or they may be words of our own, unfettered by any form, and expressing the emotions of our soul at the moment. In the first case

our prayer will be purely mental; in the second, in which we employ a set form of words, it will be vocal prayer; in the third case, where the prayer is chiefly in thought, but these thoughts are allowed to break forth into words in any way that at the moment seem best to express the feelings of the soul, it is a mixture of mental and vocal prayer, but as the words are spontaneous and not in any prescribed form, it may justly be considered as mental prayer.

In an audience with the Pope, we might read a written address to his Holiness, or we might trust to the words that might occur at the moment, to express what we desired to convey to his mind. But if God were to enable the Pope to read the thoughts of our mind, we might then simply stand silent in his presence, and he would see all that we wanted to express. The formal address would be vocal prayer, the silent standing before his throne would be purely mental prayer, the conversation with unprepared words would be a mixture of the two, and might be called mental prayer in a more general and extended sense. God knows our secret thoughts more clearly than we can express them, more certainly than we ourselves can know them, and words therefore are not necessary in our intercourse with Him, though often a considerable help to us.

A set form of words spoken, or read, can not be called prayer at all, unless the mind intends it as prayer, and gives some kind of spiritual attention, either to the actual sense of the words themselves, or to God Himself while they are being uttered. Shakespeare spoke as a theologian when, in *Hamlet*, he put into the mouth of the king, who asked for pardon without repentance:

My words go up, my thoughts remain below,  
Words without thoughts never to heaven go.

God condemned the merely material homage of the Jews by declaring, "This people honoreth Me with their

lips, but their heart is far from Me." All prayer, therefore, of whatever kind, must be "in spirit and in truth" (John iv. 23), but vocal prayer is confined to a prescribed form of words, whereas mental prayer is the spontaneous utterance of the soul either with or without words. When St. Francis said an Our Father, or recited his office, he used vocal prayer; when he knelt before God without a word his prayer was purely mental; when he spent the whole night in saying "My God and my all," his mental prayer was mingled with words which expressed the burning love of his seraphic soul.

St. Alphonsus says, "He who neglects *meditation* (a part of mental prayer), and is distracted by the affairs of the world, will not know his spiritual wants, the dangers to which his salvation is exposed, the means he ought to take to conquer temptations, and will forget the necessity of the *prayer of petition* for all men; thus he will not ask for what is necessary, and by not asking God's grace, he will certainly lose his soul."

In the same way St. Teresa asks: "How can charity last, unless God gives perseverance? How will the Lord give us perseverance if we neglect to ask Him for it? And how shall we ask it without mental prayer? Without mental prayer there is not the communication with God, which is necessary for the preservation of virtue." The holy Doctors agree that those who persevere in mental prayer will live in God's grace. The following words are the deliberate sentence of the holy Doctor St. Alphonsus, the conclusion gathered from his vast learning and experience: "Many say the Rosary, the Office of Our Lady, and perform other acts of devotion, but they still continue in sin. *But it is impossible for him who perseveres in mental prayer to continue in sin; he will either give up mental prayer, or renounce sin.* Mental prayer and sin can not exist together. And this we see by experience; they who make mental prayer, rarely fall into mortal sin; and should they have the misery of fall-

ing into sin, by persevering in mental prayer, they see their misery, and return to God. Let a soul, says St. Teresa, be ever so negligent, if she perseveres in mental prayer, the Lord will bring her back to the haven of salvation."

If this were merely the opinion of St. Alphonsus himself it would be of immense weight, considering his resplendent sanctity, his vast spiritual learning, and the varied experience of his long and active life, but besides this the holy Doctor is here only summing up, in one sentence, the teaching and experience of all the doctors, saints, writers, preachers, and confessors of the whole Church since the beginning. What stronger argument could be used to prove the importance and necessity of mental prayer?

### **Is Mental Prayer Easy?**

**A**NY one who has a real desire to be saved, and who believes that the opinion of St. Alphonsus, and all other spiritual teachers, that mortal sin and mental prayer can not live together, but are mutually destructive, is really true, must feel a desire to adopt so certain a means of salvation. But many are faint-hearted, and dread the little difficulty they feel in beginning a new exercise, and many more lack the courage and self-denial necessary to continue in it after the novelty has worn away, and the yoke of perseverance begins to gall. Blessed are they who courageously persevere, for their salvation is secure!

Those who find it difficult to begin, or are tempted to abandon this powerful means of salvation, must pluck up heart, and encourage themselves by remembering that mental prayer requires no learning, no special power of mind, no extraordinary grace, but only a resolute will and a desire to please God. In fact the hard matter is

to convince people how easy and simple a matter mental prayer really is, and how the difficulty is far more imaginary than real. This difficulty often rises from not having grasped the true idea of what is meant by mental prayer, and the false idea of the exercise once formed, is often never corrected, the consequence being that the practice is either abandoned in disgust, or persevered in with extreme repugnance, and little fruit.

One common cause of misunderstanding, perhaps the most common of all, is the custom of calling the whole exercise by the name of one subordinate and not most important part, that is *meditation*. From this, the idea arises that it is a prolonged spiritual study, drawn out at length with many divisions and much complicated process, and this notion frightens many good souls, and makes them fall back on vocal prayer alone. They imagine that the soul must preach a discourse to itself, and they feel no talent for preaching. Many, if they spoke their minds clearly, would say, "I can not meditate, but if I might be allowed to pray during that time instead, I could do very well!" This is no imaginary case, as any one who has had any experience will testify, and this miserable misunderstanding that so often holds souls back for years, is partly brought about by defective teaching, but partly also by the name *meditation* being used, instead of the more comprehensive one of *mental prayer*.

Mental prayer properly understood, will be found to be easy and within the power of all who desire salvation. Of course there are many degrees of prayer, and to pray perfectly is no doubt a matter of great difficulty, but to pray well and in a way very pleasing to God, and very profitable to the soul, is an easy and simple matter. If we remember how many thousands have excelled in mental prayer though not even able to read, we shall see that this holy exercise can not require any special power of mind or any degree of culture. St. Isidore, a farm laborer, is an example of a man utterly devoid of human

learning, but rising, by God's grace, to the sublimest prayer.

In order to pray with fruit and without distraction, it is very useful and in most cases necessary, to spend some time in meditation or pious thought on some definite subject, and from this fact, as before stated, the whole exercise is often called meditation, instead of mental prayer. This often misleads people into imagining that meditation, that is, the use of the intellect in thinking on a holy subject, is the main end to be aimed at, whereas in fact it is only a means to the end, which is prayer or conversation with God. Meditation furnishes us with the matter for conversation, but it is not itself prayer at all. When thinking and reflecting the soul speaks to itself, reasons with itself; in prayer it speaks to God.

Meditation in its wide sense is any kind of attentive and repeated thought upon any subject and with any intention, but in the more restricted sense in which it is understood as a part of mental prayer, it is, as St. Francis de Sales puts it, "an attentive thought, voluntarily repeated or entertained in the mind, to excite the will to holy and salutary reflections and resolutions." It differs from mere study in its object: we study to improve our minds and to store up information, we meditate to move the will to pray and to embrace good. We study that we may know, we meditate that we may pray.

We must then use the mind in thus thinking or pondering on a sacred subject for a few minutes, and in order to help the mind in this exercise, we must have some definite subject of thought upon which it is well to read either a text of Holy Scripture or a few lines out of some other holy book. St. Teresa tells us that she thus helped herself with a book for seventeen years. By this short reading, the mind is rendered attentive and is set on a train of thought. Further to help the mind you can ask yourself some such questions as the following: What does this mean? What lesson does it teach me? What have

I done about this in the past? What shall I now do, and how?

Two remarks are here most important. The first is, that care must be taken not to read too much, but to stop when any thought strikes the mind. If the reading is prolonged, if, for example, in a short prayer of half an hour you were to read for ten minutes, the exercise would be changed into spiritual reading. The second remark is, that you must not be distressed if you find the mind torpid, and if only one or two very simple thoughts present themselves. It is by no means necessary to have many thoughts, or to indulge in deep and well arranged reflections. The object of mental prayer is not to preach a well prepared and eloquent sermon to yourself: the object is to pray. If one simple thought makes you pray, why distress yourself because you have not other and more elaborate thoughts? If you wanted to reach the top of a roof you would not trouble yourself because your ladder was a short one, provided it was long enough to land you safely on the roof. The end is gained. If one simple reflection enables you to pray, you would, in reality, be merely distracting yourself from prayer in order to occupy yourself with your own thoughts, if you were to go on developing a lengthy train of thought. This would be to mistake the means for the end, and it is a very common mistake and the cause of great discouragement. This mistake will be evident if you remember that while you are following out a line of thought, for instance, when you are answering the questions suggested above, you are conversing with yourself.

It is plain therefore that as your object is to converse with God, you should not remain too long in talking to yourself, and that, therefore, if you feel a difficulty in doing this, you need not be distressed. "The progress of a soul," says the enlightened St. Teresa, "does not consist *in thinking much* of God, but in loving Him

ardently; and this love is gained by resolving to do a great deal for Him."

I have said that misunderstanding this point is the most fruitful source of discouragement, and one of the commonest reasons for abandoning mental prayer in disgust, and the reason is, because very few people are accustomed to prolonged or deep thought on any subject. Few indeed are capable of it. If, therefore, they imagine that prolonged, if not deep thought, is necessary for mental prayer, they are in constant trouble and discouragement, which ends in their abandoning the whole exercise in despair. "If I might only be allowed to pray," they will sigh to themselves, "how much easier it would be!"

Let such persons then clearly understand, that many thoughts are not necessary, that their reflections need not be deep and ought not, especially in a prayer of half an hour, to be long, lest prayer should be neglected and the exercise be changed into a study. "Meditation," says St. Alphonsus, "is the needle, which only passes through that it may draw after it the golden thread, which is composed of affections, petitions, and resolutions." The needle is only used in order to draw the thread after it. If then you were to meditate for an hour, and think out a subject in all its details, but without constant acts and petitions, you would be working hard with an unthreaded needle.

Men's minds differ as much as their features, and some men, especially those employed in very distracting duties, need more thought before they can pray than others, but many, especially women, will find that the effort, after prolonged reflections, will generally defeat itself and end in distraction.

As soon, therefore, as you feel an impulse to pray, give way to it at once in the best way you can by acts and petitions, in other words, begin your conversation with God on the subject about which you have been think-

ing. Do not imagine, moreover, that it is necessary to wait for a great fire to burn up in your soul, but cherish the little spark that you have got. Above all, never give way to the mistaken notion that you must restrain yourself from prayer in order to go through all the thoughts suggested by your book, or because your prayer does not appear to have a close connection with the subject of your meditation. This would simply be to turn from God to your own thoughts or to those of some other man.

To meditate means in general nothing else than to reflect seriously on some subject. Meditation, as mental prayer, is a serious reflection on some religious truth or event, united with reference and application to ourselves, in order thereby to excite in us certain pious sentiments—such as contrition, humility, faith, hope, charity, etc.—and to move our will to form good resolutions conformable to these pious sentiments. Such an exercise has naturally a beneficial influence on our soul and greatly conduces to enlighten our mind and to move our will to practise virtue.

“Meditation,” writes Madame Cecilia, in her admirable work “At the Feet of Jesus,” “consists in occupying ourselves mentally and prayerfully with some mystery of the faith. We call to mind the chief facts, ponder over them, and then stir up our will to regulate our conduct in consequence. Hence, meditation is an exercise of the faculties of our soul—memory, understanding, and will. Some persons are also aided by the imagination; to others it is a hindrance. Do you complain that you can not meditate? Well, let me ask you: Have you ever received an affront that cut you to the quick? Then, perhaps, you did meditate; you thought over it for an hour or more. *Memory* recalled the facts, *imagination* supplied extra details and coloring, the *intelligence* discussed the motives, such as ingratitude, jealousy, pride; it considered the baseness and the unexpectedness of the insult; finally, the *will* took a firm resolution to avoid

that person. Now, what was all this but a meditation in which you employed all the powers of your soul? Moreover, it was probably made without a single distraction, which is of very rare occurrence when we meditate on a mystery of our holy faith.

“Unfortunately, the subject was not well chosen, but at least it may help you to understand that you are capable of making a meditation. Suppose that, instead of reflecting on a personal affront, you had chosen for subject the insults received by Our Lord at the court of Herod. You pictured out the scene, recalled the facts, pondered them over, weighed the motives, and then stirred up yourself to imitate your divine model. This would have been an excellent meditation. Now it is true that the Holy Ghost is the great Master Who teaches us how to pray, but this does not dispense us from means which He has placed at our disposal, for ‘God helps those who help themselves,’ in this as in temporal enterprises. The masters of the spiritual life have traced out methods of mental prayer for their disciples. The one laid down by St. Ignatius, in his ‘Spiritual Exercises,’ is perhaps the best known.”

It consists of three parts: (1) preparation, (2) meditation proper, (3) exercise of the affections. Each of these parts is subdivided, and a few words on them may be useful to the reader.

## Method of Meditation According to St. Ignatius.

### I. PREPARATION.

**R**EAD over the subject of the meditation carefully. This can be done the previous evening. Place yourself in the presence of God; stand (if convenient) and reflect on the truth that God sees into your inmost

soul; kneel and make an act of faith and an act of adoration with all the intensity of your inmost being.

As to the *remote* preparation: Having read the subject of the meditation over night, reflect what fruit you may gather from it, considering the actual need of your soul. When in bed, dwell on no thought which might distract you from the subject of the meditation.

When you awake in the morning, after some appropriate ejaculatory prayers, and after offering to God your heart and your actions, banish every other thought; reflect before Whom you are about to appear, and try to excite in yourself some affection, analogous to the fruit which you desire to gather from the meditation.

The acts of faith and adoration need not occupy much time. They have for object to prepare you by devout recollection to commune with God. They form the immediate preparation, together with the *preludes*.

*1st Prelude.*—This is an exercise of the imagination which you can omit if you do not find it helpful. Picture to yourself some scene connected with the mystery which forms the subject of your meditation, i.e., form your *composition of place*.

*2d Prelude.*—Ask for a grace in keeping with the mystery on which you intend to meditate. Thus, if you have chosen the Passion of Our Lord, pray for a deep hatred of sin or perfect contrition.

## II. THE MEDITATION PROPER.

Having called to mind very vividly, by acts of faith and adoration, that you are in the presence of God; having made your preparatory prayer; having formed your *composition of place*, if desirable, by means of the imagination, and having finished your preludes, you proceed to the meditation proper, namely, to the second part.

Here we consider the subject carefully and devoutly. If you have for subject some maxim of Our Lord, think

when, where, and why He uttered it. See what lesson you can learn from it, and how far your conduct is at variance with the precept. Take a practical resolution to amend. Determine some *definite* act of virtue in question. A vague purpose of amendment is useless.

In this part of the meditation, avoid spending all the time in reflections, since they are a means, not an end. Their great object is to stir up your will to do some good action, and to serve as solid foundation for your resolutions. The most important part of meditation is the exercise of the affections, and all the preceding steps should lead up to this essential point.

As Father Chaignon, S.J., says in his "Sacerdotal Meditations;" "Prayer is a gift of the Spirit of God; it is a science of which this Holy Spirit is the first, or rather the only, veritable Master. Let us earnestly pray to Him to grant us this gift, which shall be for us the channel of the most precious graces. Let us learn of Him this science, which is so important a part of the science of the saints."

*Domine, doce nos orare.* (Luke i. 11.) He teaches it, says St. Bernard, in acting upon our *memory*, our *intellect*, and our *will*. *Monet, et docet, et movet; monet memoriam, docet rationem, movet voluntatem: suggerendo, instruendo, afficiendo.* (St. Bernard, Serm. de Pent.). One could not have more clearly designated the exercises of the *three faculties*, in which the method of St. Ignatius precisely consists.

A. The *Memory*: Propose to yourself the whole subject of the meditation; place before yourself the whole of the truth or mystery under consideration, as if you were relating or describing it to another person very clearly and briefly. An act of faith will help you.

B. The *Intellect* or *Understanding*: It first considers the truth and then makes the application.

1. Consider what you have to believe, or do, with respect to the truth which you have proposed to yourself;

what lesson for the amendment of your life you will find in this truth, or in this mystery. Search for it, and as soon as you have arrested it, you will pass on to the consideration of some motives, which may move your heart and engage you to put it in practice.

2. Examine also very carefully how much you esteem a truth so important for your salvation as that which engages your attention; whether you are in the habit of regulating your conduct by what it inculcates, or whether you are negligent with regard to it. Admit your negligence; acknowledge your faults. What is the cause of your errors? What means will you employ to avoid them?

### C. The Will :

1. Pious affections are aroused. These affections differ as the subject varies, or in accordance with the dispositions of the soul and the motions of the Holy Spirit—*confusion, shame, and contrition; distrust of ourselves; confidence in God; thanksgiving; offering of ourselves; sacrifice of whatever obstructs or retards perfection; resignation; abandonment to the will of God.*

2. The will makes strong resolutions, with regard to a certain virtue, for instance, humility, or, with regard to certain occasions and certain means, tending to greater perfection.

3. You will make some colloquies, especially toward the end of the meditation.

## III. COLLOQUY.

This is a direct prayer; so make acts of faith, hope, charity, etc., as they are suggested by the subject of your meditation. This part of the meditation should occupy perhaps one-fifth of the whole time allotted to the exercise.

The colloquy may also be called a familiar and respectful address to God, in which we praise Him, thank Him, beg His pardon, ask Him for some grace, some-

times as His child, sometimes as His servant or spouse. In the colloquies we may also address ourselves to Jesus Christ, the Blessed Virgin, or the saints.

#### RÉSOLUTIONS AND SPIRITUAL BOUQUET AFTER MEDITATION.

Finish with the *offering of resolutions*. You can use a set form, or your own words. Then, as a reminder of your meditation, choose a "spiritual bouquet," that is, some thought which bears on the subject and which you can recall when tempted to break your resolution.

Finally, recite some *vocal prayer*, such as the Our Father, Hail Mary, or the *Anima Christi*. This is a brief exposition of the Ignatian method.

Remember that there are times of spiritual desolation, when mental prayer or meditation is very difficult. This is not a reason for neglecting or curtailing your meditation. Try to fix your attention and say some vocal prayers to obtain the grace you desire; humble yourself before God; do not be discouraged. God asks for your efforts; the success does not depend entirely on you.

When you find sufficient food for reflection and affections in one point, do not be in a hurry to pass on to the next.

Do not adhere slavishly to the thoughts suggested in the colloquies; those that come to you naturally are far more helpful. Speak to God with respectful familiarity.

In choosing your resolution, base it on some well grounded motive; endeavor to foresee when and how you can put it into practice.\*

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\* Those who desire further information on this subject can consult the "Method of Meditation" by Père Roothan, S.J., or any other similar work.

## Outlines of the Sulpician Method of Meditation.

### PART I.—THE PREPARATION.

1. *Remote Preparation :*

Detachment from sin.

Mortification of the passions.

Control of the interior and exterior senses.

2. *Proximate Preparation :*

On the preceding evening and in the morning to think over the subject of meditation, and, in particular:

(a) What we should consider in Our Lord;

(b) The motives proper to convince us;

(c) The resolutions we should take.

To keep strict silence from the evening till the next morning after prayer.

To go to prayer with gladness and humility.

3. *Immediate Preparation :*

To put one's self in the presence of God by acts of faith and adoration.

To acknowledge one's self unworthy to appear before God and to be suffered in His presence, making acts of humility, contrition, and union with Our Lord.

To acknowledge one's self incapable of praying, on account of blindness of intellect and perverseness of the will.

To invoke the Holy Ghost.

### PART II.—THE BODY OF THE PRAYER.

*First Point : Adoration.*

To consider in Our Lord the subject proposed for meditation—His sentiments, His words, His actions.

To discharge toward Him our duties of adoration, admiration, praise, thanksgiving, love, and joy or compassion.

*Second Point: Communion.*

Consideration of the motives leading to virtue and withdrawing from vice; consideration of the circumstances of the mysteries.

Reflection on one's self, with sentiments of contrition for the past, confusion for the present, and desire for the future.

Petition, with humility, confidence, and perseverance.

*Third Point: Cooperation.*

To take resolutions—definite, present, efficacious.

To have great distrust in one's self.

To put entire confidence in Our Lord.

PART III.—THE CONCLUSION.

To thank God for having suffered us in His presence and for the graces He gave us during prayer.

To beg His pardon for the faults we may have committed during prayer.

To beg His blessing on our resolutions, the present day, our life, and our death.

To place ourselves and the fruit of our prayer under the protection of the Blessed Virgin.

To make the spiritual nosegay—"Sub tuum præsidium." "O Jesu, vivens in Maria."

*Prayer: Sub Tuum Præsidium.*

Sub tuum præsidium con-  
fugimus, sancta Dei Genitrix;  
de nostras deprecationes ne de-  
spicias in necessitatibus no-  
stris; sed a periculis cunctis  
libera nos, semper virgo glori-  
osa et benedicta.

We fly to thy patronage,  
O holy Mother of God! de-  
spise not our petitions in our  
necessities, and deliver us  
from all dangers, O ever glori-  
ous and blessed Virgin.

V. Dignare me laudare te,  
virgo sacrata.

V. Make me worthy to  
praise thee, holy Virgin.

R. Da mihi virtutem con-  
tra hostes tuos.

R. Give me strength against  
thine enemies.

V. Benedictus Deus in V. Blessed be God in His  
 sanctis suis. saints.  
 R. Amen. R. Amen.

*Prayer: O Jesu, vivens in Maria.*

<p>O Jesu, vivens in Maria,              veni et vive in famulis tuis, in              spiritu sanctitatis tuæ, in pleni-              tudine virtutis tuæ in veri-              tate virtutum tuarum, in per-              fectione viarum tuarum, in              communione mysteriorum tuo-              rum, dominare omni ad versæ              potestati, in spiritu tuo ad              gloriam Patris. Amen.</p>	<p>O Jesus, living in Mary!              come and live in Thy servants,              in the spirit of Thy holiness, in              the fulness of Thy might, in              the truth of Thy virtues, in              the perfection of Thy ways, in              the communion of Thy mys-              teries; subdue every hostile              power, in Thy spirit, for the              glory of the Father. Amen.</p>
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An indulgence of three hundred days, once a day.—Pius IX.,  
 Oct. 14, 1859.

## Explanation of the Sulpician Method of Mental Prayer.

THE Very Rev. A. Magnien, S.S., D.D., former Superior of the Theological Seminary of St. Sulpice, Baltimore, in his introduction to Father Hamon's "Meditations," writes:

This work is based upon the Method of Mental Prayer, which is followed in all Sulpician seminaries and in many other religious communities throughout the world. This method is extremely logical and as simple as it is logical.

Many, however, have been trained in the *Ignatian* method, and do not readily take to any other.

The Sulpician method of meditation consists essentially of three parts, the first of which is called the Preparation, the second the Body of the Prayer, and the third the Conclusion. We shall devote a few words to the explanation of each. All spiritual writers presuppose in those who practise meditation a preparation known as *remote*. By the very nature of the case, the lives of those

who aim at perfection should be characterized by detachment from worldly things as such, and by the spirit of mortification. The method proper, then, opens with the *proximate* preparation. This should be made on the preceding evening and in the morning, continuing until the moment we are ready to begin our prayer. In its main outlines it is a summary of the whole Meditation, and is so styled in Father Hamon's work. After dwelling upon the goodness of God as evidenced in each particular subject, we consider what we ought to do for Him in return, and what means it were best to adopt in view of the desired end. The resolutions flow naturally from these considerations, and are determined in their character by them.

We have now to deal with the Body of the Prayer, which in Father Hamon's work falls under the title Meditation for the Morning. In the first part, called Adoration, we study the subject in our blessed Lord, calling to mind His words, His actions, and the spirit of His life. The mystery or virtue as seen in Him will induce us to render to Him our duties of adoration, admiration, praise, thanksgiving, love, joy, or compassion, according to circumstances. The second part (including points 1 and 2) supplies us with motives and means of practising virtue, and suggests, in each case, that we reflect upon our conduct in order to see whether, and to what extent, we possess the particular virtue recommended. Our neglect and consequent failure will inspire us with sorrow for the past, confusion for the present, and desire for the future. Recognizing that God only can give effect to our desires, we earnestly implore Him to grant us the virtue upon which we have been meditating. That nothing may be wanting to success, we in the third part of the Body of the Prayer make *definite resolutions for the present day*, thus insuring our own cooperation.

What we have termed the Conclusion is made up of acts in which we thank God for the graces which He has

bestowed upon us during prayer, and beg His pardon for any faults of which we may have been guilty whilst holding commune with Him.

The Spiritual Nosegay is a text taken from the Sacred Scriptures, or from the Fathers, or from the Office of the Church, which both summarizes and suggests the considerations and resolutions of the morning. Those who desire more intimate acquaintance with this excellent method will find an admirable exposition of its several parts in Father Faber's treatises: "Growth in Holiness" in the chapter on *Prayer*.

## **Bishop Bellord's Summary of a Method of Meditation.\***

### REMOTE PREPARATION.

1. Read the meditation over-night.
2. Review it at intervals till next morning.
3. Affections of love and joy up to the meditation.

### INTRODUCTION.

1. Place yourself in the presence of God.
2. Act of humility: acknowledge your unworthiness.
3. Confess your incapacity: ask for aid.

### THE MEDITATION.

#### *I. Adoration.*

1. Contemplate the subject in God the Father, or in Jesus Christ, with reference to His (i.) Dispositions, (ii.) Words, (iii.) Actions.
2. Offer Him, with respect to the subject, (i.) Adoration, (ii.) Admirations, (iii.) Praise, (iv.) Love, (v.) Joy, (vi.) Gratitude.

#### *II. Reflection.*

Transfer to yourself what you have contemplated in God, considering:

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\* From Rt. Rev. James Bellord's "Outlines of Meditations."

1. What example, or warning, or knowledge, is to be gathered with a view to your own case?
2. What are your past negligences, present deficiencies, future needs?
3. What grace do you require from God?

### III. *Action.*

#### 1. Petition.

(i.) Simple petition.

(ii.) With obsecration (through the merits of Christ, the Blessed Virgin, etc.).

(iii.) With thanksgiving.

(iv.) With intercession for others.

*N.B.*—Your petitions must be (i.) Humble; (ii.) Confident; (iii.) Persevering.

#### 2. Resolutions.

(i.) Let them be practical.

(ii.) For immediate use.

(iii.) Adapted to your special case.

(iv.) Efficacious.

#### 3. Colloquies.

With God the Father, Jesus Christ, the Blessed Virgin, your Guardian Angel, etc.

### CONCLUSION.

#### 1. Thanksgiving.

(i.) For admission to God's presence.

(ii.) For ability to pray.

(iii.) For lights received.

#### 2. Contrition.

For faults committed, with a brief examination of the meditation.

#### 3. Oblation.

Offer the meditation to God by the hands of the Blessed Virgin for the supplying of all defects.

#### 4. Spiritual Bouquet.

Sum up the meditation in a maxim or ejaculation to be recalled during the day.

## Method of Particular Examination in Striving after Perfection.

HERE are two kinds of examination (or examen)—*general* and *particular*. The object of the first is to discover all the faults we have committed.

The second or particular examination has for its object one single fault or bad habit, which we have resolved to correct.

It is made every day in the following manner:

1. In the morning, on rising, resolve to avoid this sin or defect.

2. Toward noon, ask of God the grace to remember how often you have fallen into it, and to avoid it for the future. Then examine, thinking over the time passed since your rising, ascertaining the number of faults committed, and marking them by so many points in the first line of a table like the following:

### *Days of the Week.*

1st	}	_____
day		_____
2d	}	_____
day		_____
3d	}	_____
day		_____
4th	}	_____
day		_____
5th	}	_____
day		_____
6th	}	_____
day		_____
7th	}	_____
day		_____

This done, renew your resolutions for the rest of the day.

3. In the evening, after supper, or at nightfall, a new examination like the first, marking the faults on the second line for the day.

### *Observations.*

1. At each fault against the resolutions you have taken, as soon as you recollect yourself, put your hand on your heart and repent of your fall.

This can be done without being observed by any one.

2. At night, count the points of the two examinations, and see if from the first to the second you have made any amendment or progress.

3. Compare in the same way the day or the week, which is ending, with the preceding day or week. The lines of the record diminish in length, from the 1st to the 7th day, because it is reasonable to expect that the number of the faults should likewise diminish.

4. The subject of the particular examen should be ordinarily the predominant passion—that is, the one which is the source of the greater number of faults that you commit, and which consequently is the great obstacle to your sanctification.

5. This examination on the predominant passion should be continued, until it is entirely overcome, or, at least, notably weakened.

## **The Subject-matter of the Particular Examen.\***

**W**HAT is the subject-matter of the Particular Examination? According to St. Ignatius, it is “the particular sin or defect,” that is, imperfection of any kind, “of which one wishes to correct himself.” The same idea

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\* From “First Lessons in the Science of the Saints,” by R. J. Meyer, S.J.

is conveyed by the words which the priest says at the Offertory of the Mass, when he prays : "Accept, O holy Father, almighty and everlasting God, this immaculate victim which I, Thy unworthy servant, offer Thee for my innumerable sins, and offences, and negligences."

Sins, in this connection, are faults properly so called—in thought, word, deed, and omission—and into which we frequently and deliberately fall. Offences are faults less properly so called, which we are wont to commit through human frailty and inadvertence, just as a traveller walking upon slippery ground is apt to fall, when he is ever so little off his guard. Negligences are shortcomings which can not properly be classed with sins of omission, and which do not wholly vitiate our actions, but which dim their lustre and mar their perfection. Such, for example, are all those shortcomings, which result from a lack of fervor, of a pure intention, of full correspondence with the lights and graces vouchsafed us, and of other qualities which ought to shine forth in our actions and in our whole lives.

The Particular Examination, therefore, should be directed: first, towards avoiding all deliberate sins; secondly, towards diminishing the number of our lesser offences, and, as far as possible, avoiding them; thirdly, towards diminishing the number of our negligences, and, as far as possible, avoiding them. In all these cases, there is question of amending some fault, whether it be a sin strictly so called, or a want of perfect fidelity and correspondence on our part. Hence St. Ignatius very properly mentions only sins and defects, as the subject-matter of the Particular Examination of Conscience, yet it is obvious, that we can not avoid those shortcomings called negligences, except by the practice of the missing virtue or perfection. For instance, if the negligence consists in the lack of a pure intention in our actions, the only way to correct it is to be careful in future to have such an intention, and this implies posi-

tive acts of virtue. In general, sins or evil habits may be overcome, either directly by repressing them, or indirectly by practising the contrary virtues. The former is called the negative, and the latter the positive method. Both methods are indicated by the author of the Imitation, when he writes: "Two things particularly conduce to a great amendment; these are, forcibly to withdraw one's self from that to which nature is viciously inclined, and earnestly to labor for the good which one wants the most."

But, whether we pursue the negative or the positive method, it is essential to full success that the subject-matter be sharply defined. Not only must we aim at the correction of our vice, or the acquisition of one virtue at a time, but often we must subdivide the matter into several parts, corresponding to the different ways in which either the vice or the virtue shows itself. For example, if we wish to apply our Particular Examination to rooting out pride and implanting humility in our hearts, it is not sufficient to propose to ourselves, in general, not to take pride in anything and to humble ourselves in everything. Thus proposed, the subject-matter is altogether too comprehensive. For pride may betray itself in ambitious thoughts, in boastful words, in haughty deeds; humility, on the other hand, may manifest itself in lowliness of spirit, in meekness of speech, in modesty of demeanor. And each one of these subdivisions furnishes ample matter for the Particular Examination of Conscience.

So much being presupposed, we may ask: What should we take as the subject of our Particular Examination? To this question no general answer can be given. It is a matter which the advice of a prudent confessor or director, aided by the self-knowledge derived from prayer and especially from the General Examination, must determine for each one of us, according to circumstances. However, as a guide for the confessor or

director, as well as for the penitent, spiritual writers lay down the following rules:

1. Strive to subdue your vice before you apply yourself to the acquisition of virtue. "The husbandman frees his field from briars, nettles, and noxious weeds, before he scatters the good seed over it. In like manner, he that tills the soil of his heart, should begin by rooting up his vices, and then devote himself to cultivating the virtues which will bear fruits of holiness, while at the same time they will check the undergrowth of vice." The first subject, therefore, of the Particular Examination should be deliberate sins. Until they have been cleared away, we look in vain for a healthy growth of virtues.

2. Correct your external faults before others which are purely internal. The latter easily escape the scrutiny of one who has little experience in the spiritual life. They may not be voluntary, because not all our internal actions are under the control of the will; and so it often happens, that the beginner is unable to tell how far, if at all, he is to blame. Begin, therefore, with external actions, which are more easily governed, and more readily recognized as culpable, when they deviate from the laws of God and of right reason. By thus regulating your external actions, you will gradually weaken the vices in which they have their origin. For instance, if the high opinion which you have of yourself, shows itself in haughty or boastful words, the effort to check them will make itself felt in your heart, and will deaden the sentiment of egotism which finds expression in them.

3. If you are subject to a variety of external faults, try to free yourself first from such as are more likely to give scandal or to detract from the esteem which a life of virtue ought to inspire in others. For example, if you are accustomed to speak hastily, thoughtlessly, sharply, and thereby perhaps wound the feelings or injure the reputation of your neighbor, reason and charity

require you to correct these defects before others which, in themselves, may be far more serious.

4. Again, amend your deeds before your words; because, as St. Ignatius teaches in the *General Examination of Conscience*, sins of deed are more serious than others, for a threefold reason: namely, "on account of the greater length of time, the greater intensity of the act, and the greater number scandalized or injured."

5. Beware, however, of being so intent on the correction of external faults, as to pass your whole life therein. After all, it is not external propriety, but internal purity, that we must propose to ourselves as our ultimate aim. We are engaged in a conflict with vice, and vice is rooted in the heart.

Find out, therefore, by means of the General Examination, what is the vice that has the upper hand in you; in other words, find out what is the chief disorder introduced into the soul by your predominant passion. There is your danger, there is the spot which your enemy will attack, there is the traitor, ready to take sides with him and to deliver you into his hands, there is the Goliath, whose head you must cut off in order to free yourself from the hands of the Philistines.

If several vices or disorderly passions of different kinds hold sway in your soul, see of what nature they are. Some vices may be spiritual, because they seem, as it were, to spring up from the soul itself. Such a vice is pride, with all its varieties of vainglory, ambition, haughtiness, disdain, and the like. Other vices, on the contrary, are wholly carnal, because they proceed more directly from the sinful appetites of the body. Such a vice is sensuality under all its forms of impurity, gluttony, sloth, and so forth. These carnal vices, if not restrained, are a source of great and imminent danger; and, therefore, a person who is molested by them should subdue them before he undertakes the combat against spiritual

vices, which may indeed inflict many slight wounds upon the soul, but which do not easily kill it.

6. In case you are not troubled by any vice in particular, or have so far subdued them that your faults are few and light, it is well for you to change from the negative method to the positive, and to take, as the subject of your Particular Examination, the virtue which you desire especially to acquire. For though, as already stated, the immediate object of the Particular Examination is the correction of your faults, it is not well to spend your whole time in this alone. He that is engaged in weeding a garden, is well employed; but it does not follow therefrom that he must never do anything else. On the contrary, the object he should have in view in pulling up the weeds, is to plant flowers in their place. In like manner, when you spend your Particular Examination in rooting up the vicious inclinations of your soul, you should propose to yourself to plant the sweet-scented flowers of virtue in their stead.

What should move you, above all, to adopt the positive method, when your passions rarely rise in open or violent revolt against reason, is that otherwise you will derive little or no profit from your Particular Examination. In fact, the occasions of combat being rare, you are apt to forget the subject altogether and to imagine that your enemies have surrendered when they have only withdrawn into their stronghold. You fancy, forsooth, that you have subdued the passion of anger, because nothing has occurred to ruffle your temper. But you are greatly deceived. It is not astonishing that the sea is smooth when there is not a breath of air to disturb the calm. Neither is it astonishing that you are quiet, when there is not a living soul to arouse your wrath. Your passions seem to be dead; but, in reality, they are only asleep. Unless you strengthen and arm yourself then, while they leave you a little respite, they will assault you all the more violently, when they awake.

Instead, therefore, of laboring to correct a defect which you seldom commit, aim at acquiring the opposite perfection. Do you wish to guard against ever treating others with haughtiness or contempt? Learn to look upon yourself as the least of all; and take, as the subject of your Particular Examination, the practice of humiliation. Do you wish to make sure of not repining when adversity will come to try you? Endeavor to see the hand of God in all the occurrences of life; and take, as the subject of your Particular Examination, the practice of perfect conformity to the divine will. Whatever virtue you select, let it be genuine, solid, supernatural, capable of bearing the stress of trying circumstances and of being carried to the highest degree of perfection. Let it be the virtue which is most opposed to your predominant passion, the virtue which you need most in your present state and condition of life, or the virtue which will unite you most closely to God, the source and centre of all holiness and perfection.

Having thus determined the subject-matter, we perform the Particular Examination, together with the General Examination, as an adjunct and auxiliary to it. That we may do so with the best possible results, St. Ignatius, who was the first to reduce the Particular Examination to a systematic form and to promote its practice throughout the world, gives us some valuable directions. "The daily Particular Examination," he writes, "embraces three times and two siftings. The first time is straightway in the morning on rising, when a person resolves to guard diligently against the particular sin or defect, which he desires to correct. The second time is in the middle of the day, when, after begging light to know how often he has offended Almighty God, he begins the scrutiny of his conscience, as explained in the General Examination, by first demanding an account of his soul concerning the particular fault in question . . . from the hour at which he rose down to the present.

Then he marks in a book prepared for the purpose, how many times he has fallen; and, when he makes the act of contrition and purpose of amendment for his sins, he includes, in an especial manner, the particular fault in question.

“The third time is in the evening, when he makes a second sifting in like manner; and, after marking in his book, how many times he has fallen, he again says an act of contrition and resolves to be more on his guard in future, especially against the particular fault in question.”

These practices, and especially that of marking the number of one's falls, will perhaps be looked upon by some as childish minutiae, calculated only to hamper the spirit. But they are not so regarded by those who are experienced in the spiritual life. As a proof, it may be allowed to refer, in passing, to two eminent ecclesiastics, now departed, who were well known to some readers of these lines, and who were highly esteemed by all that knew them for their sound, practical judgment, no less than for their manly virtue. One of these spoke of the little book of the Particular Examination, as the pass-book, in which we daily note our current account with heaven, and which, if faithfully kept to the last, we may present with confidence at the judgment-seat of God. The other, a much-beloved prelate, who had resigned the dignity of office for the lowliness of a religious life, on perceiving that the hour for the usual examination of conscience had come, took leave of the friends with whom he was conversing, and, drawing forth from his pocket the booklet of his Particular Examination, shook it playfully in their faces, with the remark: “For me this is very necessary.” These words, said with an air and tone of earnest conviction, are quite as applicable to all of us as to the speaker. Not that the success of the Particular Examination depends essentially upon recording, even to the last unit, the exact number of our daily failings; but that neglect in marking with becom-

ing diligence the result of the Examination, gradually leads to forgetfulness, if not to complete disuse, of this important exercise in a fervent Christian's life.

The object of this marking of our faults is to fix the attention, and to prevent us from relaxing our efforts during the course of the day. The same is true also of other practices recommended by St. Ignatius, under the head of "Four useful additions, for the easier and quicker extirpation of any particular sin or defect." "The first is, that each time a person falls into that particular sin or defect, he lay his hand on his breast, and grieve for his fault. This he can do even in the presence of others, without their perceiving it."

"The second is, that at night, after making the second scrutiny of his conscience, he compare it with the first, and observe if any amendment has taken place."

"The third is, that he compare the examination of the first and second day, and see if there has been any improvement."

"The fourth is, that he compare one week with another, and note if, in the present week, he has improved on the preceding." Made in accordance with these directions, the Particular Examination can not fail to produce the happiest results. "It owes its great efficacy," writes an experienced director of souls, "to these three things: first, it divides our enemies, and brings all our forces to bear upon one of them at a time; secondly, it attacks our disorders and sinful habits at the root; thirdly, it keeps us at work all day and calls for the exercise of every power of the soul." And thus it becomes the specific for inveterate and radical defects, which resist all other means of self-reform.

Deep-seated and chronic evils, it is true, are not cured speedily, nor by the ordinary remedies; but it is also true, that no spiritual evils, however obstinate, can resist the persevering efforts of a resolute will aided by the grace of God. "Let no one then despair," says

St. Basil, "because of his sinful inclination; rather, let him bear in mind that, as skilful culture can change the qualities of trees and shrubs, so zeal and industry in the pursuit of virtue can check and correct all the vicious affections of the soul."

In a similar manner, one of the ancient fathers of the desert counselled and encouraged an anchoret, who had grown so remiss in the discharge of all his spiritual duties, that lukewarmness seemed to have become his normal condition; so much so that though moved to lead a life more worthy of his calling, he thought his case too desperate to begin the work of self-reform. The venerable patriarch, desiring to give additional force to his advice, put it in the form of a parable, somewhat as follows: "A certain man, having a field all overrun with thorns, briars, and tares, told his son to stub and clear it. The youth, therefore, set out one day to do the work assigned him; but immediately upon beholding it, he lost heart, threw himself upon the ground, and spent his time in sleep. The next day he went out again, and did likewise. Questioned at night how he was progressing, he frankly confessed that he had not the courage to undertake what appeared to him a hopeless task. Whereupon his good father reproved him, saying: 'You do wrong, my son, to look upon your work in the gross, as if you had to do it all at once. Mark out for yourself, in the morning, as much as you can easily do in a day, and address yourself with a will to your appointed task. Before long you will find that it is not so hopeless as you now fancy to yourself.' The son followed his father's advice, and full soon the whole field was cleared."

Let us all apply this parable to ourselves, and mark out, every morning, a definite amount of work to do in the field which our heavenly Father has given us to cultivate. Let us daily clear away some of the thorns, briars, and tares which overrun it and hinder the growth of the good grain. In other words, let us make strenu-

ous and persevering efforts to free our souls from the sins, offences, and negligences into which we are wont to fall, and which we recognize as the greatest impediment in the way of a Christian life.

With this object in view, let us diligently perform the Particular Examination of Conscience. It is a most efficacious means of self-amendment and spiritual progress. For it is a combat carried on against our faults, until the vices from which they spring have been subdued and replaced by the opposite virtues; and, as the pious author of the Imitation assures us, "if every year we rooted out one vice, we should soon be perfect men."

## **The Spiritual Exercises of St. Ignatius arranged in Prayers.**

### *Contents.*

1. *Soul of Christ, sanctify me.*
2. A Prayer of St. Ignatius to Our Lord Jesus Christ.
3. Preparatory Prayer.
4. Prayer to obtain the grace of understanding the true end of man.
5. Prayer to excite one's self to Repentance.
6. The Triple Colloquy.
7. Colloquy on God's Mercy.
8. Prayer to Jesus Christ that we may obey His call.
9. Prayer for aid in contemplating the scenes of the Gospel.
10. Prayer to attain the three degrees of Humility.
11. Prayer on the Three Classes.
12. Prayer that we may be received under the Standard of our divine King.
13. Prayer before Election.
14. Prayer in Desolation.
15. Prayer to unite ourselves with Christ's Sufferings.

16. Prayer to Our Lord risen from the Dead.  
17. Prayer to excite love for God.

## I.

## PRAYER OF ST. IGNATIUS.

**S**OUL of Christ, sanctify me;  
 Body of Christ, save me;  
 Blood of Christ, inebriate me;  
 Water from the side of Christ, wash me;  
 Passion of Christ, strengthen me;  
 O good Jesus, hear me;  
 Within Thy wounds hide me;  
 Suffer me not to be separated from Thee;  
 From the evil enemy defend me;  
 In the hour of my death call me,  
 And bid me come unto Thee,  
 That with all Thy saints I may praise Thee  
 For all eternity. . Amen.

## 2.

## A PRAYER OF ST. IGNATIUS TO OUR LORD JESUS CHRIST.

**O** BELOVED Word of God, teach me to be generous,  
 to serve Thee with that perfection which Thy  
 majesty claims, to give without calculation, to fight with-  
 out heeding wounds, to labor without repose, to expend  
 myself in Thy service without thought of other reward  
 than that of knowing that I do Thy most holy will. Amen.

## 3.

## PREPARATORY PRAYER.

**O** LORD, it is for the purpose of conquering myself  
 that by Thy grace I have undertaken these holy  
 exercises. It is my rebel will that I desire to vanquish and

overcome, my unruly and disordered affections which I desire to put in order, so that my soul may be attentive simply to the seeking and finding of Thy will, and to the following of it alone, in the ordering and disposing of my life.

Give me a generous heart, a heart truly liberal, which, giving itself to Thee, may abandon itself without any reservation to Thee, its Lord and Redeemer.

O Lord, so great to all Thy servants, dispose of my life, of my liberty, of all that surrounds me. O my Creator, speak to Thy creature. Behold my soul before Thee: my will is as a scale in a state of perfectly equal balance, which shall only waver to one side or the other when Thou placest in it the weight of Thy will or wish. I ignore all natural inclination; my will is suspended and in a state of perfect indifference. I have but one will and desire, to obey and please Thee. I promise Thee fidelity to my exercises of piety, and to the full time of meditation. I foresee the furious assaults of the devil, but I am firmly resolved to yield nothing on this point to his importunities.

I promise Thee to exert my earnest efforts. It is for me to exercise myself, and to labor, even at the cost of suffering if necessary; to examine my soul and to rectify its ways; to call on Thee, to listen to Thee, to obey Thee.

I promise Thee to preserve silence; not only shall my lips remain silent, but my mind shall be drawn off from the cares of life, from the agitations of the world, and from all vanities. I know that this interior and exterior solitude possesses great merit in Thy sight. But above all it leaves me in greater liberty to find that which I so ardently desire; it enables me to approach closely to Thee, to lose none of Thy words, to be better disposed for the receiving of the gifts of Thy divine and supreme goodness.

## 4.

PRAYER TO OBTAIN THE GRACE OF UNDERSTANDING THE  
TRUE END OF MAN.

**M**AN was created for this end—to praise, reverence, and serve the Lord his God, and by this means to arrive at eternal salvation. All other beings or objects placed around man on earth have been created for him, to serve as means to assist him in the pursuit of the end for which he was created.

We must, then, above all things, endeavor to establish in ourselves a complete indifference with regard to all created things, even those of which the use is not forbidden us; not preferring, as far as depends on us, health to sickness, riches to poverty, honor to humiliation, a long life to a short one; since good order requires that we wish for and choose, in everything, what will lead us most surely to the end for which we were created.

(Text of St. Ignatius.)

For what shall it profit a man, if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange for his soul?

(Mark viii. 36, 37.)

Jesus said: “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment.”

(Matt. xxii. 37, 38.)

Jesus said: “The Lord thy God shalt thou adore, and Him only shalt thou serve.”

(Matt. iv. 10.)

Lord, Thou hast created me, Thou hast created me for Thyself—to praise Thee, to reverence Thee, to serve Thee. It is by applying myself to Thy service that I shall save my soul. All other things placed around me in this world are there as so many means whereby I may be conducted

to the great final end of my creation, which is twofold yet one: to serve Thee and save myself.

Teach me, O Lord, to do my duty, my only duty in this world, which is for the fulfilling of Thy intentions and designs, to discern amongst Thy creatures—1st, those which may aid me, so as to use them so long as they may be of service to me: 2d, those which may be harmful to me, so as to reject them inasmuch as they may be injurious to me. If I accept some and reject the others, may it be solely with the view of glorifying Thee, and of being always within the order of Thy will.

But since my courage may give way, since my heart may be fascinated by these extraneous creatures, defend it, O my God, and assure to it safety and freedom from the seductions of the world. Grant that, indifferent to all that is not commanded by Thee, indifferent to all those creatures the use of which Thou hast not even forbidden, my heart may neither desire nor seek amongst the multiplicity of creatures and the vicissitudes of life aught but what is needful for the fulfilling of Thy will.

May health or sickness, riches or poverty, honors or contempt and humiliations, leave my soul, if not insensible, at least in that state of holy indifference to which I desire to attain for Thy greater honor and glory; for this I pray. I will and desire that it should be thus with me, and I firmly resolve continually to restore my will to this necessary equilibrium, so that it may always be inclined solely by the motive-power of Thy holy will.

## 5.

## PRAYER TO EXCITE ONE'S SELF TO REPENTANCE.

**I** BESEECH Thee, O Lord, to grant me the grace which I need, and which I earnestly desire to obtain. I ask it with confidence, since I know I ought to have a deep contrition and abiding and sincere sentiments of sorrow for my sins. I ask of Thee that feeling of shame which

should make me blush for myself. Many souls have been lost by a single mortal sin. How many times have I not merited this judgment for my many and great sins!

I ask of Thee an intense sorrow for having committed them, tears to weep over them, a broken and contrite heart at the memory of them.

What a sight for me, a sinner, to behold Jesus Christ living and in agony on the tree of the cross! O my Creator and Redeemer, how great was Thy love when Thou didst will to exchange heaven for earth, the glory of Thy heavenly life for this life of pain, and to suffer a death of infamy for me—for my sins.

Look, O my soul; look at and consider thy past life—what hast thou done for Jesus Christ in the past—at this present time what art thou doing for Jesus Christ—in the future what wilt thou do for Jesus Christ? Speak, O my soul, with Jesus crucified; tell Him thy thoughts, tell them to Him with all simplicity; tell them to Him just as thou thinkest them.

Pour out thyself, O my heart, to thy God. Let thy thoughts turn from Him to thyself; thy prayer is always good and fervent when it is true and sincere, when it speaks as a friend speaks to his friend, as a subject speaks to his king, as a slave speaks to his master. Accuse thyself, O my soul, of the evil thou hast done, declare all thy wounds, thy weakness, thy doubts, thy waverings, thy most secret thoughts.

May the Lord, my Creator, cure me and shelter me beneath His pardoning grace.

## 6.

## THE TRIPLE COLLOQUY.

I. **O** MOTHER of my Saviour, my blessed Lady, my Queen, vouchsafe to intercede for me with thy divine Son, thy Lord, and obtain for me these three graces:

The grace to know with a full knowledge, to feel profoundly, to deplore and to detest my sins;

The grace to feel and realize the disorder of my life, to hold it in horror, to reduce it to rule, and amend it, and to correct myself;

The grace to know and detest the world, to put away from my soul, and keep out of it, all worldly and vain thoughts, and to renounce for ever the world and all its vanities.

*Hail Mary.*

2. **O** LORD Jesus Christ, for the sake of Thy blessed Mother, obtain for me from the eternal Father these three graces:

The grace to know with a full knowledge, to feel profoundly, to deplore and to detest my sins;

The grace to feel and realize the disorder of my life, to hold it in horror, to reduce it to rule, and amend it, and to correct myself;

The grace to know and detest the world, to put away from my soul, and keep out of it, all worldly and vain thoughts, and to renounce for ever the world and all its vanities.

*Anima Christi.*

3. **E**TERNAL God, Father Almighty, in the Name of the Word made flesh, I beseech Thee to grant me these three graces I implore of Thee:

The grace to know with a full knowledge, to feel profoundly, to deplore and to detest my sins;

The grace to feel and realize the disorder of my life, to hold it in horror, to reduce it to rule, and amend it, and to correct myself;

The grace to know and detest the world, to put away from my soul, and keep out of it, all worldly and vain thoughts, and to renounce for ever the world and all its vanities.

*Our Father.*

## COLLOQUY ON GOD'S MERCY AND COMPASSION.

*Thanksgiving of the Sinner.*

**O** LORD God, Thou art infinitely *wise*, I adore Thee Who hast borne with my ignorance;—Thou art infinitely *just*, I adore Thee Who hast not chastised my iniquity;—Thou art infinitely *powerful*, I adore Thee Who hast deigned to spare my weakness;—Thou art infinitely *good*, I adore Thee Who hast pardoned me all my malice and sins.

I thank Thee that the angels, who are the avenging swords of Thy justice, have not slain me. I thank Thee because the saints, who are Thy friends, have prayed and made intercession for me who was Thine enemy. I thank Thee that Thy heavens, Thy stars, Thy sun have not refused to shine on me. I thank Thee for having placed the whole of creation at my service; I have caused it to groan beneath the burden of my sin, and yet it has not risen up against me. I thank Thee that the very earth has not opened beneath my feet to precipitate me into the lowest depths of hell, where I indeed deserve to be eternally.

I behold before me, O my God, the mystery of the infinite abyss of Thy mercy. I return Thee thanks for having preserved my life until this day, for having granted to me repentance for my sins; how great has been and how incomprehensible remains Thy pity for me!

Pardon, O perfections of my God, for having preferred imperfect and vile creatures to Thee! Pardon, O justice of my God, for having outraged Thee by my crimes! Pardon, O holiness of my God, pardon for having so long stained the purity of Thy sight by my sins! Pardon, O mercy of my God, for having so long despised Thy merciful voice! In deep sorrow and contrition I cast myself at Thy feet—have mercy on me!

“Show mercy to a poor penitent, whom Thou hast so long spared in his impenitence.”

(St. Bernard.)

8.

PRAYER TO JESUS CHRIST OUR KING THAT WE MAY OBEY  
HIS CALL.

**M**Y Lord Jesus Christ, Thou hast said to me: “My will is to subject the infidel world to My empire. If any one desires to follow Me, he must be content to abide beneath My tent, to eat at My table, to drink from the same cup with Me; he must also be willing to labor as I labor and with Me; he shall share with Me the fruits of the victory in proportion to the manner in which he shall have shared with Me the fatigues of the conflict.”

I have reflected upon this Thy call; I have asked of Thee, O Jesus Christ, and I still ask of Thee, the grace not to be deaf to Thy call, but to answer it joyfully, and to give all that Thy most holy will awaits from me.

Now, after mature consideration, this is what I freely offer Thee with my whole heart, protesting it to be my firm inward resolution, my determined will, which is fixed and will be, I trust, unalterable and steady, and which I shall never repent or regret.

I have understood that the infidel lands to be conquered are my soul, my heart, the world, and the devil: that the enemies to Thy domain are my sensuality, my pride, the spirit of the world ever living and working within me; these are the enemies that I must fight against. I have taken the resolution of doing this, and I desire to distinguish myself in Thy service.

I ardently desire to join Thee in this great enterprise in which Thou, my Lord Jesus Christ, art leader, and the apostles, martyrs, penitents—in a word, all the saints, are my illustrious companions.

O eternal King, O Christ, Our Lord and Ruler; under Thy protection, by Thy grace, with the memory of Thy

infinite mercy, at Thy feet, in the presence of Thy glorious Mother and of all the saints who adorn Thy heavenly court—I offer and consecrate myself to Thee and to Thy service alone; I give myself to Thee without any reserve. I am resolved to imitate Thee, I am resolved to follow Thee, and to distinguish myself as a follower of Thee, to be there where Thou art, if Thy divine Majesty will but deign to choose me and to receive me as one of Thy faithful and devoted followers.

Acknowledging my utter unworthiness, I humbly beg of Thee, my Lord Jesus Christ, to be graciously pleased to accept my whole self as a full and entire oblation. Grant that I may live and die at the post where the interests of Thy glory and my salvation and Thy divine call may have placed me.

## 9.

PRAYER FOR ASSISTANCE IN CONTEMPLATING THE SCENES  
OF THE GOSPEL.

**I** BEG of Thee, O God, the grace which I desire to obtain: an intimate knowledge of Our Lord Jesus Christ, so that, knowing Him more clearly, I may love Him more dearly; that loving Him more dearly, I may follow him more nearly; and that following Him more nearly, I may attain to a high degree of perfection by imitating Him in all things.

Open, O my God, the eyes of my soul; grant me to contemplate—in the silence of respect, of prayer, and of adoration—the eternal Word made flesh (John i. 14), placed in the manger (Luke ii. 7), adored by Mary and Joseph, the shepherds, the Magi, and the angels (Matt. ii. 11). Permit me to contemplate and consider the demeanor of Jesus; His actions—His divine perfection in the smallest actions, His voluntary obedience, His toil: His bearing—its dignity, what modesty in all His gestures, His movements, His steps: His looks—their serenity and sweetness. Let me consider Him in His

sleep. In His prayer—what fervor, what recollectedness. When He works—what admirable resignation and humility. When seated at the humble table of Joseph. Let me follow Him when, with the blessing of His Mother, He departs to receive baptism by St. John—when He retires into the desert—calls together His disciples—teaches the multitude.

Grant, O Lord Jesus, that I may be attentive to Thy thoughts, to Thy teachings, to Thy holy will. If Thou speakest, may I never lose a single word from Thy lips; if Thy lips are silent, grant to me to know and understand the workings of Thy Sacred Heart; may I be attentive alike to what Thou sayest and to what Thou mightest say. May Thy voice vibrate through my soul, may it enter my heart and be as a salutary food to nourish, vivify, and invigorate it.

Above all, grant that I may love, that I may feel, that I may taste, that I may breathe forth to some extent the infinite sweetness and gentleness of holiness, the exquisite fragrance of virtue; and that I may follow the example which Our Lord Jesus Christ has given us by His life and teachings.

Holy cave of Bethlehem, blessed walls of Nazareth, where my Jesus lived, let my lips kiss in spirit these witnesses of the virtues of Christ! Would that I could press my lips to all the traces of Thy steps, the earth, the walls sanctified by Thy presence, O Jesus! If Thou wilt permit me to approach yet nearer to Thyself, I would fain, in the purity and ardor of my love, kiss, as did the stricken woman of the Gospels, the hem of Thy garment.

10.

PRAYER TO ATTAIN THE THREE DEGREES OF HUMILITY.

1. **MY** Lord, I beseech of Thee to grant me a grace absolutely necessary for the eternal salvation of my soul. It is that I may always have sufficient humility, dependence, and submission to obey in all

things Thy holy law, and that I may never hesitate before an order, or break any command of Thine, or of those appointed by Thee to command me, which obliges me, under pain of mortal sin, not even if by so doing I might preserve my life or obtain possession of the whole world. May I sacrifice my life, or renounce the empire of the entire world, before I willingly transgress any of Thy precepts.

2. Lord, I ask of Thee a greater grace than that of never offending Thee by mortal sin: may I always have sufficient humility and submission never to give way to the temptation of committing a single deliberate venial sin, even if by so doing I might save my life or acquire possession of the whole world. My heart will falter, it will often hesitate before the thought of venial sin, if it is not indifferent between riches and poverty, between honor and shame, between life and death. Grant me, O God, this perfect indifference of soul.

3. O Lord, I ask of Thee a still greater grace than that of never offending Thee by venial sin. May my soul be so humble, so entirely submissive, that it may no longer have aught but one desire: to imitate Thee and to follow Thee, its Lord and its God.

Even if the interests of the glory of God are not involved or affected, in order to resemble more closely Our Lord Jesus Christ, I will and desire to be poor with Jesus Christ in His poverty rather than to be rich, since Jesus Christ was not rich. I will and desire to be covered with ignominy rather than to be honored by the world, since Jesus Christ was not honored by it. I will and desire to be looked upon as a being useless to all, of little interest, of little repute, of little influence, of little learning and wisdom, since such was the estimation in which the world held Our Lord Jesus Christ.

Grant me, O Lord, to arrive at this third and highest degree of perfection, and the grace of a perfect renunciation of myself after Thine example.

II.

PRAYER ON THE THREE CLASSES.

**O** LORD, I beg of Thee the grace not to belong to that class of Christians, who, convinced of the truth of religion, are not converted or sanctified, because they will not make use of the means by which sanctity may be acquired and their conversion assured. Grant that I may not be with those who give Thee desires only, and who put off, from day to day, the means necessary for holiness and salvation, and who do nothing until the day of their death.

Lord, I ask of Thee the grace not to belong to that class of men who indeed desire holiness, but who at the same time will not make the sacrifice at all, who can not bring themselves to renounce certain passions, who will only give to Thee certain works, who would have Thee and at the same time retain possession of certain worldly advantages, who will not choose the most certain means of holiness. They are very willing that Thou shouldst come to them, but they can not persuade themselves to go to Thee; and yet what a happy lot would be theirs if they had but the courage to give themselves unreservedly to Thee! With what superabundant graces dost Thou reward the sacrifices of generous souls, O my God!

Lord, I ask of Thee to grant me the grace of being in the class of those whose will is in a state of such perfect equilibrium, that it neither accepts nor rejects anything except as Thou inspirest it to accept or reject it.

I desire nothing, O my God, unless Thou first willest it; I wish for nothing except to serve Thee, my Creator and my Saviour; and if the voice of nature asks anything different of me, it is my will and desire to go against this voice of nature, this natural repugnance. And I pray and beseech Thee to grant and vouchsafe to me, though in opposition to my natural inclination, and notwithstanding the reluctance of nature, that I may have the grace

accorded me of always acting solely for the greater honor and glory of Thy infinite Majesty, the grace of always choosing what is for Thy greater glory; and to this end I beseech of Thee the grace of perfect and effective detachment.

## 12.

PRAYER THAT WE MAY BE RECEIVED UNDER THE STANDARD OF OUR DIVINE KING.

**O** LORD, behold me a suppliant praying before Thee. I come to implore of Thee a grace which is repugnant to my nature and which I dread to obtain. Alas, my heart is not indifferent: on the contrary, it rebels at the thought of voluntary poverty, and the contempt of men. It is to master my natural inclinations, to vanquish self, and to conquer my heart, to extinguish in it every spark of that self-love which is not in accordance with the rule these exercises place before me, that I entreat Thee to receive me under Thy standard.

May Thy divine Majesty deign to shelter me beneath the folds of this Thy holy standard, to give me the spirit of poverty and detachment, and to call me even to the practice of actual and perfect poverty, if such is Thy good pleasure. Lord Jesus, in order that I may resemble Thee more closely, grant me a share, I beseech Thee, in Thy humiliations, and in the injustices that Thou didst meet with, provided that I can bear them without committing any sin, without ever displeasing, in any way, Thy divine Majesty.

O Blessed Virgin, Mother of my God, obtain for me from Thy divine Son the grace to be received and to march under His standard.

*Hail Mary.*

O Eternal Word, for the love Thou bearest Our Lady, Thy blessed Mother, obtain for me from the Father the grace to be received and to march under Thy standard.

*Anima Christi.*

O Father, for the love Thou bearest the most holy Virgin Mary, for the sake of Thy Son, Our Lord, I beseech Thee to grant me the grace to be received and to march under the standard of Jesus Christ.

*Our Father.*

13.

PRAYER BEFORE ELECTION.

**G**RANT, O Lord, to the eyes of mine understanding the light of a pure, upright, and single intention; may I always be mindful of the end for which Thou hast created me—Thy glory and my eternal salvation. Help me, O God, to keep this end in view, enlighten my spirit, and incline my will toward the calling I should choose.

Before proceeding to my decision, I will with Thy help behold present to me in heaven the throne of the most Holy Trinity, of my Redeemer and Saviour, the most blessed Virgin Mary, the angels, the saints, and all the elect of God.

May my resolution have their approval and assent! Above all, O my Creator and my God, I beseech Thee to communicate Thyself to my soul, and to bind it by ever closer ties to Thee and to Thy holy service.

Grant me the grace to come to my decision and to act—as I should act if I were now at the hour of my death—as I should counsel another, a stranger, or a friend, to act under similar circumstances to mine—to decide as at the day of judgment, before Thy tribunal, I should then wish I had now decided.

Before all, O my God, impress well upon my mind this important maxim, that the measure of my progress in spiritual things will be that of my abnegation of self, and that so much the more as I shall go out of myself, as I shall trample on my self-love, my self-will, my natural disposition, as I shall ignore and leave behind me that

*self*, so much the more closely shall I approach to Thee, be united to and resemble Thee.

O Lord, if Thou hast approved of my decision, if it is agreeable to Thee, accept and bless it, confirm me in it, and grant to me steadfastly to persevere in it, in peace of mind, without regrets or doubts, to Thy greater honor and glory. Amen.

## 14.

## PRAYER IN DESOLATION.

**M**Y Lord and my God, I am tempted and in desolation; my soul is sad and languishes within me; my spirit droops; I am as if separated from Thee, without hope, without love. I am anxious, agitated, and uneasy; my heart is troubled. I am tormented, I falter, I am languid, overwhelmed, and weary with the conflict. Inferior and terrestrial things are enticing me, they charm and draw me to them. •

O my God, help! come to my assistance, give me courage, give me strength, allow me not to be overcome by the assaults of the evil one; discover to me his snares and artifices.

If Thou hast left me, it is because I have been tepid and negligent in my exercises of piety. My faults have deprived me of Thy consolations.

Perhaps also it is that Thou willest to show me how little I can do when left to myself—how little I can do alone, for Thy service, for Thy glory—how weak and powerless I am when deprived of Thy aid. Or Thou art proving me; Thou willest to see how I employ myself for Thy service and glory when Thou dost not bestow on me every day the rewards of Thy Spirit in gifts and sensible graces. Thou desirest to prove what I am, and if I serve Thee for Thyself, or only for the reward of Thy divine consolations. Or perhaps Thou willest to detach my heart from a certain self-confidence, and thus to hold it back from the pitfall of pride and self-

love, so dangerous to our salvation; to forbid it to seek elsewhere than in Thyself its repose, its security, and its peace.

But what I do know is, that with Thy grace, which Thou wilt never refuse me, and of which Thou wilt never deprive me although I may not always be sensible or conscious of its presence, I shall be able to resist and overcome all my enemies; therefore, establishing my confidence on Thy divine strength, I will not lose courage.

It only remains for me to humble myself, to abase myself to the very dust at the sight of my nothingness, and to persevere in my former resolutions made in the day of consolation, awaiting in patience and calm for, and looking with hope and confidence to, Thy next visit; for I know that the day of desolation will pass, and that consolation will not be long in coming.

Give me patience and hope, give me the courage to remain fixed in my resolutions, to attack and fight with the enemy without making any change in my former decisions; but, in order to dissipate this desolation, let me change myself, by being more recollected, more attentive, more silent, more mortified; above all, by applying myself more fervently to prayer and meditation.

15.

PRAYER THAT WE MAY UNITE OURSELVES WITH THE  
SUFFERINGS OF OUR LORD.

**A**T the foot of the cross I ask of Thee, O my God, the grace which I should first of all seek to obtain in considering the Passion of Our Lord. I ask an intense sorrow with Jesus Christ overwhelmed by sorrows; I ask for a broken heart in union with the Sacred Heart of Jesus Christ in its agony. I beg of Thee tears to weep over the grief of Jesus Christ, a deep and sincere sympathy and compassion for the sufferings of Jesus Christ,

and a lasting remembrance of all the profound sorrows and pains He endured for me.

I beg of Thee, O God, a lively contrition for my sins, and for the agony and sufferings they have caused Our Lord, and a tender love for Jesus Christ suffering—for me.

Ah, it is for my sins, my Lord Jesus Christ, that Thou dost advance to meet these torments. I have looked upon Thy bruised and wounded body, I have listened to Thy words in Thy affliction and distress, so full of tenderness and love, so full of sorrow and of pain; I have followed Thee along all the paths of Jerusalem:—from the room of the Last Supper to the Garden of Gethsemane, from the Garden of Gethsemane to the house of Caiphas, the high priest, from the high priest to Pilate, from Pilate to Herod, from Herod back to the Roman governor, from the governor's hall to Calvary, and there I have gazed on Thee nailed to the cross!

Behold what Thou hast suffered, O my God! and Thou wouldst suffer it all again and still more for me were it necessary! So great is Thy love that it is, as it were, more insatiable and cruel to Thyself than even the hate of Thy executioners!

May my eyes pour forth tears at this sad sight! O my soul, let the waters of tribulation overwhelm thee;—make every effort, strive with thyself, if necessary, to keep alone before thy sight thy crucified Saviour, to compassionate Him, to mourn, to sorrow, to lament and bewail with Jesus crucified.

Where, O where is Thy Divinity hidden, O my Jesus? why does not it arise to scatter and annihilate all Thy enemies? Why does it permit Thy most holy Humanity to suffer such indignities, such excruciating torments, torments beyond all bound and measure?

O God, I realize it! All these terrible sufferings are necessary for the effacing of my sins! Behold to what a state they have reduced Thee! Behold what Thy love

has found needful to suffer for me! What does it now behoove me to suffer for Thee?

Consider, my soul, what gifts thou wilt offer at the foot of the cross: what wilt thou do and suffer for Thy God.

How can I refuse aught to Thee, my Lord and my Creator, Who hast done and suffered so much for my sake; Thou hast given all Thou hast to me; Thou hast given Thy labor, Thy toil, Thy thoughts, Thy love, Thy life, the very last drop of Thy Heart's blood for me. Ah! let me give Thee all I have—all my affections, all my love, all my desires, my whole heart, my work, my efforts, my sorrows, my joys, my life, my whole self.

16.

PRAYER TO OUR LORD JESUS CHRIST RISEN FROM THE  
DEAD.

**G**RANT me, O Jesus, the grace I seek in this meditation on Thy glorious Resurrection; it is that I may rejoice with Thee, that I may exult over, and participate in, Thy joy and Thy glory.

How beautiful art Thou, O my well-beloved! How beautiful and radiant are the wounds in Thy hands and Thy feet! And still more beautiful and still more radiant is the wound in Thy Sacred Heart! What ineffable sweetness, what light in Thy words! Happy Peter, happy Magdalen! still happier thou, O blessed Mother of Our Lord, united to Him in the glory of His triumph!

Let me contemplate, O my Jesus, the splendor of Thy Divinity. It seemed to hide itself during Thy Passion, but now that Thou art risen, how clearly does it shine, how evident it is to me as I recognize and confess it, and the truth and holiness of Thy presence, and of Thy apparitions which brought such peace and consolation with them!

What so overjoys and fills me with gratitude in contemplating Thee, O Lord Jesus, is the loving care Thou hast to bring consolation to Thy servants. This tender care and loving thought for those who are Thine fills me with a great joy, and deep love and gratitude. O Jesus Christ, the Consoler, Thou Who so well knowest how to fulfil this office, this royal ministry of Thy love; how immense is the difference, how great the contrast between what friends can say to console their friends, and what Thou sayest and dost to console Thy disciples!

O divine Consoler, be Thou my consoler! Give to me that true consolation, that consolation which is the increase of faith, of hope, and of charity.

I congratulate thee, O most holy Virgin Mother, on thy happiness, and I participate in thy joy.

*Regina Cæli.*

I adore Thee, O Jesus, in the glory of Thy Resurrection, in the immutability of Thy beatitude, and I consecrate myself to Thee anew, my Saviour and my King.

*Glory be to the Father.*

17.

PRAYER TO EXCITE LOVE FOR GOD.

**O**LORD, I ask of Thee the grace to realize intimately the greatness and excellence of Thy blessed benefits which Thou hast so lavishly poured forth on me; I beg of Thee that I may realize the full extent of Thy generosity, the prodigality of Thy Heart, so that measuring my gratitude by Thy marvellous generosity, it may make that return which justice and love require by serving Thee in and by Thy gifts, and consecrating myself to Thy love and service.

It is from Thee that I have received the benefits of creation, and all those special gifts of grace which never fail me in my dangers and my difficulties. How good

hast Thou been to me in particular—above so many others, who are more worthy than I am.

Let me reflect upon the past! Thy love, never satisfied with giving, would always give more. Ah, my God, I am confident, I know that in Thy love Thou wilt never be satisfied, until Thou hast given me *Thyself* entirely and for ever in heaven.

And now in my turn, what can I do for Thee? What is meet, just, and right that I should offer to Thy divine Majesty? I have nothing of myself, I hold all from God; what else, then, can I do but offer Thee all that I have, all that I am?

*Suscipe, Domine*: Take, O Lord, and receive my entire liberty, my memory, my understanding, and my whole will. All that I am, all that I have, Thou hast given me, and I restore it all to Thee, to be disposed of according to Thy good pleasure. Give me only Thy love and Thy grace; with these I am rich enough, and I desire nothing more.

But Thou art present, Thou dwellest in all these Thy benefits, in all creatures, in myself. It is Thou who didst create and dost give existence to the elements; Thou who causest them to be—Thou who dost give life to the plants, and causest them to grow. Thou who hast given to animals sensation. Thou who hast given man intelligence, the power of thought, an immortal soul. Thus Thou hast united all Thy gifts and given them all to me, life, sensation, reason. I have been created in Thy likeness, and am as an image of Thy divine Majesty. In the most noble and excellent manner Thou dwellest in me, Thou dost dwell in me as in Thy temple, as in a sanctuary, seeing in me Thine own image, and finding in me an intelligence, capable of knowing and loving Thee. What then can I do to honor in His gifts Him Who presents them to me and Who maintains them by His power? What can I do except treat them with an infinite respect, and walk always in the presence of God,

thinking and acting in His presence which surrounds and penetrates even within me.

Thou, my Benefactor, art always with me; Thou art more intimately united to me than is my soul to my body; help me then, O my God, help me to keep myself before Thee as a child in the presence of a tenderly-loved father, studying the slightest sign of Thy will and Thy wish.

O my God, not only dost Thou dwell in the whole of creation, not only art Thou present in the entire universe, but Thou dost act continually in all Thy creatures, and dost work in them for ever, for my service.

Yes! divine Artificer, Thine infinite power, occupying itself in the heavens, the elements, the fruits of the earth, becomes as it were the servant of my needs; Thou dost light my path, enlighten me with the light of day; Thou dost nourish me with the productions of the earth, and serve me by each one of the creatures I use! Thy bounty, wisdom, and power, are placed at my service, and exercised for my wants and pleasures.

Help me, O my God, to serve Thee, acting always solely for Thee, and in Thy presence, uniting work with recollection, calm contemplation of Thee with activity in Thy service; let me think always of Thee, but without ceasing to act, and let me act, but in such a manner as not to be distracted and without ceasing to think of Thee. That I may attain to this perfection in all that I do, grant that I may seek but one end in the diversity of my occupations—Thy good pleasure and holy will, O my God.

So Thou art in all these gifts which I receive from Thee; it is in them and by them that Thou dost serve me.

Behind the veil of these creatures I discern Thy fatherly hand which presents them to me, and fashions them to my service. If then, they come from Thee to me, it is but just that from me they should return to Thee. It is

with this intent that I have offered all to Thee; for the future I will to see in creatures only the good and useful means they may offer of serving and praising Thee, and to use them only so long as, and inasmuch as, they shall serve to this end. I will to be detached from creatures and myself; this double detachment will give me true liberty of spirit, which consists in being no longer bound either to creatures or myself, and in reposing perfectly and solely on Thy love.

I will to be detached from creatures because they have only very limited perfections; the most perfect being but as a weak and rude image of Thy perfections. What they have of the good and beautiful is but an emanation of Thy Divinity, which rests on them as the rays of the sun rest on the moon and glorify it; but as the moon is pale in the presence of the sun, shining as it does with but a borrowed light, so creatures have but a very faint reflection of Thy perfections.

I will to be detached from myself, because all my being and happiness depend not on myself but on Thee; if I leave myself I shall find Thee, and in Thee I find as in their source and in an infinite degree all perfections. In Thee and in Thee alone shall I find my happiness and my being. "Thou hast made us, O Lord, for Thyself, and our hearts can not rest until they rest in Thee" (St. Augustine). Thou hast said, O Lord: "He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life eternal" (John xii. 25).

O give me then, my Lord, this perfect detachment, since in that state my soul will be absolutely indifferent to all that is not Thee. I shall then have but one thought—to please Thee in all my actions; but one desire—soon to quit this world, in order fully to possess Thee, my God, in heaven.

The little that I am flows from a Being so infinitely elevated above me; from Thee, O eternal Source, descend justice, comfort, sweetness, piety, gentleness, goodness.

O pour down into my soul Thy gifts, inundate me with Thy perfections, and grant me such entire conformity to Thy will that I may attain to perfect repose in Thee.

O living Light, O heavenly Sun, the source from whence proceed all those beams of light which illuminate the souls of the saints, flooding them with an effulgence of celestial radiance, let me be engulfed and lose myself in Thee! May I forget myself, and leave myself; may I strip myself of all love of creatures to love Thee alone, my Creator and my God. May I leave both creatures and myself in order to attach myself only to Thee, my Lord and my God. May I see Thee alone in the whole of creation, serving Thee and Thee only, reposing and rejoicing for ever in Thy most holy will. Amen.

PETITIONS FOR GRACES.

O Father, O Son, O Holy Ghost!

O Most Holy Trinity! O Jesus! O Mary!

Ye blessed angels, and all ye saints of paradise, obtain for me these graces, which I ask through the merits of the most precious blood of Jesus Christ.

1. Always to do the will of God.
2. To be always in union with God.
3. To think only of God.
4. To love God alone.
5. To do everything for God.
6. To seek only the glory of God.
7. To make myself a saint for God's sake alone.
8. To know my own nothingness.
9. To know more clearly the will of God.
10. (*Insert what you specially desire.*)

O most holy Mary, offer to the eternal Father the most precious blood of Jesus Christ for my soul, for the holy souls in purgatory, for the needs of holy Church, for the conversion of sinners, and for the whole world.

BOOK II.



## Spiritual Exercises in the Morning.

- I. Aspirations and Invocations.
- II. Mental Prayer.
- III. Vocal Prayer.

### On Awaking and Arising.

#### ASPIRATIONS.

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

#### THE ANGELIC TRISAGION.

**S**ANCTUS, Sanctus, **H**OLY, holy, holy, Lord Sanctus, Dominus Deus **H** God of hosts: the earth exercituum: Plena est terra is full of Thy glory. Glory be gloria tua: Gloria Patri, to the Father, glory be to the gloria Filio, gloria Spiritui Son, glory be to the Holy Sancto. Ghost.

Indulgence of 100 days, once a day.—Clement XIV., June 6, 1769.

*Omnia ad majorem Dei gloriam!*

### Prayer while Dressing.

**C**LOTHE me, my Lord, with the robe of innocence; invest me, O most loving Jesus, true Spouse of my soul, with the wedding-garment of charity. Permit not that I appear stripped of good works before Thy face. Let me ever be loyal to Thee, and faithful to my promises.

*Or, the following may be said:*

**C**LOTHE me, my Lord, with the robe of innocence, and adorn my heart, O divine Spouse of my soul, with all the virtues that are pleasing to Thee; especially with humility, obedience, purity, charity, and an exact fidelity to my holy rules and vows.

### **Putting on the Habit.**

**O** GOOD Jesus, divine Spouse of my soul, I thank Thee for this cherished token of my allegiance to Thee; and I beseech Thee, that, with Thy grace, I may preserve unsullied the wedding-garment with which Thou didst invest my soul on the blessed day of my consecration to Thee.

In spirit cast yourself into the Sacred Heart of Jesus and say some ejaculatory prayer.

### **Prayer of St. Gertrude on Awakening.**

Our divine Lord said to St. Mechtilde: When you awake in the morning, let your first act be to salute My Heart, and to offer Me your own.

**I** ADORE, praise, and salute Thee, O most sweet Heart of Jesus Christ, fresh and gladdening as the breath of spring, from which, as from a fountain of graces, sweeter than the honeycomb floweth evermore all good and all delight. I thank Thee with all the powers of my heart for having preserved me throughout this night, and for having rendered to God the Father praises and thanksgivings on my behalf. And now, O my sweet Love, I offer Thee my wretched and worthless heart as a morning sacrifice; I place it in Thy most tender Heart, and entrust it to Thy keeping; beseeching Thee that Thou wouldst deign to pour into it Thy divine inspirations, and to enkindle it with Thy holy love. Amen.

**Prayer of Blessed Margaret Mary.**

**I** BELIEVE that my Redeemer liveth, and that I shall rise again on the last day. Grant, O my God, that my resurrection be a glorious one. This hope rests in my heart. Replenish it, O God, so copiously with Thyself, that space be no longer found therein for creatures, for myself, or for earthly things. Permit me not, O Jesus, to fall from bodily into spiritual sleep, but awaken my heart, my spirit, and my will unto Thy love, in which I desire to persevere, like the angels, without interruption. O my divine Spouse, unite me so intimately with Thee that nothing shall be able to sever me from Thee. Thou art my life, my treasure, and my sole consolation. Let external occupations withdraw me not a moment from Thy holy presence, but let them rather be the means of a closer union with Thee.

**O** SACRED Heart of Jesus! O Heart of love! Wilt Thou have my poor heart? Take it, and plunge it into Thy Heart, that burning furnace of divine love, that it may be inflamed with charity.

**O** MOST amiable Heart! I love Thee because Thou art goodness itself. I offer Thee my heart and my whole being, in order to honor and glorify Thee now and for ever. Let me never displease Thee; help me ever to do what is most pleasing to Thee.

**EJACULATION TO THE SACRED HEART OF JESUS.**

**M**AY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX., Feb. 29, 1868.

**Morning Invocations and Salutations.**

## ORDINARY.

V. Venite, adoremus Do- minum, qui fecit nos.	V. Come, let us adore the Lord, Who made us.
R. Venite, adoremus.	R. Come, let us adore Him.

## EXTRAORDINARY.

*On Christmas Day.*

V. Christus natus est no- bis; venite, adoremus.	V. Christ is born to us; come, let us adore Him.
R. Venite, adoremus.	R. Come, let us adore Him.

*On Maundy Thursday.*

Christus factus est pro no- bis obediens usque ad mor- tem.	Christ became obedient for us unto death.
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*On Good Friday and Holy Saturday.*

Christus factus est pro nobis obediens usque ad mor- tem; mortem autem crucis.	Christ became obedient for us unto death; even the death of the cross.
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*On Easter Day.*

V. Surrexit Dominus vere, Alleluia.	V. The Lord is risen in- deed, Alleluia.
R. Alleluia, Alleluia.	R. Alleluia, Alleluia.

*On Ascension Day.*

V. Alleluia; Christum Do- minum ascendentem in cœ- lum; venite, adoremus, Alle- luia.	V. Alleluia; come, let us adore Christ, our Lord, as- cending into heaven, Alleluia.
R. Venite, adoremus, Alle- luia.	R. Come, let us adore Him, Alleluia.

*On Pentecost.*

V. Alleluia, Spiritus Domini replevit orbem terrarum; the Lord hath filled the whole earth; come, let us adore Him, Alleluia.

R. Venite, adoremus, Alleluia. R. Come, let us adore Him, Alleluia.

**Prayers before Meditation.**

*(For your selection.)*

**O** MY God, I firmly believe that Thou art here present. Thou dost penetrate my heart, and dwell therein as in Thy living temple. I offer Thee my profound adoration and beseech Thee to give me the grace of perfect union with Thee now and for ever. Amen.

My Lord, I can do nothing of myself; I can not even have a good thought; therefore I beseech Thee, in this meditation, to direct all the powers of my soul to Thy service and glory, and to my sanctification. Amen.

ANOTHER PREPARATORY PRAYER.

**O** MY God, I firmly believe Thou art everywhere present, and seest all things. Thou seest me in all my actions; Thou seest me in this, my meditation. I bow down before Thee and worship Thy divine majesty with my whole being. Cleanse my heart from all vain, wicked, and distracting thoughts. Enlighten my understanding and inflame my will, that I may pray with reverence, attention, and devotion.

My Lord and my Creator! look graciously on Thy child, the work of Thy hands, and mercifully grant me the help of Thy grace, that all my intentions and acts during this meditation may be directed purely to the service and praise of Thy divine majesty; through Christ our Lord. Amen.

## ANOTHER FORM OF PRAYER BEFORE MEDITATION.

*Pater and Ave.*

**O** MY God, I believe that Thou art here truly present; that Thy divine eyes penetrate the secrets of my heart. Thou seest all its miseries.

*I adore Thee* in union with holy Mary, all the angels and saints, and all holy souls upon earth.

*I deeply grieve* for all my sins, especially for those which wound Thy Sacred Heart, and render my heart most unlike Thine.

*I offer Thee*, O Lord, all I possess: my soul with all its faculties, my body with all its senses. Miserable as this offering is, my God, it is all I have; and in return I ask the light of the Holy Spirit, that I may know Thy will—and Thy grace, that I may do it.

*I beseech Thee*, grant that I may draw fruit from this prayer. Holy Mary, blessed Mother of Jesus, refuge of poor sinners, and my dear Mother, pray for me.

St. Joseph, St. Ignatius, St. Francis Xavier, pray for us.

## A SHORT PREPARATORY PRAYER TO THE SACRED HEART.

**O** MY Jesus, I desire to enter into Thy Sacred Heart, and to make my prayer there, that I may pray with Thee and through Thee, and adore the Father in spirit and in truth. I desire to unite myself as closely as possible to this source of all graces and blessings, that my heart may be inflamed, my mind enlightened, and all my deficiencies supplied. Amen.

## PRAYER TO THE HOLY GHOST BEFORE MEDITATION.

**C**OME, O Holy Spirit! fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

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

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

*Let us pray.*

**O** GOD, Who has taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same Spirit we may be always truly wise, and ever rejoice in His consolation through Christ our Lord. Amen.

**O** ETERNAL Father! shed upon us, we beseech Thee, the plenitude of Thy divine Spirit, and grant us an entire and perfect submission to the inspirations of Thy grace. We renounce every thought and affection which may withdraw us from Thy adorable presence, and we most earnestly implore, through the merits and sufferings of Our Lord Jesus Christ, as also through the intercession of His immaculate Mother Mary, of our guardian angels, and of our patron saints, that this meditation may be conducive to Thy greater glory, and to our eternal salvation.

**Prayers after Meditation.**

*(For your selection.)*

OFFERING OF THE RESOLUTIONS.

**M**Y God, I offer Thee these resolutions: that I may be faithful to them, I must have Thy blessing. From Thy goodness, then, I hope to obtain this blessing, which I ask of Thee in the name and through the merits of Jesus, my divine Saviour.

Holy Virgin, Mother of my God, who art also my Mother, my guardian angel, and my holy patron saints, obtain for me the grace to keep these resolutions with perfect fidelity.

THANKSGIVING AFTER MEDITATION.

**O** MY God, I most humbly thank Thee for having permitted me to be so long in Thy holy presence, although so unworthy. I thank Thee for the lights

and good affections which I have received from Thy Holy Spirit. I beg Thy pardon for the distractions which I have had during this meditation. I consecrate anew to Thee my whole being, my thoughts, my words, and my actions.

O holy Virgin Mary, my dear Mother and my good Patroness, obtain for me from Jesus, thy Son, the grace to put my good resolutions into practice. O my good angel, my holy patrons, and all ye saints, pray for me, that I may preserve in my heart the truths upon which I have meditated, and that I may regulate my life in accordance with them. Amen.

ANOTHER FORM OF PRAYER AFTER MEDITATION.

**O** MY God, I give Thee heartfelt thanks for all the graces and for all the light Thou hast conferred on me during this meditation. Pardon me, I beseech Thee, all the negligence and all the distractions of which I have been guilty. Give me strength to carry out the resolutions that I have made. Fortify me, that from henceforth I may diligently practise this virtue . . . avoid this fault . . . perform this action . . . to Thy honor. Help me to do this, O sweet Virgin Mary; and do thou, my good angel, recall these good resolutions to my memory, if I should ever forget or neglect them. *Omnia ad majorem Dei gloriam!*

*Anima Christi.*

ASPIRATIONS.

<b>A</b> NIMA Christi, sanctifica me.	<b>S</b> OUL of Christ, sanctify me.
Corpus Christi, salva me.	Body of Christ, save me.
Sanguis Christi, inebria me.	Blood of Christ, inebriate me.
Aqua lateris Christi, lava me.	Water from the side of Christ, wash me.

Passio Christi, conforta me.	Passion of Christ, strengthen me.
O bone Jesu, exaudi me.	O good Jesus, hear me.
Intra tua vulnera absconde me.	Within Thy wounds hide me.
Ne permittas me separari a te.	Permit me not to be separated from Thee.
Ab hoste maligno defende me.	From the malignant enemy defend me.
In hora mortis meæ voca me,	In the hour of my death call me,
Et jube me venire ad te,	And bid me come to Thee,
Ut cum sanctis tuis laudem te.	That, with Thy saints, I may praise Thee
In sæcula sæculorum. Amen.	For ever and ever. Amen.

Indulgence of 300 days, every time.—Pius IX., Jan. 9, 1854.

*Suscipe of St. Ignatius.*

<p><b>S</b>USCIPE, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo, mihi largitus es; id tibi totum restituo ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua mihi dones et dives sum satis, nec aliud quidquam ultra posco.</p>	<p><b>T</b>AKE, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am and all that I possess; I surrender it all to Thee, that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.</p>
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Indulgence of 300 days, once a day.—Leo XIII., May 26, 1883.

**Morning Prayers.**

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

*Place Yourself in the Presence of God, and adore His holy Name.*

**M**OST holy and adorable Trinity, one God in three Persons, I believe that Thou art here present; I adore Thee with the deepest humility, and render to Thee, with my whole heart, the homage which is due to Thy sovereign majesty. Blessed be the holy and undivided Trinity, now and for ever. Amen.

## AN ACT OF FAITH.

**O** MY God, I firmly believe that Thou art one God in three divine Persons, Father, Son, and Holy Ghost; I believe that Thy divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these, and all the truths which the holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

## AN ACT OF HOPE.

**O** MY God, relying on Thy infinite power, goodness, and promises, I hope to obtain the pardon of my sins, the help 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, and with my whole heart, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee.

## AN ACT OF CONTRITION.

**O** MY God, for the love of Thee, I heartily detest my sins. I am truly sorry for having offended Thee, because Thou art infinitely good. I firmly resolve never to offend Thee again, and by the help of Thy grace to amend my life.

*Thank God for all Favors and Offer Yourself to Him.*

**M**Y God, Thou hast made me out of nothing, Thou hast redeemed me by the death of Thy Son, Thou hast sanctified me by the grace of Thy Holy Spirit, Thou hast favored me by a call to the religious life, Thou has sent me so many blessings through the Holy Eucharist, Thou hast preserved me and brought me happily to the beginning of another day: I thank Thee, my Lord, most humbly and earnestly for these benefits and for all the graces which Thou hast bestowed upon me. I offer and consecrate to Thee my whole being, and in particular all my thoughts, words, actions, and sufferings this day, beseeching Thee that through the infinite merits of Jesus Christ, my Saviour, they may all be pleasing and acceptable in Thy sight. May Thy divine love animate them, and may they all tend to Thy greater glory.

*Resolve to Avoid Sin and to Practise Virtue.*

**A**DORABLE Jesus, my Saviour and Master, model of all perfection, I resolve and will endeavor this day to imitate Thy example, to be, like Thee, mild, humble, chaste, obedient, charitable, and resigned. I will redouble my efforts that I may not fall this day into any of those sins which I have heretofore committed (*here name any besetting sin*), and which I sincerely desire to forsake.

*Ask God for the Necessary Graces.*

**O** MY God, Thou knowest my poverty and weakness, and that I am unable to do anything good without Thee; deny me not, O God, the help of Thy grace;

proportion it to my necessities; give me strength to avoid anything evil which Thou forbiddest, and to practise the good which Thou hast commanded; and enable me to bear patiently all the trials which it may please Thee to send me.

*Let us pray for the Holy Church.*

**O** GOD, hear our prayers in behalf of our holy Father, Pope. . . , our bishops, our clergy, and for all that are in authority over us. Bless all Religious; bless the whole Catholic Church; convert all heretics and unbelievers; have mercy upon our country. Pour down Thy blessings, O Lord, upon all our friends, relatives, and benefactors. Help the poor and sick, and those who are in their last agony. O God of mercy and goodness, have compassion on the souls of the faithful in purgatory; put an end to their sufferings; and grant to all those for whom we are particularly bound to pray, eternal light, rest, and happiness.

V. Requiem æternam dona eis, Domine;

R. Et lux perpetua luceat eis. Requiescant in pace. Amen.

THE LORD'S PRAYER.

**P**ATER noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: sed libera nos a malo. Amen.

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

## THE HAIL MARY.

**H**AVE, Maria, gratia plena; Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

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

## THE APOSTLES' CREED.

**C**REDO in Deum, Patrem omnipotentem, Creatorem cœli et terræ; et in Jesum Christum, Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus. Descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, Sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

**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, died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, 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 the life everlasting. Amen.

Make the intention to gain all the indulgences you can this day by your prayers and good works.

*Ask the Prayers of the Blessed Virgin, St. Joseph, your Guardian Angel, and your Patron Saint.*

**H**OLY Virgin, Mother of God, my Mother and Patroness, I place myself under thy protection, I throw myself with confidence into the arms of thy compassion. Be to me, O Mother of mercy, my refuge in distress, my consolation under suffering, my advocate with thy adorable Son, now and at the hour of my death.

INVOCATION TO ST. JOSEPH.

**H**ELP us, Joseph, in our earthly strife,  
E'er to lead a pure and blameless life.

Indulgence of 300 days, once a day.—Leo XIII., March 18, 1882.

**A**NGEL of God, my guardian dear,  
To whom His love commits me here,  
Ever this day be at my side,  
To light and guard, to rule and guide.

Amen.

**O** GREAT saint whose name I bear, protect me, pray for me, that like thee I may serve God faithfully on earth, and glorify Him eternally with thee in heaven. Amen.

PRAISES TO THE WILL OF GOD.

**F**IAT, laudetur, atque in æternum superexaltetur justissima, altissima et amabilissima voluntas Dei in omnibus. **Q**UAY the most just, most high, most adorable will of God be in all things done, and praised, and for ever magnified.

## INVOCATIONS.

- J**ESUS, have mercy on us.  
Jesus, have mercy on us.  
Holy Mother of God, pray for us.  
All ye holy angels, pray for us.  
Holy apostles, pray for us.  
Holy martyrs, pray for us.  
Holy confessors, pray for us.  
Holy virgins, pray for us.  
St. Joseph, pray for us.  
St. John Baptist, pray for us.  
St. Benedict, pray for us.  
St. Dominic, pray for us.  
St. Francis of Assisi, pray for us.  
St. Ignatius, pray for us.  
St. Vincent of Paul, pray for us.  
St. Francis of Sales, pray for us.  
St. Augustine, pray for us.  
St. Charles, pray for us.  
St. Bernard, pray for us.  
St. Thomas Aquinas, pray for us.  
St. Francis Xavier, pray for us.  
St. Patrick, pray for us.  
St. Anthony of Padua, pray for us.  
St. Roch, pray for us.  
St. Teresa, pray for us.  
St. Gertrude, pray for us.  
St. Mechtilde, pray for us.  
St. Ursula and all your holy companions, pray for us.  
St. Hildegard, pray for us.  
St. Catharine, pray for us.  
St. Clara, pray for us.  
St. Angela Merici, pray for us.  
St. Jane Frances de Chantal, pray for us.  
St. Elizabeth. St. Rose, Bl. Margaret Mary, pray for us.

All the holy founders and great saints of the Religious Orders, pray for us.

May all the saints in heaven intercede with God for us.\*

LET US PRAY FOR OUR REVEREND MOTHER.

V. **O** LORD, save N.N., our reverend Mother;  
R. And hear our prayers in her behalf.

*Let us pray.*

**W**E beseech Thee, almighty and eternal God, grant to Thy servant, N.N., who, through Thy mercy, hath undertaken the government of this Congregation, the light of Thy Holy Spirit, and an increase of all virtues, that she may perform the works that are pleasing to Thee, and, being rendered acceptable in Thy sight, may come at length to Thee, Who art the way, the truth, and the life. Through Jesus Christ, Thy Son, Our Lord. Amen.

*Pater, Ave.*

### Renewal of Vows.

**I** WISH, dear Jesus, to follow closely in Thy footsteps this day, carrying my cross—the cross of religious life—after Thee. I desire to fasten myself to the cross by renewing my holy vows of poverty, chastity, and obédience, so that I may resemble Thee more closely, my crucified Saviour, Who art the sweet Spouse of my soul. May all my actions, performed in union with Thee, be pleasing to the heavenly Father, as springing from the tree of the cross, to which I nailed myself on the happy day on which I made these vows. Sweet cross! Thou art my joy and my salvation.

\* These Invocattions may be either extended or curtailed at pleasure.

**Short Formula of Renovation of Vows.**

**A**LMIGHTY and eternal God, I renew and confirm with all my heart the vows of poverty, chastity, and obedience which I made at my profession, and I implore Thy grace to accomplish them perfectly. Amen.

MORNING OFFERING OF THE "APOSTLESHIP OF PRAYER."

**O** MY God, I offer Thee my prayers, works, and sufferings this day, in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in holy Mass, in thanksgiving for Thy favors, in reparation for our offences, for the petitions of our associates, especially this month for——

(Name the General Intention for this month.)

EJACULATION IN HONOR OF THE SACRED HEART OF JESUS  
IN THE BLESSED SACRAMENT.

**M**AY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time.

Indulgence of 100 days, once a day.—Pius IX., Feb. 29, 1868.

A SHORT ACT OF CONSECRATION TO THE SACRED HEART  
OF JESUS.

**M**Y loving Jesus! I, N.N., give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again.

Indulgence of 100 days, once a day, if said before a picture of the Sacred Heart.—Pius VII., June 9, 1807.

Sweet Heart of Jesus, be my love!

Sweet Heart of Mary, be my salvation!

*Instead of the preceding Invocations may be recited the*

**Litany of the Most Holy Name of Jesus.**

**K**YRIE eleison.

Christe eleison.

Kyrie eleison.

Jesu, audi nos.

Jesu, exaudi nos.

Pater de cœlis Deus,

Fili Redemptor mundi

Deus.

Spiritus Sancte Deus,

Sancta Trinitas, unus

Deus,

Jesu, Fili Dei vivi,

Jesu, splendor Patris,

Jesu, candor lucis æternæ,

Jesu, rex gloriæ,

Jesu, sol justitiæ,

Jesu, fili Mariæ Virginis,

Jesu amabilis,

Jesu admirabilis,

Jesu, Deus fortis,

Jesu, Pater futuri sæculi,

Jesu, magni consilii angele,

Jesu potentissime,

Jesu patientissime,

Jesu obedientissime,

Jesu, mitis et humilis  
corde,

Jesu, amator castitatis,

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

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, hear us.

Jesus, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of

the world,

God the Holy Ghost,

Holy Trinity, one God,

Jesus, Son of the living  
God,

Jesus, splendor of the Fa-  
ther,

Jesus, brightness of eter-  
nal light,

Jesus, king of glory,

Jesus, sun of justice,

Jesus, son of the Virgin  
Mary,

Jesus, most amiable,

Jesus, most admirable,

Jesus, mighty God,

Jesus, father of the world  
to come,

Jesus, angel of the great  
council,

Jesus, most powerful,

Jesus, most patient,

Jesus, most obedient,

Jesus, meek and humble  
of heart,

Jesus, lover of chastity,

*Miserere nobis.*

*Have mercy on us.*

Jesu, amator noster,  
 Jesu, Deus pacis,  
 Jesu, auctor vitæ,  
 Jesu, exemplar virtutum,  
 Jesu, zelator animarum,  
 Jesu, Deus noster,  
 Jesu, refugium nostrum,  
 Jesu, Pater pauperum,  
 Jesu, thesaure fidelium,

Jesu, bone pastor,  
 Jesu, lux vera,  
 Jesu, sapientia æterna,  
 Jesu, bonitas infinita,  
 Jesu, via et vita nostra,

Jesu, gaudium angelorum,  
 Jesu, rex patriarcharum,  
 Jesu, magister apostolorum,  
 Jesu, doctor evangelistarum,  
 Jesu, fortitudo martyrum,  
 Jesu, lumen confessorum,  
 Jesu, puritas virginum,  
 Jesu, corona sanctorum omnium,

Propitius esto, parce nobis, Jesu.

Propitius esto, exaudi nos, Jesu.

Ab omni malo,  
 Ab omni peccato,  
 Ab ira tua,  
 Ab insidiis diaboli,

A spiritu fornicationis,

A morte perpetua,  
 A neglectu inspirationum tuarum,

Jesus, lover of us,  
 Jesus, God of peace,  
 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 patriarchs,  
 Jesus, master of apostles,

Jesus, teacher of evangelists,

Jesus, strength of martyrs,  
 Jesus, light of confessors,  
 Jesus, purity of virgins,  
 Jesus, crown of all saints,

Be merciful, spare us, O Jesus.

Be merciful, graciously hear us, O Jesus.

From all evil,  
 From all sin,  
 From Thy wrath,  
 From the snares of the devil,

From the spirit of fornication,

From everlasting death,  
 From the neglect of Thy inspirations,

*Miserere nobis.*

*Have mercy on us.*

*Libera nos, Jesu.*

*Jesus, deliver us.*

Per mysterium sanctæ incarnationis tuæ, Per nativitatem tuam, Per infantiam tuam, Per divinissimam vitam tuam, Per labores tuos, Per agoniam et Passionem tuam, Per crucem et derelictionem tuam, Per languores tuos,  Per mortem et sepulturam tuam, Per resurrectionem tuam, Per ascensionem tuam, Per gaudia tua, Per gloriam tuam, Agnus Dei, qui tollis peccata mundi, parce nobis, Jesu. Agnus Dei, qui tollis peccata mundi, exaudi nos, Jesu. Agnus Dei, qui tollis peccata mundi, miserere nobis, Jesu. Jesu, audi nos. Jesu, exaudi nos.	Libera nos, Jesu.	Through the mystery of Thy holy Incarnation, Through Thy nativity, Through Thine infancy, Through Thy most divine life, Through Thy labors, Through Thine agony and Passion, Through Thy cross and dereliction, Through Thy faintness and weariness, Through Thy death and burial, Through Thy Resurrection, Through Thine Ascension. Through Thy joys, Through Thy glory, 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, graciously hear us, O Jesus. Lamb of God, Who takest away the sins of the world, have mercy on us, O Jesus. Jesus, hear us. Jesus, graciously hear us.	Jesus, deliver us.
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*Oremus.**Let us pray.*

**D**OMINE Jesu Christe, qui dixisti: Petite, et accipietis; quærite, et invenientis; pulsate, et aperietur vobis, quæsumus; da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus,

**O** LORD Jesus Christ, Who hast said: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; grant, we beseech Thee, unto us who ask, the gift of Thy most divine love, that we may ever love Thee with all our

et a tua nunquam laude cesse-  
mus.

hearts, and in all our words  
and actions, and never cease  
from showing forth Thy  
praise.

Sancti Nominis tui, Do-  
mine, timorem pariter et  
amorem fac nos habere per-  
petuum, quia nunquam tua  
gubernatione destituis quos  
in soliditate tuæ dilectionis  
instituis. Qui vivis et reg-  
nas, etc. Amen.

Make us, O Lord, to have  
a perpetual fear and love of  
Thy holy name; for Thou  
never failest to govern those  
whom Thou dost solidly es-  
tablish in Thy love. Who  
livest and reignest, etc.  
Amen.

Indulgence of 300 days, once a day.—Leo XIII., Jan. 16, 1886.

THE ANGELUS DOMINI.

**A**NGELUS Domini nun-  
tiavit Mariæ, et con-  
cepit de Spiritu Sancto.

**T**HE angel of the Lord de-  
clared unto Mary, and  
she conceived of the Holy  
Ghost.

Ave Maria, etc.

Hail Mary, etc.

Ecce ancilla Domini: fiat  
mihi secundum verbum tuum.

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

Ave Maria, etc.

Hail Mary, etc.

Et verbum caro factum est,  
et habitavit in nobis.

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

Ave Maria, etc.

Hail Mary, etc.

*Oremus.*

*Let us pray.*

**G**RATIAM tuam, quæ-  
sumus, Domine, men-  
tibus nostris infunde: ut qui,  
angelo nuntiante, Christi Filii  
tui incarnationem cognovi-  
mus, per Passionem ejus et  
crucem ad resurrectionis glo-  
riam perducamur. Per eum-  
dem Christum Dominum nos-  
trum. Amen.

**P**OUR forth, we beseech  
Thee, O Lord! Thy  
grace into our hearts, that we,  
unto whom the Incarnation  
of Christ, Thy Son, was made  
known by the message of an  
angel, may, by His Passion  
and cross, be brought to the  
glory of the Resurrection,  
through the same Christ our  
Lord. Amen.

INSTEAD OF THE *Angelus* SAY THE *Regina Cæli*.

*From Easter until Trinity. From Easter until Trinity.*

Regina cœli, lætare, Queen of heaven, rejoice,  
Alleluia. Alleluia.

Quia quem meruisti portare, For He Whom thou didst de-  
serve to bear,  
Alleluia. Alleluia.

Resurrexit, sicut dixit, Is risen again as He said,  
Alleluia. Alleluia.

Ora pro nobis Deum, Pray for us to God,  
Alleluia. Alleluia.

V. Gaude et lætare, Virgo V. Rejoice and be glad, O  
Maria, Virgin Mary!

Alleluia. Alleluia.

R. Quia surrexit Dominus R. Because Our Lord is  
vere, truly risen,

Alleluia. Alleluia.

*Oremus.* *Let us pray.*

Deus, qui per resurrec- O God, Who, by the Resur-  
tionem Filii tui, Domini nos- rection of Thy Son, Our Lord  
tri, Jesu Christi, mundum Jesus Christ, hath been  
lætificare dignatus es, præ- pleased to fill the world with  
ta, quæsumus, ut per ejus joy, grant, we beseech Thee,  
genitricem Virginem Mariam that by the Virgin Mary, His  
perpetuæ capiamus gaudia Mother, we may receive the  
vitæ: per eundem Christum, joys of eternal life: through  
Dominum nostrum. the same Christ our Lord.

R. Amen.

R. Amen.

HYMN AT PRIME ON SUNDAYS AND WEEK-DAYS THROUGH-  
OUT THE YEAR.

*Jam lucis orto sidere.*

**N**OW doth the sun ascend the sky,  
And wake creation with its ray;  
Keep us from sin, O Lord most high!  
Through all the actions of the day.

Curb Thou for us th' unruly tongue;  
Teach us the way of peace to prize;  
And close our eyes against the throng  
Of earth's absorbing vanities.

Oh, may our hearts be pure within!  
No cherish'd madness vex the soul!  
May abstinence the flesh restrain,  
And its rebellious pride control.

So when the evening stars appear,  
And in their train the darkness bring;  
May we, O Lord, with conscience clear,  
Our praise to Thy pure glory sing.

To God the Father, glory be,  
And to His sole-begotten Son,  
Glory, O Holy Ghost, to Thee,  
While everlasting ages run.

### **A Short Form of Morning Prayers for Religious.**

*(All the essential points of the preceding Morning Prayers will be found condensed in this Short Form.)*

**I**N the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Most holy and adorable Trinity, one God in three Persons, I *adore* Thee, as Thou art truly present here, with the deepest humility, and render to Thee, with my whole heart, the worship that is due to Thy sovereign majesty.

O my good God, I *thank* Thee for having preserved me during the past night, for all the favors Thou hast hitherto granted me, and especially for the grace of my vocation to the religious life.

I *believe* in Thee, because Thou art truth itself;

I *hope* in Thee, because Thou art all good, all-powerful, and faithful to Thy promises;

I *love* Thee above all things, and with my whole heart, because Thou art infinitely perfect and worthy of all love. I am truly *sorry* for having offended Thee be-

cause Thou art infinitely good, and I heartily detest my sins because by them I have displeased Thee. I am firmly resolved, with the help of Thy grace, to amend my life, and to strive more earnestly than ever after perfection in the following of Christ and in the imitation of the saints. Accept, O Lord, my good will; grant me Thy blessing, that I may do Thy holy will and please Thee this day in all my thoughts, words, actions, and sufferings, which I *offer* and *consecrate* to Thee, for Thy greater glory, in union with the Sacred Heart of Jesus and the immaculate Heart of Mary.

I intend to gain all the indulgences that I can this day, and to be present in spirit at all the Masses which will be celebrated to-day in the whole world.

I beseech Thee, O Lord, to accept the dedication of my whole being, and of all my good works and prayers to Thy divine honor, in union with the offerings of all just souls on earth, and of all Religious Congregations.

I implore Thy grace to enable me to perform all my duties in the spirit of our *Holy Rule*, and to observe faithfully my *vows*, which I now renew. Bless our dear Reverend Mother in the government of our holy Institute, and direct her in the way of salvation. Teach us all to do Thy will, O God, and strengthen us to fulfill it perfectly.

O Jesus, ever-present in the adorable Sacrament of the Altar, may every creature praise and bless Thee.

O Sacrament most holy; O Sacrament divine;

All praise and all thanksgiving be every moment Thine!

Lord Jesus, keep me in Thy love; let me dwell in Thy Sacred Heart, let me live in close union with Thee all through the day.

Mary, my dear Mother, I love thee; bless me and protect me.

St. Joseph, friend of the Sacred Heart, pray for me. My good angel, enlighten and guard me, rule and

guide me. My holy patron saints, I salute you, and beseech you, together with all the angels and saints, to pray for me.

Unto the King of ages, the immortal, invisible, only God, be honor and glory for ever and ever!

The Lord bless us, and keep us from all evil, and bring us unto life everlasting.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

### **Morning Offering to the Blessed Sacrament.**

**O** SWEETEST Jesus, divine Friend, Thou hast been watching and waiting patiently and lovingly in Thy lonely tabernacle all through the dark night for this moment, which finds me once more at Thy blessed feet, that I may be consoled and strengthened by Thy presence. And now, my dearest Lord, I have come in humble adoration before Thee, with a heart full of thanks for abiding with us "all days," for having protected and preserved me during the past night, and for having given me another day to labor for Thy greater honor and glory, and for the salvation of my soul. In reparation for all the sufferings that Thy Sacred Heart endures in the Blessed Sacrament, I offer Thee the adoration and praise of all the just on earth, of all the angels and saints in heaven, and especially of Thy blessed Mother. I offer Thee my heart, my soul, my body, and all that I have. My whole being shall be consecrated to Thy service. Deign to make me obedient, modest, humble, patient, kind, and simple as a little child; draw me to Thee in ever closer union with Thy loving Sacred Heart; make me resigned to Thy holy will, and grant that I may be found worthy one day of that reward which Thou hast promised to those who love and serve Thee faithfully on earth. Give me Thy grace, that I may become a saint. Oh, stay with us,

dear Jesus, till the evening of life. Pardon me all my past transgressions; for I love Thee truly with my whole heart; and when death comes, say to me: "Enter thou into the joy of thy Lord." Amen.

## Evening Prayers.

**I**N the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

*Place Yourself in the Presence of God and Humbly Adore Him.*

**G**REAT God! the Lord of heaven and earth! I prostrate myself before Thee. With the adorable Heart of Jesus, the immaculate heart of Mary, and with all Thy angels and saints, I adore Thee, and render to Thee the homage of my being and life. I acknowledge Thee to be my Creator and sovereign Lord. I devote myself to Thy divine service now and for ever. Amen.

### 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 power, 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 neighbor as myself, for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

*Pater Noster, Ave Maria, and Credo.*

*Return Thanks to God for all His Mercies.*

**I** THANK Thee, O my God, for all Thy benefits. How can I thank Thee worthily for Thy inestimable graces? Thou hast thought of me and loved me from all eternity; Thou hast formed me out of nothing; Thou hast delivered up Thy beloved Son to the ignominious death of the cross for my redemption; Thou hast made me a member of Thy holy Church; Thou hast even called me to the religious life; Thou hast preserved me from falling into the abyss of eternal misery, when my sins had provoked Thee to punish me; Thou hast graciously continued to spare me, even though I have not ceased to offend Thee. What return, O my God, can I make for Thy innumerable blessings and particularly for the favors of this day? O all ye saints and angels, unite with me in praising the God of mercies, Who is so bountiful to so unworthy a creature.

*Ask of God Light to Discover the Sins Committed this Day.*

**O** MY God, sovereign Judge of men, Who desirest not the death of a sinner, but that he should be converted and saved, enlighten my mind, that I may know the sins which I have this day committed in thought, word, and deed, and give me the grace of true contrition.

*Here Examine your Conscience; then Say:*

**O** MY God, I heartily repent, and am grieved that I have offended Thee, because Thou art infinitely good and sin is infinitely displeasing to Thee. I humbly ask of Thee mercy and pardon, through the infinite merits of Jesus Christ. I resolve by the assistance of Thy grace, to do penance for my sins, and I will endeavor never more to offend Thee.

THE CONFITEOR.

**C**ONFITEOR 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, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

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

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducatur nos ad vitam æternam. Amen.

May almighty God have mercy upon us, and forgive us our sins, and bring us unto life everlasting. Amen.

Indulgentiam, ✠ absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus. Amen.

May the almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins. Amen.

*Pray for the Church of Christ.*

**O** GOD, hear my prayers in behalf of our holy Father Pope *N.*, our bishops, our clergy, and for all that are in authority over us. Bless, I beseech Thee, the whole Catholic Church, and convert all heretics and unbelievers.

Let us pray for our Reverend Mother. (See Morning Prayers, page 132), or say the *Memorare* for her.

*Pray for the Living and for the Faithful Departed.*

**P**OUR down Thy blessings, O Lord, upon all our friends, relations and benefactors. Bless our Institute. Help the poor and sick, and those who are in their last agony. O God of mercy and goodness, have compassion on the souls of the faithful in purgatory; put an end to their sufferings, and grant to them eternal light, rest, and happiness. Have pity especially upon the souls of our Superiors, and of the Sisters who once dwelt in this house, and who have gone before us, through the portals of death, into the house of eternity.

*V.* Requiem æternam dona eis, Domine;

*R.* Et lux perpetua luceat eis. Amen.

*Commend Yourself to God, to the Blessed Virgin, and the Saints.*

**B**LESS, O Lord, the repose I am about to take, that, my bodily strength being renewed, I may be the better enabled to serve Thee.

**O** BLESSED Virgin Mary, Mother of mercy, pray for me that I may be preserved this night from all evil, whether of body or soul. Dear St. Joseph, all ye saints and angels, and especially you, my guardian angel and

my chosen patron, watch over me. I commend myself to your protection now and always. Amen.

MEMORARE TO THE BLESSED VIRGIN.

**R**EMEMBER, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come; before thee I stand, sinful and sorrowful, O Mother of the Word Incarnate! despise not my petitions, but in thy mercy hear and answer me. Amen.

Mary, my dearest Mother, pray to Jesus for me; pray for our Reverend Mother.

Litany of the Blessed Virgin.

**K**YRIE eleison.  
Christe eleison  
Kyrie eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de cœlis Deus, miserere nobis.

Fili Redemptor mundi Deus, miserere nobis.

Spiritus Sancte Deus, miserere nobis.

Sancta Trinitas, unus Deus, miserere nobis.

Sancta Maria,  
Sancta Dei genitrix,  
Sancta virgo virginum,  
Mater Christi,  
Mater divinæ gratiæ,  
Mater purissima,  
Mater castissima,  
Mater inviolata,  
Mater intemerata,

**L**ORD, have mercy.  
Christ, have mercy.  
Lord, have mercy.

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 inviolate,  
Mother undefiled,

*Ora pro nobis.*

*Pray for us.*

Mater amabilis,  
 Mater admirabilis,  
 Mater boni consilii,  
 Mater Creatoris,  
 Mater Salvatoris,  
 Virgo prudentissima,  
 Virgo veneranda,  
 Virgo prædicanda,  
 Virgo potens,  
 Virgo clemens,  
 Virgo fidelis,  
 Speculum justitiæ,  
 Sedes sapientiæ,  
 Causa nostræ lætitiæ,  
 Vas spirituale,  
 Vas honorabile,  
 Vas insigne devotionis,  
 Rosa mystica,  
 Turris Davidica,  
 Turris eburnea,  
 Domus aurea,  
 Fœderis arca,  
 Janua cœli,  
 Stella matutina,  
 Salus infirmorum,  
 Refugium peccatorum,  
 Consolatrix afflictorum,  
 Auxilium Christianorum,  
 Regina angelorum,  
 Regina patriarcharum,  
 Regina prophetarum,  
 Regina apostolorum,  
 Regina martyrum,  
 Regina confessorum,  
 Regina virginum,  
 Regina sanctorum om-  
 nium,  
 Regina sine labe originali  
 concepta,  
 Regina sacratissimi ro-  
 sarii,

Mother most amiable,  
 Mother most admirable,  
 Mother of good counsel,  
 Mother of our Creator,  
 Mother of our Saviour,  
 Virgin most prudent,  
 Virgin most venerable,  
 Virgin most renowned,  
 Virgin most powerful,  
 Virgin most merciful,  
 Virgin most faithful,  
 Mirror of justice,  
 Seat of wisdom,  
 Cause of our joy,  
 Spiritual vessel,  
 Vessel of honor,  
 Singular vessel of devotion,  
 Mystical Rose,  
 Tower of David,  
 Tower of ivory,  
 House of gold,  
 Ark of the covenant,  
 Gate of heaven,  
 Morning star,  
 Health of the sick,  
 Refuge of sinners,  
 Comforter of the afflicted,  
 Help of Christians,  
 Queen of angels,  
 Queen of patriarchs,  
 Queen of prophets,  
 Queen of apostles,  
 Queen of martyrs,  
 Queen of confessors,  
 Queen of virgins,  
 Queen of all saints,  
 Queen conceived without  
 original sin,  
 Queen of the most holy  
 Rosary,

*Ora pro nobis.*

*Pray for us.*

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.	Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.	Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, Who takest away the sins of the world, have mercy on us.

Indulgence of 300 days every time; plenary indulgence under usual conditions.—Pius VII., Sept. 30, 1817.

SUB TUUM PRÆSIDIUM.

**S**UB tuum præsidium confugimus, sancta Dei Genitrix; nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos, semper virgo gloriosa et benedicta.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

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

V. Pray for us, O holy Mother of God.

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

*Oremus.*

*Let us pray.*

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

**P**OUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His Passion and cross, be brought to the glory of His Resurrection. Through the same Christ our Lord. Amen.

*Oremus.*

**D**E F E N D E, quæsumus, Domine, beata Maria semper Virgine intercedente, istam ab omni adversitate familiam: et, toto corde tibi prostratam, ab hostium propitius tuere clementer insidiis.

Deus, qui ineffabili providentia beatum Joseph Sanctissimæ Genitricis tuæ Sponsum eligere dignatus es; præsta, quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cælis. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

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.*

**V**ISIT, we beseech Thee, O Lord, this habitation, and drive from it all the snares of the enemy. Let Thy holy angels dwell herein, to preserve us in peace; and may Thy blessing be upon us forever, through Jesus Christ our Lord. Amen.

Jesus, Mary, and Joseph, I give my heart and my soul to you;

Jesus, Mary, and Joseph, assist me in my last agony;

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

*Let us pray.*

**D**E F E N D, O Lord, we beseech Thee, by the intercession of blessed Mary ever Virgin, this Thy family from all adversity; and mercifully protect us, who prostrate ourselves before Thee with all our hearts, from the snares of the enemy.

O God, Who by Thy unspeakable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother; grant that, while we venerate him as our protector on earth, we may deserve to be aided by his intercession in heaven. Who livest and reignest, world without end.

R. Amen.

**Consecration of Religious Communities.**

**O** SACRED Heart of Jesus, whence came those words of truly ineffable love: "Come to Me all you that labor and are burdened, and I will refresh you." Relying upon this promise of Thine infinite tenderness and charity, in the trials and hardships of our times, when the universal Church is attacked in her chief Pastor and in her religious children, we betake ourselves to Thee. We have determined to consecrate to Thee for ever, solemnly and anew, this our house, ourselves, and all that belongs to us. Do Thou graciously look down upon us and accept our vows, that, sealed by Thy grace, they may ever remain firm and unchangeable.

Wherefore, dearest Jesus, our sovereign Lord and Leader, we, although most unworthy members of this (College, Convent, Academy, House, etc., N.N.), yet trusting in Thy help and grace, offer, and consecrate ourselves and our household entirely to Thy most Sacred Heart, and we submit ourselves and all that we have to Thy most holy will.

We call upon our blessed Lady, Thy Virgin Mother, our Founder N., and the whole court of heaven to witness that this is our intention, our desire, and our firm determination to imitate as closely as possible Thy most Sacred Heart in practising the virtues belonging to our state of life, in order that we may promote Thy glory in ourselves, and make some reparation for all the grievous insults offered to Thee.

We, therefore, implore Thee, dearest Jesus, to protect our house, to guard us Thy servants for ever in Thy most Sacred Heart, and to sanctify our labors, our studies, and trials. May we, by Thy grace, advance Thy greater glory, the salvation of souls, and devotion to Thy most Sacred Heart. Amen.

Act of Consecration for Religious.

*Ven. de la Colombière.*

O MY amiable Redeemer, I give and consecrate myself to Thy Sacred Heart without reserve.

I have in a manner nailed myself to Thy cross by the vows of my profession; I renew them in this divine Heart in presence of heaven and earth; and I return Thee thanks for having inspired me to make them.

I own that the yoke of Thy holy service is neither hard nor heavy; I do not find myself embarrassed with my chains; on the contrary, I would wish to multiply them, or rivet them yet closer upon me.

I embrace, then, the dear cross of my vocation, even to my death; it shall be all my pleasure, all my glory, and all my delight.

God forbid that I should glory, that I should ever rejoice, save in the cross of Jesus Christ.

God forbid that I should ever have any other treasure than His poverty, any other delight than His sufferings, any other love than Himself.

No, no, my amiable Lord, never will I separate myself from Thee; and I will attach myself to none but Thee; the narrowest paths of the life of perfection to which I am called give me no alarm, because Thou art my light and my strength.

I hope, then, O Lord, that Thou wilt render me steadfast under all temptations, victorious against the efforts of my enemies, and that Thou wilt stretch out over me that beneficent hand, which has bestowed upon me so many favors, and make me ever more and more liberal toward Thee.

I entreat this of Thee, O my adorable Jesus, by Thy blood, by all Thy wounds, and by Thy Sacred Heart.

Grant that by the consecration which I make to Thee of all that I am, I may become this day entirely renewed in Thy love. Amen.

### A Short Form of Evening Prayer.

**I**N the name of the Father, ✝ and of the Son, and of the Holy Ghost. Amen.

Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

*Pater Noster, Ave Maria, Credo.*

**I**ADORE Thee, O my God, and return Thee thanks for all the benefits which I have ever received from Thee, and particularly this day. Give me light to see what sins I have committed during the past day, and grant me grace to be truly sorry for them.

(Here examine your conscience.)

Offences against *God*; against your *neighbor*; against *yourself*;  
Where have you been? With whom have you been?

Commandments of God; poverty, chastity, obedience; the Holy Rule; the predominant passion; resolutions; prayers, works, and sufferings. Does your conscience reproach you with regard to any of these points?

**O** MY God, forgive me my offences; I am truly sorry for having sinned, because Thou art infinitely good, and sin displeases Thee. I purpose, with the help of Thy grace, never to sin again. I love Thee above all things, and with my whole heart, because Thou art infinitely amiable and worthy of all love.

I beseech Thee, Lord, to preserve me this night, and to keep me from all sin. I take this sleep to please Thee, and I have the intention to love Thee, praise Thee, and thank Thee with every breath I draw, in union with the angels and saints in heaven.

**O** MOST amiable Heart of Jesus! let me, my relatives, and friends, and all that have commended themselves to my prayer, and for whom I am bound to pray, especially our reverend Mother, experience Thy most powerful aid. Assist them individually in their necessities. O Heart full of mercies! convert all hardened hearts, console the souls in purgatory, be the refuge of

the dying, the consolation of all distressed and suffering. Above all, be the refuge of my soul at the hour of death, and receive it into the bosom of Thy mercy.

In it I sleep securely and rest in peace.

Our Father, Hail Mary, Glory be to the Father, etc.

**M**AY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Mary, my dear Mother, bless me, and keep me under thy protecting mantle. St. Joseph, my good angel, and my dear patron saints, pray for me.

**M**AY Our Lord bless us, and preserve us from all evil, and bring us to life everlasting. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

A PRAYER FOR A HAPPY DEATH.

*In Connection with the Seven Last Words of Our Lord on the Cross.*

**D**IVINE Jesus! Incarnate Word of God! Who, having taken flesh for my salvation, didst vouchsafe to be born in a stable, to lead a life of poverty, toil, and love, and finally to expire in agony on the cross: Say, I beseech Thee, to Thy eternal Father at the moment of my death: "Father, forgive her;" say to Thy blessed Mother: "Behold thy child;" say to my soul: "To-day shalt thou be with Me in paradise."

My God, my God, forsake me not in that hour! "I thirst!" Yea, my soul thirsts, O my God, after Thee; Thou art the Fountain of living waters.

My life is passing away as a tale that is told; yet a little while, and all will be "consummated;" therefore my adorable Saviour, even from this moment, for all eternity: "Into Thy hands I commend my spirit." My Jesus, mercy!

**Right Offering to the Blessed Sacrament.**

**O** DIVINE Jesus! lonely to-night in so many tabernacles, without visitor or worshipper, I offer Thee my poor, but loving heart. May every pulsation be a prayer of love to Thee. Thou art ever watching under the sacramental veils; in Thy love Thou never sleepest, and Thou art never weary of Thy vigil for sinners. O good Jesus, I love Thee. Thou art infinitely good, and I have displeased Thee by many sins. Forgive me—I am truly sorry for having offended Thee. O sweet Jesus! O lonely Jesus! may my heart be a lamp, the light of which shall burn henceforth for Thee alone. Bless me, Jesus. Come, and refresh me spiritually by Thy presence, before I take my repose. Let me nevermore be separated from Thee by sin. Adorable Heart of Jesus, burning furnace of divine love! within Thy sacred wound take Thou my soul, in order that my heart may be inflamed with the love of Thee.

O Prisoner of love! divine Jesus! chain my poor heart to the foot of Thy altar. Dearest Jesus, Thou hast made my heart for Thyself alone, and it will not find rest, except in Thee; hide it within Thy divine Heart in the tabernacle. When shall I see Thee face to face, and rest for ever in Thy bosom? Good Lord, my heart is weary; suffer me to enter and repose in Thy Sacred Heart.

O Sacrament most holy, O Sacrament divine,

All praise and all thanksgiving be every moment Thine!

**M**AKE me, Jesus, wholly Thine;  
Take this wayward heart of mine;  
Guide me through this world so drear—  
Heart of Jesus, hear!

When I draw my parting breath,  
When my eyes shall close in death,  
Then, sweet Jesus, be Thou near—  
Heart of Jesus, hear!

Vesper-Song of Our Lady.

(Luke I.)

THE MAGNIFICAT.

**M**AGNIFICAT: anima  
mea Dominum.

Et exultavit spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: Abraham, et semini ejus in sæcula.

Gloria, etc.

*Oremus.*

**D**ONCEDE nos famulos tuos, quæsumus Domine Deus, perpetua mentis et

**M**Y soul doth magnify the Lord.

And my spirit hath rejoiced: in God my Saviour.

Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

Because He that is mighty hath done great things unto me; and holy is His name.

And His mercy is from generation to generation: unto them that fear Him.

He hath showed might with His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath helped His servant Israel: being mindful of His mercy.

As He spoke to our fathers: to Abraham and his seed for ever.

Glory, etc.

*Let us pray.*

**G**RANT, we beseech Thee, O Lord God, that we, Thy servants, may enjoy per-

corporis sanitate gaudere; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsentî liberari tristitia, et æterna perfrui lætitia. Per Dominum nostrum, etc.

R. Amen.

petual health, both of mind and body: and by the glorious intercession of blessed Mary ever Virgin, may be delivered from present sorrow, and attain unto eternal joy. Through Our Lord, etc.

R. Amen.

Or the following:

*Oremus.*

**D**EUS, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Dominum nostrum.

R. Amen.

*Let us pray.*

**O** GOD, Who wast pleased that Thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to Thy humble servants, that we, who believe her to be truly the Mother of God, may be assisted by her intercessions with Thee. Through the same Christ our Lord.

R. Amen.

DE PROFUNDIS.

*For the Holy Souls in Purgatory.*

**D**E profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes, in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

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

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

If Thou, O Lord, shalt mark our iniquities: O 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.

A custodia matutina usque ad noctem, speret Israel in Domino.

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

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Because with the Lord there is mercy: and with Him plenteous redemption.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

And He shall redeem Israel from all his iniquities.

Or *Pater Noster*, *Ave Maria*, and

V. Requiem æternam dona eis, Domine;

R. Et lux perpetua luceat eis.

Indulgence of 100 days to all the faithful who, at the sound of the bell, at the first hour after nightfall, shall say devoutly on their knees the psalm *De profundis*, or the *Our Father*, the *Hail Mary*, and the *Requiem æternam*.

Plenary indulgence, once a year, on usual conditions.—Clement XII., Aug. 11, 1736. Pius VI., March 18, 1781, granted these indulgences to all the faithful who may happen to dwell in a place where no bell for the dead is sounded, provided they shall say the *De profundis*, or the *Our Father*, and the *Hail Mary*, etc., about nightfall. Pius IX., July 18, 1877, declared that these indulgences can be gained on the recital as above of the *De profundis*, or the *Our Father*, etc., before or after nightfall, provided that the bell is sounded at such hour, according to the custom of the church or place. Leo XIII., Feb. 3, 1888, granted indulgence of 50 days three times a day.

### Compline.\*

*The Reader begins.*

V. Jube, domine, benedicere.

V. Pray, give the blessing.

*The Blessing (by the Superior.)*

**N**OCTEM quietam, et finem perfectum concedat nobis Dominus omnipotens.

**M**AY the Lord almighty grant us a quiet night, and a perfect end.

R. Amen.

R. Amen.

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\* Compline is the last office of the Church, and is proper to the end of the evening before going to bed, reckoned to be about 9 p.m. But it may be said any time before midnight.

Short Lesson. (1 Pet. V. 8.)

**F**RATRES, sobriie stote, et vigilate: quia adversarius vester diabolus tamquam leo rugiens circuit, quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

R. Deo gratias.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

Pater noster. (*Dicitur totum secreto.*)

**B**RETHREN, be sober, and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist ye, strong in faith. But do Thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Our Father, etc. (*All in secret.*)

*The Priest then says the Confiteor.*

*The Choir answers:*

**M**ISEREATUR tui omnipotens Deus, et dimissis peccatis tuis, perducatur ad vitam æternam.

R. Amen.

**M**AY almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

R. Amen.

*Then the Choir repeats the Confession:*

**C**ONFITEOR 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: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joan-

**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, to all the saints, and to you, Father: that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin,

nem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to the Lord our God for me.

*The Priest says:*

**M**ISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

Indulgentiam, absolutio- nem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

**M**AY almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

*Then is said:*

V. Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

*Ant.* Miserere.

*In Paschal time.*

V. Convert us, O God our Saviour.

R. And turn away Thy anger from us.

V. O God, come to my assistance.

R. 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, world without end. Amen.

Alleluia, *or*, Praise be to Thee, O Lord, King of everlasting glory.

*Ant.* Have mercy.

*Ant.* Alleluia.

*Psalm IV. Cum Invocarem.*

**Q**UM invocarem exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

Miserere mei: et exaudi orationem meam.

Filii hominum usquequo gravi corde: ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me cum clamavero ad eum.

Irascimini, et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ et sperate in Domino: multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui, Domine: dedisti lætitiã in corde meo.

A fructu frumenti, vini, et olei sui: multiplicati sunt.

In pace in idipsum: dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: constituisti me.

Gloria Patri, etc.

**W**HEN I called upon Him, the God of my justice heard me: when I was in distress, Thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart: why do you love vanity, and seek after lying?

Know ye also that the Lord hath made His holy One wonderful: the Lord will hear me when I shall cry unto Him.

Be ye angry and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who showeth us good things?

The light of Thy countenance, O Lord, is signed upon us: Thou hast given gladness in my heart.

By the fruit of their corn, their wine and oil: they are multiplied.

In peace in the self same: I will sleep and I will rest.

For Thou, O Lord, singularly: hast settled me in hope.

Glory be to the Father, etc.

*Psalm XXX. In Te, Domine, Speravi.*

**I**N te, Domine, speravi,  
non confundar in æter-  
num: in justitia tua libera  
me.

Inclina ad me aurem tuam:  
accelera, ut eruas me.

Esto mihi in Deum pro-  
tectoorem, et in domum re-  
fugii: ut salvum me facias.

Quoniam fortitudo mea,  
et refugium meum es tu: et  
propter nomen tuum de-  
duces me, et enutries me.

Educes me de laqueo hoc,  
quem absconderunt mihi:  
quoniam tu es protector  
meus.

In manus tuas commendo  
spiritum meum: redemisti  
me, Domine, Deus veritatis.

Gloria Patri, etc.

**I**N Thee, O Lord, have I  
hoped, let me never be  
confounded: deliver me in  
Thy justice.

Bow down Thy ear to me:  
make haste to deliver me.

Be Thou unto me a God,  
a protector, and a house of  
refuge: to save me.

For Thou art my strength  
and my refuge: and for Thy  
name's sake, Thou wilt lead  
me and nourish me.

Thou wilt bring me out of  
this snare, which they have  
hidden for me: for Thou art  
my protector.

Into Thy hands I commend  
my spirit: Thou hast re-  
deemed me, O Lord, the God  
of truth.

Glory be to the Father, etc.

*Psalm XC.*

*Qui Habitat.*

**Q**UI habitat in adjutorio  
altissimi: in protec-  
tione Dei cæli commorabitur.

Dicet Domino, susceptor  
meus es tu, et refugium meum:  
Deus meus, sperabo in eum.

Quoniam ipse liberavit me  
de laqueo venantium: et a  
verbo aspero.

Scapulis suis obumbrabit  
tibi: et sub pennis ejus spe-  
rabis.

**H**E that dwelleth in the  
aid of the Most High:  
shall abide under the protec-  
tion of the God of heaven.

He shall say to the Lord,  
Thou art my protector, and  
my refuge: my God, in Him  
will I trust.

For He hath delivered me  
from the snare of the hunters:  
and from the sharp word.

He will overshadow thee  
with His shoulders: and  
under His wings thou shalt  
trust.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: altissimum posuisti refugium tuum.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

Quoniam in me speravit liberabo eum: protegam eum quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione; eripiam eum, et glorificabo eum.

Longitudine dierum re-

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noon-day devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because Thou, O Lord, art my hope: thou hast made the Most High thy refuge.

There shall no evil come to thee: nor shall the scourge come near thy dwelling.

For He hath given His angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Because he hath hoped in Me, I will deliver him: I will protect him, because he hath known My name.

He shall cry to Me, and I will hear him: I am with him in his trouble: I will deliver him, and I will glorify him.

I will fill him with length

plebo eum: et ostendam illi  
salutare meum.

Gloria Patri, etc.

of days: and I will show him  
My salvation.

Glory be to the Father, etc.

*Psalm CXXXIII. Ecce Nunc.*

**E**CCE nunc, benedicite  
Dominum: omnes servi  
Domini.

Qui statis in domo Domini:  
in atriis domus Dei nostri.

In noctibus extollite manus  
vestras in sancta: et benedi-  
cite Dominum.

Benedicat te Dominus ex  
Sion: qui fecit cælum et ter-  
ram.

Gloria Patri, etc.

*Ant.* Miserere mihi, Do-  
mine, et exaudi orationem  
meam.

**B**EHOLD now, bless ye  
the Lord: all ye ser-  
vants of the Lord.

Who stand in the house of  
the Lord in the courts of the  
house of Our God.

In the nights lift up your  
hands to the holy places: and  
bless ye the Lord.

May the Lord out of Sion  
bless thee: He that made  
heaven and earth.

Glory be to the Father, etc.

*Ant.* Have mercy on me,  
O Lord, and hear my prayer.

*Hymn.*

**T**E lucis ante terminum,  
Rerum Creator poscimus;

Ut pro tua clementia,

Sis præsul et custodia.

Procul recedant somnia,  
Et noctium phantasmata;

Hostemque nostrum com-  
prime,  
Ne poluantur corpora.

Præsta, Pater piissime,

Patrique compar, Unice,

**N**OW with the fast-depart-  
ing light,

Maker of all! we ask of  
Thee,

Of Thy great mercy, through  
the night

Our guardian and defence  
to be.

Far off let idle visions fly;  
No phantom of the night  
molest;

Curb Thou our raging en-  
emy,

That we in chaste repose  
may rest.

Father of mercies, hear our  
cry;

Hear us, O sole-begotten  
Son;

Cum Spiritu Paraclito  
Regnans per omne sæculum.

Who, with the Holy Ghost  
most high,  
Reignest while endless ages  
run.

*Little Chapter. (Jer. XIV.)*

**T**U autem in nobis es,  
Domine, et nomen  
sanctum tuum invocatum est  
super nos, ne derelinquas nos,  
Domine Deus noster.

R. Deo gratias.

*Resp. brev.*

In manus tuas, Domine,  
commendo spiritum meum.

*Chor.* In manus tuas,  
Domine, commendo spiritum  
meum.

V. Redemisti nos, Domine,  
Deus veritatis.

*Chor.* Commendo spiritum  
meum.

V. Gloria Patri, et Filio, et  
Spiritui Sancto.

*Chor.* In manus tuas, Do-  
mine, commendo spiritum  
meum.

V. Custodi nos, Domine,  
ut pupillam oculi.

R. Sub umbra alarum tua-  
rum protege nos.

**T**HOU, O Lord, art  
among us, and Thy  
holy name is invoked upon  
us; forsake us not, O Lord  
our God.

R. Thanks be to God.

*Short Responsory.*

Into Thy hands, O Lord, I  
commend my spirit.

*Choir.* Into Thy hands, O  
Lord, I commend my spirit.

V. Thou hast redeemed us,  
O Lord, the God of truth.

*Choir.* I commend my  
spirit.

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

*Choir.* Into Thy hands, O  
Lord, I commend my spirit.

V. Keep us, O Lord, as  
the apple of Thy eye.

R. Protect us under the  
shadow of Thy wings.

*In Paschal time, the above is said thus:*

In manus tuas, Domine, commendo spiritum meum. Alle-  
luia, alleluia.

*Chor.* In manus tuas, Domine, commendo spiritum meum.  
Alleluia, alleluia.

V. Redemisti nos, Domine, Deus veritatis.

*Chor.* Alleluia, alleluia.

V. Gloria Patri, et Filio, et Spiritui Sancto.

*Chor.* In manus tuas, Domine, commendo spiritum meum.  
Alleluia, alleluia.

*V.* Custodi nos, Domine, ut pupillam oculi. Alleluia.

*R.* Sub umbra alarum tuarum protege nos. Alleluia.

*The Nunc Dimittis, or Canticle of Simeon.*

*Ant.* SALVA nos.

**S** Nunc dimittis  
servum tuum, Domine: se-  
cundum verbum tuum, in  
pace.

Quia viderunt oculi mei  
salutare tuum.

Quod parasti ante faciem  
omnium populorum.

Lumen ad revelationem  
gentium, et gloriam plebis  
tuæ Israel.

Gloria Patri, etc.

*Ant.* Salva nos, Domine,  
vigilantes, custodi nos dor-  
mientes: ut vigilemus cum  
Christo, et requiescamus in  
pace. (*Tempore Paschali, Al-  
leluia.*)

*Ant.* SAVE us.

**S** Now Thou dost  
dismiss Thy servant, O Lord:  
according to Thy word, in  
peace.

Because my eyes have seen:  
Thy salvation.

Which Thou hast prepared  
before the face of all peoples.

A light to the revelation of  
the Gentiles, and the glory of  
Thy people Israel.

Glory be to the Father, etc.

*Ant.* Save us, O Lord,  
when we are awake, and keep  
us while we sleep; that we  
may watch with Christ, and  
rest in peace. (*In Paschal  
time, Alleluia.*)

*The following Prayers are omitted on Doubles, and within  
Octaves:*

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster. (*Secreto.*)

*V.* Et ne nos inducas in  
tentationem.

*R.* Sed libera nos a malo.

Credo in Deum. (*Secreto.*)

*V.* Carnis resurrectionem.

*R.* Vitam æternam. Amen.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father. (*In secret.*)

*V.* And lead us not into  
temptation.

*R.* But deliver us from evil.

I believe in God. (*In  
secret.*)

*V.* The resurrection of the  
body.

*R.* And life everlasting.  
Amen.

V. Benedictus es, Domine, Deus, patrum nostrorum.

R. Et laudabilis et gloriosus in sæcula.

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus, et superexaltemus eum in sæcula.

V. Benedictus es, Domine, in firmamento cœli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. Benedicat et custodiat nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostris Domine.

R. Miserere nostri.

V. Fiat misericordia tua Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*Oremus.*

**V**ISTA, quæsumus, Domine, habitationem istam, et omnes insidias inimici

V. Blessed art Thou, O Lord, the God of our fathers.

R. And worthy to be praised and glorious for ever.

V. Let us bless the Father and the Son with the Holy Ghost.

R. Let us praise and exalt Him above all for ever.

V. Blessed art Thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, and glorious, and exalted above all for ever.

V. May the almighty and merciful Lord bless and preserve us.

R. Amen.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let Thy mercy, O Lord, be upon us.

R. As we have hoped in Thee.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

**V**ISIT, we beseech Thee, O Lord, this habitation, and drive far from it all

ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

snare of the enemy; let Thy holy angels dwell herein, to preserve us in peace; and may Thy blessing be always upon us. Through Our Lord.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

*The Blessing.*

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, ✚ et Spiritus Sanctus.

R. Amen.

May the almighty and merciful Lord, Father, Son, ✚ and Holy Ghost, bless and preserve us.

R. Amen.

*Then is said one of the Antiphons of the Blessed Virgin, according to the season. The Antiphon is to be said kneeling, except in Paschal time, when it is to be said standing.*

I.

*From Vespers of Saturday before First Sunday in Advent to the Purification, inclusive.*

ALMA REDEMPTORIS.

**A**LMA Redemptoris Mater, quæ pervia cœli, Porta manes, et Stella maris, succurre cadenti, Surgere qui curat, populo: tu quæ genuisti, Natura mirante, tuum sanctum Genitorem: Virgo prius ac posterius, Gabrielis ab ore, Sumens illud Ave, peccatorum miserere.

**M**OTHER of Christ! hear thou thy people's cry, Star of the deep, and portal of the sky! Mother of Him Who thee from nothing made, Sinking we strive, and call to thee for aid; Oh, by that joy which Gabriel brought to thee, Thou Virgin first and last, let us thy mercy see.

*In Advent.*

V. Angelus Domini nuntiavit Mariæ.

V. The angel of the Lord announced unto Mary.

R. Et concepit de Spiritu Sancto.

R. And she conceived of the Holy Ghost.

*Oremus.*

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

R. Amen.

*Let us pray.*

**F**OUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His Passion and cross, be brought to the glory of His Resurrection. Through the same Christ our Lord.

R. Amen.

*From Christmas-day to the Purification.*

V. Post partum virgo inviolata permansisti.

V. After child-birth thou didst remain a pure virgin.

R. Dei Genitrix, intercede pro nobis.

R. Intercede for us, O Mother of God.

*Oremus.*

**D**EUS, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui vivit.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Pater noster. (*Secreto.*)

*Let us pray.*

**O** GOD, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation, grant, we beseech Thee, that we may experience her intercession for us, through whom we have deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son, Who liveth.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Our Father. (*In secreto.*)

II.

*From Compline on the Feast of the Purification to Maundy Thursday exclusively.*

AVE REGINA.

**A**VE, Regina cœlorum!

Ave domina angelorum!  
Salve radix, salve porta,  
Ex qua mundo Lux est orta.

Gaude, Virgo gloriosa,  
Super omnes speciosa.

Vale, O valde decora!  
Et pro nobis Christum exora.

V. Dignare me laudare te,  
Virgo sacrata.

R. Da mihi virtutem contra  
hostes tuos.

*Oremus.*

**Q**ONCEDE, misericors  
Deus, fragilitati no-  
stræ præsidium; ut qui sanctæ  
Dei Genitricis memoriam agi-  
mus, intercessionis ejus aux-  
ilio a nostris iniquitatibus  
resurgamus. Per eundem  
Christum.

R. Amen.

V. Divinum auxilium ma-  
neat semper nobiscum.

R. Amen.

**H**AIL, O Queen of heaven  
enthroned!

Hail, by angels mistress owned!  
Root of Jesse, Gate of morn,  
Whence the world's true light  
was born.

Glorious Virgin, joy to thee,  
Loveliest whom in heaven they  
see.

Fairest thou where all are fair!  
Plead with Christ our sins to  
spare.

V. Vouchsafe that I may  
praise thee, O sacred Virgin.

R. Give me strength against  
thine enemies.

*Let us pray.*

**G**RANT, O merciful God,  
support to our frailty;  
that we who commemorate  
the holy Mother of God, may,  
by the help of her intercession,  
arise from our iniquities.  
Through the same Christ our  
Lord.

R. Amen.

V. May the divine assist-  
ance remain always with us.

R. Amen.

III.

*From Compline on Holy Saturday till Trinity Eve.*

REGINA CŒLI.

**R**EGINA cœli, lætare!  
Alleluia.

**Q**UEEN of heaven rejoice;  
Alleluia.

Quia quem meruisti portare;  
Alleluia.

Resurrexit sicut dixit; Alleluia.

Ora pro nobis Deum; Alleluia.

V. Gaude et lætare, Virgo,  
Maria: Alleluia.

R. Quia surrexit Dominus  
vere: Alleluia.

*Oremus.*

**D**EUS, qui per Resurrex-  
tionem Filii tui Do-  
mini nostri Jesu Christi mun-  
dum lætificare dignatus es;  
præsta, quæsumus, ut per ejus  
Genitricem Virginem Mariam  
perpetuæ capiamus gaudia  
vitæ. Per eundem Christum  
Dominum nostrum.

R. Amen.

V. Divinum auxilium ma-  
neat semper nobiscum.

R. Amen.

Because He Whom thou hast  
deserved to bear, Alleluia.

Has risen as He said; Alleluia.

Pray God for us; Alleluia.

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

R. Because the Lord hath  
truly risen: Alleluia.

*Let us pray.*

**O** GOD, Who, through  
the Resurrection of Thy  
Son Jesus Christ our Lord,  
hast deigned to make the  
world rejoice, grant, we be-  
seech Thee, that through His  
Virgin Mother Mary, we may  
receive the joys of perpetual  
life. Through the same  
Christ our Lord.

R. Amen.

V. May the divine assist-  
ance remain always with us.

R. Amen.

#### IV.

*From First Vespers of Trinity Sunday to Advent.*

SALVE REGINA.

**S**ALVE, Regina, mater  
misericordiæ;

Vita, dulcedo, et spes nostra,  
salve,

Ad te clamamus, exules  
filii Evæ;

Ad te suspiramus, gemen-  
tes et flentes in hac lacry-  
marum valle.

Eia ergo. Advocata nostra.

Illos tuos misericordes ocu-  
los ad nos converte;

**H**AIL, holy Queen, Moth-  
er of mercy;

Our life, our sweetness, and  
our hope,

To thee do we cry, poor  
banished children of Eve;

To thee do we send up our  
sighs, mourning and weeping  
in this valley of tears.

Turn, then, most gracious  
advocate, thine eyes of mercy  
toward us.

Et Jesum, benedictum fructum ventris tui,

Nobis post hoc exilium ostende,

O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus, Christi.

*Oremus.*

**O**MNIPOTENS, sempiternæ Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto co-operante, præparasti; da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

*With regard to the hymn at Compline, "Te Lucis," it is to be noted that the last verse is sometimes said thus, altered in honor of the Incarnation, on feasts of Our Lord and the Blessed Virgin.*

Jesu, tibi sit gloria  
Qui natus es de Virgine,  
Cum Patre et almo Spiritu

In sempiterna sæcula.  
Amen.

And after this our exile show unto us

The blessed fruit of thy womb, Jesus.

O clement, O pious, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

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

*Let us pray.*

**A**LMIGHTY, everlasting God, Who, by the cooperation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son; grant that we may be delivered from present evils and from everlasting death by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Jesu, the Virgin-born, to Thee  
Eternal praise be given,  
With Father, Spirit, One and  
Three,

Here, as it is in heaven.  
Amen.

*In Paschal time, in honor of the Resurrection.*

Deo Patri sit gloria	To God the Father, with the Son
Et filio, qui a mortuis,	Who from the grave immortal rose,
Surrexit, ac Paraclito,	And Thee, O Paraclete, be praise,
In sempiterna sæcula.	While age on endless ages flows.
Amen.	Amen.

*On feasts of Our Lady, the two following verses are sung in its place by some Religious:*

Maria, Mater gratiæ,	O Mary, Mother of all grace,
Mater misericordiæ,	And mercy to our sinful race,
Tu nos ab hoste protege,	Protect us from the demon's power,
Et hora mortis suscipe.	And take us at life's closing hour.

Gloria tibi, Domine,	All glory be to Thee, O Lord,
Qui natus es de Virgine,	A Virgin's Son, o'er all adored,
Cum Patre et sancto Spiritu,	And equal praise for ever greet,
In sempiterna sæcula.	The Father and the Paraclete.
Amen.	Amen.

### A Formula of the Vows.

**A**LMIGHTY and eternal God! I, N.N., in profound adoration before the Holy Trinity, and in presence of the blessed Virgin Mary, and of all the angels and saints, vow and promise to Thy supreme Majesty, and, subject to the good pleasure of His Lordship, the Bishop, to you, reverend Mother, as first holding the place of God to me, poverty, chastity, and obedience\* (for a year in the Company or Congregation N.N.); and I hope to obtain, through the merits of Jesus Christ, Who inspires me to make these vows, and through the intercession of the saints, the grace to accomplish them. Amen.

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\* Some Religious Orders mention *obedience* first in the formula; then *poverty* and *chastity*.

Renewal of the Vows.

**A**LMMIGHTY and eternal God! I, Sister N.N., now renew and confirm with my whole heart the vows of poverty, chastity, and obedience, which I made at my profession. I implore Thee, O God of infinite goodness and mercy, by the precious blood of Jesus Christ, and through the intercession of the blessed Virgin Mary, to grant me the grace to fulfil these vows perfectly. Amen.

Grace Before and After Meals.

BEFORE DINNER.

**S**UPERIOR—Benedicite.

*The rest answer*—Benedicite.

V. Oculi omnium in te sperant Domine, et tu das escam illorum in tempore opportuno.

R. Aperis tu manum tuam, et imples omne animal benedictione.

V. Gloria Patri, et Filio et Spiritui sancto.

R. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

**S**UPERIOR—Let us praise the Lord.

*The rest answer*—Let us praise the Lord.

V. The eyes of all hope in Thee, O Lord, and Thou givest them food in a favorable time.

R. Thou openest Thy hand, and fillest every living creature with Thy blessing.

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.

V. Lord, have mercy on us.

R. Christ, have mercy on

us.

V. Lord, have mercy on us.

**P**ATER noster (*the rest is said in secret*) qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum;

**O**UR Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on

fiat voluntas tua sicut in cœlo et in terra; panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra sicut et nos dimittibus debitoribus nostris; (*loud*) Et ne nos inducas in tentationem.

*R.* Sed libera nos a malo.

*Oremus.*

**B**ENEDIC, Domine, nos, et hæc tua dona, quæ de tua largitate sumus sumpturi. Per Christum Dominum nostrum.

*R.* Amen. Jube, Domine, benedicere.

*V.* Mensæ cœlestis participes faciat nos Rex æternæ gloriæ.

*R.* Amen.

earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

*R.* But deliver us from evil.

*Let us pray.*

**B**LESS us, O Lord, and these Thy gifts, which of Thy bounty we are going to receive. Through Christ our Lord.

*R.* Amen. Lord, grant me Thy blessing.

*V.* May the King of glory make us partakers of the heavenly table.

*R.* Amen.

AFTER DINNER.\*

**C**ONFITEANTUR tibi, Domine, omnia opera tua.

*R.* Et sancti tui benedicant tibi.

*V.* Gloria Patri, etc.

*R.* Sicut erat, etc.

*V.* Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis; qui

**L**ET all Thy works praise Thee, O Lord.

*R.* And all Thy saints bless Thee.

*V.* Glory be to the Father, etc.

*R.* As it was, etc.

*V.* We give Thee thanks, almighty God, for all Thy benefits, Who liveth and

\* *The Reader says:*

*V.* Tu autem, Domine, miserere nobis.

*R.* Deo gratias.

(The same after supper, when there has been reading at table.)

*V.* Do Thou, O Lord, have mercy on us.

*R.* Thanks be to God.

vivis et regnas in sæcula sæculorum, etc. reigneth for ever and ever, etc.

R. Amen.

R. Amen.

*Psalm CXVI. Laudate Dominum.*

V. **L**AUDATE Dominum omnes gentes; laudate eum omnes populi.

R. Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in æternum.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

Pater noster, etc. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Dispersit, dedit pauperibus.

R. Justitia ejus manet in sæculum sæculi.

V. Benedicam Dominum in omni tempore.

R. Semper laus ejus in ore meo.

V. In Domino laudabitur anima mea.

R. Audiant mansueti, et lætentur.

V. Magnificate Dominum mecum.

R. Et exaltemus nomen ejus in idipsum.

V. Sit nomen Domini benedictum.

V. **P**RAISE the Lord, all ye nations; praise Him, all ye people.

R. Because His mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

V. Glory, etc.

R. As it was, etc.

V. Lord, have mercy on us.

R. Christ, have mercy on us.

V. Lord, have mercy on us.

Our Father, etc. And lead us not into temptation.

R. But deliver us from evil.

V. He distributed and gave to the poor.

R. His justice remaineth for ever.

V. I will bless the Lord at all times.

R. His praise shall be ever on my lips.

V. In the Lord shall my soul be praised.

R. Let the meek hear and rejoice.

V. O magnify the Lord with me.

R. And let us extol His name together.

V. Let the name of the Lord be blessed.

R. Ex hoc nunc et usque in  
sæculum.

*Oremus.*

V. **R**ETRIBUERE dig-  
nare, Domine, om-  
nibus nobis bona facientibus  
propter nomen tuum, vitam  
æternam.

R. Amen.

V. Benedicamus Domino.

R. Deo gratias.

V. Et fidelium animæ per  
misericordiam Dei requies-  
cant in pace.

R. Amen.

Pater noster. (*Secreto.*)

V. Deus det nobis suam  
pacem.

R. Et vitam æternam.  
Amen.

R. From henceforth now,  
and for ever.

*Let us pray.*

V. **V**OUCHSAFE, O  
Lord, to re-  
ward with eternal life all those  
who have done us good, for  
Thy name's sake.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

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

R. Amen.

Our Father. (*In secreto.*)

V. May God grant us His  
peace.

R. And life everlasting.  
Amen.

BEFORE SUPPER.

**S**UPERIOR.—Bene-  
dicite.

*The rest answer*—Bene-  
dicite.

V. Edent pauperes, et sat-  
urabuntur, et laudabunt Do-  
minum qui requirunt eum.

R. Vivent corda eorum in  
sæculum sæculi.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

**S**UPERIOR.—Let us  
praise the Lord.

*The rest answer*—Let us  
praise the Lord.

V. The poor shall eat and  
be filled, and they shall praise  
the Lord who seek Him.

R. Their hearts shall live for  
ever and ever.

V. Glory be to the Father,  
etc.

R. As it was, etc.

V. Lord, have mercy on us.

R. Christ, have mercy on  
us.

V. Lord, have mercy on us.

Pater noster, etc. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Our Father, etc. And lead us not into temptation.

R. But deliver us from evil.

*Oremus.*

*Let us pray.*

**B**ENEDIC, Domine nos, et hæc tua dona, quæ de tua largitate sumus sumpturi. Per Christum Dominum nostrum.

R. Amen. Jube, Domine, benedicere.

V. Ad cœnam vitæ æternæ perducatur nos Rex æternæ gloriæ.

R. Amen.

**B**LESS us, O Lord, and these Thy gifts, which of Thy bounty we are going to receive. Through Christ our Lord.

R. Amen. Lord, grant me Thy blessing.

V. May the King of glory make us partakers of the heavenly table.

R. Amen.

AFTER SUPPER.

**M**EMORIAM fecit mirabilium suorum misericors et miserator Dominus; escam dedit timentibus se.

Gloria Patria, etc.

R. Sicut erat, etc.

V. Benedictus Deus in donis suis, et sanctus in omnibus operibus suis, qui vivet et regnat in sæcula sæculorum.

R. Amen.

**T**HE merciful and compassionate Lord hath made a memorial of His wonderful works; He hath given food to them that fear Him.

Glory be to the Father, etc.

R. As it was, etc.

V. Blessed be God in all His gifts, and holy in all His works, Who liveth and reigneth for ever and ever.

R. Amen.

*Psalm CXVI.*

V. Laudate Dominum omnes gentes; laudate eum omnes populi.

R. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

V. Praise the Lord, all ye nations; praise Him, all ye people.

R. Because His mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

V. Gloria Patri, etc.

V. Glory be to the Father,  
etc.

R. Sicut erat, etc.

R. As it was, etc.

(The rest is the same as the grace after dinner.)

The preceding form of Grace before and after meals is continued throughout the year, except on the festivals hereafter marked.

On fast days no other Grace is said before and after dinner than that appointed for supper on ordinary days.

*From Christmas-day, inclusively, till supper on the Eve of the Epiphany, exclusively.*

**V**ERBUM caro factum  
est, Alleluia.

R. Et habitavit in nobis,  
Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

(The rest as before.)

**T**HE Word was made  
flesh, Alleluia.

R. And dwelt amongst us,  
Alleluia.

V. Glory be to the Father,  
etc.

R. As it was, etc.

AFTER MEALS.

**N**OTUM fecit Dominus,  
Alleluia.

R. Salutare suum, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

(The rest as before.)

**T**HE Lord hath made  
known, Alleluia.

R. His salvation, Alleluia.

V. Glory be to the Father,  
etc.

R. As it was, etc.

*From supper on the Eve of the Epiphany, inclusively, till supper on the Octave day, exclusively.*

**R**EGES Tharsis et Insu-  
læ munera offerunt,  
Alleluia.

R. Reges Arabum et Saba  
dona adducent, Alleluia.

**T**HE kings of Tharsis  
and the Islands shall  
offer presents, Alleluia.

R. The kings of the Ara-  
bians and Saba shall bring  
gifts, Alleluia.

V. Gloria Patri, etc.

V. Glory be to the Father,  
etc.

R. Sicut erat, etc.

R. As it was, etc.

(The rest as before)

AFTER MEALS.

**O**MNES de Saba venient,  
Alleluia.

**A**LL shall come from  
Saba, Alleluia.

R. Aurum et thus deferentes,  
Alleluia.

R. Bringing gold and frankincense,  
Alleluia.

V. Gloria Patri, etc.

V. Glory be to the Father,  
etc.

R. Sicut erat, etc.

R. As it was, etc.

(The rest as before.)

*On Holy Thursday "Benedicite" is omitted, and the Grace is said in a low tone of voice as follows:*

**C**HRISTUS factus est pro  
nobis obediens usque  
ad mortem.

**C**HRIST became for us  
obedient unto death.

Pater noster, etc.

Our Father, etc.

(Said entirely in silence.)

AFTER DINNER.

**C**HRISTUS factus est  
pro nobis obediens  
usque ad mortem.

**C**HRIST became for us  
obedient unto death.

Pater noster, etc.

Our Father, etc.

(In silence; then follows:)

*Psalm L. Miserere Mei Deus.*

V. **M**ISERERE mei  
Deus, secundum  
magnam misericordiam tuam.

V. **H**AVE mercy on me,  
O God, accord-  
ing to Thy great mercy.

R. Et secundum multitudi-  
nem miserationum tuarum,  
dele iniquitatem meam.

R. And according to the  
multitude of Thy tender mercies,  
blot out my iniquity.

V. Amplius lava me ab in-  
iquitate mea: et a peccato  
mea munda me.

V. Wash me yet more from  
my iniquity, and cleanse me  
from my sin.

*R.* Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

*V.* Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis et vincas cum judicaris.

*R.* Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

*V.* Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestati mihi.

*R.* Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealabor.

*V.* Auditui meo dabis gaudium et lætitiā; et exultabunt ossa humiliata.

*R.* Averte faciem tuam a peccatis meis et omnes iniquitates meas dele.

*V.* Cor mundum crea in me, Deus; et spiritum rectum innova in visceribus meis.

*R.* Ne projicias me a facie tua; et spiritum sanctum tuum ne auferas a me.

*V.* Redde mihi lætitiā salutaris tui; et spiritu principali confirma me.

*R.* Docebo iniquos vias

*R.* For I know my iniquity, and my sin is always before me.

*V.* To Thee only have I sinned, and have done evil before Thee; that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

*R.* For behold I was conceived in iniquity: and in sins did my mother conceive me.

*V.* For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

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

*V.* To my hearing Thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

*R.* Turn away Thy face from my sins, and blot out all my iniquities.

*V.* Create a clean heart in me, O God, and renew a right spirit within my bowels.

*R.* Cast me not away from Thy face, and take not Thy Holy Spirit from me.

*V.* Restore unto me the joy of Thy salvation; and strengthen me with a perfect spirit.

*R.* I will teach the unjust

tuas: et impii ad te convertentur.

V. Libera me de sanguinibus, Deus, Deus, salutis meæ; et exultabit lingua mea justitiam tuam.

R. Domine labia mea aperies: et os meum annuntiabit laudum tuam.

V. Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

R. Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum Deus non despicias.

V. Benigne fac Domine in bona voluntate tua Sion: ut ædificentur muri Jerusalem.

R. Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

V. Respice, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum (*in silence*) qui vivis et regnas in sæcula sæculorum. Amen.

Thy ways; and the wicked shall be converted to Thee.

V. Deliver me from blood, O God, Thou God of my salvation, and my tongue shall extol Thy justice.

R. O Lord, Thou wilt open my lips, and my mouth shall declare Thy praise.

V. For if Thou hadst desired sacrifice, I would indeed have given it: with burnt offerings Thou wilt not be delighted.

R. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, Thou wilt not despise.

V. Deal favorably, O Lord, in Thy good-will with Sion, that the walls of Jerusalem may be built up.

R. Then Thou shalt accept the sacrifice of justice, oblations, and whole burnt offerings: then they shall lay calves upon Thy altar.

V. Look down, we beseech Thee, O Lord, on this Thy family, for which Our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and suffer the torments of the cross (*in silence*), Who liveth and reigneth world without end. Amen.

On Good Friday the preceding Grace is said, with this difference only:

CHRISTUS factus est pro nobis obediens usque ad mortem.

CHRIST became for us obedient unto death.

R. Mortem autem crucis.

R. Even to the death of the cross.

*On Holy Saturday "Benedicite" is said as usual:*

**V**ESPERE autem Sabbati,

R. Quæ lucescit in prima Sabbati, venit Maria Magdalene et altera Maria videre sepulchrum, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

(The rest as before.)

**A**ND in the end of the Sabbath,

R. When it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulcher, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

AFTER DINNER.

V. Vespere autem Sabbati.

R. Quæ lucescit, etc.

V. Gloria Patri, etc.

R. Sicut erat, etc.

(The rest as before.)

V. And in the end, etc.

R. When it began to dawn, etc.

V. Glory be to the Father, etc.

R. As it was, etc.

*From Easter Sunday, inclusively, till the Supper of the following Saturday, exclusively.*

**H**ÆC dies quam fecit Dominus, Alleluia.

R. Exultemus et lætemur in ea, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

(The rest as before.)

**T**HIS is the day which the Lord hath made, Alleluia.

R. Let us exult and rejoice thereon, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

AFTER MEALS.

V. Hæc dies, etc.

R. Exultemus, etc.

(The rest as before.)

V. This is the day, etc.

R. Let us exult, etc.

*From the Eve of the Ascension, inclusively, till the Eve of Pentecost, exclusively.*

**A**SCENDIT Deus in jubilatione, Alleluia.

R. Et Dominus in voce tubæ, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

(The rest as before.)

**G**OD is ascended with jubilee, Alleluia.

R. And the Lord with the sound of the trumpet, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

AFTER MEALS.

V. Ascendens Christus in altum, Alleluia.

R. Captivam duxit captivitatem, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

(The rest as before.)

V. Christ ascending on high, Alleluia.

R. Hath led captivity captive, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

*From the Eve of Pentecost, inclusively, to the Supper of the following Saturday, exclusively.*

**S**PIRITUS Domini replevit orbem terrarum, Alleluia.

R. Et hoc quod continet omnia, scientiam habet vocis, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

(The rest as before.)

**T**HE spirit of the Lord hath filled the whole earth, Alleluia.

R. And all contained therein hath heard His voice, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

AFTER MEALS.

**R**EPLETI sunt omnes Spiritu Sancto, Alleluia.

**T**HEY were all filled with the Holy Ghost, Alleluia.

R. Et cœperunt loqui, Alleluia.

V. Gloria Patri, etc.

R. Sicut erat, etc.

R. And they began to speak, Alleluia.

V. Glory be to the Father, etc.

R. As it was, etc.

(The rest as before.)

BEFORE BREAKFAST AND BEFORE COLLATION ON FASTING-DAYS.

V. Benedicite.

R. Benedicite.

V. Let us praise the Lord.

R. Let us praise the Lord.

**D**OMINUS nos et ea, quæ sumus sumpturi, benedicat dextra Christi, in nomine Patris et Filii et Spiritus Sancti.

R. Amen.

**M**AY Christ's right hand bless us, and what we are about to receive; in the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

AFTER BREAKFAST AND AFTER COLLATION.

**A**GIMUS tibi gratias, omnipotens Deus, pro universis beneficiis tuis, qui vivis et regnas in sæcula sæculorum.

R. Amen.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

Pater Noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

**W**E give Thee thanks, almighty God, for all Thy benefits, Who livest and reignest now and for ever.

R. Amen.

V. Lord have mercy on us.

R. Christ have mercy on us.

V. Lord have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. May the souls of the faithful departed through the mercy of God, rest in peace.

R. Amen.

*Psalm CXXIX. De Profundis.\**

V. **D**E profundis clama-  
vi ad te Domine;  
Domine exaudi vocem meam.

R. Fiant aures tuæ inten-  
dentes; in vocem depreca-  
tionis meæ.

V. Si iniquitates observa-  
veris, Domine; Domine quis  
sustinebit!

R. Quia apud te propitiatio  
est, et propter legem tuam  
sustinui te, Domine.

V. Sustinuit anima mea in  
verbo ejus; speravit anima  
mea in Domino.

R. A custodia matutina  
usque ad noctem: speret Is-  
rael in Domino.

V. Quia apud Dominum  
misericordia, et copiosa apud  
eum redemptio.

R. Et ipse redimet Israel  
ex omnibus iniquitatibus ejus.

V. Requiem æternam dona  
eis Domine.

R. Et lux perpetua luceat  
eis.

V. A porta inferi,

R. Erue Domine animas  
eorum.

V. Requiescant in pace.

R. Amen.

V. **F**ROM the depths  
I have cried to  
Thee, O Lord; Lord, hear  
my voice.

R. Let Thine ears be at-  
tentive to the voice of my pe-  
tition.

V. If Thou wilt observe  
iniquities, O Lord; Lord,  
who shall endure it?

R. Because with Thee there  
is propitiation, and by rea-  
son of Thy law I have waited  
for Thee, O Lord!

V. My soul hath relied on  
His word; my soul hath  
hoped in the Lord.

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

V. Because with the Lord  
there is mercy, and with Him  
plentiful redemption.

R. And He shall redeem  
Israel from all his iniquities.

V. Eternal rest give to  
them, O Lord.

R. And let perpetual light  
shine upon them.

V. From the gates of hell,  
R. Deliver their souls, O  
Lord.

V. May they rest in peace.

R. Amen.

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\* For the convenience of those Communities in which the "De Profundis" is recited after Grace at certain times, the Psalm is here inserted together with the Versicles, responses, and prayers.

For the *Magnificat*, see p. 155.

*Oremus.*

**F**IDELIUM Deus, omnium Conditor et Redemptor, animabus famularumque tuarum, remissionem cunctorum tribue peccatorum; ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur: qui vivis et regnas in sæcula sæculorum.

*R. Amen.*

*V. Requiem æternam dona eis, Domine.*

*R. Et lux perpetua luceat eis.*

*V. Requiescant in pace.*

*R. Amen.*

*Let us pray.*

**O** GOD the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the full remission of all their sins; that through pious supplications they may obtain the pardon they have always desired: Who livest and reignest for ever and ever.

*R. Amen.*

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

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

*V. May they rest in peace.*

*R. Amen.*

GRACE BEFORE MEALS. (For all classes.)

Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty: through Christ our Lord.

*R. Amen.*

GRACE AFTER MEALS.

We give Thee thanks, O almighty God, for all Thy benefits. Who liveth and reigneth now and for ever.

*R. Amen.*

Vouchsafe, O Lord, to reward with eternal life all those who do us good for Thy name's sake.

*R. Amen.*

*V. Let us bless the Lord.*

*R. Thanks be to God.*

*V. May the souls of the faithful departed, through the mercy of God, rest in peace.*

*R. Amen.*

## Daily Intentions.

**SUNDAY.**—Mass, Communion, Office, Rosary, etc., in honor of the Most Holy Trinity, for the Pope, prelates, and clergy, the propagation of the faith, in thanksgiving for my creation, redemption, and vocation, and to beg grace to unite my heart perfectly to God by dying to myself and to the world, so that I may use my talents and my whole being in the service of my heavenly Spouse.

*Monday.*—Mass, Office, Rosary, etc., in honor of St. N., for the repose of the souls of the faithful departed, particularly N.N., and the Sisters of the Institute; and for myself, the grace of final perseverance and a happy death.

*Tuesday.*—Mass, Communion, Office, Rosary, etc., in honor of the angels, for the conversion of negligent Catholics, especially N.N.; for myself, a right knowledge, and the perfect spirit of poverty, chastity, and obedience.

*Wednesday.*—Mass, Office, Rosary, etc., in honor of St. Joseph, for parents, friends, benefactors, for those for whom I have promised to pray, for the temporal wants of the Institute, for the Superiors of the several houses; and for myself, modesty, meekness, and humility, and the graces to subdue my senses and imagination.

*Thursday.*—Mass, Communion, Office, Rosary, etc., in honor of the Blessed Sacrament, in reparation for all sacrilegious communions, and all indignities offered to this Sacrament of love, for all Religious, N. . . . for priests, N. . . . my duties, the relief of the poor; and for myself, the virtues of charity, patience, and confidence in God.

*Friday.*—Mass, Communion, Office, Rosary, etc., in honor of the sacred Passion and death of my Saviour, Jesus Christ, that union and charity may reign in the Community, that its members may increase, and that all may be filled with zeal for the conversion of sinners;

for myself, a simple and pure intention in all my actions. For the same intentions, in honor of the Sacred Heart.

*Saturday.*—Mass, Office, Rosary, etc., in honor of our blessed Lady, to beg grace to confess my sins, briefly, distinctly, and contritely, and to draw fruit from my confessions and communions.

### **Daily Prayer for the Associates in the Sacred Heart of Jesus.**

**M**Y loving Jesus, I, N.N., give Thee my heart, and I consecrate myself wholly to Thee out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness to grace, and with Thine aid I purpose never to sin again.

O Sacred Heart of Jesus, burning with love for us, inflame our hearts with love for Thee. Grant that we may, in conversation, manners, and conduct, avoid whatever may in the least disturb our union, or lessen in the smallest degree our mutual charity and love, that we may repair the smallest offence by quickly asking pardon, and if asked pardon of by others, oh! enable us to grant it without contention or reserve.

### **Daily Prayer for the Associates in the Sacred Heart of Mary.**

**R**EMEMBER, O most blessed Virgin! that it has never been heard of in any age, that those who implored thy powerful protection were abandoned by thee. I, therefore, O sacred Virgin, animated with the most lively confidence, cast myself at thy sacred feet, most earnestly beseeching thee to adopt me as thy child, to take care of my eternal salvation, and to watch over me at the hour of death. Oh, do not, Mother of the Word Incarnate, despise my prayer, but graciously hear and obtain the grant of my petitions. Amen.

O dearest Mother, obtain for us, thy children, the grace ever to bear in mind that by the vow of obedience we have for ever renounced our own will, and resigned it to the direction of our Superiors: that we may be able to comply with all their directions, whether in matters of great or little moment, agreeable or disagreeable: that we may never murmur, but with humility and spiritual joy carry the sweet yoke of thy divine Son, Jesus.

### Prayer before Examen.

**O** MOST loving Father! I thank Thee with my whole heart and soul for all Thy mercies to me, a most miserable sinner. Thou hast created me for Thine own glory, redeemed me with Thy most precious blood, called me to Thy holy faith, and, with most unspeakable goodness, hast chosen me for Thy spouse, permitting me to live under the same roof with Thyself and Thy chosen servants. O my soul, bless the Lord! let all that is within thee praise His holy name! He has done all things for me: I will bless and glorify Him for ever and ever.

O divine Spirit of light and truth, enlighten me, that I may know myself. Amen.

Our Father, etc. Hail Mary, etc.

### Daily Examen.

**R**ISING.—Promptitude in rising and dressing, thoughts on God or the subject of meditation.

*Morning Offering.*—With fervor.

*Meditation.*—Respectful posture; presence of God; attention; fervor in affections and resolutions; choice of ejaculations for the day.

*Office.*—Recollection; attention to ceremonies and pronounciation of words.

*Mass.*—Formal intention; the prayers with devotion

or meditation on the Passion; spiritual communion and offering of one's self to God.

*Communion.*—Preparation by offering of duties from evening meditation; faith, humility, gratitude, love, the fruit drawn from it.

*Visits to the Blessed Sacrament.*—Fidelity in making those prescribed, *viz.*: after breakfast to review meditation, after spiritual reading, before and after meals, before and after an appointed duty in the schools, house of mercy, etc.: besides those, one or two of special devotion for a few minutes.

*Spiritual Reading.*—Attention, fruit drawn from it.

*Domestic Duties.*—Union with Jesus in Nazareth, or in the spirit of penance, care, neatness.

*Time-employments.*—With regularity, exactness, fervor, cheerfulness under labor or fatigue; avoiding indulgence in idleness or slothful neglect, yielding to impatience, irritability, pride, or vanity.

*Silence.*—Time, places, and manner prescribed; avoiding idle thoughts.

*Night Prayers.*—Punctuality; diligent examen; devotion at Litany; preparation of meditation.

*Retiring to rest.*—Silence; thoughts of God; in bed at the appointed time.

### Another Short Method of Daily Examen.

(Recall Presence of God.)

#### FIRST POINT—ACT OF THANKSGIVING.

**O** MY Lord and my God! I most humbly thank Thee for the great benefits of creation, redemption, etc., and for Thy mercy and patience in bearing with me in spite of my many faults and sins. I offer Thee, my dear Lord and Master, the gratitude of my poor heart for all Thy favors, general and particular; above all, for having called me to this Congregation in order to save me in it.

SECOND POINT—PETITION FOR LIGHT.

**O** MY God, give me light to know my sins and see their real deformity, and to realize what a bad and bitter thing it is to stray from Thee. Grant me grace to see clearly my miseries, and to detest them with all my heart.

THIRD POINT—EXAMINATION.

**O** MY dear Lord, how far have I gone astray from the path of perfection, although my Saviour Jesus hath marked it out for me by footprints stained with blood!

**General Examen.**

FIRST POINT—SPIRITUAL DUTIES.

**O**FFERING of first thoughts and in union with the Apostleship of Prayer? Morning and night prayers? Meditation and reflection? Mass? Holy communion? Spiritual reading? Daily examen? Beads? Vocal prayers? Visits to the Blessed Sacrament? Particular examen?

SECOND POINT—VOWS.

1. **P**OVERTY.—In giving? lending? borrowing? accepting? retaining? without leave? Waste in charges? Spirit of poverty cultivated?

2. *Chastity*.—Custody of eyes, ears, tongue? Dangerous reading? Avoidance of dangerous occasions?

3. *Obedience*.—In execution? In will? In judgment? Obeyed unreservedly? promptly? courageously? humbly? in spirit of faith?

4. *Service of the Poor*.—Appointed work neglected or badly done? Spirit of faith, serving Christ's poor with devotedness? "Unceasing labor"?

5. *Instruction of Children*.—Devotedness? Thoroughness? Kindness? Patience? Impartiality? In the spirit of faith?

## THIRD POINT—PRACTICE OF PRINCIPAL VIRTUES.

What faults against charity? Humility? Industry? Patience? Punctuality? Silence? etc.

## FOURTH POINT—ACT OF SORROW.

**O** MY dear Lord, through Thy infinite mercy pardon me my many sins and faults. I am heartily sorry for them, because by them I have grieved and wounded Thy Sacred Heart and rendered myself so unworthy of Thy love. I am sorry from my heart for the ungrateful return I have made Thee for all Thy goodness to me. Forgive me, dear Lord, pierce my heart with true sorrow. I love Thee above all things.

## FIFTH POINT—PURPOSE OF AMENDMENT.

**M**Y Lord and my God, I now firmly resolve with Thy help to correct my faults—to overcome specially that one, N.N., which I am determined not to commit again. Confirm this my resolution by the merits of Thy bitter Passion and death, which I now offer in satisfaction for my sins. My dear Jesus! I unite my poor heart with Thine all wounded and torn. May Thy Heart be a hiding-place in which I may dwell securely. My heart is ready, O my God! my heart is ready to make atonement for my sins, to adopt the means of correcting my faults, and of acquiring the perfection of my holy state.

N.B.—Conclude with *Pater* and *Ave*. If time permit, recite Acts of Faith, Hope, and Charity, also “*Suscipe*” and a few indulgenced aspirations.

## An Offering of Communion.

**I** OFFER Thee, O my God! the Mass and communion of to-morrow, to the honor and glory of Thy most holy name, in commemoration of Thy sacred Passion, in thanksgiving for all Thy benefits, in satisfaction

for all my sins, and as a means of obtaining all the graces I stand in need of, in order to serve Thy divine Majesty in the most perfect manner possible to me. I offer this holy communion to Thee, O eternal Father, in union with the offering my dear Redeemer made of Himself upon the cross, in thanksgiving for my creation, redemption, and preservation, in union with all the intentions my divine Saviour had in the institution of this Most Holy Sacrament, that I may become more meek, humble, particularly charitable, obedient, patient, and mortified; that I may always do Thy will with exactness, fervor, and perseverance; and that in all my actions I may aim at perfection. I offer it as an atonement to the adorable Heart of my most loving Jesus, for all the outrages it has received, from myself and all mankind. I also offer it for N.N., for the conversion of sinners, the perseverance of the just, and for the relief of the souls in purgatory.

### Intentions for Holy Communion.

**I**NTENTIONS for holy communion regarding the Church *Triumphant*, the Church *Militant*, and the Church *Suffering*.

1. In thanksgiving for benefits; to obtain an increase of graces and blessings for the whole Order; particularly to supplicate the divine assistance in the spiritual and temporal necessities of your own Community; in praise of God for the glory of the saints, and especially of the founders of Religious Orders.

2. For the Catholic Church in general; for its special wants in this country; for the propagation of the faith; for the intentions of the Holy Father; for the hierarchy; for zealous priests and evangelical laborers; for the League of the Sacred Heart, and the intentions of the Apostleship of Prayer; for your own sanctification, fidelity to your vows, and final perseverance.

3. For the holy, suffering souls in purgatory—in particular for the deceased members and benefactors of your Order, and for those souls that were most devoted to the Holy Eucharist and to the Blessed Virgin Mary.\*

The *Visitation Manual* gives the following list of intentions for holy communions:

**T**HE first communion in each month, for the renovation of your vows, or good purposes.

The second, for the exaltation of the holy Church, for the Pope, and the whole ecclesiastical order.

The third, for the preservation, union, and perfection of your Order.

The fourth, for the conversion of infidels and sinners.

The fifth, for concord among Christian rulers; chiefly for the welfare of the country in which you reside, or for other public necessities.

Sixth. A holy communion and Mass, once a month, for all the souls in purgatory.

Seventh. A holy communion and Mass, for the deceased members of your holy Order; and one upon the decease of relations and Sisters.

In the monasteries of the Visitation, a Mass and general communion are offered for all benefactors, at their decease.

On the first Friday, or first Sunday of each month, offer your holy communion in union with the League of the Sacred Heart of Jesus, and the intentions of the Apostleship of Prayer.

The intentions for the daily communion are:

1st. For the special wants of the Church, particularly in this country, and for the propagation of the faith.

2d. To obtain evangelical laborers.

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\* Special intentions are mentioned in the following chapters, i.e., in the opening prayer, under the caption: Offering of Mass and Communion, for Sunday, Monday, Tuesday, and so on, for each day in the week.

3d. For the whole Order and particularly for the spiritual and temporal necessities of your own Community.

4th. For those devoted to the Sacred Heart of Jesus and to our holy founder.

### Prayer of the Associates for the Communion of Reparation.

**A**NIMATED by an earnest desire to console Thy Adorable Heart, O beloved Jesus, and feeling our inability to do so worthily, it is by the immaculate heart of Thy holy Mother that we dare to offer Thee the homage of our humble reparation. With her, and in memory of Thy precious blood, we beseech Thee to stretch forth Thy powerful arm over Thy Church, to defend her, to give her the victory over all her enemies, and to put an end to the long trials of her venerable and august Head. Vouchsafe also to bless and protect this, our country, cast upon it Thine eyes of mercy, and render it fruitful in saints and valiant defenders of the faith. Finally, O blessed Lord, bring back to Thyself all sinners, crown with Thy graces and with Thy most abundant blessings each member of our Association, and kindle in the hearts of all the fire of Thy love, and those burning flames of zeal which Thou Thyself didst come to enkindle upon the earth. Amen.

#### PRAYER TO BE SAID BEFORE MASS.

**L**ORD, God almighty, behold me prostrate before Thee, in order to appease and honor Thy divine Majesty, in the name of all creatures. But how can I do it—I, a wretched sinner? Yes, I can, and I will do it; because I know that Thou dost glory in being called the Father of mercy, and that, for love of us, Thou hast given even Thy only-begotten Son, Who offered Himself for us on the cross, and Who continually renews for

us the same sacrifice on our altars. And therefore, though a sinner, yet truly penitent; wretched, and yet rich in Jesus Christ, I present myself before Thee, and with the fervor of all the saints and angels, and with the ardent love of the immaculate heart of Mary, I offer Thee, in the name of all creatures, the Masses which are now being said, with all those which have been said, and which will be said to the end of the world. I also desire to renew this offering, at every instant of this day, and of my whole life, in order to give Thy infinite majesty honor and glory worthy of Thee; to appease Thy wrath, and to satisfy Thy justice for our many sins; to render Thee thanks in keeping with Thy benefits, and to implore Thy mercy for myself and for all sinners, for all the faithful, living and dead, for the whole Church, and chiefly for its visible head, the Roman Pontiff; and lastly, for all poor schismatics, heretics, and infidels, that they may also be converted and saved.

AN OFFERING TO BE MADE DURING THE TIME OF MASS.

**E**TERNAL Father, I offer Thee the sacrifice which Thy beloved Son, Jesus, made of Himself on the cross, and now renews on this altar. I offer it in the name of all creatures, together with the Masses which have been said and which will be said throughout the whole world, to adore Thee and to give Thee honor which Thou deservest; to render to Thee the thanks which are due Thee for Thy numberless benefits, to appease Thy anger, and to satisfy for our many sins; to supplicate Thee for myself, for the Church, for the whole world, and for the blessed souls in purgatory.

Indulgence of 3 years, once a day, for each prayer; plenary indulgence, once a month, on usual conditions.—Pius IX., April 11, 1860. The S. Congr. of Indulgences, May 5, 1890, declared that priests can gain the indulgence granted for the above offering by saying it before celebrating Mass.

AN OFFERING.

**E**TERNAL Father, we offer Thee the blood, the Passion, and the death of Jesus Christ, the sorrows of Mary most holy, and of St. Joseph, in satisfaction for our sins, in aid of the holy souls in purgatory, for the needs of holy Mother Church, and for the conversion of sinners.

Indulgence of 100 days, once a day.—Pius IX., April 30, 1860.

**Methods of Hearing Mass.\***

**Offering of Mass and Communion on Sundays—  
Holy Trinity.**

**P**ROSTRATE before the throne of Thy divine Majesty, O my God, I humbly implore Thy pardon for my offences, and Thy grace that I may be entirely employed in praising and adoring Thee. O adorable Trinity! Father, Son, and Holy Ghost, bless me. O Holy Trinity, Whose throne is surrounded by adoring angels, and Whose awful presence is felt by all creatures, the work of Thy omnipotent hands, disdain not the homage of my heart, which I desire to consecrate entirely to Thy service. Thou art my hope and my life; what can I desire in heaven, or what can I seek on earth, but Thee? and where shall I so surely find Thee as on this altar? I offer this Mass and holy com-

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\* Sunday, in honor of the Holy Trinity.

Monday, for the holy souls in purgatory.

Tuesday, in honor of the holy angels, and especially the Guardian Angel.

Wednesday, in honor of St. Joseph.

Thursday, in honor of the Blessed Sacrament and the Sacred Heart.

Friday, in honor of the Sacred Passion and the suffering Heart of Jesus.

Saturday, in honor of the Blessed Virgin Mary.

munion in thanksgiving for the benefits bestowed upon me; give me grace to be ever grateful for them, and to serve Thee faithfully by the observance of my vows, and by an unreserved consecration of myself to Thee.

PRAYER TO THE MOST HOLY TRINITY.

**O**MNIPOTENCE of the Father, help my weakness, and deliver me from the depth of misery.

Wisdom of the Son, direct all my thoughts, words, and actions.

Love of the Holy Ghost, be thou the source and beginning of all the operations of my soul, whereby they may be always conformable to the divine will.

Indulgence of 200 days, once a day.—Leo XIII., March 15, 1890.

**A Method of Hearing Mass on Sunday.**

FROM THE BEGINNING TO THE INTROIT.

*Make acts of humility and contrition, and beg grace to assist devoutly and with profit at this august sacrifice.*

FROM THE INTROIT TO THE ELEVATION.

*Follow the Ordinary of the Mass.*

FROM THE ELEVATION TO THE PATER NOSTER.

*Prostrate in spirit before God, offer Him, in thanksgiving for all the benefits bestowed on you, the merits of His divine Son in this august sacrifice; pray for the wants of the Catholic Church, the propagation of the true faith, for the Pope, prelates, and clergy, for this Community, and for the Institute in general.*

AT THE PATER NOSTER.

*Repeat devoutly this prayer—the prayer of Jesus Christ Himself—make acts of faith, love, and confidence in your Lord and Saviour, Who wishes to come into your heart. Vide Mass on Thursday.*

AT THE AGNUS DEI.

**O** LAMB of God, Who takest away the sins of the world, take away my sins, cleanse my soul from every imperfection. I am unworthy to receive Thee. Come, O Lord, and prepare my heart for Thyself. My God and my all, what have I but Thee? Satisfy the desire of my heart: come to me and make me entirely Thine.

*Make an act of sincere contrition, renew your offering and intentions. Renew your vows, and then keep yourself in profound recollection, waiting to receive into your heart your Lord and your God. Vide Devotions for Communion, and in honor of the Holy Trinity.*

**Offering of Mass and Communion on Monday—The Holy Souls in Purgatory.**

**O** GOD! what victim can better appease Thy justice than that which we are going to offer in this unbloody sacrifice of the cross? As that divine oblation disarmed Thy wrath, and induced Thee to revoke the sentence of condemnation pronounced against mankind, so, mercifully grant that this adorable sacrifice may be accepted by Thee as an atonement for those souls for whom we offer it, that, being released from their prison, they may be received into Thy kingdom, and through the merits of Jesus Christ, pass into eternal joys.

O bountiful Jesus, Who art the propitiation for the living and the dead, what thanks are due to Thee for having left us this divine sacrifice, and for having rendered it available to the souls of the faithful departed! Mercifully grant that they for whom we offer it this day . . . being released from suffering, may advocate for us in heaven, as we advocate for them on earth.

Let Thy mercy, O Lord! which Thou delightest to exercise, be applied to . . . whose greatest torment is to be deprived of Thy sweet and adorable presence.

Jesus Christ, a willing victim on this new Calvary, pleads powerfully for the remission of every stain that now separates them from Thee.

#### Method of Hearing Mass on Monday.

*Vide* "Mass for the Poor Souls," and "Requiem Mass," at the end of the "Office for the Dead."

#### Offering of Mass and Communion on Tuesday—The Holy Angels.

**O** MY God, being wholly incapable of rendering Thee the thanks I owe, I offer Thee the ardent love and perpetual praise of Thy glorious host of angels, the profound adorations of Thy saints, especially the pure and fervent love of the ever blessed Virgin, the Queen of angels and saints, begging that Thou wilt be pleased to receive them in acknowledgment of all Thy infinite mercies to me. I offer this Mass and communion for the conversion of negligent Catholics, especially . . . I offer it to obtain for myself, through the special intercession of my angel guardian, the spirit of interior recollection, fidelity to grace, and union with God, a profound humility, and sincere and heartfelt contrition. I also offer this Mass and communion to beg, O my God, that Thou wilt bestow upon all priests, especially . . . Thy spirit, and make them apostolic men, and true and faithful laborers in Thy vineyard. Behold me, O my God, prostrate before Thee, begging that, together with the sacrifice of Thy divine Son, Thou wilt be pleased to accept of my unworthy self, and the promises I made at my profession, which I now renew. O Mary, my Mother, have compassion on me, and obtain for me, from thy divine Son, what you see I want most, in order to render me agreeable in His sight.

O all ye holy angels and saints of God, intercede for me.

**Method of Hearing Mass on Tuesday.**

FROM THE BEGINNING TO THE OFFERTORY.

*Recite in sentiments of contrition and confidence in God, the psalm "Miserere."*

AT THE OFFERTORY.

**O**Y Lord and my God, permit me to offer Thee my soul and body with the bread and wine which are offered Thee by the priest, to the end that they may be changed into the body and blood of Thy divine Son. Oh! so let me be changed into the semblance of Him. All is pure in Him, and all is profane in me. It was to reform what the malice of the devil and sin had defaced of Thy image, that my Saviour immolated Himself on the cross, and it is for that He now sacrifices Himself on this altar. Oh! repair in me His image by that precious blood which flowed from His sacred wounds, and which will soon flow on this altar. Take away from me the perverse inclinations which lead me into sin, change my tepidity into fervor, take possession of me, O my God, and make me wholly Thine. Imprint on my memory the remembrance of Thy divine presence, in my understanding the knowledge of Thy divine perfections, and in my heart Thy love; destroy in me whatever may dispute Thy right over me, and crown all Thy mercies to me by giving me that humble and contrite heart, which is the offering Thou desirest above all to receive from Thy creatures.

AFTER THE ELEVATION.

**O** VICTIM of Salvation! Eternal King! Incarnate Word! sacrificed for me and all mankind! O precious body of the Son of God! O sacred flesh, torn with nails, pierced with a lance, and bleeding on a cross for me! O infinite Good! O exceeding Love! let that tender love plead now in my behalf; let all my

iniquities be here effaced, and my name be written in the book of life. I believe in Thee, I hope in Thee, I love Thee. To Thee be honor, praise, and glory for ever and ever. O sacred blood flowing from the wounds of Jesus Christ, and washing away the sins of the world! cleanse, sanctify, and preserve my soul, that nothing may ever separate me from Thee. Behold, O eternal Father, Thy only-begotten Son! look on the face of Thy Christ, in Whom Thou art well pleased; hear the voice of His blood, which calls to Thee for mercy and pardon. Oh! let it plead powerfully in our behalf; let it blot out my sins, cleanse every stain from my soul, and render me pure and pleasing in Thy sight.

AT THE AGNUS DEI.

O ETERNAL Father, behold here Thy divine Son, and for His sake look upon me, whom He has redeemed with His precious blood, since together with Him I consecrate myself to Thee, to be disposed of as Thou shalt please for time and eternity.

AT THE COMMUNION.

COME, dear Jesus, into my heart; it is by Thee alone that I can worthily acknowledge God's infinite mercies to me. O love, immense and infinite, thaw the icy coldness of my heart, soften it, that Thou mayest no longer find in it any resistance to Thy inspirations. I consecrate to Thee my soul, my life, and all that I am. O sweet Saviour! unite me to Thyself, that I may be one with Thee by grace and a perfect conformity of will; and by the efficacy of Thy presence in my heart, increase my faith, strengthen my hope, and inflame my heart with Thy love, that it may pant only for Thee, and live for Thee alone.

*Make an act of sincere contrition, renew your vows, and, with humble reverence, invite Jesus into your heart by fervent aspirations. Vide Devotions in honor of the Angels.*

Offering of Mass and Communion on Wednesday—  
St. Joseph.

**O** DIVINE Jesus! Lamb without spot, Whose precious blood was shed for the redemption of mankind, I adore Thee in the mystery of faith and love, in which, by Thy exceeding great mercy, Thou dost daily renew the sacrifice of Thyself for man. Deign to destroy in me all that is displeasing to Thy pure eyes, in order that I may be as a living holocaust, pleasing and acceptable before the throne of Thy love.

O Mary, I have recourse to thee in this happy moment; pray for me, that my heart may be penetrated with profound humility, lively faith, and ardent love during the celebration of this august sacrifice.

O glorious St. Joseph, first adorer, after Mary, of the sacred humanity of my Saviour, to you do I confide my friends and benefactors, and those for whom I promise to pray, especially . . . Obtain for them all the graces you know to be necessary for them; take under your protection the temporal interests of this Institute; obtain for its Superiors, wisdom and justice in the discharge of their authority, and obtain for me, O holy St. Joseph, a perfect spirit of poverty, chastity, and obedience, and a happy death.

Method of Hearing Mass on Wednesday.

FROM THE BEGINNING TO THE GOSPEL.

*Employ yourself in making acts of contrition for your many sins committed against God, considered as your God, your King, and your Father. Vide "Mass for Religious."*

AT THE OFFERTORY.

**O** MY God, considering the infinite merits of the Victim that will be offered to Thee, I hope that Thou wilt look with pity and compassion on me. O

blessed be this hour in which Thou, O divine Jesus, art going to offer Thyself to Thy eternal Father for my salvation. O my God, receive this holy sacrifice, in which Thy divine Son offers Himself, and is offered by the priest, to render Thee due homage and worthy thanks for all Thy benefits. Receive here also the entire sacrifice which I make of myself, of my body, of my soul, and of all that I am, which I unite with that of Thy divine Son. For His sake receive me, together with the promises I made at my holy profession.

AT THE ELEVATION.

**I** ADORE Thee, O Victim of propitiation, Who hast been sacrificed for my salvation. Humbled at Thy feet I implore Thy mercy. Thou hast shed Thy blood to blot out my iniquities; purify my soul still more from its stains. O infinite Goodness, do not abandon me. Sacred hands, which have formed me, do not destroy me. Sacred feet, which have been fatigued running after the dispersed children of Israel, be my asylum and refuge. Heart, ever filled with compassion for sinners, receive me. O Jesus, my beloved, for me Thou hast died, for Thee I desire to live—for Thee alone.

Jesus, my Lord, my God, and my all! Thou wert crucified and didst die for love of me; oh, grant that I may be truly crucified in spirit and die to self for love of Thee.

AT THE AGNUS DEI.

**O** DIVINE Lamb, Who camest to take away the sins of the world, let me not be excluded from a share in Thy universal mercies! Cleanse my soul; purify it in the bath of Thy precious blood; adorn it, I beseech Thee, with those virtues which will render me less unworthy to participate in the food of angels. "As the

hart panteth after fountains of water, so my soul panteth after Thee, O God !”

O amiable Virgin! thou, who art by excellence blessed among women, show thyself now my tender Mother and powerful advocate.

Angels and saints, bless the Lord, and intercede for me.

I adore Thee at every moment, O living Bread of heaven, Most August Sacrament. O Jesus, beloved Son of the Virgin Mary, I pray Thee to bless my soul.

To Thee I consecrate my heart, O most blessed Jesus, my dear Saviour. Mayest Thou be known, adored, and loved by all, and may thanks be continually given to Thee in the Most Holy and Most August Sacrament. Amen.

Jesus, most merciful; Jesus, meek and humble of Heart, forgive us our sins; give Thy peace to our souls, remember us in Thy kingdom.

Mary and Joseph, pray for us this hour and at the hour of our death.

*Make an act of contrition, a renewal of vows, and wait in humble adoration the coming of Jesus.*

### **Offering of Mass and Communion on Thursday—The Blessed Sacrament and the Sacred Heart.**

**O** COME, O my God, into Thy sanctuary, to seek the food and life of my soul. By the hope Thou commandest me to have in Thee, inspire me with confidence to approach Thy holy mountain; permit me, divine Jesus, to ascend this new Calvary with Thee, that my whole soul may do homage to Thy Majesty; that my heart, with its tenderest affections, may acknowledge Thy infinite love; that my memory may dwell on the admirable mysteries here renewed; and that the sacrifice of my whole being may accompany them. Alas! I am unworthy to join with Thy minister in adoring Thee; but do Thou Thyself assist

me, and purify my heart and mind, that I may be entirely employed and occupied about Thee during this holy sacrifice. O Jesus, humbly prostrate before Thee, I adore Thee and offer Thee the holy sacrifice at which I am going to assist, in order to make atonement for the many outrages which Thy divine Heart daily receives in the Most Blessed Sacrament of the altar, and beseech Thee to inflame my heart with a most ardent love of Thee; make me one with Thee; totally transform and change me into Thyself; may nothing in life or death ever separate me from Thee.

### Method of Hearing Mass on Thursday.

FROM THE BEGINNING TO THE INTROIT.

*Make acts of contrition, humility, and confidence.*

AT THE INTROIT.

**O** MY God, strengthen me by Thy grace, that I may worthily approach Thy altar and participate in the sacred mysteries. Create in me, O Lord, a clean heart, and renew a right spirit within me. Thou art worthy, O my almighty Creator, of an infinite homage, which my extreme misery and poverty render me incapable of offering; yet I am not destitute, for Jesus, Thy beloved Son, by His profound adorations and incomprehensible humiliations, more than supplies for my deficiencies. O permit me by Him and with Him to prostrate and humble myself before Thy supreme Majesty. I adore Thee with the adorations of my divine Saviour, the only Victim worthy of Thyself, and I rejoice in seeing Thee thus worthily and perfectly honored. I offer this Mass and holy communion in honor of the adorable Sacrament, in reparation for all sacrilegious communions, for Religious, for priests, for those under my care, and to implore for myself the spirit of patience, self-

denial, and entire resignation, charity, and unbounded confidence in my Lord and God.

## AT THE OFFERTORY.

**O** JESUS! Thou hast loved me so tenderly as to leave me Thy Heart in the Eucharist, and this Heart so full of mercy and of love is outraged and pierced incessantly by my ingratitude; but Thou wilt forgive my sins. Oh! yes, I conjure Thee, save my soul, which Thou hast redeemed with Thy precious blood, cleanse me from every stain. I long to be restored to Thy grace and favor. O Sacred Heart of Jesus, inflamed with love of me, inflame my heart with love of Thee! I dedicate myself to Thee for ever—my tongue to proclaim Thy favors; my mind to think of Thee, my only Good; my will to desire Thee; and my heart to love Thee alone. I offer Thee the sacrifice of my existence when it may please Thee to call for it, only asking that I may breathe my last sigh in Thy Sacred Heart. I offer Thee, my God, all that I have and all that I am, a miserable sacrifice, but such as it is, I unite it to the great oblation of my divine Saviour, in union with Whose precious blood and merits I dare hope Thou wilt accept my offering.

## AT THE PREFACE.

**O** DIVINE Jesus! grant me a share in Thy zeal for Thy Father's glory, that, in union with the dominations, principalities, and the whole hierarchy of angels, I may anticipate in my exile the ever new canticle which they incessantly sing in the abode of bliss: Holy, thrice holy, infinitely holy, is the Lord God of hosts! the heavens and the earth are full of His glory; but His mercies have been exalted above all His works, since Thou, O divine Jesus! hast descended from His bosom and come in His name to dwell in this valley of tears; nay, more, to dwell in unworthy hearts.

## AT THE ELEVATION.

**I** ADORE Thee at every moment, O living Bread of heaven, great Sacrament! O Jesus! beloved Son of the Virgin Mary, I pray Thee to bless my soul; to Thee I consecrate my heart, O most blessed Jesus! my dear Saviour. Mayest Thou be known, adored, and loved by all, and may thanks be continually given to Thee in the Most Holy and Most August Sacrament.

**O**H! see upon the altar placed  
The Victim of the greatest love!  
Let all the earth below adore,  
And join the choirs of heaven above.  
Sweet Sacrament, we Thee adore;  
Oh! make us love Thee more and more.

O Sacrament most holy, O Sacrament divine,  
All praise and all thanksgiving be every moment Thine!  
Glory be to the blood of Jesus, now and for ever, and  
throughout all ages. Amen.

## IN PREPARATION FOR HOLY COMMUNION.

**A**DORAMUS te, Christe, **W**E adore Thee, Christ,  
et benedicimus tibi. and we bless Thee.  
Quia per sanctam crucem Because by Thy holy cross  
tuam redemisti mundum. Thou hast redeemed the world.

**I** ADORE Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul. I offer Thee all the acts of adoration and thanksgiving that are offered to Thee by the angels and saints in heaven and by the just on earth. I praise, love, and thank Thee with all the praise, love, and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised, and worthily received by all in this Most Divine Sacrament.

Our Father, Hail Mary, Glory be to the Father, etc.

**I** ADORE Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee with the Church militant and triumphant for the infinite love with which Thou didst institute the Most Blessed Sacrament to be the food of my soul.

I adore Thee in all the consecrated Hosts throughout the whole world, and I return thanks for those who know Thee not and do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all in this Sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy blessed Mother, and with the love and affection of Thy own most pure Heart. Grant, O most amiable Spouse of my soul, in coming to me in this Most Holy Sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

Our Father, Hail Mary, Glory be to the Father, etc.

**I** ADORE Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which Thou didst form the sacred body of Our Lord Jesus Christ out of the most pure blood of the Blessed Virgin Mary, to become in this Sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this Most Blessed Sacrament.

Our Father, Hail Mary, Glory be to the Father, etc.

**T**ANTUM ergo sacra-  
mentum,  
Veneremur, cernui;

Et antiquum documentum,  
Novo cedat ritui;

Præstet fides supplementum,  
Sensuum defectui.

Genitori Genitoque,  
Laus et jubilatio,

Salus, honor, virtus quoque

Sit et benedictio,  
Procedenti ab utroque,  
Compar sit laudatio.  
Amen.

V. Panem de cœlo præ-  
stitisti eis.

R. Omne delectamentum  
in se habentem.

*Oremus.*

**D**EUS, qui nobis, sub sacra-  
mento mirabili, pas-  
sionis tuæ memoriam reliqui-  
sti: tribue, quæsumus, ita nos  
corporis et sanguinis tui sacra  
mysteria venerari, ut redemp-  
tionis tuæ fructum in nobis  
jugiter sentiamus. Qui vivis  
et regnas, etc.

Indulgence of 100 days.—Pius VII., Aug. 24, 1818.

**D**OWN in adoration fall-  
ing,  
Lo! the sacred Host we  
hail;

Lo! o'er ancient forms de-  
parting,  
Newer rites of grace pre-  
vail;

Faith for all defects supply-  
ing,  
Where the feeble senses  
fail.

To the everlasting Father,  
And the Son Who reigns on  
high,

With the Holy Ghost pro-  
ceeding

Forth from each eternally,  
Be salvation, honor, blessing,  
Might and endless majesty.  
Amen.

V. Thou gavest them bread  
from heaven.

R. And therein was sweet-  
ness of every kind.

*Let us pray.*

**G**OD, Who, beneath this  
marvelous sacrament,  
hast left us a memorial of  
Thy Passion: grant us, we  
beseech Thee, so to venerate  
the sacred mysteries of Thy  
body and blood, that we may  
ever feel within us the fruit of  
Thy redemption, Who livest  
and reignest, etc.

AGNUS DEI AND COMMUNION.

**O** INNOCENT Lamb of God Who takest away the sins of the world, take away mine, I beseech Thee; efface them by Thy great mercy; purify my soul in the streams of Thy precious blood. O Prince of peace, give me that peace which the world can not give, that peace which is found in Thy love, that peace which neither earth nor hell can deprive me of, unless I forfeit it by sin. O grant me the peace of Thy grace here, and eternal peace hereafter. Amen.

PRAYER.

**S**EE where Thy boundless love has reached, my loving Jesus! Thou, of Thy flesh and precious blood, hast made ready for me a banquet whereby to give me all Thyself. Who drove Thee to this excess of love for me? Thy Heart, Thy loving Heart. O adorable Heart of Jesus, burning furnace of divine love! within Thy sacred wound take Thou my soul; in order that, in that school of charity, I may learn to love that God Who has given me such wondrous proofs of His great love. Amen.

Indulgence of 100 days, once a day.—Pius VII., Feb. 9, 1818.

*Make an act of contrition, a renewal of vows, and invite your Lord into your heart by fervent aspirations.*

AFTER HOLY COMMUNION.

*Faith and Adoration.*

**M**Y Lord Jesus Christ! Thou dost now dwell within me. Thou art mine and I am all Thine. I adore Thee with the angels and saints of heaven. Thou art my King; reign Thou alone in me; defend me against the evil spirits and the temptations of the world, that I may serve Thee and love Thee faithfully and never be separated from Thee and Thy sweet dominion over me.

*Thanksgiving.*

**MY** Lord Jesus Christ! I thank Thee for the grace which Thou hast bestowed upon me to-day of coming to dwell within me and of nourishing me with Thy sacred body and precious blood.

Saints and angels! in my unworthiness I call upon you to give thanks to God for His great goodness and mercy, and to praise becomingly His holy name. "What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12.)

*Love.*

**MY** Lord Jesus Christ, how great is Thy love! I now return Thee love for love, according to my ability. I repent with my whole heart of all my offences against Thee, because Thou art infinitely good and deserving of all my love. I desire to love Thee more and more, and I will avoid everything that is displeasing to Thee.

*Prayer of St. Ignatius.*

**TAKE**, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am and all that I possess; I surrender it all to Thee that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.

Indulgence of 300 days once a day.—Pope Leo XIII., May 26, 1883.

*Petitions.*

*Pray for the Holy Father's intentions, for the Catholic Church, for the conversion of sinners, for the holy, suffering souls in purgatory, for your Community, for the Religious Orders, for your special necessities, for your country, for your relatives and benefactors, and for all who have asked you to pray for them. Vide "Mass for Communion days" and "Devotions for Holy Communion."*

INDULGENCED PRAYER BEFORE A CRUCIFIX.



**L**OOK down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, and calling to mind the words which David Thy prophet said of Thee, my Jesus: "They pierced my hands and my feet; they numbered all my bones." (Ps. xxi. 17, 18.)

A plenary indulgence, which can be applied to the souls in purgatory, may be gained by the faithful who, after having confessed their sins with sorrow and received holy communion, shall devoutly recite the above prayer before an image or picture of Christ crucified, and pray for the intentions of the Holy Father.—Pius IX., July 31, 1858.

INVOCATIONS.

**A**NIMA Christi, sanctifica me.

Corpus Christi, salva me.

Sanguis Christi, inebria me.

Aqua lateris Christi, lava me.

Passio Christi, conforta me.

O bone Jesu, exaudi me.

Intra tua vulnera absconde me.

Ne permittas me separari a te.

Ab hoste maligno defende me.

In hora mortis meæ voca me,

Et jube me venire ad te,

**S**OUL of Christ, sanctify me:

Body of Christ, save me:

Blood of Christ, inebriate me:

Water from the side of Christ, wash me.

Passion of Christ, strengthen me:

O good Jesus, hear me:

Within Thy wounds hide me:

Permit me not to be separated from Thee.

From the malignant enemy defend me:

In the hour of my death call me,

And bid me come to Thee,

Ut cum sanctis tuis laudem te	That, with Thy saints, I may
	praise Thee
In sæcula sæculorum.	For ever and ever.
Amen.	Amen.

Indulgence of 300 days, every time.—Pius IX., Jan. 9, 1854.

PRAYER: O JESUS, LIVING IN MARY.

**O** JESU, vivens in Maria, veni et vive in famulis tuis, in spiritu sanctitatis tuæ, in plenitudine virtutis tuæ, in veritate virtutum tuarum, in perfectione viarum tuarum, in communione mysteriorum tuorum, dominare omni adversæ potestati, in spiritu tuo ad gloriam Patris. Amen.

**O** JESUS, living in Mary! come and live in Thy servants, in the spirit of Thy holiness, in the fulness of Thy might, in the truth of Thy virtues, in the perfection of Thy ways, in the communion of Thy mysteries; subdue every hostile power, in Thy spirit for the glory of the Father. Amen.

Indulgence of 300 days, once a day.—Pius IX., Oct. 14, 1859.

PRAYER: O MOST COMPASSIONATE JESUS.

**A**LEMENTISSIME Jesu, salus, vita, resurrectio nostra tu solus es. Te ergo quæsumus ne derelinquas nos in angustiis et perturbationibus nostris, sed per agoniam cordis tui sanctissimi et per dolores matris tuæ immaculatæ tuis famulis subveni, quos pretioso sanguine redemisti.

**O** MOST compassionate Jesus! Thou alone art our salvation, our life, and our resurrection. We implore Thee, therefore, do not forsake us in our needs and afflictions, but, by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, succor Thy servants whom Thou hast redeemed by Thy most precious blood.

Indulgence of 100 days, once a day.—Pius IX., Oct. 6, 1870.

**Offering of Mass and Communion on Friday—The Passion and the Sacred Heart of Jesus.**

**O** DIVINE Jesus! sacred Victim, immolated for the redemption of mankind, I earnestly beseech

Thee that I may assist at this adorable sacrifice with the most lively faith, animated hope, unbounded gratitude, and tender love; permit me to follow Thee in spirit through the different stages of Thy sacred Passion, and give me an abundant share of that infinite charity which induced Thee to suffer such excessive torments for my sake. I offer this divine sacrifice to commemorate in a special manner Thy Passion and death, and to obtain, through its efficacious merits, the conversion of tepid priests and Religious; furthermore that union and charity may reign in this Community, and that all its members may be filled with zeal for the conversion of sinners, for whom Thou didst die; and for myself, the spirit of mortification and humility, light and prudence in the discharge of my office, patience and forbearance with those under my care, purity of intention, simplicity, diffidence in self, confidence in God. But, O my Jesus, Thou needest not my representation to discern my wants. I am too weak, too insensible, to feel my miseries as I ought, too guilty to deserve being heard; let my silence then speak. O most merciful Saviour! let my multiplied miseries plead in my behalf. Thou wilt not be deaf to their eloquent supplications, and surely, O my Jesus! Thou needest but consult Thy own Heart, and that infinite love which brings Thee daily upon our altars, to find motives for granting pardon, and mercy to me, a poor sinner.

### **Method of Hearing Mass on Friday.**

AT THE CONFITEOR AND INTROIT.

*Represent to yourself Jesus Christ retiring to the Garden of Gethsemane to pray: unite your sentiments with the divine dispositions of the Son of God, and prepare for this divine sacrifice of the Mass by acts of sincere contrition:*

**J**ESUS, in the Garden of Olives, shed His blood for us in such streams that it bathed the earth around.

This He did at the vision He then had of the ingratitude with which men would meet His love. Oh! let us, then, repent sincerely for the past, considering how poorly we have met the countless benefits of Our Lord, and resolve henceforth to make good use of His graces and holy inspirations.

O my good Jesus, my dear Saviour, I compassionate Thee in Thy sufferings. I fervently bless Thee and thank Thee for all Thou hast done and suffered for me; give me grace to weep over the sins and the ingratitude which caused Thy dreadful agony. Sweet Jesus, mercy! Pardon me, O Lord, for my past indifference to Thy love. Heart of Jesus, inflamed with love of us, inflame our hearts with love of Thee.

AT THE KYRIE ELEISON.

*Represent Jesus taken and bound with cords, and say:*

**Q**UAY those bonds which confined Thy hands burst the fetters of my sins, and restore me to the sweet liberty of Thy children! I cast myself at Thy sacred feet, O my King and my God: and since Thou hast undergone the humiliation of allowing Thyself to be bound by Thy creatures, may I place all my happiness in sharing Thy humiliations, and carrying Thy cross.

AT THE GOSPEL.

*Reflect on the patience and benignity of Jesus in allowing Himself to be dragged from tribunal to tribunal, and say:*

**O** SPOTLESS Lamb of God! while Thy judges proclaim Thee an impostor, I rise without fear or shame to declare, in the face of heaven and earth, that Thou art Christ, the Son of the living God, and that I unreservedly assent to all and every article proposed by Thy holy Church to my belief: but, O divine Lord, give me grace to profess by my actions as well as by my words

the faith. Have mercy on all who are involved in the dreadful night of infidelity: may the light of Thy grace shine upon them, and so penetrate their hearts that they may embrace the truth, and be admitted to the communion of Thy holy Church.

AT THE OFFERTORY.

*Represent Jesus bound to the pillar and cruelly scourged:*

**J**ESUS, in His cruel scourging, shed His blood most painfully and abundantly, offering it to His eternal Father in payment of our impatience and our wantonness. How is it, then, that we do not curb our wrath and self-love? Oh! let us henceforth try to be more patient in our trials, to despise ourselves, and to bear in peace the injuries men do us.

O Jesus, Thou art the Love and Life of my soul. I find true peace and real happiness only in Thy love, in Thy service, and in the imitation of Thy virtues. I offer myself to Thee; do what Thou wilt with me; henceforth my motto shall be, "All for Jesus."

Jesus, meek and humble of Heart, make my heart like unto Thine.

Sweet Heart of Jesus, be my love!

AT THE PREFACE.

*Contemplate thy Saviour crowned with thorns; reflect on the words "Behold the man," and say:*

**B**EHOLD me, O most merciful Jesus: A poor sinner; I cast myself at Thy sacred feet, penetrated with sorrow for my sins. Oh! let not pride any longer occupy my heart, which Thou, my Saviour, hast so tenderly loved and redeemed at so great a price; cleanse my poor soul, O Jesus, from all offensive stains, and drown my imperfections in the boundless ocean of Thy mercy.

## AT THE ELEVATION.

*Contemplate Jesus hanging on the cross, and adore the same Jesus here present on the altar:*

*Ave Verum.*

**A**VE Verum Corpus, natum  
Ex Maria virgine!

**H**AIL to thee! true body  
sprung  
From the Virgin Mary's  
womb!

Vere passum, immolatum,  
In cruce pro homine!

The same that on the cross  
was hung,  
And bore for man the bitter  
doom!

Cujus latus perforatum

Thou Whose side was pierced  
and flowed

Vero fluxit sanguine;

Both with water and with  
blood;

Esto nobis prægustatum,  
Mortis in examine.

Suffer us to taste of Thee,  
In our life's last agony.

O clemens, O pie!  
O dulcis Jesu, Fili Mariæ!

O kind, O loving one!  
O sweet Jesus, Mary's Son!

**O** JESUS, my crucified Saviour, Thou didst die for the love of me, let me die to self and to the world for love of Thee! O crucified Love! O precious blood of Jesus! May all hearts love Thee, may all tongues praise and glorify and thank Thee, now and for evermore.

**O** PRECIOUS blood, shed so profusely in the crucifixion of our Jesus, make me die entirely to self-love!

Precious blood, shed to the very last drop by the opening of the Sacred Heart, give me that generous love that sacrifices all for God!

Precious blood, sacred source whence flow all virtues and all graces, apply thy infinite merits to my soul!

Precious blood, whose virtue animates and vivifies our actions, apply thy infinite merits to all our works!

Life-giving fountain, in which the soul fully slakes its thirst, saturate it with pure love!

O divine blood of my Jesus, I adore thee from the depth of my heart! Thee I ardently invoke, for thou art my salvation, and by thee I hope to obtain the joys of paradise.

Most precious blood of Jesus, cry for mercy for us, to thy divine Father and deliver us!

Eternal Father, I offer Thee the precious blood of Jesus, in satisfaction for my sins and for the wants of the holy Church."

By the precious blood of Jesus, I beseech Thee, Father in heaven, have mercy on the poor souls in purgatory. Requiem æternam dona eis, Domine; Et lux perpetua luceat eis!

*Adore the five wounds of your crucified Jesus, kissing them in spirit, praying for true and abiding sorrow for your sins, for perfect conformity to the will of God and the grace of perseverance.*

*Jesu dulcis amor meus.*

**J**ESU! as though Thyself wert here,  
I draw in trembling sorrow near;  
And hanging o'er Thy form divine,  
Kneel down to kiss these wounds of Thine.

Ah me, how naked art Thou laid!  
Bloodstain'd, distended, cold, and dead!  
Joy of my soul—my Saviour sweet,  
Upon this sacred winding-sheet!

Hail, awful brow! hail, thorny wreath!  
Hail, countenance now pale in death!  
Whose glance but late so brightly blazed,  
That angels trembled as they gazed.

And hail to thee, my Saviour's side;  
 And hail to thee, thou wound so wide:  
 Thou wound more ruddy than the rose,  
 True antidote of all our woes!

Oh, by those sacred hands and feet  
 For me so mangled! I entreat,  
 My Jesu, turn me not away,  
 But let me here for ever stay.

AT COMMUNION.

*Make an act of contrition, a renewal of vows, and casting yourself in spirit into the bleeding Heart of Jesus, pray that you may love Him more and more, be more like to Him in the imitation of His virtues, and be united with Him for evermore.*

AT THE BLESSING.

*An Indulged Prayer.*

**E**TERNAL Father! we offer Thee the most precious blood of Jesus, shed for us with such great love and bitter pain from the wound in His right hand; and, through its merits and its might, we entreat Thy divine Majesty to grant us Thy holy benediction, that, by its power, we may be defended against all our enemies and freed from every ill; whilst we say:

Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super nos, et maneat semper.

Amen.

May the blessing of God almighty, Father, and Son, and Holy Ghost, descend upon us, and remain for ever.

Amen.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 100 days to those who shall say this offering, with the Our Father, the Hail Mary, and the Glory be to the Father, to the Most Holy Trinity, in thanksgiving for blessings received; plenary indulgence once a month, on usual conditions.—Leo XII., Oct. 25, 1823.

PRAYER TO THE HOLY VIRGIN, OUR LADY OF SORROWS.

**M**ARY most holy, Mother of sorrows, by that intense martyrdom which thou didst suffer at the foot of the cross, during the three hours of Jesus' agony: deign to aid us all, children of thy sorrows, in our last agony, that, by thy prayers, we, from our bed of death, may pass to heaven's holy joys, there to adorn thy crown.

Hail Mary, three times.

**M**ARIA mater gratiæ,  
Mater misericordiæ,  
Tu nos ab hoste protege.

Et mortis hora suscipe.

V. A subitanea et impro-  
visa morte.

R. Libera nos, Domine.

V. Ab insidiis diaboli.

R. Libera nos, Domine.

V. A morte perpetua.

R. Libera nos, Domine.

*Oremus.*

**D**EUS, qui ad humani generis salutem in dolorosissima Filii tui morte exemplum et subsidium constituisti: concede, quæsumus, ut in extremo mortis nostræ periculo tantæ charitatis effectum consequi, et ipsius Redemptoris gloriæ consociari mereamur. Per eumdum Christum Dominum nostrum.

R. Amen.

**M**OTHER of mercy,  
mother of grace,  
Mary, help a fallen race,  
Shield us when the foe is  
nigh,

And receive us when we die.

V. From sudden and un-  
prepared death.

R. Deliver us, O Lord!

V. From the snares of the  
devil.

R. Deliver us, O Lord!

V. From everlasting death.

R. Deliver us, O Lord!

*Let us pray.*

**G**OD, Who for our salvation hast, in the most bitter death of Thy Son, made for us both an example and a refuge: grant, we beseech Thee, that, in the last peril, at the hour of our death, we may be made worthy to experience the effect of His great charity, and to be made partakers of the Redeemer's glory. Through the same Christ our Lord.

R. Amen.

*End with the ejaculations:*

**J**ESUS, Mary, and Joseph! I give you my heart and my soul.

Jesus, Mary, and Joseph! assist me in my last agony.

Jesus, Mary, and Joseph! may I breathe out my soul in peace with you.

**Offering of Mass and Communion on Saturday—To the Blessed Virgin Mary.**

**H**OLY Mary, Queen of heaven, Mother of Our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest no one, look upon me, O dear Mother of mercy, and my Mother, with an eye of pity, and entreat for me, of thy beloved Son, conversion to that perfection to which God has called me, the virtues of purity and humility, and great confidence in thee. Obtain, likewise, that this Mass and communion may be acceptable to God for the conversion of sinners, especially . . . ; for the increased perfection of each dear sister of this Community, and for our preservance.

**O** MOST holy Virgin, Mother of the Word Incarnate, depositary of graces, and Refuge of sinners, we have recourse to thy maternal love: with a lively faith we ask the grace to do always the will of God and thine. We resign ourselves into thy most sacred hands, and beseech thee to obtain for us the virtues of our state and the grace of a happy death. We confidently hope that thou, O most loving Mother, wilt graciously hear us, and therefore with a lively faith we say, "Hail Mary." Repeat the Hail Mary three times.

*Let us pray.*

**W**E beseech Thee, O Lord, protect Thy servants from every frailty, through the intercession of the Blessed Virgin Mary, and, as we kneel in humble adoration before Thee and offer Thee our hearts, merci-

fully guard us against the snares of our enemies, through Jesus Christ our Lord. Amen.

Method of Hearing Mass on Saturday.

AT THE BEGINNING.

Make acts of contrition, humility, and confidence.  
Vide: "Mass in Honor of the Blessed Virgin Mary."

INTROIT.

**S**ALVE, Sancta Parens  
enixa puerpera Regem,  
qui cœlum terramque regit in  
sæcula sæculorum. *Ps.* Eruc-  
tavit cor meum verbum bo-  
num: dico ego opera mea  
Regi.

**H**AIL, holy Mother, who  
didst bring forth the  
King Who reigns over heaven  
and earth forevermore. *Ps.*  
My heart hath uttered a good  
word: I speak my works to  
the King.

V. Gloria.

V. Glory.

**COLL.** *Concede nos.* Grant, O Lord, we beseech Thee, that we, Thy servants, may enjoy constant health of body and mind, and by the glorious intercession of blessed Mary, ever Virgin, be delivered from all temporal afflictions, and come to those joys that are eternal. Through, etc.

**LESSON.** *Ecclus. xxiv. 14, 16.* From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of saints.

**GRAD.** Thou art blessed, and worthy of our respects, O Virgin Mary, who, without prejudice to thy virginity, didst become the Mother of Our Saviour.

V. O Virgin Mother of God! He Whom the whole

world can not contain, became man, and was enclosed in thy womb. Alleluia, Alleluia.

V. After child-birth thou didst remain a pure Virgin. O Mother of God, intercede for us!

GOSPEL. *In illo loquente Jesu.* Luke xi. 27, 28. At that time, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea, rather, blessed are they who hear the word of God, and keep it.

OFFERTORY. Happy art thou, O holy Virgin Mary, and most worthy of all praise, because from thee arose the Sun of justice, Christ our Lord.

SECRET. May, O Lord, by Thy own mercy and the intercession of blessed Mary, ever a Virgin, this oblation procure us peace and happiness, both in this life, and in that which is to come. Through Jesus Christ, Thy Son.

PRAYER AT THE OFFERTORY.

**O** MERCIFUL God! Who, for the salvation of sinners and the comfort of the afflicted, hast infused into the immaculate heart of the Blessed Virgin sentiments of the tenderest compassion for us, similar to those which predominate in the Heart of Jesus, grant that, by the intercession of our holy patroness, we may imitate our divine Model, and thus becoming ever more pleasing to Thee, may enjoy a foretaste of the joys of heaven. O sweet Jesus! Who tenderly lovest the most holy of virgins, and art most tenderly loved by her, grant, through her intercession, and by the resemblance her immaculate heart bore to Thine, that I may ever love Thee, live but for Thee, and be united to Thee in a happy eternity. Amen.

O holy Mother of Jesus! the most pure of all creatures, in union with all the saints in heaven and all the just on earth, I venerate thee; I consecrate my heart to thee,

choosing thee for my Mother, my queen, my advocate, and my guide; I wish to imitate thee, and I desire to serve thee with a tender, generous, and filial love. I beseech thee, august and merciful Queen of heaven, to receive me this day as thy child, to assist me in all my undertakings, to succor me all in my wants, to obtain for me purity, humility, charity, patience, obedience, union with God, and perfect submission to His holy will. Comfort and support me, dear Mother, in the hour of my death.

THREE OFFERINGS, IN HONOR OF THE BLESSED VIRGIN MARY.

I. **H**OLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the daughter of the eternal Father, and to thee I consecrate my soul and all its powers.

Hail Mary, etc.

II. **H**OLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the Mother of the only-begotten Son, and to thee I consecrate my body with all its senses.

Hail Mary, etc.

III. **H**OLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the spouse of the Holy Ghost, and to thee I consecrate my heart and all its affections, praying thee to obtain for me from the ever-blessed Trinity all the graces which I need for my salvation.

Hail Mary, etc.

Indulgence of 300 days, each time, to be gained by those who shall say above prayers to obtain Our Lady's protection in the practice of all holy virtues, and especially of chastity.

Plenary indulgence on usual conditions.—Leo XII., Oct. 21, 1823; Pius IX., June 18, 1876.

## AT THE PREFACE.

**O** DIVINE Jesus, grant me a share in Thy zeal for Thy Father's glory, that in union with the dominations, principalities, and the whole hierarchy of angels, I may anticipate in my exile the ever new canticle, which they incessantly sing in the abode of bliss: Holy, thrice holy, infinitely holy is the Lord of hosts! the heavens and the earth are full of His glory; but His mercies have been exalted above all His works, since Thou, O divine Jesus, hast descended from His bosom, and come in His name to dwell in this valley of tears—nay, more, to dwell in unworthy hearts.

## AFTER THE ELEVATION.

**O** ETERNAL Father! behold Thy beloved Son, my blessed Saviour, Whom I humbly offer to Thy divine Majesty in satisfaction for all my offences and ingratitude.

I offer Thee His purity, His innocence, to atone for my defilement; His humility, for my pride; His zeal, for my tepidity; and the holiness of His life, for all the imperfections of mine.

O merciful Father! look on the charity of Thy Son; behold how He once offered Himself a bloody sacrifice for my salvation, and how He now offers Himself in an unbloody manner on this altar for the same end. O holy Father! receive this His sacrifice in lieu of all the honor, homage, and gratitude due to Thy goodness from me and all Thy creatures.

O my sweet Saviour! I thank Thee for Thy love and Thy mercy. I thank Thee, also, for all the wondrous prerogatives and dignities which Thou hast conferred on Mary, the Queen of heaven. I love Thee with my whole heart. What pledge of my love can I give Thee? Thou hast asked my heart: take it, Lord Jesus, take it

Thou alone, take it all to Thee, take it as Thy due, and my free offering; take it as the present of a child to her father; take it as a holocaust, to be consumed entirely in Thy service.

INVOCATION.

**S**ANCTA Virgo Maria Immaculata, Mater Dei, Mater nostra, Tu pro nobis loquere ad Cor Jesu, qui tuus Filius est et Frater noster.

**H**OLY Virgin Mary Immaculate, Mother of God and our Mother, speak thou for us to the Heart of Jesus, Who is thy Son and our Brother.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 20, 1890.

EJACULATION OF ST. PHILIP NERI.

**V**IRGIN Mother of God, Mary, pray to Jesus for me.

Indulgence of 50 days, once a day.—Leo XIII., March 29, 1894.

PIOUS EXERCISE.

Pius VII., on Dec. 4, 1815, in order to increase, in all the faithful, devotion toward the sorrows of the most holy Virgin Mary, and to excite in them grateful recollection of the Passion of her Son Jesus, granted to those who, with contrite heart, shall say the Hail Mary seven times, and after each Hail Mary, the stanza,

Sancta mater istud agas,	Bid me bear, O Mother blessed!
Crucifixi fige plagas	On my heart the wounds impresséd
Cordi meo valide.	Suffered by the Crucified.

Indulgence of 300 days, once a day; plenary indulgence, on any one day, in each month, on usual conditions.

AT THE AGNUS DEI AND COMMUNION.

**O** LAMB of God! have mercy on me, and may the voice of Thy blood plead powerfully in my favor; grant me a secure shelter in Thy sacred wounds; impart to me, in the adorable Sacrament which I am about to

receive (*if you do not communicate actually, make at least a spiritual communion*), that peace which the world can not give, and which can alone be found in union with Thee, O divine Victim! O Jesus, my life and my salvation, when Thou enterest into my heart in holy communion, impress on it the lessons of humility, meekness, patience, charity, and sweetness, so strongly inculcated by Thy precepts and example. O Mary! show thyself now my tender Mother and powerful advocate, that I may receive with faith, purity, fervor, humility, and confidence thy own beloved Son, and my sweet Saviour and Master. O blessed spirits of heaven, and, above all, my dear angel guardian, intercede for me, and supply, by your ardent adorations, for my want of fervor when I receive my Redeemer.

*Make an act of contrition, a renewal of vows, and then with fervent aspirations invite your Saviour into your heart.*

**Prayers Ordered by Pope Leo XIII., to be Said after  
Every Low Mass in All the Churches of the  
World.**

The priest with the people recites the Hail Mary thrice, then the Salve Regina:

**H**AIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

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

*Let us pray.*

**O** GOD, our refuge and our strength, look down with favor upon Thy people, who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles Peter and Paul, and of all the saints, mercifully and graciously hear the prayers which we pour forth to Thee, for the conversion of sinners and the liberty and exaltation of holy mother Church. Through Christ our Lord. Amen.

*Add the Invocation:* St. Michael the archangel, defend us in battle; be our protection against the malice and snares of the devil. Rebuke him, O God, we humbly pray; and do thou, O prince of the heavenly host, by the divine power, thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.

Indulgence of 300 days.

### Ordinary Method of Serving a Priest at Mass.

*P.* **I**NTROIBO ad altare Dei.

*C.* **I** Ad Deum qui lætificat juventutem meam.

*P.* Judica me Deus, et discerne causam meam de gente non sancta, ab homine iniquo et doloso erue me.

*C.* Quia tu es, Deus, fortitudo mea, quare me repulisti et quare tristis incedo dum affligit me inimicus.

*P.* Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

*C.* Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

*P.* Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me.

*C.* Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei et Deus meus.

*P.* Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, etc.

C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa. 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, etc.

C. Amen.

P. Indulgentiam, absolutionem, etc.

C. Amen.

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætatibitur 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.

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, *or* flectamus genua.

C. Et cum spiritu tuo, *or* levate.

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*At the end of the Epistle say, Deo gratias.*

*P.* Sequentia sancti Evangelii, etc.

*C.* Gloria tibi Domine.

*At the end of the Gospel say, Laus tibi Christe.*

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*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 justem est.

*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.

*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.

*P.* Requiescant in pace.

*C.* Amen.

## DOMINICAN RITE OF SERVING MASS.

(Before beginning Mass the priest puts wine and water into the chalice.)

P. **I**N nomine Patris, et Filii, et Spiritus Sancti. Amen.

P. **C**onfitemini Domino quoniam bonus.

C. Quoniam in sæculum misericordia ejus.

P. Confiteor, etc.

C. Misereatur tui omnipotens Deus, et dimittat tibi omnia peccata tua, liberet te ab omni malo, salvet et confirmet in omni opere bono, et perducat te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, et Beatæ Mariæ semper Virgini, et Beato Dominico Patri nostro, et omnibus Sanctis, et tibi Pater quia peccavi nimis cogitatione, locutione, opera et omissione, mea culpa, precor te orare pro me.

P. Misereatur vestri, etc.

C. Amen.

P. Absolutionem et remissionem omnium peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

C. Amen.

P. Adjutorium nostram in nomine Domini.

C. Qui fecit cœlum et terram.

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All the rest is as usual, except that there is not any "*Deo gratias*" after the Epistle, nor any "*Laus tibi Christe*" after the first Gospel, and no response is made at the "*Orate Fratres.*" The bell is rung at the "*Agnus Dei.*" The "*Domine non sum dignus*" is not said aloud. After the last Gospel the "*Deo gratias*" is said as usual.

## PRO FIDELIBUS DEFUNCTIS.

P. **D**E profundis clamavi ad te Domine; Domine exaudi vocem meam.

C. Fiant aures tuæ intendentes in vocem deprecationis meæ.

P. Si iniquitates observaveris Domine, Domine, quis sustinebit.

C. Quia apud te propitiatio est: et propter legem tuam sustinui te Domine.

*P.* Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

*C.* A custodia mututina usque ad noctem speret Israel in Domino.

*P.* Quia apud Dominum misericordia, et copiosa apud eum Redemptio.

*C.* Et ipse redimet Israel ex omnibus iniquitatibus ejus.

*P.* Requiem æternam dona eis Domine.

*C.* Et lux perpetua luceat eis.

*P.* A porta inferi.

*C.* Erue Domine animas eorum.

*P.* Requiescant in pace.

*C.* Amen.

*P.* Domine exaudi orationem meam.

*C.* Et clamor meus ad te veniat.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*Oremus.*

**F**IDELIUM Deus omnium conditor et Redemptor animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum ut indulgentiam quam semper optaverunt piis supplicationibus consequantur. Qui vivis et regnas, etc.

**A Method of Assisting at Mass for Children.**

*When the Priest says the Confiteor, the children say in common:*

**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, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, father, 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 grant me pardon, absolution, and remission of my sins. Amen.

FOLLOWS A HYMN.

*When the Priest says the Credo the children recite in common the Apostles' Creed:*

**I** BELIEVE in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, Our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, 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.

*At the Offertory the children say in common:*

**A**CCCEPT, O holy Father, almighty, everlasting God, this stainless Host, which we, through the hands of the priest, offer unto Thee, O God, living and true, for our innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for our own and for their salvation unto life eternal. Amen.

FOLLOWS ONE DECADE OF THE ROSARY.

*At the Sanctus the children say in common:*

**H**OLY, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

AT THE ELEVATING.

*At the elevation of the sacred Host, after each signal all say in common:*

**O** MY God, I believe in Thee,  
O my God, I hope in Thee,  
O my God, I love Thee above all things.  
O Sacrament most holy, O Sacrament divine,  
All praise and all thanksgiving, be every moment  
Thine!

*At the elevation of the chalice, after each signal all say in common:*

**M**Y Jesus, for Thee I live,  
My Jesus, for Thee I die,  
My Jesus, I am Thine in life and in death!

**E**TERNAL Father, I offer Thee the precious blood  
of Jesus, in satisfaction for my sins, and for the  
wants of holy Church.

MEMENTO FOR THE DEAD.

*Follows a hymn—or an approved Litany.*

*At the communion all say in common after the signal is given:*

**O** LORD, I am not worthy that Thou shouldst enter  
into my heart; say only the word and my soul  
shall be healed.

SPIRITUAL COMMUNION.

**M**Y Jesus, I believe that Thou art truly present in the  
Most Blessed Sacrament. I love Thee above  
all things, and I desire to possess Thee within my soul.  
Since I am unable now to receive Thee sacramentally,  
come at least spiritually into my heart. I embrace

Thee as being already there, and unite myself wholly to Thee; never permit me to be separated from Thee.

AFTER COMMUNION.

**S**OUL of Christ, sanctify me;  
 Body of Christ, save me;  
 Blood of Christ, inebriate me;  
 Water from the side of Christ, wash me;  
 O good Jesus, hear me;  
 Within Thy wounds, hide me;  
 Suffer me not to be separated from Thee;  
 From the malicious enemy, defend me;  
 In the hour of death, call me and bid me to come to Thee;  
 That with Thy saints I may praise Thee for ever and ever.  
 Amen.

AFTER MASS.

*Prayers ordered by his Holiness Pope Leo XIII., to be said kneeling after every Low Mass:*

Hail Mary, three times. Then the Salve Regina, as on page 228.

**Another Short and Simple Method of Assisting at Mass for Children.\***

*When the Priest begins Mass the children all say in common:*

**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, to all the saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, father, to pray to the Lord our God for me.

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\* Approved by Archbishop Elder.

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 grant me pardon, absolution, and remission of my sins. Amen.

*One decade of the beads—or more.*

AT THE OFFERTORY.

**A**CCEPT, O holy Father, almighty, eternal God, this stainless Host, which we offer unto Thee, our true and living God, by the hands of Thy priest, for our innumerable sins, offences, and negligences, and for all here present, and for all the Christian faithful, living and dead; that it may be profitable to us and to them unto life everlasting. Amen.

*Continue the Rosary.*

AFTER THE ELEVATION OF THE CHALICE:

**O** SACRAMENT most holy, O Sacrament divine, All praise and all thanksgiving be every moment Thine!

O eternal Father, I offer Thee the precious blood of Jesus Christ in expiation of my sins, and for the wants of holy Church.

AT THE DOMINE NON SUM DIGNUS:

**L**ORD, I am not worthy that Thou enter under my roof. But only say the word, and my soul shall be healed. (Three times.)

SPIRITUAL COMMUNION.

**J**ESUS, I believe in Thee, because Thou art truth itself.

Jesus, I hope in Thee, because Thou art almighty, merciful, and faithful to Thy promises.

Jesus, I love Thee, because Thou art infinitely good, and worthy of all my love.

Jesus, I desire to receive Thee. I am sorry for having offended Thee. Come to me, and never again let me be separated from Thee by sin.

Jesus, my Lord, my God, and my all!

ANIMA CHRISTI.

**S**OUL of Christ, be my sanctification!  
 Body of Christ, be my salvation!  
 Blood of Christ, fill all my veins!  
 Water of Christ's side, wash out my stains!  
 Passion of Christ, my comfort be!  
 O good Jesus, listen to me!  
 In Thy wounds I wish to hide!  
 Ne'er to be parted from Thy side!  
 Guard me should the foe assail me.  
 Call me, when my life shall fail me,  
 Bid me come to Thee above  
 With Thy saints to sing Thy love,  
 World without end. Amen.

*Continue the Rosary.*

## The Ordinary of the Holy Mass.

### THE ASPERGES.

*Ant.* **A**SPERGES me,  
Domine, hys-  
sopo, et mundabor: lavabis  
me, et super nivem dealba-  
bor.

*Ps.* Miserere mei, Deus,  
secundum magnam miseri-  
cordiam tuam.

*V.* Gloria Patri, etc.

*Ant.* Asperges me.

*Ant.* **T**HOU shalt sprin-  
kle me with  
hyssop, O Lord, and I shall  
be cleansed: Thou shalt wash  
me, and I shall be made whiter  
than snow.

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

*V.* Glory be, etc.

*Ant.* Thou shalt sprinkle  
me.

*The Priest, having returned to the foot of the Altar, says :*

*V.* **O**STENDE nobis,  
Domine, miseri-  
cordiam tuam.

*R.* Et salutare tuum da  
nobis.

*V.* Domine, exaudi oratio-  
nem meam.

*R.* Et clamor meus ad te  
veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*V.* **S**HOW us, O Lord,  
Thy mercy.

*R.* And grant us Thy sal-  
vation.

*V.* O Lord, hear my  
prayer.

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

*V.* The Lord be with you.

*R.* And with Thy spirit.

*Let us pray.*

**E**XAUDI nos, Domine  
sancte, Pater omnipo-  
tens æterne Deus; et mittere

**H**EAR us, O holy Lord,  
almighty Father, eter-  
nal God; and vouchsafe to

digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

send Thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

*From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung and Alleluia is added to the V. (Ostende nobis) and also to its R. (Et salutare).*

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

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

Ps. Confitemini Domino, quoniam bonus; quoniam in sæculum misericordia ejus.

Ps. Praise the Lord, for He is good: for His mercy endureth for ever.

Gloria, etc.

Glory, etc.

### The Holy Mass.

*The Priest, standing at the foot of the Altar, and bowing down before it, signs himself with the sign of the cross from the forehead to the breast, and says with a distinct voice:*

**I**N Nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

**I**N the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

*Then, joining his hands before his breast, he begins the antiphon:*

**I**NTROIBO ad altare Dei.

**I** WILL go unto the altar of God.

R. Ad Deum, qui lætificat juventutem meam.

R. To God, Who giveth joy to my youth.

*In Masses for the Dead, and from Passion Sunday till Holy Saturday exclusively, the following Psalm is omitted:*

*Psalm XLII. Judica me, Deus.*

S. **J**UDICA me, Deus, et discerne causam meam de gente non sancta:

P. **J**UDGE me, O God, and distinguish my cause from the nation that is

ab homine iniquo et doloso erue me.

*M.* Quia tu es, Deus, fortitudo mea, quare me reputasti? et quare tristis incedo dum affligit me inimicus?

*S.* Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

*M.* Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

*S.* Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

*M.* Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

*S.* Gloria Patri, et Filio, et Spiritui Sancto.

*M.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

*V.* Introibo ad altare Dei.

*R.* Ad Deum, qui lætificat juventutem meam.

*V.* Adjutorium nostrum in nomine Domini.

*R.* Qui fecit cœlum et terram.

not holy: deliver me from the unjust and deceitful man.

*R.* For Thou, O God, art my strength, why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

*P.* Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

*R.* And I will go unto the altar of God: to God, Who giveth joy to my youth.

*P.* I will praise Thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

*R.* Hope in God, for I will still give praise to Him: Who is the salvation of my countenance, and my God.

*P.* Glory be to the Father, etc.

*R.* As it was in the beginning, is now, and ever shall be, world without end. Amen.

*V.* I will go unto the altar of God.

*R.* To God, Who giveth joy to my youth.

*V.* Our help is in the name of the Lord.

*R.* Who hath made heaven and earth.

*Then, joining his hands and humbly bowing down, he says the Confession :*

S. **Q**ONFITEOR Deo omnipotenti, etc.

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

S. Amen.

M. 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, mea culpa, mea culpa, mea maxima culpa. 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. **I** CONFESS to almighty God, etc.

R. May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

R. I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed (*here strike the breast thrice*), through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John Baptist, the holy apostles Peter and Paul, all the saints, and you, father, to pray to the Lord our God for me.

*Then the Priest, with his hands joined, gives the absolution, saying:*

S. **M**ISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam. M. Amen.

P. **M**AY almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. R. Amen.

*Signing himself with the sign of the cross, he says:*

S. ✠ **I**NDULGENTIAM, absolutionem, et remissionem pec-

P. ✠ **M**AY the almighty and merciful Lord grant us pardon, absolu-

catorum nostrorum tribuat tion, and remission of our  
nobis omnipotens et miseri- sins.  
cors Dominus.

M. Amen.

R. Amen.

*Then, bowing down, he proceeds:*

V. **D**EUS, tu conver-  
sus vivificabis  
nos.

R. Et plebs tua lætabitur  
in te.

V. Ostende nobis, Domi-  
ne, misericordiam tuam.

R. Et salutare tuum da  
nobis.

V. Domine, exaudi oratio-  
nem meam.

R. Et clamor meus ad te  
veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. **T**HOU wilt turn  
again, O God,  
and quicken us.

R. And Thy people shall  
rejoice in Thee.

V. Show us, O Lord, Thy  
mercy.

R. And grant us Thy sal-  
vation.

V. O Lord, hear my  
prayer.

R. And let my cry come  
unto Thee.

V. The Lord be with you.

R. And with thy spirit.

*First extending, and then joining his hands, he says audibly: Ore-  
mus; and then ascending the Altar, he says secretly:*

**A**UFER a no is quæsu-  
mus, Domine, iniqui-  
tates nostras: ut ad Sancta  
Sanctorum puris mereamur  
mentibus introire. Per Chris-  
tum Dominum nostrum.

Amen.

**T**AKE away from us our  
iniquities, we beseech  
Thee, O Lord; that we may  
be worthy to enter with pure  
minds into the Holy of holies.  
Through Christ our Lord.

Amen.

*Bowing down over the Altar, he says:*

**O**RAMUS te, Domine, per  
merita sanctorum tuo-  
rum quorum reliquiæ hic  
sunt, et omnium sanctorum,  
ut indulgere digneris omnia  
peccata mea.

Amen.

**W**E beseech Thee, O Lord,  
by the merits of Thy  
saints whose relics are here,  
and of all the saints, that  
Thou wouldst vouchsafe to  
forgive me all my sins.

Amen.

*Prayer during the reading of the Introit:*

**B**LESSED be the Holy Trinity and Undivided Unity; we will give praise to Him, because He hath shown His mercy to us.

O Lord our Lord, how wonderful is Thy name in all the earth!

Glory be to the Father, Who hath created us.

Glory be to the Son, Who hath redeemed us.

Glory be to the Holy Ghost, Who hath sanctified us.

Glory be to the Holy and Undivided Trinity, one God, for ever and ever. Amen.

*The Kyrie eleison then is said by the Priest and Server alternately:*

**K**YRIE eleison.  
(*ter.*)

Christe eleison.  
(*ter.*)

Kyrie eleison.  
(*ter.*)

**L**ORD, have mercy upon us. (Three times.)

Christ, have mercy upon us. (Three times.)

Lord, have mercy upon us. (Three times.)

*Afterwards, standing at the middle of the Altar, extending, and then joining his hands, and slightly bowing, he says (when it is to be said) the Gloria in Excelsis. When he says the words, We adore Thee, we give Thee thanks, Jesus Christ, and Receive our prayer, he bows, and at the end he signs himself with the sign of the cross.*

**G**LORIA in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe

**G**LORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on

deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus; tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

us; Thou Who takest away the sins of the world, receive our prayers: Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

*The Priest kisses the Altar, and, turning to the people, says:*

V. **D**OMINUS vobiscum.

V. **T**HE Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

*Then follow the Collects; which vary with the season:*

**O** GOD, the protector of all that hope in Thee, without Whom nothing is strong, nothing is holy, multiply Thy mercy upon us; that, Thou being our ruler and guide, we may so pass through temporal goods, that we finally lose not those which are eternal. Through Christ our Lord. Amen.

O God, the pastor and governor of all the faithful; look down, in Thy mercy, on Thy servant N., whom Thou hast appointed to preside over Thy Church, and grant, we beseech Thee, that both by word and example, he may edify all those who are under his charge; so that, with the flock entrusted to him, he may arrive at length at life everlasting. Through, etc. Amen.

*Then the Epistle for the day is read, as found in the Missal; or the following may be read instead:*

LESSON. Wisd. v. 1-5. The just shall stand with great constancy against those that have afflicted them, and taken away their labors. These seeing it shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying

within themselves, repenting and groaning for anguish of spirit: These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints.

*After which is said:*

Deo gratias.

Thanks be to God.

*Then the Gradual, Tract, Alleluia, or Sequence, according to the time.*

FOR THE GRADUAL.

**B**E Thou unto me a God, a protector, and a house of refuge to save me. In Thee, O God, have I hoped; O Lord, let me never be confounded.

Deal not with us, O Lord, according to our sins which we have committed, nor punish us according to our iniquities.

V. Help us, O God our Saviour; and for the glory of Thy name, O Lord, deliver us, and forgive us our sins for Thy name's sake.

*After this, at High Mass, the Deacon places the book of the Gospels on the Altar, and the Celebrant blesses the incense. Then the Deacon, kneeling before the Altar with joined hands, says:*

**M**UNDA cor meum ac labia mea, omnipotens Deus, qui labia Isaïæ prophetæ calculo mundasti ignito: ~~ita~~ me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

**C**LEANSE my heart and my lips, O almighty God, Who didst cleanse the lips of the prophet Isaïas with a burning coal: and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

*Afterwards he takes the book from the Altar, and again kneeling down before the Priest, asks his blessing, saying: Jube, Domine, benedicere. The Priest says:*

**D**OMINUS sit in corde tuo et in labiis tuis,

**T**HE Lord be in thy heart and on thy lips, that

ut digne et competenter annunties Evangelium suum: in nomine Patris, et Filii, et Spiritui Sancti. Amen. †

thou mayst worthily and in a becoming manner announce His holy Gospel: in the name of the Father, and of the Son, and † of the Holy Ghost. Amen.

*Having received the blessing, he kisses the hand of the Priest; and then, with incense and lighted candles, he goes to the place where the Gospel is read, and standing with his hands joined, says:*

V. Dominus vobiscum. V. The Lord be with you.  
R. Et cum spiritu tuo. R. And with thy spirit.

*Then, giving out:*

V. Sequentia (vel initium) sancti Evangelii secundum N. V. The continuation (or beginning) of the holy Gospel according to N.

*He makes the sign of the cross with the thumb of his right hand on the Gospel which he is to read, and on his forehead, mouth, and breast (the people doing the same); and while the Minister and people answer:*

R. Gloria tibi, Domine. R. Glory be to Thee, O Lord.

*He incenses the book three times, and then reads the Gospel.*

FOR THE GOSPEL.

**A**T that time: Peter said to Jesus: Behold we have left all things, and have followed Thee: what therefore shall we have? And Jesus said to them: Amen, I say to you, that you who have followed Me in the regeneration, when the Son of man shall sit on the seat of His Majesty you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive an hundredfold, and shall possess life everlasting.

*Then is said:*

R. Laus tibi, Christe. R. Praise be to Thee, O Christ.

*The Subdeacon then carries the book to the Priest; he kisses the Gospel, saying:*

**P**ER evangelica dicta de-  
leantur nostra delicta.

**B**Y the words of the Gos-  
pel may our sins be  
blotted out.

Here the Sermon is usually preached.

*Then at the middle of the Altar, extending, elevating, and joining his hands, the Priest says the Nicene Creed (when it is to be said), keeping his hands joined. When he says the words: God, Jesus Christ, and: is adored, he bows his head to the cross. But at the words: and was incarnate, he kneels down, and continues kneeling to the words: was made man. At the words: the life of the world to come, he signs himself with the sign of the cross from the forehead to the breast.*

**C**REDO in unum Deum,  
Patrem omnipotentem,  
Factorem cœli et terræ, visi-  
bilibium omnium et invisibi-  
limum.

**I** BELIEVE in one God,  
the Father almighty,  
Maker of heaven and earth,  
and of all things visible and  
invisible.

Et in unum Dominum  
Jesum Christum, Filium Dei  
unigenitum, et ex Patre na-  
tum ante omnia sæcula. De-  
um de Deo; Lumen de Lu-  
mine; Deum verum de Deo  
vero; genitum non factum;  
consubstantialiẽ Patri, per  
quem omnia facta sunt. Qui  
propter nos homines, et prop-  
ter nostram salutem, descen-  
dit de cœlis; et incarnatus est  
de Spiritu Sancto ex Maria  
Virgine: ET HOMO FACTUS EST  
(*hic genuflectitur*). Cruci-  
fixus etiam pro nobis: sub  
Pontio Pilato passus et se-  
pultus est. Et resurrexit tertia  
die secundum Scripturas: et  
ascendit in cœlum, sedet ad  
dexteram Patris: et iterum  
venturus est cum gloria judi-

And in one Lord Jesus  
Christ, the only-begotten Son  
of God, born of the Father  
before all ages. God of God;  
Light of Light; true God of  
true God; begotten not made;  
consubstantial with the Fa-  
ther, by Whom all things were  
made. Who for us men, and  
and for our salvation, came  
down from heaven; and was  
incarnate by the Holy Ghost  
of the Virgin Mary: AND WAS  
MADE MAN (*here kneel down*).  
He was crucified also for us,  
suffered under Pontius Pilate,  
and was buried. The third  
day He rose again according to  
the Scriptures; and ascended  
into heaven, and sitteth at the  
right hand of the Father: and  
He shall come again with

care vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

glory to judge both the living and the dead: of Whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Life-giver, Who proceedeth from the Father and the Son: Who together with the Father and the Son is adored and glorified; Who spake by the prophets. And one Holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

*Then he kisses the Altar, and turning to the people, says:*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

*Then he says Oremus, and reads the Offertory. This being finished, the Priest takes the paten with the Host (if it is High Mass, the Deacon hands the Priest the paten with the Host), and offering it up, says:*

**S**USCIPE, sancte Pater omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

**A**CCEPT, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

*Then, making the sign of the cross with the paten, he places the Host upon the corporal. The Priest pours wine and water into the chalice, blessing the water before it is mixed, saying:*

**D**EUS, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps. Jesus Christus, Filius tuus, Dominus noster; qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

**O** GOD, ✠ Who, in creating human nature, didst wonderfully dignify it; and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity, Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, Our Lord; Who liveth and reigneth with Thee in the unity of, etc.

*In Masses for the Dead, the foregoing prayer is said, but the water is not blessed. Then the Priest takes the chalice, and offers it, saying:*

**O**FFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat.

Amen.

**W**E offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy divine Majesty it may ascend with the odor of sweetness, for our salvation, and for that of the whole world.

Amen.

*Then he makes the sign of the cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the Altar, and slightly bowing down, he says:*

*(At High Mass, the Subdeacon here receives the paten, which he envelops in the extremities of the veil with which his shoulders are mantled, and then goes and stands behind the Celebrant until the conclusion of the Pater noster.)*

**I**N spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in con-

**I**N the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord, and grant that the sac-

spectu tuo hodie, ut placeat tibi, Domine Deus.

rifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

*The Priest, elevating his eyes toward heaven, and stretching out his hands, which he afterward joins, makes the sign of the cross over the Host and chalice, while he says :*

**V**ENI, sanctificator, omnipotens, æterne Deus; et bene ✠ dic hoc sacrificium, tuo sancto nomini præparatum.

**C**OME, O Sanctifier, almighty, eternal God, and bless ✠ this sacrifice, prepared to Thy holy name.

*At High Mass, he, in the following prayer, blesses the incense:*

**P**ER intercessionem beati Michaelis Archangeli, stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

**M**AY the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all His elect, vouchsafe to bless this incense, and receive it as an odor of sweetness. Through, etc. Amen.

*Receiving the thurible from the Deacon, he incenses the bread and wine, saying:*

**I**NCENSUM istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

**M**AY this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

*Then he incenses the Altar, saying:*

**D**IRIGATUR, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad

**L**ET my prayer, O Lord, ascend like incense in Thy sight: and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips that my heart may not

excusandas excusationes in incline to evil words, to make  
peccatis. excuses in sins.

*While he gives the censer to the Deacon, he says secretly these words, and is afterwards incensed by the Deacon and then the others in order:*

**A**CCENDAT in nobis  
Dominus ignem sui  
amoris, et flammam æternæ  
caritatis. Amen.

**M**AY the Lord enkindle  
in us the fire of His  
love, and the flame of ever-  
lasting charity. Amen.

*The Priest, with his hands joined, goes to the Epistle side of the Altar, where he washes his fingers as he recites the following verses of Ps. xxv.*

**L**AVABO inter innocentes  
manus meas: et cir-  
cumdabo altare tuum, Do-  
mine.

**I** WILL wash my hands  
among the innocent:  
and will encompass Thy altar,  
O Lord.

Ut audiam vocem laudis:  
et enarrem universa mira-  
bilia tua.

That I may hear the voice  
of praise, and tell of all Thy  
marvelous works.

Domine, dilexi decorem  
domus tuæ, et locum habita-  
tionis gloriæ tuæ.

I have loved, O Lord, the  
beauty of Thy house, and the  
place where Thy glory dwell-  
eth.

Ne perdas cum impiis,  
Deus, animam meam; et cum  
viris sanguinum vitam meam.

Take not away my soul, O  
God, with the wicked, nor  
my life with bloody men.

In quorum manibus iniqui-  
tates sunt: dextera eorum  
repleta est muneribus.

In whose hands are iniqui-  
ties: their right hand is filled  
with gifts.

Ego autem in innocentia  
mea ingressus sum: redime  
me, et miserere mei.

As for me, I have walked  
in my innocence: redeem me,  
and have mercy upon me.

Pes meus stetit in directo:  
in ecclesiis benedicam te,  
Domine.

My foot hath stood in the  
right path: in the churches I  
will bless Thee, O Lord.

Gloria Patri, etc.

Glory be, etc.

*Returning, and bowing before the middle of the Altar, with joined hands, he says:*

**S**USCIPE, sancta Trini-  
tas, hanc oblationem

**R**ECEIVE, O holy Trin-  
ity, this oblation,

quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

which we make to Thee, in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honor of the blessed Mary ever virgin, of blessed John Baptist, the holy apostles Peter and Paul, of these and of all the saints: that it may be available to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

*Then he passes the Altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little, and says:*

**O**RATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

**B**RETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.

*The Priest answers in a low voice, Amen.*

*Then, with outstretched hands, he recites the Secret Prayers.*

*Which being finished, he says in an audible voice:*

V. **P**ER omnia sæcula sæculorum.

V. **W**ORLD without end.

R. Amen.

R. Amen.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

*Here he uplifts his hands:*V. **S**URSUM corda.V. **L**IFT up your hearts.

R. Habemus ad Dominum.

R. We have them lifted up unto the Lord.

*He joins his hands before his breast, and bows his head while he says:*V. **G**RATIAS agamus Domino Deo nostro.V. **L**ET us give thanks to the Lord our God.

R. Dignum et justum est.

R. It is meet and just.

*The following Preface is said on all Ferias and on those Festivals which have none proper, and in all Masses for the Dead.*

**V**ERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. \* Per Christum Dominum nostrum: per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli cœlorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes:

**I**T is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God. \* Through Christ our Lord: through Whom the angels praise Thy Majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens and the blessed seraphim, do celebrate with united joy. In union with whom, we beseech Thee that Thou wouldst command our voices also to be admitted, with suppliant confession, saying,

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.

Holy, holy, holy, Lord God of Sabaoth.

Pleni sunt cœli et terra gloria tua.

Heaven and earth are full of Thy glory.

Hosanna in excelsis.

Hosanna in the highest.

\* This mark refers to the variation of the proper Prefaces for certain days.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

Blessed is He that cometh in the name of the Lord.

Hosanna in the highest.

*On Trinity Sunday, and on every other Sunday in the year that has no proper Preface.*

**V**ERE . . . \* Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietatis, et in essentia unitas, et in Majestate adoretur æqualitas. Quem laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes: Sanctus, etc.

\* **W**HO together with Thy only-begotten Son, and the Holy Ghost, art one God, and one Lord: not in a singularity of one Person, but in a Trinity of one substance. For that which, by Thy revelation, we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction. That, in the confession of a true and eternal Deity, distinctness in the Persons, unity in the essence, and equality in the Majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim do praise, who cease not daily to cry out with one voice, saying: Holy, etc.

*From Christmas day till the Epiphany (except in the Octave of St. John), on the Purification, Corpus Christi and its Octave, the Transfiguration, The Holy Name of Jesus, and in Masses of the Blessed Sacrament.*

N.B. Prefaces thus marked † are concluded in the same manner as this.

**V**ERE . . . \* Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc

**B**ECAUSE by the mystery of the Word made flesh, the new light of Thy brightness hath shone upon the eyes of our minds: that while we behold God visibly,

in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes: Sanctus, etc.

we may by Him be carried on to the love of things invisible. † And therefore with angels and archangels, with thrones and dominations, and with all the army of heaven, we sing a hymn to Thy glory, saying without ceasing: Holy, etc.

*Within the Action, or more solemn part of the sacrifice:*

**Q**UOMMUNICANTES, et diem sacratissimum celebrantes, quo beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem. Sed et memoriam venerantes, in primis ejusdem gloriosæ semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi; sed et beatorum apostolorum ac martyrum tuorum, etc.

**Q**UOMMUNICATING and celebrating the most sacred day on which the unviolated virginity of Blessed Mary gave to this world a Saviour. As also venerating the memory, in the first place, of the same glorious Mary, ever virgin, Mother of the same Our God and Lord Jesus Christ; and likewise of Thy blessed apostles and martyrs, etc.

*In the Midnight Mass is said:*

**N**OCTEM sacratissimam celebrantes, qua.

**T**HE most sacred night on which.

*But in all Masses afterward it is said as above, to the Octave of the Nativity, inclusively.*

*On the Epiphany, and during its Octave.*

\* **Q**UIA cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. † Et ideo, etc.

\* **B**ECAUSE when Thy only-begotten Son appeared in the substance of our mortal flesh, He repaired us by the new light of His immortality. † And therefore.

*Within the Action.*

**Q**UOMMUNICANTES, et diem sacratissimum

**Q**UOMMUNICATING and celebrating the

celebrantes, quo unigenitus tuus in tua tecum gloria coæternus, in veritate carnis nostræ visibiliter corporalis apparuit. Sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum, etc.

most sacred day, on which Thy only-begotten Son, co-eternal with Thee in Thy glory, appeared visibly in the truth of our bodily flesh. As also venerating the memory, in the first place, of the glorious Mary ever virgin, Mother of the same Our God and Lord Jesus Christ: and likewise of Thy blessed apostles, etc.

*From Ash Wednesday to Passion Sunday, except in Feasts which have a proper Preface.*

\* **Q**UI corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. Per Christum, etc.

\* **W**HO by bodily fasting dost repress vices, elevate the mind, bestow virtue and rewards. Through, etc.

*From Passion Sunday till Maundy Thursday, and Feasts of the holy cross and of the Passion.*

\* **Q**UI salutem humani generis in ligno crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur. Per Christum, etc.

\* **W**HO didst effect the salvation of mankind on the wood of the cross: that from whence death came, thence life might arise; and that he who overcame by the tree, might also by the tree be overcome. Through, etc.

*From Holy Saturday till Ascension day, and on Festivals occurring in this time, unless they have proper Prefaces of their own. In the Mass of Holy Saturday is said, chiefly on this night; on Easter day, until the Saturday following, chiefly on this day; after that, chiefly at this time.*

**V**ERE dignum et justum est, æquum et salutare, te quidem Domine, omni tempore, sed [in hac potissimum nocte vel die, vel]

**I**T is truly meet, just, right, and salutary to praise Thee, O Lord, at all times, but chiefly [on this night or day, or] at this time, when

in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideo, etc.

Christ our Passover was sacrificed for us. For He is the true Lamb, Who took away the sins of the world. Who by dying destroyed our death, and by rising again restored our life. † And therefore, etc.

*Within the Action.*

**Q**UOMMUNICANTES et diem sacratissimum celebrantes Resurrectionis Domini nostri Jesu Christi secundum carnem: sed et memoriam, etc.

**Q**UOMMUNICATING and celebrating the most sacred day of the Resurrection of Our Lord Jesus Christ, according to the flesh: as also venerating, etc.

*Then as follows:*

**H**ANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus Domine ut placatus accipias, etc.

**W**E beseech Thee, therefore, O Lord, favorably to receive this oblation of our service and that of all Thy family, which we offer to Thee for these also whom Thou hast been pleased to regenerate of water and the Holy Spirit, granting them remission of all sins, etc.

*This is said from Holy Saturday till the Saturday following (inclusively), but in the Mass of Holy Saturday is said, et noctem sacratissimam, this most sacred night.*

*From Ascension day till Whitsun-eve, except on Feasts which have their proper Preface.*

\* **P**ER Christum Dominum nostrum. Qui post Resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœ-

\* **T**HROUGH Christ our Lord. Who after His Resurrection appeared openly to all His disciples, and in their sight ascended up into heaven, to make us partakers

lum, ut nos divinitatis suæ of His divinity. † And there-  
tribuerit esse participes. † Et fore, etc.  
ideo, etc.

*Within the Action.*

**Q**UONIAM COMMUNICANTES et diem sacratissimum celebrantes, quo Dominus noster, unigenitus Filius tuus, unitam sibi fragilitatis nostræ substantiam, in gloriæ tuæ dextera collocavit. Sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri, etc.

**Q**UONIAM COMMUNICATING and celebrating the most sacred day on which Our Lord, Thy only-begotten Son, placed on the right hand of Thy glory the substance of our frailty united to Himself. As also venerating the memory, in the first place, of the glorious Mary, ever virgin, Mother of the same Our God and Lord, etc.

*And it is said during the Octave.*

*From Whitsun-eve till Trinity Sunday; and in Votive Masses of the Holy Ghost, omitting the words, this day.*

\* **P**ER Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodierna die] in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat: sed et supernæ virtutes atque angelicæ potestates hymnum gloriæ tuæ concinunt, sine fine dicentes: Sanctus, etc.

\* **T**HROUGH Christ our Lord, Who, ascending above all the heavens, and sitting at Thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption. Wherefore all the whole world exults with overflowing joy; also the heavenly virtues and the angelic powers together hymn Thy glory, saying everlastingly: Holy, etc.

*Within the Action.*

**Q**UONIAM COMMUNICANTES et diem sacratissimum Pentecostes celebrantes, quo Spiritus Sanctus apostolis in

**Q**UONIAM COMMUNICATING and celebrating the most sacred day of Pentecost, on which the Holy Ghost ap-

igneis linguis apparuit. Sed  
et memoriam, etc.

peared to the apostles in  
fiery tongues. As also ven-  
erating, etc.

*Then as follows:*

**H**ANC igitur oblationem  
servitutis nostræ, sed  
et cunctæ familiæ tuæ, quam  
tibi offerimus pro his quoque  
quos regenerare dignatus es  
ex aqua et Spiritu Sancto,  
tribuens eis remissionem om-  
nium peccatorum, quæsumus  
Domine ut placatus accipias,  
etc.

**W**E beseech Thee, there-  
fore, O Lord, favor-  
ably to receive this oblation  
of our service and that of all  
Thy family, which we offer  
to Thee for these also whom  
Thou hast been pleased to  
regenerate of water and the  
Holy Spirit, granting them  
remission of all sins, etc.

*This is said to the Saturday following, inclusively.*

*On Festivals of the Blessed Virgin Mary (except the Purifi-  
cation, on which is said the Preface of Christmas), and with-  
in their Octaves, and on Votive Masses of the Blessed Virgin,  
the words, Annunciation, Visitation, Assumption, Nativity,  
Presentation, Conception, Espousal, are inserted after, and  
proclaim thee on the. On the Dedication of the Blessed  
Virgin Mary ad Nives, as also on the Feast of her holy  
name; and on the Feast of the Blessed Virgin Mary of  
Mercy, are inserted, the festival. On the Feast of the Seven  
Dolors is inserted, transfixion. On the Feast of Mount  
Carmel, commemoration; and on that of the most holy  
Rosary, solemnity.*

*In Votive Masses and on Saturday, veneration.*

\* **E**T te in N. beatæ  
Mariæ semper Virgi-  
nis collaudare, benedicere,  
et prædicare. Quæ et Uni-  
genitum tuum Sancti Spiri-  
tus obumbratione concepit,  
et virginitatis gloria per-  
manente, lumen æternum  
mundo effudit, Jesum Chris-

\* **T**HAT we should praise,  
bless, and proclaim  
Thee on the N. of the blessed  
Mary ever virgin. Who by  
the overshadowing of the  
Holy Ghost conceived Thy  
Only-begotten, and the glory  
of her virginity remaining,  
shed forth upon the world  
the light eternal, Jesus Christ

tum Dominum nostrum; \* per quem, etc. our Lord; \* through Whom, etc.

*On the Festivals of the Apostles and Evangelists (except on St. John the Evangelist's day), and throughout their Octaves, except in Feasts which have proper Prefaces of their own.*

**V**ERE dignum et justum est, æquum et salutare, te Domine suppliciter exorare, ut gregem tuum, Pastor æternæ, non deseras, sed per beatos apostolos tuos continua protectione custodias; ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. † Et ideo, etc.

**I**T is truly meet, just, right, and salutary humbly to beseech Thee, that Thou, O Lord, our eternal Shepherd, wouldst not forsake Thy flock, but keep it through Thy blessed apostles with continual protection; that it may be governed by those same rulers whom Thou didst appoint to preside over it as pastors in Thy stead. † And.

Canon of the Mass.

**T**E igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc ✠ donna, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

**W**E therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord (*he kisses the altar*) that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

## COMMEMORATION OF THE LIVING.

**M**EMENTO, Domine famulorum famularumque tuarum, N. et N.

**B**E mindful, O Lord, of Thy servants, men and women, N. and N.

*Prayer during the Canon.*

**O** JESUS, dying on the cross for love of poor sinners, through *Thy sacred head* crowned with thorns I beg Thee to have mercy on the Pope, all bishops, priests, all Religious Orders, especially our own, and all those placed over us.

Through the wound in *Thy right hand* I recommend to Thee my father, mother, brothers, sisters, relatives, friends, and benefactors.

And through the wound in *Thy left hand* my enemies, all poor sinners, and those who have never been baptized. Help Thy servants who are trying to convert them.

Through the wound in *Thy right foot* I pray for the poor, the sick, and the dying, and for all who are in any kind of pain, temptation, or trouble.

Through the wound in *Thy left foot* I beg of Thee mercifully to grant eternal rest to the souls of the faithful departed, especially N. N.

Through *Thy Sacred Heart*, O Jesus, I offer myself to do and suffer all things for Thy love. Give me all the graces I stand in need of, and especially the grace which I am seeking to obtain through this holy Mass. (Name it.)

*He joins his hands, and prays silently for those he intends to pray for; then, extending his hands, he proceeds:*

**E**T omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt, hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ: tibi que

**A**ND of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety

reddunt vota sua, æterno Deo, vivo et vero.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum.

Amen.

and salvation, and who pay their vows to Thee, the eternal, living, and true God.

Communicating with, and honoring, in the first place, the memory of the glorious and ever Virgin Mary, Mother of Our Lord and God Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord.

Amen.

*Spreading his hands over the oblation, he says the words of consecration secretly, distinctly, and attentively.*

(Here the bell is rung.)

**H**ANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem, tu Deus,

**W**E therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou,

in omnibus, quæsumus, benedic ✠ tam, adscrip ✠ tam, ra ✠ tam, rationabilem, acceptabilemque facere digneris; ut nobis cor ✠ pus et san ✠ guis fiat dilectissimi Filii tui Domini nostri Jesu Christi. Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et levatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes; HOC EST ENIM CORPUS MEUM.

O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body ✠ and ✠ blood of Thy most beloved Son Jesus Christ our Lord. Who the day before He suffered, took bread (*he takes the Host*) into His holy and venerable hands (*he raises his eyes to heaven*) and with His eyes lifted up toward heaven, to God, His almighty Father: giving thanks to Thee, did bless, break, and give to His disciples, saying: Take, and eat ye all of this; FOR THIS IS MY BODY.

*After pronouncing the words of consecration, the Priest, kneeling, adores the sacred Host; rising he elevates it; and then placing it on the corporal, again adores it. After this he never disjoins his fingers and thumbs, except when he is to take the Host, until after the washing of his fingers.*

(At the elevation the bell is rung three times.)

**S**IMILI modo postquam cœnatum est accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas item tibi gratias agens bene ✠ dixit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MUL-

**I**N like manner, after He had supped (*he takes the chalice in both his hands*), taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He bless ✠ ed, and gave to His disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE

TIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescumque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of Me.

*Prayer.*

**O** MY God, I adore Thee through Jesus; I beg pardon through Jesus; I thank Thee through Jesus; I humbly ask every blessing and grace through Jesus. May I lead a holy life and die a good death. My Jesus, mercy. My Jesus, mercy. My Jesus, mercy.

*Kneeling, he adores; rising, he elevates the chalice; then replacing it on the corporal, he covers it, and again adores.*

(The bell is rung as before.)

*He then proceeds:*

**A**NDE et memores, Domine, nos servi tui, sed et plebs tua sancta ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis sed et in cælo gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.

**W**HEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from the grave, and glorious Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and presents, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

*Extending his hands, he proceeds:*

**S**UPRA quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod

**A**PON which vouchsafe to look, with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our

tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Patriarch Abraham, and that which Thy high-priest Melchisedech offered to Thee, a holy sacrifice, an immaculate Host.

*Bowing down profoundly, with his hands joined and placed upon the Altar, he says:*

**S**UPPLICES te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus ✠ et ✠ sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

**W**E most humbly beseech Thee, almighty God, command these things to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us (*he kisses the altar*) as, by participation at this altar, shall receive the most sacred body ✠ and ✠ blood of Thy Son may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of Thy servants men and women N. and N., who are gone before us, with the sign of faith, and slumber in the sleep of peace.

*He prays for such of the dead as he intends to pray for.*

**I**PSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, etc. Amen.

**T**O these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

*Here, striking his breast and slightly raising his voice, he says:*

**N**OBIS quoque peccatoribus famulis tuis, de multitudine miserationum tu-

**A**ND to us sinners, Thy servants, hoping in the multitude of Thy mercies,

arum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et præstas nobis.

*He uncovers the chalice, and makes a genuflection; then taking the Host in his right hand, and holding the chalice in his left, he signs the sign of the cross three times across the chalice, saying:*

**P**ER ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

*Covering the chalice, he kneels down; and rising again, he says:*

V. Per omnia sæcula sæculorum.

R. Amen.

*Oremus.*

**P**RÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum:

vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints, into whose company we beseech Thee to admit us, not considering our merits, but freely pardoning our offences. Through Christ our Lord.

By Whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things.

**T**HROUGH Him, ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the Father ✠ almighty, in the unity of the Holy Ghost, all honor and glory.

V. For ever and ever.

R. Amen.

*Let us pray.*

**I**NSTRUCTED by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, Who art in heaven, hallowed be Thy

adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

*M.* Sed libera nos a malo.

*S.* Amen.

*(At High Mass, the Deacon, toward the conclusion of the Pater Noster, goes to the right hand of the Priest, where he awaits the approach of the Subdeacon, from whom he receives the paten, which he puts into the hands of the Priest.)*

*He takes the paten between his first and second finger, and says:*

**L**IBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

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 those who trespass against us. And lead us not into temptation.

*R.* But deliver us from evil.

*P.* Amen.

**D**ELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever virgin, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew, and all the saints (*making the sign of the cross on himself with the paten, he kisses it, and says*), mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

*He slides the paten under the Host, uncovers the chalice, and makes a genuflection: then rising, he takes the Host, breaks it in the middle over the chalice, saying:*

**P**ER eundem Dominum nostrum Jesum Christum Filium tuum.

**T**HROUGH the same Jesus Christ Thy Son our Lord.

*He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying:*

**Q**UI tecum vivit et regnat  
in unitate Spiritus  
Sancti Deus.

**W**HO with Thee in the  
unity of the Holy  
Ghost liveth and reigneth  
God.

*He places the half in his left hand on the paten, and holding the particle which he broke off in his right hand, and the chalice in his left, he says:*

V. **P**ER omnia sæcula  
sæculorum.  
R. Amen.

V. **W**ORLD without  
end.  
R. Amen.

*He then says:*

V. **P**AX ✚ Domini sit  
✚ semper vobis  
✚ cum.  
R. Et cum spiritu tuo.

V. **M**AY the peace ✚ of  
the Lord be ✚  
always with ✚ you.  
R. And with thy spirit.

*He puts a particle of the Host into the chalice, saying:*

**H**ÆC commixtio et con-  
secratio corporis et  
sanguinis Domini nostri Jesu  
Christi fiat accipientibus no-  
bis in vitam æternam. Amen.

**M**AY this mixture and  
consecration of the  
body and blood of Our Lord  
Jesus Christ be to us, that  
receive it, effectual to eternal  
life. Amen.

*He covers the chalice, makes a genuflection, and then bowing down and striking his breast three times, he says:*

**A**GNUS Dei, qui tollis  
peccata mundi mise-  
rere nobis.

Agnus Dei, qui tollis pec-  
cata mundi, miserere nobis.

Agnus Dei, qui tollis pec-  
cata mundi, dona nobis pa-  
cem.

**L**AMB of God, Who tak-  
est away the sins of the  
world, have mercy upon us.

Lamb of God, Who takest  
away the sins of the world,  
have mercy upon us.

Lamb of God, Who takest  
away the sins of the world,  
grant us Thy peace.

*In Masses for the Dead, he says thrice: Give them rest; and lastly:  
Give them eternal rest. Standing in an inclined position,*

*with his hands joined and resting on the Altar, and his eyes reverently fixed upon the sacred Host, he says:*

**D**OMINE Jesu Christe, qui dixisti apostolis tuis: Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

**L**ORD Jesus Christ, Who saidst to Thy apostles: Peace I leave with you, My peace I give unto you; regard not my sins, but the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will: Who livest and reignest God for ever and ever. Amen.

The preceding prayer is omitted in Masses for the Dead.

*At High Mass, the Deacon kisses the Altar, at the same time with the celebrating Priest, by whom he is saluted with the kiss of peace with these words:*

V. Pax tecum.

V. Peace be with thee.

*To which the Deacon answers:*

R. Et cum spiritu tuo.

R. And with thy spirit.

*And then salutes in like manner the Subdeacon, who conveys the kiss of peace to those amongst the Clergy who may be assisting at Mass.*

**D**OMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosantum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu

**L**ORD Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred body and blood from all my iniquities and from all evils: and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; Who with the same God the Father and Holy Ghost livest and reign-

Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis; et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

est God for ever and ever. Amen.

Let not the participation of Thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness, may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

*Making a genuflection, and taking the Host in his hands, the Priest says:*

**P**ANEM cœlestem accipiam, et nomen Domini invocabo.

**I** WILL take the bread of heaven, and call upon the name of the Lord.

*Striking his breast in humility and devotion, he says thrice, the Acolyte ringing the bell each time:*

**D**OMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

**L**ORD, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

*Taking reverently both parts of the sacred Host in his right hand, and making the sign of the cross with it upon himself, he says the following prayers:*

**C**ORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

**M**AY the body of Our Lord Jesus Christ preserve my soul to life everlasting. Amen.

*He then receives both halves of the Host, joins his hands, and remains a short time in meditation on the Most Holy Sacrament. Then he uncovers the chalice, gathers upon the paten the small-*

*est atoms of the Host which may remain on the corporal, and puts them into the chalice, saying:*

**Q**UID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

**W**HAT shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

*He takes the chalice in his right hand, and making the sign of the cross with it on himself, he says:*

**S**ANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

**T**HE blood of Our Lord Jesus Christ preserve my soul to everlasting life. Amen.

*Then he receives all the blood, together with the particles in it.*

After which he communicates all who are to communicate (if there be any).

*Those who are to communicate go up to the Sanctuary at the Domine, non sum dignus, when the bell rings: the Acolyte says the Confiteor.*

*Then the Priest turns to the communicants, and pronounces a general absolution in these words:*

**M**ISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

*M. Amen.*

*S. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.*

*M. Amen.*

**M**AY almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

*R. Amen.*

*P. May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.*

*R. Amen.*

*Those who are not to communicate may here make a*

SPIRITUAL COMMUNION.

*Elevating a particle of the Blessed Sacrament, and turning toward the people, the Priest says:*

**E**CCE Agnus Dei, ecce  
qui tollit peccata mun-  
di.

**B**EHOLD the Lamb of  
God, behold Him Who  
taketh away the sins of the  
world.

*And then repeats three times, Domine, non sum dignus.*

*Descending the steps of the Altar to the communicants, he administers the Holy Communion, saying to each:*

**C**ORPUS Domini nostri  
Jesu Christi custodiat  
animam tuam in vitam æter-  
nam. Amen.

**M**AY the body of Our Lord  
Jesus Christ preserve  
thy soul to life everlasting.  
Amen.

*Here the Acolyte pours a little wine into the chalice, and the Priest takes the first ablution.*

**Q**UOD ore sumpsimus,  
Domine, pura mente  
capiamus; et de munere tem-  
porali fiat nobis remedium  
sempiternum.

**G**RANT, Lord, that what  
we have taken with  
our mouth, we may receive  
with a pure mind; and of a  
temporal gift may it become  
to us an eternal remedy.

*Here the Acolyte pours wine and water over his fingers; and he takes the second ablution.*

**C**ORPUS tuum, Domine,  
quod sumpsi, et san-  
guis quem potavi, adhæreat  
visceribus meis: et præsta, ut  
in me non remaneat scelerum  
macula, quem pura et sancta  
refecerunt sacramenta. Qui  
vivas et regnas in sæcula sæcu-  
lorum. Amen.

**M**AY Thy body, O Lord,  
which I have received,  
and Thy blood which I have  
drunk, cleave to my bowels;  
and grant that no stain of sin  
may remain in me, who have  
been refreshed with pure and  
holy sacraments. Who livest,  
etc. Amen.

*Then he wipes his mouth and the chalice, which he covers; and having folded the corporal, places it on the Altar, as at first; he then goes to the book, and reads the Communion:*

## FOR THE COMMUNION.

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

Taste and see that the Lord is sweet: blessed is the man that hopeth in Him.

(*For a saint's day.*) Blessed is that servant whom his Lord when He cometh shall find watching.

If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

*Then he turns to the people, and says:*

V. **D**OMINUS vobiscum.

R. Et cum spiritu tuo.

V. **T**HE Lord be with you.

R. And with thy spirit.

*Then he reads the Post-Communions; at the end of the first and last of which the Acolyte answers, Amen.*

*Afterward he turns again toward the people, and says:*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Ite missa est; *vel* Benedicamus Domino.

R. Deo gratias.

V. The Lord be with you.

R. And with thy spirit.

Go, the Mass is ended; *or*  
Let us bless the Lord.

R. Thanks be to God.

*In Masses for the Dead.*

V. **R**EQUIESCANT in pace.

R. Amen.

V. **M**AY they rest in peace.

R. Amen.

*Bowing down before the Altar, the Priest says:*

**P**LACEAT tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus pro quibus illud obtuli, sit, te miserante, pro-

**O**HOLY Trinity, let the performance of my homage be pleasing to Thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for

pitiabile. Per Christum Dominum nostrum. Amen.

me, and all those for whom I have offered it. Through Christ our Lord. Amen.

*Then he kisses the Altar, raising his eyes,—and extending, raising, and joining his hands,—he bows his head, and says:*

**B**ENEDICAT vos omnipotens Deus, Pater et Filius, ✠ et Spiritus Sanctus. Amen.

**M**AY almighty God, the Father, Son, ✠ and Holy Ghost, bless you. Amen.

*At the word Deus, he turns toward the people, and makes the sign of the cross on them. Then turning to the Gospel side of the Altar, he says:*

V. **D**OMINUS vobiscum.

R. Et cum spiritu tuo.

V. **T**HE Lord be with you.

R. And with thy spirit.

The *Benediction* is omitted in Masses for the Dead.

*He then traces the sign of the cross, first upon the Altar, and then upon his forehead, lips, and heart, and begins the Gospel according to St. John, saying:*

S. **I**NITIMUM sancti Evangelii secundum Joannem.

M. Gloria tibi, Domine.

P. **T**HE beginning of the holy Gospel according to St. John.

R. Glory be to Thee, O Lord.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso tactum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

In the beginning was the Word, and the Word was with God, and God was the Word: the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic

There was a man sent from God, whose name was John.

venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST (*hic genuflectitur*), et habitavit in nobis, et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

*M.* Deo gratias.

*When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.*

AFTER MASS.

Hail Mary, to be said thrice by the Priest and People.

**S**ALVE Regina, Mater misericordiæ, vita, dulcedo, et spes nostra salve. Ad te clamamus exsules, filii Hevæ. Ad te suspiramus, gementes, et flentes in hac

This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*here the people kneel down*), and dwelt among us; and we saw His glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

*R.* Thanks be to God.

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

lacrymarum valle. Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende. O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

*Oremus.*

**D**EUS refugium nostrum et virtus, populum ad te clamantem propitius respice; et intercedente gloriosa et immaculata Virgine Dei Genitrice Maria, cum beato Josepho Ejus Sponso, ac beatis apostolis tuis Petro et Paulo, et omnibus sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctæ Matris Ecclesiæ preces effundimus, misericors et benignus exaudi. Per Christum Dominum nostrum.

Amen.

Sancte Michael Archangele, defende nos in prælio: contra nequitiam et insidias diaboli esto præsidium.—*Imperet illi Deus; supplices deprecamur; tuque, Princeps militiæ cœlestis, Satanam aliosque spiritus malignos, qui*

our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

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

*Let us pray.*

**O** GOD, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of St. Joseph her spouse, of Thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through Christ our Lord.

Amen.

Holy Michael Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, prince of the heavenly host, by the power of God,

ad perditionem animarum  
pervagantur in mundo, divini  
virtute in infernum detrude.

thrust down to hell Satan and  
all wicked spirits, who wander  
through the world for the  
ruin of souls.

Amen.

Amen.

Indulgence of 300 days.

## Mass Devotions for Each Day in the Week.\*

*To be Used in Connection with the Preceding "Ordinary of the Mass."*

### Sunday.—Votive Mass of the Blessed Trinity.

*Ordinary of the Mass.*

#### PROPER PARTS.

INTROIT. **B** E N E -  
D I C T A  
sit sancta Trinitas atque indivi-  
visa Unitas: confitebimur ei,  
quia fecit nobiscum miseri-  
cordiam suam. (Tob. xii.)  
Ps. viii. Domine Dominus nos-  
ter, quam admirabile est no-  
men tuum in universa terra!

**B** LESSED be the Holy  
Trinity and undivided  
Unity: we will give glory to  
Him, because He hath shown  
His mercy to us. O Lord,  
Our Lord, how wonderful is  
Thy name in all the earth!

COLL. *Omnipotens.* Almighty, everlasting God, Who hast granted to Thy servants in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and, in the power of Thy Majesty, to adore the Unity; grant that, by steadfastness in the same faith, we may ever be defended from all adversities.

EPISTLE. 2 Cor. xiii. 11. *Brethren:* Rejoice, be perfect, take exhortation, be of one mind, have peace: and the God of peace and of love shall be with you. The grace of Our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

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\* From the Roman Missal.

GRAD. Benedictus es Domine, qui intueris abyssos, et sedes super Cherubim. V. Benedictus es Domine, in firmamento cœli, et laudabilis in sæcula. Alleluia. Alleluia.

V. Benedictus es Domine Deus patrum nostrorum, et laudabilis in sæcula. Alleluia.

Blessed art Thou, O Lord, Who beholdest the depths, and sittest upon the cherubim. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise for ever. Alleluia. Alleluia. Blessed art Thou, O Lord God of our fathers, and worthy of praise for ever. Alleluia.

*After Septuagesima, instead of the Alleluia and V. of the Gradual, is said the*

TRACT. With our whole hearts we glorify, praise, and bless Thee, O God the Father not begotten, Thee the only-begotten Son, Thee the Holy Ghost the Paraclete, the holy and undivided Trinity. V. For Thou art great and dost wonderful things; Thou alone art God. V. To Thee be praise, to Thee be glory, to Thee be thanksgiving for ever and ever, O blessed Trinity.

*In Paschal time, the Gradual is omitted, and the following is said :*

Alleluia, Alleluia. Blessed art Thou, O Lord God of our fathers, and worthy of praise for ever. *Alleluia.* Let us bless the Father and the Son with the Holy Ghost. *Alleluia.*

GOSPEL. John xv. 26, xvi. 1, 4. *At that time :* Jesus said to His disciples: When the Paraclete cometh, Whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of Me; and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father nor Me. But these things I have told you; that when the hour shall come, you may remember that I told you of them.

OFF. Benedictus sit Deus Pater unigenitusque Dei Fili- Blessed be God the Father, and the only-begotten Son of

us, sanctus quoque Spiritus; God, and also the Holy Spirit;  
quia fecit nobiscum miseri- because He has shown His  
cordiam suam. mercy to us.

SEC. Sanctify, we beseech Thee, O Lord our God, by the invocation of Thy holy name, the victim of this oblation; and through the same perfect us as an eternal offering to Thee.

COMM. We bless the God of heaven, and we will give glory to Him in the sight of all that live: because He hath shown His mercy to us.

P. COMM. May the receiving of this sacrament, O Lord our God, avail us to the salvation of body and soul: together with the confession of an everlasting Holy Trinity, and of the undivided Unity thereof. Through, etc.

#### MASS OF THANKSGIVING.

N.B. *On any occasion of Thanksgiving, either the Votive Mass of the Blessed Trinity, or that of the Holy Ghost, or of the Blessed Virgin Mary, is said, with the addition of the following Collect, Secret, and Post-Communion.*

COLL. *Deus, cujus.* O God, Whose mercies are without number, and the treasure of Whose goodness is infinite, we give Thee thanks for the blessings Thou hast bestowed on us: always beseeching Thy divine Majesty, that as Thou grantest what we ask, so Thou wouldst continue Thy favors to us in such a manner that by them we may be prepared for receiving the rewards of eternal happiness.

SECRET. Receive, O Lord, this sacrifice of thanksgiving, and grant that those, whom Thou hast heard, and hitherto preserved, may hereafter be defended against all adversity, and that they may serve Thee and love Thee more and more.

P. COMM. *Deus, qui.* O God, Who hast compassion on those who hope in Thee, and sufferest not that they shall be overwhelmed with afflictions; O Lord ever mercifully attentive to the petitions of the faithful: we give Thee thanks for having heard our prayers, and humbly beseech Thee that, by Thy favor, we may be delivered from all adversity.

**Monday.—Votive Mass of the Holy Ghost.**

*Dedicated to the Holy Ghost and to the Holy Souls in Purgatory.*

*Ordinary of the Mass.*

PROPER PARTS.

INTROIT. SPIRITUS THE Spirit of the Lord  
Domini re- hath filled the whole  
plevit orbem terrarum, Alle- earth, Alleluia; and that  
luia; et hoc quod continet which containeth all things  
omnia, scientiam habet vocis, hath knowledge of the voice,  
Alleluia, Alleluia. Ps. Ex- Alleluia, Alleluia. Ps. Let  
urgat Deus, et dissipentur God arise, and let His enemies  
inimici ejus: et fugiant, qui be scattered: let them that  
oderunt eum, a facie ejus. V. hate Him flee from before  
Gloria. His face. V. Glory.

COLL. *Deus, qui.* O God, Who by the light of the Holy Ghost, didst instruct the hearts of the faithful: grant, by the direction of the same Holy Spirit, that we may relish what is right, and always enjoy His consolation. Through, etc.

LESSON. Acts viii. 14, 17. *In those days:* When the apostles who were in Jerusalem, had heard that Samaria had received the word of God: they sent to them Peter and John. Who, when they were come, prayed for them, that they might receive the Holy Ghost. For He was not as yet come upon any of them: but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

GRAD. Blessed is the nation whose God is the Lord: the people whom the Lord hath chosen for His inheritance. By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth. Alleluia, Alleluia. V. (*Here kneel.*) Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love. Alleluia.

*After Septuagesima, instead of the foregoing Alleluia and V. is said the*

TRACT. Ps. ciii. Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth.

V. O Lord, how good and how sweet is Thy Spirit within us. Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

*In Paschal time, instead of the Gradual, is said:*

Alleluia, Alleluia.

V. Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Alleluia.

V. Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

SEQUENCE (FOR PENTECOST).

**V**ENI, Sancte Spiritus,

Et emitte cœlitus  
Lucis tuæ radium.

Veni, Pater pauperum,

Veni, dator munerum,

Veni, lumen cordium.

Consolator optime,  
Dulcis hospes animæ,  
Dulce refrigerium.

In labore requies,

In æstu temperies,  
In fletu solatium.

O Lux beatissima  
Reple cordis intima

Tuorum fidelium.

Sine tuo numine,

**H**OLY Spirit! Lord of  
light!

From Thy clear celestial height,  
Thy pure beaming radiance  
give.

Come, Thou Father of the  
poor!

Come, with treasures which  
endure:

Come, Thou light of all that  
live!

Thou, of all consolers best,  
Visiting the troubled breast,  
Dost refreshing peace be-  
stow.

Thou in toil art comfort  
sweet,

Pleasant coolness in the heat;  
Solace in the midst of woe.

Light immortal! Light divine!  
Visit Thou these hearts of  
Thine!

And our inmost being fill:

If Thou take Thy grace away,

Nihil est in homine,  
Nihil est innoxium.

Nothing pure in man will stay;  
All his good is turn'd to ill.

Lava quod est sordidum,  
Riga quod est aridum,  
Sana quod est saucium.

Heal our wounds—our  
strength renew  
On our dryness pour Thy  
dew;  
Wash the stains of guilt  
away.

Flecte quod est rigidum,  
Fove quod est frigidum,  
Rege quod est devium.

Bend the stubborn heart and  
will;  
Melt the frozen, warm the  
chill;  
Guide the steps that go  
astray.

Da tuis fidelibus  
In te confidentibus  
Sacrum septenarium.

Thou, on those who evermore  
Thee confess and Thee adore,  
In Thy sevenfold gifts de-  
scend:

Da virtutis meritum,  
Da salutis exitum,  
Da perenne gaudium.

Give them comfort when they  
die,  
Give them life with Thee on  
high,  
Give them joys which never  
end.

Amen. Alleluia. Amen. Alleluia.

GOSPEL. John xiv. 23, 31. *At that time:* Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him: he that loveth Me not, keepeth not My words. And the word which you have heard is not Mine: but the Father's Who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give to you: not as the world giveth, do I give unto you. Let

not your heart be troubled, nor let it be afraid. You have heard that I have said to you: I go away, and I come again to you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father: and as the Father hath given Me commandment, so do I.

OFFERT. Ps. lxxvii. Confirm, O God, what Thou hast wrought in us, from Thy holy temple which is in Jerusalem: kings shall offer presents to Thee. Alleluia.

SECRET. Sanctify, we beseech Thee, O Lord, these oblations, and purify our hearts by the light of the Holy Ghost. Through, etc.

COMM. Acts ii. Suddenly there came a sound from heaven, as of a mighty wind coming where they were sitting, Alleluia: and they were all filled with the Holy Ghost, and published the wonderful works of God. Alleluia.

P. COMM. May the pouring forth of the Holy Ghost into our hearts, cleanse them, O Lord, and render them fruitful by the dew of His grace. Through, etc.

*Mass for the Holy Souls in Purgatory on page 982, after the Burial Service.*

## Tuesday.—Mass of the Holy Angels.

### *Ordinary of the Mass.*

#### PROPER PARTS.

INTROIT. **B**ENEDI- **B**LESS the Lord all ye  
CITE **B** His angels: you that  
Dominum omnes angeli ejus: are mighty in strength, and  
potentes virtute qui facitis execute His word, hearken-  
verbum ejus, ad audiendam ing to the voice of His orders.  
vocem sermonum ejus. Alle- Alleluia. Alleluia. Bless the  
luia. Alleluia. Ps. cii. Bened- Lord, O my soul: and let all  
dic anima mea Domino: et that is within me bless His  
omnia quæ intra me sunt, holy name.  
nomini sancto ejus.

COLL. *Deus qui miro.* O God, Who disposest the services of angels and men in a wonderful order; mercifully grant that those who ever stand before Thee, ministering to Thee in heaven, may also protect our life here upon earth.

LESS. Apoc. v. 11-14. *Audivi vocem angelorum.*—And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the ancients: and the number of them was thousands of thousands, saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To Him that sitteth on the throne, and to the Lamb, benediction and honor and glory and power for ever and ever. And the four living creatures said: Amen. And the four-and-twenty ancients fell down on their faces: and adored Him that liveth for ever and ever.

GRAD. Ps. cxlviii. Laudate Dominum de coelis: laudate eum in excelsis. V. Laudate eum omnes angeli ejus: laudate eum omnes virtutes ejus. Alleluia. Alleluia. V. Ps. cxxxvii. In conspectu angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo. Alleluia.

Praise ye the Lord from the heavens: praise ye Him from the high places. Praise ye Him, all His angels: praise ye Him, all His hosts. Alleluia. Alleluia. I will sing praise to Thee in the sight of the angels: I will worship toward Thy holy temple, and I will give glory to Thy name. Alleluia.

*After Septuagesima, Alleluia and V. are omitted, and the following is said:*

TRACT. Ps. cii. Benedicite Dominum omnes angeli ejus: potentes virtute, qui facitis verbum ejus. V. Benedicite Domino omnes virtutes ejus: ministri ejus, qui facitis voluntatem ejus. V. Benedicite Domino om-

Bless the Lord, all ye His angels: ye that are mighty in strength, and execute His word, hearkening to the voice of His orders. Bless the Lord, all ye His hosts: ye ministers of His that do His will. Bless the Lord, all His

nia opera ejus: in omni loco dominationis ejus, benedic anima mea Domino.

works: in every place of His dominion, O my soul, bless thou the Lord.

*In Paschal time, instead of the Gradual is said:*

Alleluia, alleluia. V. In conspectu angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo. Alleluia. V. Matt. xxviii. Angelus Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum. Alleluia.

Alleluia, alleluia. I will sing praise to Thee, in the sight of the angels: I will worship toward Thy holy temple, and will give glory to Thy name. Alleluia. An angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it. Alleluia.

GOSP. John i. 47-51. *Vidit Jesus Nathanael venientem.*— Jesus saw Nathanael coming to Him, and He saith of him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to Him: Whence knowest Thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered Him, and said: Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And He saith to him. Amen, amen, I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

OFF. Stetit angelus juxta aram templi, habens thuribulum aureum in manu sua; et data sunt ei incensa multa: et ascendit fumus aromatum in conspectu Dei. Alleluia.

An angel stood near the altar of the temple, having a golden censer in his hand; and there was given to him much incense: and the smoke of the perfume ascended before God. Alleluia.

SEC. We offer to Thee, O Lord, the sacrifices of praise, humbly beseeching Thee that by the suffrages of angels in our behalf, Thou wouldst graciously accept them, and grant that they may conduce to our salvation.

COMM. Angeli, archangeli, throni et dominationes, principatus et potestates, virtutes cœlorum, cherubim atque seraphim Dominum benedicite in æternum. Angels, archangels, thrones and dominations, principalities and powers, the virtues of the heavens, cherubim and seraphim, bless ye the Lord for ever.

P. COMM. Being replenished, O Lord, with heavenly benediction, we suppliantly beseech Thee, that, by the aid of the holy angels and archangels, what we celebrate by our unworthy office may be conducive to our salvation.

### Wednesday.—Votive Mass of St. Joseph.

*Ordinary of the Mass.*

#### PROPER PARTS.

INTROIT. **A**DJUTOR **T**HE Lord is our helper et protector: in Him tor noster est Dominus: in eo our heart shall rejoice, and lætabitur cor nostrum, et in in His holy name we have nomine sancto ejus speravimus. Alleluia, alleluia. (Ps. Give ear, O Thou that rulest lxxxii.) Ps. lxxix. Qui regis Israel: Thou that ledest Israel intende: qui deducis Joseph like a sheep. velut vem Joseph.

COLL. *Deus qui.* O God, Who by Thy unspeakable providence, didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother; grant that, as we venerate him for our protector on earth, we may deserve to be aided by his intercession in heaven.

EPISTLE. Gen. xlix. Joseph is a growing son, and comely to behold; the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him; his bow rested upon the strong, and the bands of his arms and his hands were loosed by the hands of the mighty One of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb.

The blessings of thy father are strengthened with the blessings of his fathers until the desire of the everlasting hills shall come. May they be upon the head of Joseph, and upon the crown of the Nazarite among His brethren.

GRAD. Domine prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso. *V.* Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum sæculi. Alleluia. Alleluia. *V.* Fac nos innocuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocinio. Alleluia.

O Lord, Thou hast prevented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. *V.* He asked life of Thee, and Thou hast given him length of days for ever and ever. Alleluia. Alleluia. *V.* Obtain for us, O Joseph, that we may lead an innocent life; and may it ever be safe through thy patronage. Alleluia.

*After Septuagesima.*

TRACT. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis. Potens in terra erit semen ejus, generatio rectorum benedicetur. Gloria, et divitiæ in domo ejus, et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord; he delights exceedingly in His commandments. His seed shall be mighty upon the earth; the generation of the righteous shall be blessed. Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

GOSPEL. Luke iii. *At that time:* It came to pass, when all the people were baptized, that Jesus, also being baptized and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon Him; and a voice came from heaven: Thou art My beloved Son, in Thee I am well pleased. And Jesus Himself was beginning about the age of thirty years, being, as it was supposed, the son of Joseph.

OFFERT. Ps. cxlvii. Praise the Lord, O Jerusalem, because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee.

SEC. Supported by the patronage of the spouse of Thy

most holy Mother, we beseech Thy clemency, O Lord, that Thou wouldst make our hearts despise all earthly things, and love Thee, the true God, with perfect charity.

COMM. Matt. i. Jacob autem genuit Joseph virum the husband of Mary, of Mariæ, de qua natus est whom was born Jesus, Who is Jesus, qui vocatur Christus. called Christ.

P. COMM. *Divini.* Refreshed at the fountain of divine blessing, we beseech Thee, O Lord our God, that as Thou makest us rejoice in the protection of blessed Joseph, so by his merits and intercession Thou wouldst make us partakers of celestial glory.

### Spiritual Communion.

O JESUS, my divine Saviour, like a meek and gentle lamb Thou didst offer Thyself upon the cross as a sacrifice for the whole world, and in Thine own most precious blood didst wash away our sins. On our altars Thou dost renew the sacrifice of the cross, and givest Thyself, moreover, to us as the food of our souls. I may not now receive Thee really in the Blessed Sacrament, but my soul sighs and longs for Thee, and therefore I beseech Thee in Thy love and mercy to unite Thyself to me, at least in a spiritual manner. Thou didst condescend to heal so many, when they but touched the hem of Thy garment. Permit me now, good Master, gentle Saviour, to touch Thee in spirit and with confidence that my poor soul may be freed from all its ills. Come to me, Jesus, come, and remain with me always; let me nevermore be separated from Thee by sin! I thank Thee for all Thy graces and blessings. I love Thee above all things and with my whole heart. Bless me, that I may persevere in Thy service to the end of my life.

Dear St. Joseph! how great, how innumerable were the graces which thou didst receive, when the divine Child dwelt under thy roof! How inexpressible was the happiness of thy heart, when thou didst carry Him in

thy arms! Pray for me, holy foster-father of Jesus, my Saviour, that this spiritual communion may be most salutary to me, that the strength of the Most Holy Sacrament may be my support in all the trials and temptations of life, that it may strengthen me in all good, and help me to win the crown of eternal glory.

**Thursday.—Mass of the Blessed Sacrament.\***

*Ordinary of the Mass.*

PROPER PARTS.

INTROIT. **Q**UIBAVIT eos **H**E fed them with the fat of  
 ex adipe wheat, Alleluia; and  
 frumenti, Alleluia; et de petra filled them with honey out of  
 melle saturavit eos. Alleluia, the rock. Alleluia, Alleluia,  
 Alleluia. Ps. lxxx. Exultate Alleluia. Rejoice to God our  
 Deo adjutori nostro; jubilate Helper; sing aloud to the God  
 Deo Jacob. of Jacob.

COLL. *Deus qui.* O God, Who under a wonderful Sacrament hast left us a memorial of Thy Passion; grant us the grace, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption.

EPIST. I Cor. xi. 23-29. *Fr. ego enim.*—Brethren, I have received of the Lord, that which also I have delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying, This chalice is the new testament in My blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth

\* For Mass of the Sacred Heart, see "*Mass in Union with the Sacred Heart of Jesus,*" page 331.

and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GRAD. Ps. cxliv. Oculi omnium in te sperant Domine, et tu das illis escam in tempore opportuno. V. Aperis tu manum tuam, et imples omne animal benedictione. Alleluia, Alleluia. V. Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem et bibit meum sanguinem, in me manet, et ego in eo.

The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. V. Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, Alleluia. V. My flesh is meat indeed, and My blood is drink indeed: he that eateth My flesh and drinketh My blood, abideth in Me, and I in him.

*After Septuagesima Alleluia and V. in the Grad. are omitted, and the following Tract is said:*

TRACT. Mal. i. Ab ortu solis usque ad occasum, magnum est nomen meum in Gentibus. V. Et in omni loco sacrificatur, et offertur nomini meo oblatio munda: quia magnum est nomen meum in Gentibus. V. Prov. IX. Venite, comedite panem meum: et bibite vinum, quod miscui vobis.

From the rising of the sun, even to the going down, My name is great among the Gentiles. And in every place there is sacrifice, and there is offered to My name a clean offering: for My name is great among the Gentiles. Come, eat My bread, and drink the wine which I have mingled for you.

*In Paschal time, instead of the Grad. is said:*

Alleluia, Alleluia. V. Luc. xxiv. Cognoverunt discipuli Dominum Jesum fractione panis. Alleluia. V. Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meum carnem, et bibit meum sanguinem, in me manet et ego in eo. Alleluia.

Alleluia, Alleluia. The disciples knew the Lord Jesus in the breaking of bread. Alleluia. My flesh is meat indeed, and My blood is drink indeed: he that eateth My flesh, and drinketh My blood, abideth in Me and I in him. Alleluia.

\* GOSP. John vi. 56-59. *In illo Caro mea.*—At that time, Jesus said to the multitudes of the Jews: My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me: This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

OFF. Lev. xxi. Sacerdotes Domini incensum et panes offerunt Deo, et ideo sancti erunt Deo suo, et non pollut nomen ejus. Alleluia. The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His name. Alleluia.

SEC. We beseech Thee, O Lord, mercifully to grant to Thy Church the gifts of unity and peace, which are mystically designated under the gifts we offer.

PREFACE. *Quia per incarnati, as in Ordinary.*

COMM. I Cor. xi. Quotiescumque manducabitis panem hunc, et calicem bibetis, moriem Domini annuntiabitis donec veniat: itaque quicumque manducaverit panem, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Alleluia. As often as ye shall eat this bread, and drink the chalice, ye shall show forth the death of the Lord, until He come: therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. Alleluia.

P. COMM. *Fac nos.* Grant, we beseech Thee, O Lord, that we may be filled with the everlasting fruition of Thy divinity, which is prefigured by the temporal reception of Thy precious body and blood.

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\* On the Feast of "*Corpus Christi*" is recited, before the Gospel, the *Sequence*: "Lauda Sion." It is appended at the end of this Mass.

SEQUENCE.

<b>L</b> AUDA Sion Salvatorem, Lauda Duce[m] et Pastorem, In hymnis et canticis.	<b>S</b> ION, lift thy voice and sing; Praise thy Saviour and thy King; Praise with hymns thy Shep- herd true:
Quantum potes, tantum aude:	Strive thy best to praise Him well,
Quia major omni laude, Nec laudare sufficis.	Yet doth He all praise excel: None can ever reach His due.
Laudis thema specialis, Panis vivus et vitalis Hodie proponitur	See to-day before us laid The living and life-giving bread! Theme for praise and joy profound!
Quem in sacræ mensa cœnæ Turbæ fratrum duodenæ Datum non ambigitur.	The same which at the sacred board Was, by our incarnate Lord, Giv'n to His apostles round.
Sit laus plena, sit senora, Sit jucunda, sit decora Mentis jubilatio. Dies enim solemn[is] agitur, In qua mensæ prima recolitur Hujus institutio.	Let the praise be loud and high: Sweet and tranquil be the joy Felt to-day in every breast, On this festival divine, Which records the origin Of the glorious Eucharist.
In hac mensa novi Regis Novum pascha novæ legis Phase vetus terminat. Vetustatem novitas,	On this table of the King, Our new paschal offering Brings to end the olden rite. Here, for empty shadows fled,
Umbram fugat veritas, Noctem lux eliminat.	Is Reality instead; Here, instead of darkness, light.

Quod in cœna Christus gessit, Faciendum hoc expressit In sui memoriam. Docti sacris institutis, Panem, vinum in salutis Consecramus hostium.	His own act, at supper seated, Christ ordain'd to be repeated, In His memory divine; Wherefore now, with adora- tion, We the Host of our salvation Consecrate from bread and wine.
Dogma datur Christianis Quod in carnem transit panis Et vinum in sanguinem. Quod non capis, quod non vides, Animosa firmat fides, Præter rerum ordinem.	Hear what holy Church main- taineth, That the bread its substance changeth Into flesh, the wine to blood. Doth it pass thy comprehend- ing? Faith, the law of sight tran- scending Leaps to things not under- stood.
Sub diversis speciebus, Signis tantum et non rebus, Latent res eximiæ. Caro cibus, sanguis potusi. Manet tamen Christus totur Sub utraque specie.	Here beneath these signs are hidden Priceless things, to sense for- bidden. Signs, not things, are all we see: Flesh from bread, and blood from wine. Yet is Christ in either sign, All entire, confessed to be.
A sumente non concisus, Non confractus, non divisus, Integer accipitur. Sumit unus, sumunt mille! Quantum iste, tantum ille: Nec sumptus consumitur.	They too, who of Him partake Sever not, nor rend, nor break; But, entire, their Lord re- ceive. Whether one or thousands eat, All receive the self-same meat, Nor the less for others leave.

Sumunt boni, sumunt mali: Sorte tamen inæquali, Vitæ, vel interitus. Mors est malis, vita bonis:	Both the wicked and the good Eat of this celestial food; But with ends how opposite! Here 'tis life; and there 'tis death;
Vide paris sumptionis Quam sit dispar exitus.	The same, yet issuing to each In a difference infinite.
Fracto demum Sacramento, Ne vacilles, sed memento,	Nor a single doubt retain, When they break the Host in twain,
Tantum esse sub fragmento, Quantum toto tegitur.	But that in each part remains What was in the whole before;
Nulla rei fit scissura, Signi tantum fit fractura,	Since the simple sign alone Suffers change in state or form,
Qua nec status, nec statura Signati minuitur.	The signified remaining one And the same for evermore.
Ecce panis angelorum, Factus cibus viatorum:	Lo! upon the altar lies, Hidden deep from human eyes,
Vere panis filiorum, Non mittendus canibus,	Bread of angels from the skies, Made the food of mortal man:
In figuris præsignatur,	Children's meat to dogs de- nied;
Cum Isaac immolatur: Agnus paschæ deputatur Datur manna patribus.	In old types resignified; In the manna heaven-supplied Isaac, and the paschal lamb.
Bono pastor, panis vere, Jesu nostri miserere: Tu nos pasce, nos tuere:	Jesu! Shepherd of the sheep! Thou Thy flock in safety keep. Living bread! Thy life sup- ply;
Tu nos bona fac videre In terra viventium. Tu, qui cuncta scis et vales, Qui nos pascis hic mortales	Strengthen us, or else we die; Fill us with celestial grace: Thou, Who feedest us below! Source of all we have or know!

Tuos ibi commensales,  
 Coheredes, et sodales,  
 Fac sanctorum civium.  
 Amen.

Grant that with Thy saints  
 above,  
 Sitting at the feast of love,  
 We may see Thee face to  
 face. Amen.

*Mass of the Sacred Heart. See p. 331.*

**Friday.—Votive Mass of the Passion.**

*Ordinary of the Mass.*

PROPER PARTS.

INTROIT. **H**UMILIAVIT  
 semetipsum  
 Dominus Jesus Christus us-  
 que ad mortem, mortem au-  
 tem crucis; propter quod et  
 Deus exaltavit illum, et dona-  
 vit illi nomen, quod est super  
 omne nomen. (Phil. ii.) Ps.  
 lxxxviii. Misericordias Do-  
 mini in æternum cantabo:  
 in generationem et genera-  
 tionem.

**T**HE Lord Jesus Christ  
 humbled Himself unto  
 death, even the death of the  
 cross; wherefore God also  
 hath exalted Him, and hath  
 given Him a name which is  
 above every name. The mer-  
 cies of the Lord I will sing  
 for ever: to generation and  
 generation.

COLL. O Lord Jesus Christ, Who didst descend from heaven, from the bosom of the Father, and didst shed Thy precious blood for the remission of our sins, we humbly beseech Thee that, placed at Thy right hand in the day of judgment, we may be found worthy to hear these words: Come, ye blessed. Amen.

LESS. Zach. xii. 10, xiii. 6-7. *Hæc dicit Dom. Effundam.—Thus saith the Lord:* I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon Me, Whom they have pierced: and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of Thy hands? And He shall say: With these I was wounded in the house of them that loved Me. Awake, O sword, against

My shepherd, and against the man that cleaveth to Me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered, saith the Lord almighty.

GRAD. Ps. lxxviii. Improperium expectavit cor meum et miseriam: et sustinui, qui simul mecum contristaretur, et non fuit: consolantem me quæsi, et non inveni. V. Dederunt in escam meam fel, et in siti mea potaverunt me aceto. Alleluia, Alleluia. V. Ave Rex noster: tu solus nostros es miseratus errores: Patri obediens, ductus es ad crucifigendum, ut agnus mansuetus ad occisionem. Alleluia.

TRACT. Is. liii. Vere languores nostros ipse tulit, et dolores nostros ipse portavit. V. Et nos putavimus eum quasi leprosum, et percussum a Deo et humiliatum. V. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra. V. Disciplina pacis nostræ super eum: et livore ejus sanati sumus.

*In Paschal time instead of the Gradual is said:*

Alleluia, Alleluia. V. Ave Rex noster: tu solus nostros es miseratus errores: Patri obediens, ductus es ad crucifigendum, ut agnus mansuetus ad occisionem. Alleluia. V.

My heart hath expected reproach and misery: and I looked for one that would grieve together with Me, and there was none: I sought one that would comfort Me, and I found none. V. They gave Me gall for My food, and in My thirst they gave Me vinegar to drink. Alleluia, Alleluia. V. Hail, Thou, our King: Thou alone hast had compassion on our errors: obedient to the Father, Thou wert led to be crucified, like a meek lamb to the slaughter. Alleluia.

Surely He hath borne our infirmities, and carried our sorrows. V. And we have thought Him as it were a leper, and as one struck by God and afflicted. V. But He was wounded for our iniquities, He was bruised for our sins. V. The chastisement of our peace was upon Him: and by His bruises we are healed.

Alleluia, Alleluia. V. Hail, Thou, our King: Thou alone hast compassion on our errors: obedient to the Father, Thou wert led to be crucified, like a meek lamb to the slaughter.

Tibi gloria, hosanna: tibi Alleluia. V. To Thee be triumphus et victoria: tibi glory, hosanna: to Thee be summæ laudis et honoris triumph and victory: to Thee corona. Alleluia. a crown of highest praise and honor. Alleluia.

GOSP. John xix. 28-35. *In illo,—sciens Jesus.*—*At that time:* Jesus, knowing that all things were now accomplished that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

OFF. Insurrexerunt in me Wicked men rose up viri iniqui: absque miseri- against Me: without mercy cordia quæsierunt me inter- they sought to kill Me: and ficere: et non pepercerunt in they did not spare to spit in faciem meam spuere: lanceis My face: they wounded Me suis vulneraverunt me, et con- with their spears, and all My cussa sunt omnia ossa mea. bones were shaken.

SEC. May the sacrifice offered to Thee, O Lord, through the Passion of Thy only-begotten Son interceding for us, ever enliven and defend us.

PREFACE. Qui salutem, *as in Ordinary.*

COMM. Ps. xxi. Foderunt They have pierced My manus meas et pedes meos: hands and My feet; they have dinumeraverunt omnia ossa numbered all My bones. mea.

P. COMM. *Domine Jesu.* O Lord Jesus Christ, Son of the living God, Who at the sixth hour didst ascend the tree of the cross for the redemption of the world, and didst shed Thy precious blood for the remission of our sins; we humbly beseech Thee, grant that after our death we may joyfully enter the gates of paradise.

**Saturday.—Votive Mass of the Immaculate Conception of the Blessed Virgin Mary.**

*Ordinary of the Mass.*

PROPER PARTS.

INTROIT. **G**AUDENS **I** WILL greatly rejoice  
gaudebo in in the Lord, and my  
Domino, et exultabit anima soul shall be joyful in my  
mea in Deo meo: quia in- God; for He hath clothed me  
duit me vestimentis salu- with the garments of salva-  
tis; et indumento justitiæ tion, and with the robe of  
circumdedit me, quasi spon- justice hath He covered me,  
sam ornatam monilibus as a bride adorned with her  
suis. (Is. lxi.) Ps. xxix. Ex- jewels. I will exalt Thee, O  
altabo te, Domine, quo- Lord; for Thou hast upheld  
niam suscepisti me: nec me, and hath not made my  
delectasti inimicos meos enemies to rejoice over me.  
super me.

COLL. *Deus qui.* O God, who, by the Immaculate Conception of the Virgin, didst prepare a worthy habitation for Thy Son; we beseech Thee that, as by the foreseen death of this Thy Son, Thou didst preserve her from all stain of sin, so Thou wouldst enable us, being made pure by her intercession, to come unto Thee.

LESS. Prov. viii. 22-35. *Dominus possedit.*—The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the

hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was present: when, with a certain law and compass, He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth; I was with Him, forming all things, and was delighted every day, playing before Him at all times, playing in the world: and my delights were to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GRAD. *Benedicta es tu Virgo Maria a Domino Deo excelso præ omnibus mulieribus super terram. V. Tu gloria Jerusalem tu lætitia Israel, tu honorificentia populi nostri. Alleluia, Alleluia. V. Tota pulchra es, Maria, et macula originalis non est in te. Alleluia.*

O Virgin Mary, blessed art thou of the Lord most high, above all the women of the earth. *V. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. Alleluia, Alleluia. V. Thou art all fair, O Mary, and the original stain of sin is not in thee. Alleluia.*

*After Septuagesima the Alleluia and V. are omitted, and the following is said:*

TRACT. *Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Jacob. V. Gloriosa dicta sunt de te, Civitas Dei. V. Homo natus est in ea, et ipse fundavit eam Altissimus.*

Her foundations are on the holy mountains: the Lord loveth the gates of Sion more than all the dwellings of Jacob. *V. Glorious things are said of thee, thou City of God. V. A man shall be born in her, and the Most High Himself hath established her.*

In Paschal time, instead of the Gradual the following is said:

Alleluia. Alleluia. V. Tu gloria Jerusalem, tu lætitiâ Israel, tu honorificentia populi nostri. Alleluia. V. Tota pulchra es, Maria, et macula originalis non est in te. Alleluia.	Alleluia. Alleluia. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. Alleluia. Alleluia. Thou art all fair, O Mary, and the original stain of sin is not in thee. Alleluia.
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GOSP. Luke i. 26-28. *In illo tempore missus est angelus.*—At that time, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women.

OFF. Ave Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus. Alleluia.	Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women. Alleluia.
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SEC. Receive, O Lord, the saving Host which we offer to Thee in the solemnity of the Immaculate Conception of the Blessed Virgin Mary; and grant that as we profit by that preventing grace which freed her from all stain of sin, so by her intercession we may be delivered from all our sins.

PREFACE. Et te in Conceptione Immaculata. *Ordinary.*

COMM. Gloriosa dicta sunt de te, Maria, quia fecit tibi magna qui potens est.	Glorious things are said of thee, O Mary; for He that is mighty hath done for thee great things.
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P.-COMM. *Sacramenta.* May the sacraments we have received, O Lord our God, repair in us the wounds of that sin, from which thou didst singularly preserve the Immaculate Conception of blessed Mary.

**Mass of the Seven Dolours of the Blessed Virgin Mary.**

(For Passion Week and for Days of Special Devotion to Our Lady of Sorrows.)

*Ordinary of the Mass.*

## PROPER PARTS.

INTROIT. **S**TABANT **T**HERE stood by the cross  
 juxta cruce[m] Jesu, mater ejus, et soror  
 matris ejus Maria Cleophæ, and His Mother's sister, Mary  
 et Salome, et Maria Magdalene (John xix.). V. Mu- of Cleophas, and Salome, and  
 lier, ecce filius tuus, dixit Mary Magdalen. Woman,  
 Jesus; ad discipulum autem, behold thy son, said Jesus;  
 Ecce mater tua. and to the disciple, Behold thy Mother.

COLL. *Deus in cujus.* O God, at Whose Passion, accord-  
 ing to the prophecy of Simeon, a sword of sorrow did pierce  
 through the most sweet soul of the glorious Virgin and  
 Mother Mary; mercifully grant, that we, who devoutly cele-  
 brate her transfixion and suffering, may, through the media-  
 tion of the glorious merits and prayers of all the saints who  
 faithfully stand beneath Thy cross, obtain the blessed fruit of  
 Thy Passion.

LESSON. Judith xiii. 22-25. The Lord hath blessed thee  
 by His power, because by thee He hath brought our enemies  
 to naught. Blessed art thou, O daughter, by the Lord, the  
 most high God, above all women upon the earth. Blessed  
 be the Lord Who made heaven and earth: because He hath  
 so magnified thy name this day, that thy praise shall not  
 depart out of the mouth of men, who shall be mindful of the  
 power of the Lord for ever; for that thou hast not spared thy  
 life, by reason of the distress and tribulation of thy people,  
 but hast prevented our ruin in the presence of our God.

GRAD. Dolorosa et lacry- Sorrowful and sad art thou,  
 mabilis es virgo Maria, stans O Virgin Mary, standing by  
 juxta crucem Domini Jesu the cross of the Lord Jesus,  
 Filii tui Redemptoris. thy Son, Our Redeemer.

TRACT. Stabat sancta  
Maria, cœli Regina, et mundi  
domina, juxta crucem Do-  
mini nostri Jesu Christi do-  
lorosa. V. Lam. 1. O vos  
omnes, qui transitis per viam,  
attendite et videte si est dolor,  
sicut dolor meus.

Holy Mary, the Queen of  
heaven, and Mistress of the  
world, stood by the cross  
of Our Lord Jesus Christ,  
full of sadness. V. O all  
you that pass by the way,  
attend and see if there be  
sorrow like to my sorrow.

SEQUENCE.

**S**TABAT Mater dolorosa,  
Juxta crucem lacrymosa,

Dum pendebat Filius.  
Cujus animam gementem,

Contristatam, et dolentem,  
Pertransivit gladius.

O quam tristis et afflicta

Fuit illa benedicta  
Mater Unigeniti!  
Quæ mœrebat, et dolebat,  
Pia Mater dum videbat

Nati pœnas incltyi.

Quis est homo, qui non fleret

Matrem Christi si videret  
In tanto supplicio?

Quis non posset contristari,  
Christi Matrem contemplari  
Dolentem cum Filio?

**A**T the cross her station  
keeping,  
Stood the mournful Mother  
weeping,

Close to Jesus to the last:  
Through her heart, His sor-  
row sharing,

All His bitter anguish bearing,  
Now at length the sword  
had passed.

Oh, how sad and sore dis-  
tressed

Was that Mother highly blest  
Of the sole-begotten One!  
Christ above in torment hangs,  
She beneath beholds the  
pangs

Of her dying, glorious Son.

Is there one who would not  
weep

Whelmed in miseries so deep  
Christ's dear Mother to  
behold?

Can the human heart refrain  
From partaking in her pain,  
In that Mother's pain un-  
told?

Pro peccatis suæ gentis,	Bruised, derided, cursed, de- filed,
Vidit Jesum in tormentis, Et flagellis subditum.	She beheld her tender Child, All with bloody scourges rent:
Vidit suum dulcem natum Moriendo, desolatum, Dum emisit spiritum.	For the sins of His own nation Saw Him hang in desolation, Till His spirit forth He sent.
Eia Mater, fons amoris,	O thou Mother! fount of love,
Me sentire vim doloris. Fac, ut tecum lugeam	Touch my spirit from above. Make my heart with thine accord:
Fac ut ardeat cor meum	Make me feel as thou hast felt:
In amando Christum Deum, Ut sibi complaceam.	Make my soul to glow and melt With the love of Christ, my Lord.
Sancta Mater istud agas,	Holy Mother! pierce me through.
Crucifixi fige plagas Cordi meo valide. Tui Nati vulnerati,	In my heart each wound renew Of my Saviour crucified: Let me share with thee His pain,
Tam dignati pro me pati Pœnas mecum divide.	Who for all my sins was slain, Who for me in torments died.
Fac me tecum pie fieri, Crucifixo condolere, Donec ego vixero. Juxta crucem tecum stare, Et me tibi sociare, In planctu desidero.	Let me mingle tears with thee, Mourning Him Who mourned for me, All the days that I may live. By the cross with thee to stay, There with thee to weep and pray, Is all I ask of thee to give.

Virgo virginum præclara,  
Mihi jam non sis amara,  
Fac me tecum plangere.

Fac ut portem Christi mortem,  
Passionis fac consortem,  
Et plagas recolare.

Fac me plagis vulnerari,

Fac me cruce inebriari,

Et cruore Filii.  
Flammis ne urar succensus  
Per te, Virgo, sim defensus  
In die judicii.

Christe, cum sit hinc exire,

Da per Matrem me venire  
Ad palmam victoriæ.

Quando corpus morietur,  
Fac ut animæ donetur

Paradisi gloria.

Amen.

Virgin of all virgins best!  
Listen to my fond request:  
Let me share thy grief  
divine;

Let me, to my latest breath,  
In my body bear the death  
Of that dying Son of thine.

Wounded with His every  
wound,

Steep my soul till it hath  
swooned

In His very blood away;  
Be to me, O Virgin, nigh,  
Lest in flames I burn and die,  
In His awful judgment-day.

Christ, when Thou shalt call  
me hence,

Be Thy Mother my defence,  
Be Thy cross my victory;  
While my body here decays,  
May my soul Thy goodness  
praise,

Safe in paradise with thee.

Amen.

GOSPEL. *John* xix. 25, 27. *At that time:* There stood by the cross of Jesus, His Mother and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing, whom He loved, He saith to His Mother: Woman, behold thy son; after that, He saith to the disciple: Behold thy Mother. And from that hour the disciple took her to his own.

OFF. Recordare virgo Mater Dei, dum steteris in conspectu Domini, ut loquaris pro nobis bona; et ut avertas indignationem suam a nobis.

Be mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, and to turn away His anger from us.

SEC. We offer to Thee prayers and sacrifices, O Lord Jesus Christ, humbly beseeching Thee, that we who celebrate in our prayers the transfixion of the most sweet soul of blessed Mary Thy Mother, by the multiplied and most loving intercession of her and her holy companions under the cross, may have our reward with the blessed, through the merits of Thy death.

II. OF FER. Grant that we may, O merciful God, ever deserve to minister worthily at Thy altars; and to be saved by a constant participation thereof.

PREFACE of *B. V. M.* Et te in transfixione, *Ordinary.*

COMM. Felices sensus beatæ Mariæ virginis, qui sine morte meruerunt martyrii palmam sub cruce Domini.

Happy senses of the blessed Virgin Mary, which, without dying, deserved the palm of martyrdom beneath the cross of Our Lord.

P. COMM. *Sacrificia.* O Lord Jesus Christ, may the sacrifices of which we have partaken, in the devout celebration of the transfixion of Thy Virgin Mother, obtain for us of Thy clemency every salutary blessing.

### Spiritual Communion at Mass.

**S**PIRITUAL communion, a practice earnestly recommended at every visit to the Blessed Sacrament, consists, according to St. Thomas, in an ardent desire of receiving Jesus Christ, and in welcoming Him with loving embrace, as though we received Him sacramentally. This exercise, devoutly practised, has an especial efficacy for inflaming us more and more with the fire of divine love and uniting us ever more closely with Christ our Lord.

The fittest time for making spiritual communion is *during the holy Mass*, and when we visit Our Lord Jesus in the Blessed Sacrament. "Whenever you hear Mass," says St. Teresa, "endeavor also to make a spiritual communion, and from this you will gain the greatest

spiritual profit." The faithful who assist at the holy sacrifice offer, along with the priest, before the throne of grace, not only prayers and praises, but the sacred Victim also; and holy Church desires that all the faithful assisting at the sacrifice should partake together with the priest of the most holy body of Jesus Christ. We find the holy Fathers most bitterly regretting the time when, the piety of Christians waxing cold, they began to give up the saintly custom of communicating daily at the Mass. The prayers recited by the priest in preparation and thanksgiving after holy communion are equally adapted to the use of the faithful assisting at Mass. These and similar reasons show most clearly that if the faithful who are present at Mass can not communicate sacramentally, they ought at least to endeavor to communicate spiritually, that is, in heart and will.

Christians should also make a spiritual communion when they visit the Most Holy Sacrament. The principal motive for which Jesus vouchsafes to remain amongst us in the Blessed Sacrament is to communicate Himself to our souls. So great a condescension on the part of Our Lord requires our cooperation. But how can we respond to such an admirable invention of love, except by an ardent longing to be united to Him, and to receive Him into our heart at least when we find ourselves in His sacred presence?

In order, then, that you, O devout soul, may be well disposed for this holy exercise, begin by making an act of sincere contrition for all your sins, thus, as it were, to remove the dust from that chamber into which you desire your Lord to enter. Having done this, next excite yourself to a lively faith in the presence of Jesus Christ in this Divine Sacrament.

Consider briefly the majesty and grandeur of that God Whom you behold hidden beneath the eucharistic veil; ponder on the strength of that love and that infinite

goodness which leads Him to desire earnestly to be united with so unworthy a creature; break forth into accents of humility and longing desire; of humility when you look upon your own unworthiness; of desire when you behold the infinite bounty of your Lord. Seeing, then, that you can not now unite yourself to Him really by sacramental communion, join yourself to Him at least in heart and affection, and say to Him in words of burning love: "*Come, my dearest Jesus, come into this poor heart of mine; come and satiate my desires, come and sanctify my soul; come, my sweetest Jesus, come to my bosom; come and remain with me always.*"

Imagine, then, that Mary, our most holy Mother, or some other of your patron saints or your good angels, presents to you the sacred particle; receive Him from their hands, clasp Him to your bosom, press Him to your heart; after which, breaking forth in accents of thanksgiving, praise, and adoration, as also of *reparation*, beseech Him to bestow upon you those graces of which you find yourself most in need; ask Him that you may always do His holy will and become a *saint*.

You will thus, besides the present advantage which you draw from the spiritual communion, be most happily disposed to receive with increased devotion the real body of your adorable Redeemer, when you approach the eucharistic table. For, as wood which is kept warm and near the fire is the better prepared for burning, so a heart which is constantly kept warm with love towards Jesus in the Blessed Sacrament is easily caught by the sacred flame of love when it approaches to that furnace of charity, ever burning in these divine mysteries.

### Example.

WHAT THE SAINTS THOUGHT OF SPIRITUAL COMMUNION.

**T**HE Council of Trent recommends spiritual communion to the faithful, and St. Thomas says they are considered

to be communicated spiritually, and not sacramentally, who desire to receive this Sacrament; so that, as Scaramelli says, they do not only receive Jesus spiritually, but this very Sacrament spiritually. St. Alphonsus, in his sweet little treatise on visiting the Blessed Sacrament, says that Our Lord showed to Sister Paula Maresca two precious vessels, one of gold and the other of silver, in the former of which He preserved her sacramental communions, and in the latter her spiritual communions. Joanna of the Cross affirmed that she was often visited in spiritual communion with the same graces she received in sacramental, and, with a sigh, she exclaimed: "O rare method of communicating, where neither leave of confessor nor of superior is needed, but only Thine, O my God!" The blessed Agatha of the Cross so pined with love of the Blessed Sacrament that it is said that she would have died if her confessor had not taught her the practice of spiritual communion, and then she used to make two hundred spiritual communions every day. Surin and Scaramelli both assert that some souls receive sometimes greater graces in a spiritual than in a sacramental communion; this is, of course, rare, and when it happens it is not through defect of the Sacrament, but defect of fervor in themselves.

St. Teresa, addressing her spiritual children, says: "Whenever, my daughters, you hear Mass and do not communicate, you can make a spiritual communion, which is a practice of exceeding profit, and you can immediately afterwards recollect yourselves, just as I advised you when you communicate sacramentally; for great is the love of Our Lord which is in this way infused into the soul. For when we prepare ourselves to receive Him, He never fails to give Himself to us in many modes which we comprehend not."

We read in the life of St. Mary Magdalen of Pazzi that it was the custom in her monastery that when daily communion was hindered by the illness of the priest or any other cause, the nuns should communicate spiritually. The usual signal for communion was given in the morning, and all being assembled, they prayed for half an hour, and then made a spiritual communion. It was on one of these days that the saint was communicated by St. Albert the Carmelite, saying the "*Confiteor*" and the "*Domine, non sum dignus,*" and doing all that she was accustomed to do when receiving com-

munion: and she afterwards declared that she had seen the same saint with the pyx in his hand, going to communicate the other nuns. Her enlarged charity ardently desired that others also, and especially those of her own monastery, should have a great hunger for that Most Holy Sacrament.

It is said of St. Angela Merici that when she was forbidden daily communion, she supplied it by fervent spiritual communions *in the Mass*, and often felt her heart as completely inundated by grace as if she had made a sacramental communion, and she left as one of her legacies to her Order an earnest recommendation of this devotion.

Father Squillante, of the Naples Oratory, in the life of Sister Mary of Santiago, of the Third Order of St. Dominic, which rivals Carmel as a mystical garden of delights to the heavenly Spouse, tells us that her love of the Blessed Sacrament was such that she had at last come to make a spiritual communion at almost every breath she drew, so that in her were fulfilled the words of Jeremias that in the desire of her heart she snuffed up the wind of her love, and that none turned her away.

Nothing can show the power of spiritual communion with Jesus more wonderfully than the innumerable times in which the desire of communion has enabled the soul to receive the real communion by some stupendous miracle, as is related of St. Catharine of Sienna and other saints, and eminently in the case of St. Juliana of Falconieri, communicated through her breast without manducation; that is, her communion was real, without being either spiritual or, strictly speaking, sacramental, as theologians make manducation necessary to sacramental communion.—(Fr. Faber.)

## **A Method of Hearing Mass for Religious.\***

AN OFFERING OF THE MASS.

**E**TERNAL Father, I offer Thee this most holy and sublime sacrifice of the Mass, in union with Jesus Christ, Thy beloved Son, Who is both Priest and Vic-

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\* Adapted exclusively for Religious.

tim; in union with all the merits of His Passion; in union with His blessed Mother Mary, that my soul may be animated with the sentiments of her immaculate heart, when she stood at the foot of the cross; in union with the Church triumphant in heaven, militant on earth, and suffering in purgatory: 1. In honor of Thy supreme majesty; 2. In thanksgiving for all Thy graces and blessings, especially for the favor of having called me to the religious life; 3. In satisfaction for my own sins, and in reparation for all the offences ever committed against Thee; 4. To obtain of Thy goodness and mercy all the graces necessary for my eternal salvation.

I rejoice exceedingly that by means of this august sacrifice Thou shalt receive a worthy tribute of *adoration, thanksgiving, reparation, and prayer*. And as, in this sacrifice, the great mystery of the cross is renewed for Thy glory and my sanctification, deign, O Lord, to apply its merits to my soul. Holy Spirit! sanctify me, purify my mind and inflame my heart with divine charity, so that I may live holily and die happily as a true Religious.

AT THE INTROIBO.

*Introibo ad altare Dei; Ad Deum, qui letificat juventem meam.*

**I** AM already admitted into the house of the Lord: the religious state is that house: God, by a love of predilection, has called me to it. I dwell in it. Ah! if I but knew my happiness! And, O my God! what will it avail me to be a Religious, if I be not a holy Religious? Make me worthy, O my God! of being admitted into Thy eternal tabernacles, that I may bless Thee and glorify Thee for evermore with the angels and saints.

## AT THE CONFITEOR AND KYRIE ELEISON.

**E**TERNAL Father, look at the face of Thy Christ (Ps. lxxxiii. 10); look at the wounds of Thy Son, which cry to Thee for pity. Have mercy upon me; for their sake pardon me the outrages that I have committed against Thee! I do not deserve to be called a Religious. I am a sinner, a great sinner, but I am sorry for all my offences. Thou art good, O my God, and Thy mercy is above all Thy works.

O God, most worthy of love, and true lover of my soul, for the love of this, Thy Son, so beloved by Thee, have mercy on me. I ask Thee to give me but Thy love and Thy grace. Help me to do Thy holy will. Draw me wholly to Thyself. Burn up, O Thou consuming fire, all that Thou seest impure in my soul, and that hinders me from belonging to Thee alone.

## AT THE GLORIA.

*Gloria in excelsis Deo. Ad majorem Dei gloriam.*

**G**LORY be to God! Yes, O my God! I desire to glorify Thee by the purest intentions in all my actions. Oh! that I could make Thee known to every creature and loved by every heart. I shall endeavor especially to make Thee loved by the Religious with whom I have the happiness of living, by zealously praying for them, by ever giving them a good example in obedience and detachment, and by showing in my conversation great meekness, humility, and charity. I praise Thee, I thank Thee, I bless Thee, I adore Thee. I love Thee, O my God, for Thou art good and worthy of all love. "What shall I render to the Lord for all the things that He hath rendered to me? I will take the chalice of salvation. 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." (Ps. cxv. 3, 4, 5.)

AT THE COLLECTS.

*Oremus.*

**I**MPLORE of Thee, O Lord, all that Thy minister prays for; I beseech Thee to bless our holy Father, the Pope, our bishops, our priests, our Community, all Religious, that they may do Thy will and glorify Thee; convert all sinners and heretics; pity those who are in their last agony, and have mercy on the holy souls in purgatory. Bless all my relatives and benefactors, and all those for whom I have promised to pray. Grant me the grace to become a holy Religious. I offer all these prayers to Thee, eternal Father, through Our Lord Jesus Christ. Amen.

AT THE EPISTLE.

**I**AM much in need of being instructed. If I thoroughly knew my God, the obligations of my state, the grandeur and the holiness of the religious life, how could I sin, how could I ever be lukewarm? The saints in heaven can not offend God. They know Him perfectly. Instruct me, then, O my Lord! Grant that I may know Thee in order that I may love Thee. Let me know and realize how amiable Thou art, because of Thy infinite perfections and Thy innumerable benefits; and how ungrateful I have been in not loving Thee better, after having chosen Thee for my portion, in embracing the religious life. Honor, wealth, pleasure, the goods of this earth—what are they, in view of death, and in view of the everlasting joys and rewards of heaven?

But I love Thee, O my God, for Thy own sake alone:

“Not with the hope of gaining aught,  
Not seeking a reward;  
But, as Thyself hast loved me  
O ever-loving Lord.”

With St. Francis of Assisi, I pray: "May I die to myself, O Lord, for love of Thee. Who hast vouchsafed to die for love of me!"

AT THE GOSPEL.

**O** MY Jesus! Thou art my Master, Thou art the sovereign truth, Thou art the true light that has come down from heaven to enlighten those who sit in darkness. Speak: I am Thy servant, and I listen for the purpose of knowing and obeying Thy will. What wilt Thou have me to do? I am ready to do all things. But, alas! I know what I have to do. Thou commandest me to renounce my will, to carry my cross every day of my life, to follow Thee by endeavoring to imitate Thee. Thou requirest me to love Thee, and to love my neighbor as myself for the love of Thee. Thou wishest me to testify my love to Thee, in combating my inclinations, in observing Thy holy commandments with fidelity, and in fulfilling the counsels of Thy Gospel. How can I hesitate? I have already promised it, I have bound myself to it. I renew my vows. Alas! I regret that I have not been faithful to them! With the powerful aid of Thy grace, I shall be faithful, most faithful, to the Holy Rule.

AT THE CREDO.

**I** BELIEVE in Thee, O my God! I believe all Thou hast taught by Thy holy Church, because Thou hast promised to preserve it from all error. I believe in it most firmly, because Thou art Truth itself, Who neither canst deceive nor be deceived. Gladly would I shed my blood for this faith!

I believe in Thee, O adorable Trinity, Father, Son, and Holy Ghost! I believe in Thee, O only-begotten Son of the Father! I believe that Thou becamest man; that Thou didst suffer and die for my salvation. I

believe that Thou art in heaven, and in the Most Holy Sacrament of the Altar, where Thou intercedest for me. Increase my faith, and deign to enlighten those who are in the darkness of error.

And do Thou, O Holy Ghost, Whom I adore as my true God, receive my heartfelt thanks for the consolation and the strength which come to my soul through the Bread of life and the holy sacrifice. I offer Thee my whole heart, O Holy Spirit, divine Consoler, and thank Thee most heartily for all the benefits that Thou dost unceasingly bestow upon the world. I beseech Thee to bless me with a lively faith in the Holy Eucharist. Keep my soul ever bright for the coming of the Bridegroom. Grant me Thy sevenfold gift, in order that I may with ardent love follow Christ, and with perseverance walk in the way of salvation.

AT THE OFFERTORY AND LAVABO.

**O** MY God! would that I were able to offer Thee something worthy of Thy divine majesty and of Thy innumerable benefits. Of myself I have nothing, and yet what I shall offer Thee is a treasure of infinite value; it is Thy only Son Jesus Christ, the object of Thy complacency. I offer Him, then, to Thee, O great God! I offer to Thee all His virtues, all His sentiments, all His words, all His actions, all His prayers, all His fasts, all His tears, all His sufferings, all the drops of His blood, all His adorable mysteries. I offer all the merits of the august Virgin, of the saints of heaven, of the souls in purgatory, and of the just on earth. In union with Jesus, I offer Thee all that I am, and all that I have: my soul, my body, my senses, my thoughts, my desires, my words, my actions, my sufferings, my labors, my life, and my death. I desire no longer to belong to myself. I am Thine and Thine forever. What an anomaly is a Religious who is not Thine, O Lord! As this bread is about to be

changed into the body of Jesus Christ, so change me, O Lord! convert me, and cause me to become a holy Religious.

O Lord, Thou art sanctity itself, and I belong to Thee; there should be no stain in me. Purify me, wash me in the blood of Jesus Christ, my Saviour; let grief and anguish wound my heart; let me never again be separated from Thee by sin.

AT THE ORATE FRATRES AND SECRETA.

**O** LORD, we join our prayers to those of the priest at the altar. God of infinite sanctity, grant that he may be invested with that holiness which Thou dost look for in Thy ministers. Bless him, that he may be a man according to Thine own Heart. May this clean oblation, which he is offering, be acceptable to Thee; may it be for the glory of Thy name, for the sanctification of my soul, and for the welfare of Thy Church. Give me, O Lord, the innocence and simplicity of a child, so that I may merit Thy fatherly favors and blessings.

AT THE PREFACE.

**I** LONG to praise and thank Thee, my God, for ever and ever. What an ingrate I should be were I insensible of God's love for me! In His goodness He has chosen me, unworthy as I am, to be His spouse, and to serve Him apart from the world in His "enclosed garden," as His favored handmaid. And I have rendered myself so unworthy of His favors by my negligences and offences! It is but meet and just that I testify my gratitude and my devotedness in every place and at every instant. May my whole life in future be a song of praise, and all my actions continual thanksgivings. O angels and saints, let me unite my praise with yours! Ah! when shall I sing with you in glory an everlasting canticle of thanksgiving and love, in honor of the endless mercy and goodness of my God?

### The Canon of the Mass.

#### AT THE COMMEMORATION OF THE LIVING.

THE sacrifice of Jesus Christ is offered up for the whole Church: I pray, then, O my God! for all those who compose it. Bless our chief Pastor, N. N., our bishops, and our priests. Bless in particular our Superior. May all ecclesiastics be holy; grant that the members of all Religious Orders may live conformably to their holy profession; and that all Christians may live and die as true disciples of Jesus Christ. Convert all sinners, and may the just obtain the grace of perseverance. I particularly recommend to Thee all my relations and those who have authority over me, my benefactors and those who have asked my prayers, those who have offended me and whom I have offended. May the Community to which I have the honor of belonging, be always dear to Thee, and cease not to receive from Thee abundant blessings. Thou canst do all things, O Lord! Make, then, of us as many saints as we are Religious.

At this moment I have need of being profoundly recollected. Jesus is about to descend on the altar; there He will perform the office of Mediator for me. He will pay for me the heavy debt I have contracted to divine justice. Come, O Lord Jesus! come, O Spouse of my soul! Let me taste the sweetness of Thy presence. O my soul, behold thy King! Behold, He comes to thee full of tenderness and compassion! He veils the splendor of His majesty, that thou mayest approach Him with more confidence. Adoring angels surround His altar-throne. Wonderful condescension! Miracle of God's love!

#### AT THE ELEVATION OF THE HOST.

JESUS, my Lord, my Saviour, is here. I adore Thee, true God and true man. "Thou, O

Christ, art the King of glory; Thou art the everlasting Son of the Father!" For love of me Thou hast humbled Thyself. O my divine Spouse! I thank Thee, I love Thee.

AT THE ELEVATION OF THE CHALICE.

**O** PRECIOUS blood of my Redeemer, shed for my salvation, I adore thee! Cleanse me from every stain of sin. "Eternal Father! I offer Thee the precious blood of Jesus, in satisfaction for my sins, and for the wants of holy Church."

Indulgence of 100 days, each time.—Pius VII., Sept. 22, 1817.

AFTER THE ELEVATION AND AT THE MEMENTO FOR THE DEAD.

**T**HE heavens are opened; the Holy of holies has come down to us. This altar is now the throne of Jesus, the King of glory, the joy of the angels and the crown of the saints! How meekly, how humbly hast Thou come to us, good Lord!

Profoundly I adore Thee, and bless Thee, and praise Thee!

And what dost Thou ask of me, my Lord, in Thy great condescension?

Only my heart. Praise and honor are pleasing to Thee only when they spring from pure hearts; therefore I beseech Thee, O Jesus, by Thy infinite purity and holiness, to cleanse my heart more and more from every stain of sin and every evil inclination. Give me the heart of a perfect Religious, pure, unselfish, and entirely devoted to Thy interests. Take my heart into Thy Sacred Heart, that it may there be purified, like gold in the furnace, from the dross of worldly attachments and sensual desires. Thou hast said: "I am come to cast fire on the earth, and what do I desire but that it be enkindled?" May my heart, O Lord, respond to

the intensity of Thy love. I love Thee, and I desire to love Thee daily more and more. O Sacred Heart of Jesus in the Blessed Sacrament, sanctify my heart, make it like to Thine, that it may be pleasing to Thee, and that I may remain united with Thee for ever. Have mercy, also, on the poor, holy souls in purgatory; wash them, cleanse them in that precious blood which Thou didst shed upon the cross and which is now here present on the altar.

Be to them a merciful and kind Samaritan, and heal with Thy sacred blood, which is indeed a heavenly oil, their burning wounds. O adorable Jesus, look down with pity upon these poor, suffering souls. They loved Thee whilst they lived on earth; they repent and lament that they were guilty of grieving and offending Thee, and they ardently long to love Thee more perfectly and to praise Thee unceasingly in heaven.

Oh, do Thou satisfy their longing desires to behold Thee face to face, and in Thine infinite mercy deliver them from their terrible sufferings and receive them into Thine eternal kingdom.

Eternal rest give unto them, O Lord! And let perpetual light shine upon them.

AT THE PATER NOSTER.

**O** MY God! Thou art my Father, and Father of all; from the summit of heaven where Thou reignest and art the supreme happiness of the blessed, look down on the prayer of Thy daughter and spouse. *May Thy name be sanctified.* I desire to become a saint, and to lead my Sisters to sanctity. *May Thy kingdom come.* Reign in me now by Thy grace, that I may one day reign with Thee in heaven. *May Thy will be done.* I desire what Thou desirest; I desire only what Thou desirest: I desire it only because Thou desirest it. I desire to do Thy will with the same love and perfection

as the angels and saints do it in heaven. *Give us this day our daily bread*; take this religious house under Thy special protection, O Lord. *Forgive us our trespasses, as we forgive those who trespass against us.*

I love without exception, for the love of Thee, all my enemies, and all for whom I have had any antipathy. Remember, O Lord! that Thou hast said, "Pardon, and you shall be pardoned." *Lead us not into temptation.* O my God! do not allow me to be tempted, or, if I shall be tempted, let me not yield to the temptation. Remove from me the occasions of sin, and come to my assistance, in order that I may not expose myself to it. *Deliver us from evil.* Sin is the greatest of all evils; purify me from those I have committed, and suffer me not to commit any more. After life, preserve me from hell, so often deserved by me for my sins; and even from purgatory, where the souls therein detained, undergo most cruel torments in seeing themselves separated from Thee. *Amen.* May it be so. I implore all these things with fervor, through the merits of Jesus Christ, for myself, for all Religious, for all the faithful.

#### AT THE AGNUS DEI.

**O** Lamb of God! Who hast condescended to be immolated in order to expiate our crimes, to reconcile us with Thy Father, to merit heaven for us, have pity on all men, for whom Thou hast shed Thy blood; and particularly have compassion on Thy servants consecrated to Thee in the religious state; have mercy on me.

#### AT THE DOMINE, NON SUM DIGNUS AND AT HOLY COMMUNION.

**L**ORD Jesus, I am not worthy to take my place at the table of angels; nevertheless I desire most ardently to receive Thee O divine Spouse of my soul,

bless me with those dispositions which the reception of the Most Adorable Sacrament requires, so that when I shall approach the holy table, I may do so in a manner most agreeable to Thee, and most salutary to myself. I conjure Thee to purify my heart, to come and dwell therein, until the day that I shall have the happiness to receive Thy sacred body in the Blessed Sacrament. Come, Lord Jesus; come to me at least spiritually; I love Thee with my whole heart. Come, give me, if not Thy sacred flesh, at least Thy love, Thy grace, Thy spirit, Thy heart; grant that I may be transformed into Thee; and that I may live Thy life.

Imagine that the Blessed Virgin or your guardian angel is presenting to you the sacred Host. Keep closely united to Jesus Christ, as if you had really received Him, and say in thanksgiving:

**I** ADORE and love Thee, O my Jesus, Who art truly the Life of my soul. I entreat Thee to remain in my heart and to sanctify my whole life, so that I may have the happiness to possess Thee eternally. O infinite Charity! I have immolated myself entirely to Thee: grant that I may never forget that I no longer belong to myself, but to Thee, my God! Yes, I am dead; my life shall be hidden with Jesus Christ in God. May I ever be a living victim in Thine eyes; always agreeable to Thee. Yes, O my God! I will unceasingly sacrifice myself in union with Jesus Christ, to honor Thy Majesty, to thank Thee for Thy benefits, to appease Thy justice, to draw down on myself, and all this Community, and on Thy Church, those graces which Thou seest are necessary for us. Oh! how happy am I in being consecrated to Thee, and separated from the world where so many dangers present themselves! In religion, I have only to please Thee, the God of my heart. Keep me, Lord, keep me in Thy Heart! O Sacred Heart of Jesus, most obedient to Thy Father's will, turn our hearts to

Thyself, that we may ever do those things which are pleasing to Thee. O heart of Mary, Mother of Jesus, and my Mother, keep me, guard me as thine own, help me, that I may imitate thy virtues, and thus become ever more pleasing to thy divine Son.

AT THE BLESSING.

**O** MOST august Trinity! now that Thy minister is about to bless me in Thy name, pour out on me Thy most abundant benedictions. Bless me now; bless me every day of my life, and at the moment of my death; bless all those with whom I have the happiness of living, in order that we may never cease to sing, one day, canticles of praise and love to Thy mercy and Thy glory, in that kingdom which Thou hast prepared for us in Thy boundless love.

IN CONCLUSION.

**I** CANNOT leave Thy temple, O Lord, without expressing to Thee my gratitude for the great blessings and holy inspirations that have come to me through this Mass. My God, I thank Thee with all my heart. Love for love, eternal love for Thy boundless love to me. Pardon, O Lord, the coldness and distractions of which I have been guilty during the holy sacrifice. I am sorry for these offences, and for all the sins of my whole life, because Thou art infinitely good and sin displeases Thee; henceforth I shall endeavor more earnestly to please Thee in all things.

I leave for a time, dear Jesus, this place of benedictions which Thou hast chosen for Thy dwelling; yet, though I can not be always *bodily* present in this holy place, to commune with Thee in the Sacrament of Thy love, I shall ever be there in thought and desire, and I shall return with joy as soon as possible, for my delight is to be before Thy altars. Let me not forget Thee

during my occupations. I consecrate all my work to Thee; I wish by it to please Thee alone. My watchword shall be: "*Ad majorem Dei gloriam et in honorem Beatæ Mariæ Virginis!*" Give me Thy grace, that I may do Thy will and love Thee daily more and more. O my Well-Beloved! O Sacred Heart of Jesus! O tender Spouse of my soul! have mercy on me. Keep me near Thee; draw me ever closer to Thee. O Mary, my good Mother, I implore thy protection. Angels and saints of heaven, intercede for this poor unworthy handmaid of the Lord, who hopes one day to be associated with you in glory.

*Ejaculations:*

**F**IAT, laudetur atque in æternum superexaltetur **M**AY the most just, most justissima, altissima et amabilissima voluntas Dei in omnibus. **M**AY the most high, and most amiable will of God be done in all things, be praised and magnified for ever.

Indulgence of 100 days, once a day.—Pius VII., May 19, 1818.

**M**Y God, grant that I may love Thee, and may the only reward of my love be to love Thee always more and more.

Indulgence of 100 days, once a day.—Leo XIII., March 15, 1890.

## Method of Hearing Mass by Way of Meditation on the Passion.

**T**HIS method is intended for those who prefer meditation to the recital of vocal prayers.

The Mass is divided into four parts: the first, from the beginning to the Gospel; the second, to the Elevation; the third, to the Communion of the priest; and the fourth to the end.

In the first part we may consider and honor the Heart of Jesus, praying in His agony at the approach of His Passion, especially in the Garden of Olives.

In the second we honor the Heart of Jesus humbled and suffering in the various tribunals of Jerusalem, until the time of the scourging at the pillar.

In the third we honor the Heart of Jesus suffering in the scourging and crowning with thorns, and follow Him in the path of suffering until His last sigh on the cross.

In the fourth we honor the Heart of Jesus hidden and buried in the sepulcher.

This manner of hearing has four very precious advantages: The priest is followed throughout the sacrifice, which is a very holy and meritorious way of assisting at Mass. The Heart of Jesus is honored in every stage of His Passion. We enter into the interior sentiments of His adorable Heart and endeavor to make them our own.

The Mass thus becomes a prayer, and at the same time a very useful and salutary meditation.

#### FROM THE COMMENCEMENT OF MASS TO THE GOSPEL.

✠ **I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

#### *The Heart of Jesus Praying and Suffering.*

**T**HOU prayest, Thou dost suffer, O my sweet Saviour, Thy Heart experiencing a mortal sadness; suffer me to unite myself to Thy sorrows, and give me a share in Thy deep affliction. Everything that presented itself to Thy mind plunged Thy Heart in a sea of bitterness; for Thou didst behold the deplorable state of the world, the crimes and excesses of mankind, the torrent of iniquities which deluged the earth, the multitude of souls which would perish and be cast into hell, the glory of Thy heavenly Father, outraged, the reproach of Thy Passion and sufferings, and their uselessness with regard to so many sinners, who, notwithstanding the shedding of Thy blood for them, would be lost for ever.

O my Saviour, am I not also a cause of sorrow to Thee? Thou lamentest over me, Thou seest the sad state of my soul, my tepidity and negligence, my unfaithfulness and resistance to Thy grace, the little sorrow I have conceived, my little care for amendment, the danger to which I am exposed of dying in so sad a state. Thou lamentest all this, and I am not touched; Thou art afflicted, and I am insensible. Heart of my God, Thou prayest and I know not how to pray; if I pray, it is with so little attention, fervor, or devotion, that my prayers deserve not to ascend to the throne of Thy mercy. My God, teach me how to pray, that at least, in virtue of Thy sacrifice which I offer Thee, my prayer may be pleasing in Thy sight. Yes, my God, in this holy confidence I offer Thee the homage of prayer for the salvation of my soul, whose misery and extreme necessity Thou knowest.

I beseech Thee also to remember all those for whom I ought to pray—my relations, that we may be united much more strongly by the bonds of grace than by those of blood; my friends, that Thou mayest be the bond and center of our friendship; my benefactors, beseeching Thee to render them a hundredfold the goods which I have received; and the vengeance which I desire for my enemies is, that Thou wouldst visit them with Thy graces. I pray to Thee also, in a particular manner, O my God, for the Church, my tender mother, for the Sovereign Pontiff, and all Religious. Shed over all Thy abundant benedictions; give to all of us hearts according to Thy Heart, uniting us all in the same holy fellowship. Bless in particular our own Religious Community.

Heart of Jesus, praying and suffering, I adore thee, and beseech thee to unite my prayers with thine.

Heart of Jesus, lamenting and agonizing, I adore thee, and beseech thee to inspire my heart with the same sentiments.

Heart of Jesus, offering thyself in sacrifice to the

eternal Father, I adore thee, and beseech thee to offer me in sacrifice with thyself.

FROM THE GOSPEL TO THE ELEVATION.

*The Heart of Jesus Humbled and Annihilated.*

O MY sweet Saviour! with what floods of bitterness is not Thy Sacred Heart deluged! With what torrents of humiliation is it not overwhelmed! Led, or rather dragged from tribunal to tribunal, from one indignity to another, before judges who are Thy enemies, tied and bound as a slave, accused as a criminal, Thou art judged and condemned as a malefactor, a seducer, a disturber of the public peace.

At the house of Caiphaz Thou art given up to insults, and the injuries and affronts of a troop of soldiers, who make Thee undergo the most infamous treatment.

Before Annas Thy face is dishonored by a shameful blow, the most audacious outrage that can be perpetrated amongst men.

By Herod Thou art covered with a white robe in sign of mockery. Thou art treated as a fool before his whole court, who turn into contempt and insult the esteem and admiration of which Thou hast been the object.

By Pilate Thou art placed on a level with a robber and a malefactor, and Thou hast the sorrow to see this infamous wretch preferred before Thee.

Dragged through the streets of Jerusalem, Thou wast obliged to undergo the yells, the cries, and imprecations of the immense populace there assembled, who load Thee with curses and maledictions. O King of glory, what a flood of humiliations overwhelmed Thy Heart! but what marvellous virtue Thou dost display! what meekness, what patience, and charity! Thou dost pray for those who outrage Thee. Thou offerest Thy sufferings for those who persecute and afflict Thee.

O adorable Saviour, this sacrifice of Thy Heart was

necessary in order to repair the glory of Thy outraged Father, to humble the proud exaltation of our minds, to confound the detestable pride with which our hearts are swelled, to make us know the inestimable value of humiliations, to give us in Thy Passion a touching example to which we can have nothing to oppose. Even on our very altars, to what a condition dost Thou reduce Thyself for the love of us! And yet, O my God, how astonishing and deplorable it is, that notwithstanding so striking an example, pride should still hold dominion over us; for, alas! how much of vanity, self-love, and sensitiveness do we not possess!

My divine Saviour, how much have I not to reproach myself with on this point! I seek only the applause and esteem of men, as if Thine were not sufficient. I can suffer and endure nothing for Thee, Who hast undergone so much for me; the least humiliation afflicts and dejects me; my spirit is rebellious, my heart swells, my whole soul is disturbed and agitated; a cowardly and worthless human respect makes me betray my duty and Thy interests. Oh, how can I call myself Thy disciple, and acknowledge Thee for my Master and my God? Was it necessary, then, O my Saviour and my Lord, that Thou alone shouldst drink of the chalice of humiliations? No, my adorable Master, I will share it with Thee, I will receive it from Thy hands, I will have a part in Thy abasements; and if I have not the courage to meet humiliations, I will at least accept with submission those which Thou shalt send me. From henceforth I offer Thee the sacrifice of my pride and my vanity, in order to unite myself to Thee in Thy annihilations.

If nature rebels, or self-love complains, I will follow Thy example and implore Thy grace. This divine example, drawn from Thy Heart and passing into mine, will render the chalice of Thy humiliations precious, even consoling to me, and one drop of its bitterness will

be sweeter to me than all the deceitful and guilty pleasures of this blind and perverse world.

O Heart of Jesus, saturated with indignities, make me share in thy chalice.

O Heart of Jesus, steeped in an ocean of sorrows, steep my heart in thy tears.

O Heart of Jesus, plunged in an abyss of humiliations and suffering, destroy my self-love and pride.

FROM THE ELEVATION TO THE COMMUNION OF THE  
PRIEST.

*The Heart of Jesus Suffering and Expiring on the Cross.*

**W**AS it necessary, O my Jesus, that, after having given up Thy Sacred Heart to the greatest humiliations, Thy body should be delivered to excessive torments? To what a condition art Thou reduced by the terrible scourging! Thy body is bruised, torn, and covered with wounds. Thou art bathed in the streams of Thy adorable blood, and yet they cease not to strike Thee, and to exercise over Thee all the fury, cruelty, and hatred of which they are capable.

But, O my God, in the midst of these excessive sufferings of Thy body, what are the emotions of Thy Heart?

Thou dost suffer with patience, O sweet Saviour, submitting Thyself to Thy heavenly Father, offering to Him Thy torments, begging of Him the forgiveness of our sins, regarding Thyself as a victim sacrificed for our salvation, beholding those streams of blood with resignation, and even with joy, in order that our sins might be washed away, and that the voice of this adorable blood, rising even to heaven, might obtain grace and mercy for us.

Thou sufferest everything for me, O adorable Heart of my Saviour, and yet the least suffering is a torment to me; I fear even the very name of suffering and pain. I care so much for my body, seeking its ease and guard-

ing it so carefully, without remembering that it is a body of sin, which I ought to subject to the rigors of penance. Ah! my Saviour, do I not see that by my care in avoiding suffering I increase Thine, rendering those sufferings useless for my salvation?

All Thy sufferings in this cruel scourging, O my Saviour, nevertheless are little else than the commencement of Thy torments. Thy sacrifice must be consummated. I behold Thee loaded with Thy cross, taking the way to Calvary. Suffer me, O my God and Saviour, to follow Thee in spirit, and step in Thy bleeding footsteps. What do I see, great God, what marvelous spectacle does faith present to me? A suffering God! a dying God! a God dying in excess of pain! a God dying for the love of those who cause His death! At such a sight what can I say; how can my heart express the sentiments with which it is filled?

Ah! my Saviour, how eloquently dost Thou preach upon Thy cross the great truths of faith which Thou hast announced to us! How dost Thou make known the greatness of the inexorable justice of God, the excellence and the price of our souls, but, above all, the malice and enormity of sin, the severity and horror of the punishments which are reserved for it in eternity. And they are my sins, O Heart of my God, which Thou bewailest, which Thou dost lament upon the cross. They are my sins which led Thee there, which fastened Thee to its wood, which have shed Thy sacred blood, and caused Thy death; and I, my Saviour, am not filled with sorrow at the foot of Thy cross. Should I not weep with sorrow for having offended my God, caused the sufferings of Jesus, rendered myself responsible for His blood, and guilty of His death? Thy Heart is still open for me upon Thy cross, O Jesus. Thy arms are extended tenderly to receive me, and I return to Thee with sincerity and sorrow.

Every day Thou renewest on our altars, in an un-

bloody manner, the bloody sacrifice which Thou didst once offer upon Calvary. It is this sacrifice that I offer Thee, as Thou didst offer it to Thy heavenly Father. Suffer me to unite to Thy sacrifice the sacrifice of myself, and especially that of a contrite and humble heart. I beg of Thee to give me a heart broken with sorrow to offer to Thee, and thus render the victim worthy of Thee, worthy to be sacrificed to Thee.

FROM THE COMMUNION OF THE PRIEST TO THE END OF  
MASS.

*The Heart of Jesus Concealed and Buried in the Sepulcher.*

**B**ELOVED Saviour, Thy body is placed in the sepulcher, the last of the humiliations which Thou hadst to undergo in this world, for humiliation was to accompany Thee even to the tomb. O my soul, what a state of abasement for God made man is this, to be in the world as not there, hidden in the bosom of the earth, surrounded by the shades of death, given up to obscurity in the region of darkness, absolutely destitute of everything, for even the tomb in which Jesus reposes is not His, thus verifying the words He had said of Himself: "The birds of the air have their nests; but the Son of man hath not where upon to lay His head." Yet in this state of humiliation Thou, my Jesus, dost preserve all Thy power.

Behold, my soul, the great example given us for our imitation. St. Paul tells us that we are dead, that our life must be "hidden with Jesus Christ in God." Yes, my divine Saviour, in Thy tomb I will learn detachment from the world, forgetfulness of the world, death to the world and to myself, the nothingness of earthly things, the love of retirement, and strict union with God; for Thou shalt take the place of all, O Jesus, when for Thee I have quitted all with heart and mind.

O my God, vouchsafe to accept these resolutions; I

renew them in this holy sacrifice, and I offer them to Thee in union with Thine own. I beg of Thee to give me the grace to preserve them in my soul as long as I live, and grant that I may persevere in them until death.

O adorable Heart of my Saviour, Thou wast not always in humiliation, suffering, and sorrow. After so many trials and conflicts, Thou didst ascend into heaven, the conqueror of Thy enemies; triumphing over the world, death, and all the powers of hell, Thou art exalted in glory, and seated at the right hand of the heavenly Father.

Heart of my God, I rejoice in Thy glory and Thy triumph. Shall I one day share Thy glory and Thy happiness? It is only through Thee and Thy merits that I can hope for and merit this grace. I beseech Thee to give it me in virtue of the sacrifice which I offer Thee. Thou hast offered Thyself for me upon our altars; receive me one day in Thy sacred tabernacle, in order that I may praise Thee for ever with Thy elect; and as a pledge of this happiness, vouchsafe to ratify in heaven the blessing which Thy priest gives us on earth, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

## **The Holy Mass in Union with the Sacred Heart of Jesus.**

**For the Feast of the Sacred Heart of Jesus and for the First Fridays of Each Month.**

Special parts, i.e., Intraït, Collect, Epistle, Gradual, Gospel, Offertory, Secret, Communion, and Post-Communion from the proper Mass:

*Miserebitur of the Roman Missal.*

PREPARATORY PRAYER.

**E**TERNAL Father, I offer Thee the sacrifice which Thy divine Son made of Himself on the cross,

and which He now renews on our altars. I offer it in the name of all mankind, with the Masses which are now being celebrated, and which will be celebrated throughout the world, in order to adore Thee and render Thee all possible honor and glory; to thank Thee for Thy innumerable benefits, to appease Thy justice provoked by our sins; to give Thee the satisfaction Thou dost expect; also to obtain grace for myself, for Thy Church, for my friends and relations, for the whole world, in particular for Religious and for the souls in purgatory.

I wish to assist at this holy Mass with the dispositions of the Blessed Virgin Mary, when she stood on Mount Calvary, in the shadow of the cross, offering the sufferings of her Son for the redemption of the world. O Lord Jesus Christ! I desire to offer myself, in union with Thy Sacred Heart, for all the intentions for which Thou now offerest Thyself to God, Thy Father.

AT THE CONFITEOR.

**O** DIVINE Jesus, Thou art the Victim, laden with all the iniquities of the world; Thou hast wept for our sins, and expiated them by Thy Passion and death. I come to mingle my tears with Thine; I confess to Thee, O Lord, in the presence of Mary, ever virgin, and of all the angels and saints, that I have sinned exceedingly in thought, word, and deed; that it is my ingratitude which pierced Thy Heart, and put Thee to a cruel death. O God, my Saviour, through Thy tears, through Thy agony in the Garden of Olives, through Thy precious blood and the wound in Thy Sacred Heart, I beseech Thee to pardon me, and to grant me the remission of all my sins.

AT THE INTROIT (*Miserebitur*).

**H**E shall be merciful, according to the multitude of His mercies; for He hath not from His Heart

laid low nor cast off the children of men; the Lord is good unto them that hope in Him, to the soul that seeketh Him. Alleluia, Alleluia. The mercies of the Lord I will sing for ever, unto generation and generation.

AT THE KYRIE.

**K**YRIE eleison;  
Christe eleison;  
Kyrie eleison.

**L**ORD, have mercy;  
Christ, have mercy;  
Lord, have mercy.

**F**ATHER in heaven, have mercy on us, the work of Thy hands!

Heart of Jesus, have pity on us, for whom thou hast shed thy most precious blood!

Holy Spirit, have compassion on us, and sanctify us.

AT THE GLORIA IN EXCELSIS.

**G**LORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee; we give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us; Thou Who takest away the sins of the world, receive our prayers; Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

AT THE COLLECT.

**G**RANT, we beseech Thee, almighty God, that we, who, glorying in the Most Sacred Heart of Thy beloved Son, commemorate the singular benefits of His love towards us, may rejoice alike in their action and in their fruit.

**O** GOD, the protector of those that hope in Thee, without Whom nothing is sure, nothing is holy; multiply upon us Thy mercy, that, Thou being our Ruler and Guide, we may so pass through temporal gifts that we lose not those which are eternal. Through Jesus Christ our Lord. Amen.

AT THE EPISTLE.

*(Lesson of the Feast of the Sacred Heart.)*

**I** WILL give thanks to Thee, O Lord, for Thou wast angry with me: Thy wrath is turned away, and Thou hast comforted me. Behold, God is my Saviour, I will deal confidently, and will not fear: because the Lord is my strength and my praise, and He is become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon His name: make His inventions known among the people: remember that His name is high. Sing ye to the Lord, for He hath done great things: show this forth in all the earth. Rejoice and praise, O thou habitation of Sion, for great is He that is in the midst of thee, the Holy One of Israel. (Isaias xii. 1-6.)

GRAD. O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow. V. Having loved His own who were in the world, He loved them unto the end. Alleluia, Alleluia. Learn of Me, because I am meek and humble of Heart: and ye shall find rest to your souls. Alleluia.

AT THE GOSPEL.

**A**T *that time*, Jesus, knowing that all things were now accomplished that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus,

therefore, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost. Then the Jews (because it was the parasceve) that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony; and his testimony is true. (John xix. 28-35.)

## AT THE CREDO.

**I** BELIEVE, O my God, the truths which Thou hast revealed to Thy Church. I desire to live and die in this faith. Grant, O Lord, that my life may be conformable to my faith; that my faith may be animated by good works; and that, in particular, I may live in imitation of the Sacred Heart of Jesus, according to the spirit of my vows. Sweet Heart of Jesus, Thy kingdom come! Mayest Thou reign in all hearts. Put into my heart Thy spirit—the spirit of meekness, humility, obedience, poverty, and chastity. Jesus, meek and humble of Heart, make my heart like unto Thine.

## AT THE OFFERTORY.

**B**LESS the Lord, O my soul; and never forget all He hath done for thee; Who satisfieth thy desire with good things. Alleluia. (Psalm cii. 2-5.)

## AT THE SECRET.

**D**EFEND us, O Lord, who offer to Thee Thy holocaust; and that our hearts may be more fer-

vently prepared for it, enkindle within them the flames of Thy divine charity.

**L**OOK down graciously, O Lord, upon the offerings of Thy suppliant Church, and grant that they may sanctify and save Thy people.

AT THE PREFACE.

**I**T is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God, Who hast appointed the salvation of mankind to be wrought on the wood of the cross; that from whence death came, thence life might arise, and that he who overcame by the tree might also by the tree be overcome. Through Jesus Christ our Lord, through Whom the angels praise Thy majesty, the dominations adore it, the powers tremble before it; the heavens, the heavenly virtues, and blessed seraphim, with common jubilee, glorify it. Together with whom we beseech Thee that we may be admitted to join our humble voices, saying:

Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

AT THE CANON.

**O** GOD, infinitely holy, if my sins provoke Thee, and make me hateful in Thy sight, look upon the Lamb without spot, that taketh away the sins of the world, and, beholding His merits, remember not my ingratitude. Behold the Sacred Heart of Thy divine Son! This Heart, infinitely merciful, prayed for me on Calvary, and will soon renew the sacrifice of itself for me upon the altar. Eternal Father, I offer Thee the sacrifice of Jesus Christ, Thy beloved Son, in satis-

faction for my sins and for the wants of the holy Catholic Church.

Remember, O good and gentle Jesus, that none who had recourse to Thy Sacred Heart, implored its assistance, or cried for pardon, were ever abandoned. Animated with this confidence in Thy goodness and mercy, O Divine Heart, and groaning beneath the weight of my iniquities, I prostrate myself before Thee. Have pity on me, and listen to my prayers. Our Father in heaven, Who has deigned to give Thee to us for our salvation, will, through Thee, and united with Thee, receive our prayers. Through Thy merits we hope to obtain the pardon of our sins, the special graces that we ask for now, and, above all, the grace of perseverance, that with the angels and saints we may praise Thee now on earth, and bless Thee for ever in heaven.

O sweetest Heart of Jesus, I implore,  
That I may ever love Thee more and more.

AT THE MEMENTO OF THE LIVING.

**M**OST merciful Father! in the name of Jesus, in memory of His Passion and death, and of His Heart, wounded for love of us, we beseech Thee to protect Thy holy Church. Sanctify and exalt it as the spouse of Thy divine Son. Bless His Holiness, our chief Pastor, our bishops, and our priests.

Remember also, O Lord, my parents, my relatives, my friends, my benefactors, and all those who have asked me to pray for them, and for whom I have promised to pray. Bless them, and by Thy grace advance them in the way of salvation.

O good and loving Jesus, take to Thy Sacred Heart all who belong to the Apostleship of Prayer, all who are devoted to Thy interests. Thy kingdom come! Strengthen Thy faithful servants, that by their fidelity and zeal they may compensate Thee for the outrages which are inflicted

upon Thee in the Sacrament of Thy love by those who unfortunately do not love Thee.

AT THE ELEVATION.

Cast a look of adoration and love upon the sacred Host when it is elevated by the priest; then incline your head devoutly and say:

**I** SEE upon the altar placed  
 The Victim of the greatest love;  
 Let all the earth below adore,  
 And join the heavenly choirs above:  
 Sweet Sacrament, we Thee adore.  
 Oh! make us love Thee more and more.

Jesus! dear Pastor of the flock,  
 That crowds in love about Thy feet,  
 Our voices yearn to praise Thee, Lord,  
 And joyfully Thy presence greet:  
 Sweet Sacrament, we Thee adore.  
 Oh! make us love Thee more and more.

*Ejaculations.*

**M**AY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment and in all the world, to the end of time.

**E**UCHARISTIC Heart of my Jesus, whose blood is the life of my soul, I will no longer live, but live thou alone in me!

AT THE MEMENTO OF THE DEAD.

**O** FATHER of mercies, in the name of Thy beloved Son, in memory and in virtue of the wound of His Sacred Heart, His bitter Passion, and His cruel death, in consideration also of the dolours of the immaculate heart of Mary, of all the loving transports of the

saints, and of all the torments of the martyrs, I beseech Thee to have pity on the souls of the faithful departed; particularly on the souls of our friends, relatives, benefactors, and the associates of the League of the Sacred Heart. Eternal rest give unto them, O Lord, and may perpetual light shine upon them. O Jesus, mercy! Blessed be Thy Sacred Heart, and may Thy precious blood, shed for us in Thy Passion, obtain for us that heavenly inheritance, where we shall dwell with Thee in honor and glory, and bless Thee for ever.

## AT THE PATER NOSTER.

Recite slowly and devoutly the sublime prayer which Jesus Himself taught His disciples. Surely nothing better can be substituted here.

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

## AT THE COMMUNION.

**M**Y heart hath expected reproach and misery; and I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none; Alleluia. (Psalm lxxviii. 21.)

## SPIRITUAL COMMUNION.\*

**M**Y good Lord, my dear Jesus! I am sorry for having wounded Thy loving Heart by my sins, because Thou art infinitely good, and sin displeases

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\* This Mass in honor of the Sacred Heart may be used profitably, whenever we assist at the holy sacrifice; hence an act of spiritual communion is here inserted for those days on which we do not approach the holy table.

Thee. Like the beloved disciple, let me rest upon Thy Heart, and let me grieve, together with Thee, for the outrages that are committed against Thee in the Sacrament of Thy love. I give Thee my heart and my love, if my poor love can comfort Thee. I love Thee above all things, and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart, and nourish my soul unto life everlasting. Let my soul, O Lord, feel Thy sweetness. Let me taste how sweet Thou art, O Lord, that, being allured by Thy love, I may never sin by running passionately after worldly pleasures. "Thou art the God of my heart, and the God that is my portion for ever." Oh, Thou Lamb of God, Who takest away the sins of the world, take away from me whatever may hurt me and displease Thee. Give me but Thy love and Thy grace! May the sweet flame of Thy love consume my soul, that so I may die to the world for the love of Thee, as Thou hast vouchsafed to die upon the cross for the love of me.

PRAYERS AFTER COMMUNION.

**B**EING fed with peaceful delights and life-giving sacraments, we suppliantly beseech Thee, O Lord our God, that Thou, Who art meek and humble of heart, wouldst make us clean from the stain of every vice, and cause us to abhor more steadfastly the vanities of the world.

**M**AY we be renewed, O Lord, by the sacred mysteries we have received; and may they expiate our sins, and prepare us for Thy eternal mercies. Amen.

AT THE BLESSING.

**B**LESSED be the Sacred Heart of Jesus! Bless us, O Lord, as Thou didst bless the little children,

and again Thy disciples at Thy glorious ascension into heaven, so that we may persevere in Thy grace, and be numbered on the last day among the elect, whom Thou wilt call the blessed of Thy Father, and invite into Thy eternal kingdom.

AT THE LAST GOSPEL.

V. The beginning of the holy Gospel, according to St. John.

R. Glory be to Thee, O Lord.

**I**N the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God: to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*here the people kneel*), and dwelt among us: and we saw His glory, the glory as it were of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

AFTER MASS.

*The Anima Christi, as on page 213; prayers ordered by Pope Leo XIII. to be said after every Low Mass, as on page 228.*

## A Mode of Hearing Mass for the Faithful Departed.

MAKE YOUR INTENTION.

**O** GOD of all mercy, I come to offer Thee the blood of the Lamb without spot, for the souls which Thou lovest, and which long and sigh for the blessedness of seeing Thee and glorifying Thee in heaven. Just, indeed, are Thy punishments; yet, we beseech Thee, open to them this day the boundless treasure of the satisfaction of Thy divine Son; and bestow upon them in this holy sacrifice wherewithal to discharge the debt which they still owe to Thy sovereign justice.

If you intend to communicate, and wish to offer your communion for particular souls, say:

I beseech Thee, O Lord, to apply to the souls of N.N. the indulgences which I hope to be able to obtain by the communion I am about to receive.

A PRAYER BEFORE MASS.

**O** ETERNAL God, Who, besides the general precepts of charity, hast commanded a particular respect to be shown to parents, priests, kindred, and benefactors, and by the institution of the sacrifice of the Mass hast left us the means of testifying our love and gratitude toward them even after death, vouchsafe that the Mass I this day offer in union with Thy minister, for the souls of N.N. may shorten their sufferings, if they be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives, benefactors, spiritual or temporal, or ancestors, tormented in these intense flames, who were the instruments of Thy providence in bestowing on me existence, education, and innumerable other blessings, grant that I may be the

means of obtaining for them a speedy release from their excessive sufferings, and a free admittance to Thy eternal joys; through Jesus Christ our Lord. Amen.

AT THE BEGINNING OF MASS.

**O** ALMIGHTY God, with Whom the spirits of the just live, and in Whose holy custody are deposited the souls of all that depart hence in an inferior degree of grace, and are therefore detained in a state of suffering; as we bless Thee for the saints already admitted into Thy glory, so we humbly offer up our prayers for the afflicted souls who continually sigh after the days of their deliverance.

If among them be the souls of those for whom we this day petition, vouchsafe to pardon their sins, that they may behold Thee, and in Thy glorious light eternally rejoice. Through Jesus Christ our Lord. Amen.

INTROIT.

**G**RANT them, O Lord, eternal rest, and let perpetual light shine upon them. Ps. A hymn becometh Thee, O Lord, in Sion, and a vow shall be paid to Thee in Jerusalem; hear my prayer; all flesh shall come to Thee. Grant them, etc.

Lord, have mercy on them.

Christ, have mercy on them.

Lord, have mercy on them.

COLLECTS.

**O** GOD, Whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant N., 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 hoped and trusted, it may not have to endure the pains of hell, but come to the possession of eternal joys. Through Jesus Christ our Lord. Amen.

**O** GOD, the Creator and Redeemer of all the faithful, grant unto the souls of Thy servants departed the remission of all their sins, that by pious supplications they may obtain the pardon which they have always desired. Grant this, O God, Who livest and reignest for ever and ever. Amen.

EPISTLE.

(1. Thess. iv. 12-16.)

**B**RETHREN: And we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with Him.

For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

For the Lord Himself shall come down from heaven with commandment and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ shall rise first.

Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord.

GRADUAL.

**E**TERNAL rest grant to them, and may perpetual light shine upon them. V. (Ps. cxi. 7.) The just shall be in everlasting remembrance; he shall not fear the evil hearing.

TRACT.

**R**ELEASE, O Lord, the souls of all the faithful departed from the bonds of their sins. *V.* And by the assistance of Thy mercy, may they escape the sentence of Thy justice. *V.* And enjoy the bliss of eternal light.

THE SEQUENCE.

*(Dies Iræ. See page 986.)*

THE GOSPEL.

**A**T that time Jesus said to the multitude of the Jews: Amen, amen, I say unto you that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son also to have life in Himself; and He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

THE OFFERTORY.

**O**LORD Jesus Christ, King of glory! deliver the souls of all the faithful departed from the painful prison of purgatory. We offer Thee, eternal Father, a sacrifice of praise and of prayer: accept it on behalf of the souls we commemorate this day, and let them pass from death to life.

Here make an offering also of your own death and sufferings in union with the holy sacrifice, thus:

O my God, I offer Thee also the hour of my death and all the pains I am destined to suffer from this moment

until my last breath, for Thy glory, and in union with the bitter pains of Jesus' Passion and death.

**Q**UAY the most just, most high, and most adorable will of God be done in all things, be praised and magnified for ever.

Indulgence of 100 days, once a day.—Pius VII., May 19, 1818.

**O**MNIPOTENT Lord! Who dost permit evil that good may spring from it, listen to the humble prayers, by which we ask of Thee the grace of remaining faithful to Thee, even unto death. Grant us also, through the intercession of Mary ever blessed, that we may always conform ourselves to Thy most holy will.

SECRET.

**H**AVE mercy, we beseech Thee, O Lord, on the souls of Thy servants (*name them*), for whom we offer this Victim of praise, humbly beseeching Thy majesty that by this sacrifice they may arrive at rest eternal, through Jesus Christ our Lord. Amen.

PREFACE.

**I**T is truly just and salutary, to return Thee thanks at all times, and in all places, O almighty Father, eternal God. Through Jesus Christ our Lord, and through His merits, we hope for a glorious resurrection; so that if the sentence of death alarm and deject, the promise of immortality consoles and animates us; for to Thy faithful servants death is only a passage from this life to a better one. Therefore we unite with all the blessed citizens of the heavenly country in singing a hymn to Thy glory, and saying without ceasing: Holy, holy, holy, Lord God of Sabaoth: heaven and earth are full of Thy glory. Blessed is He that cometh in the name of the Lord; His blood pleads for pardon, and His voice rises ever to the throne of mercy in behalf of the faithful. Amen.

## THE CANON.

**W**E therefore suppliantly beseech Thee, O Father of mercies, through Jesus Christ, Thy Son, Our Lord, graciously to accept and bless this holy sacrifice which we offer Thee for the peace and prosperity of the holy Catholic Church, for Thy servant, our father, Pope N., for our bishop and clergy, and for all Thy faithful Catholic people: for the living, that they may prepare for death; and for the dead, that they may obtain eternal rest.

**W**E recommend to Thee, O Lord, the souls of Thy servants N.N., and as, in mercy to them, Thou didst become man, so now vouchsafe to admit them into the number of the blessed. Remember, O Lord, that the souls for whom we pray are Thy creatures, not made by strange gods, but by Thee, the only true and living God, for there is no other God but Thee; none that can work wonders like unto Thine.

Let their souls find comfort and mercy in Thy sight, and remember not their former sins, nor any of those faults they may have fallen into through human frailty, or the violence of temptation; for though they sinned, they still retained a true faith in Thee, O Holy Trinity, Father, Son, and Holy Ghost, and a lively zeal for Thy honor; they faithfully adored Thee and died in favor with Thee, O divine Lord, as well as in peace and charity with all mankind.

Remember not, O Lord, we beseech Thee, the sins and ignorance of their youth, but according to Thy great mercy, be mindful of them in Thy glory. May the heavens be now opened to receive them. May the archangel St. Michael, chief of the heavenly host, conduct them. May the holy angels of God meet and accompany them into the city of the heavenly Jerusalem. May blessed Peter, the apostle to whom were given the

keys of heaven, receive them. May holy Paul, the apostle who was a vessel of election, help them. May St. John, the beloved disciple to whom God revealed the secrets of heaven, intercede for them. May all the holy apostles, to whom was given the power of binding and loosing, pray for them. May all the blessed and chosen servants of God intercede for them, that being delivered from present confinement and suffering, they may be admitted into the kingdom of heaven, through the assistance and merits of Our Lord and Saviour Jesus Christ, Who livest, etc.

And now, all-powerful God, at this awful moment, when, by the words of consecration, Thy divine Son is actually present, I offer up to Thee this same beloved Son, Who died for mankind. I humbly entreat Thee, through the infinite merits of His death, to show compassion and mercy to the souls for whose repose the holy sacrifice is this day offered.

AT THE ELEVATION.

**H**AIL! most blessed Jesus, eternal Son of the most high God! Oh, deign to be merciful to those for whom we pray; Thou Who didst expire on the cross for their sake, give rest to their souls.

**H**AIL! sacred blood, that flowed for the sins of the world; wash away whatever stains may render Thy servants unfit to be admitted into heaven. O good and merciful God, look on the face of Thy Christ, in Whom Thou art always well pleased, and permit the souls for which He suffered to rest eternally in Thy divine presence.

AFTER THE ELEVATION.

**L**ORD Jesus Christ, we earnestly entreat Thee by Thy bitter agony and prayer in the garden to

become an advocate with Thy eternal Father on behalf of Thy servants N.N. Lay before Him, we conjure Thee, all those drops of blood which in Thy anguish of spirit flowed from Thy sacred body, and offer them as a sacrifice of atonement, that thereby the souls of N.N. may be discharged from all the punishment still due to divine Justice for their sins.

**L**ORD Jesus, Who wast pleased to suffer death on the cross for the redemption of mankind, we humbly beseech Thee to offer up all the anguish and pain which Thou didst endure, especially at the moment of Thy death, on behalf of Thy servants, that Thy precious merits may be accepted for the repose of their souls.

**L**ORD God almighty, I beseech Thee, by the precious body and blood of Thy divine Son Jesus, which He gave with His own hand upon the eve of His Passion to His beloved apostles to be their meat and drink, and which He left to His whole Church to be a perpetual sacrifice and life-giving food of His own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this mystery of infinite love; that, with Thy divine Son, and with Thy Holy Spirit, it may ever praise Thee for this Thy wondrous love in Thy eternal glory. Amen.

**L**ORD God almighty, I beseech Thee, by the precious blood which Thy divine Son shed on the cross from His most sacred hands and feet, deliver the souls in purgatory, and especially that soul for which I am most bound to pray; that the blame rest not with me that Thou bringest it not forthwith to praise Thee in Thy glory and to bless Thee forever. Amen.

**L**ORD God almighty, I beseech Thee, by the precious blood, which gushed forth from the side of Thy divine Son Jesus, in the sight and to the extreme

pain of His most holy Mother, deliver the souls in purgatory, and especially that one amongst them, which was ever the most devout to our blessed Lady; that it may soon attain unto Thy glory, there to praise Thee in her, and her in Thee, world without end. Amen.

Have mercy, also, O Lord, in a particular manner upon all the souls in purgatory, who once belonged to this House, and upon all who were members of our Congregation.

Eternal rest give unto them, O Lord, and let perpetual light shine upon them. Amen.

PATER NOSTER.

**O** DIVINE Jesus! at Whose name every knee doth bend, in heaven, on earth, and in hell! Sovereign Judge of the living and the dead! may Thy name be honored by the deliverance of the souls for whom we pray. May the gates of heaven be open to receive them, and may Thy will, which desires the salvation of all men, be this day perfectly done in their regard. Grant that, after having been fed on the bread of sorrow, they may be fed with the living Bread of heaven in the possession of Thyself. We implore Thy forgiveness of the sins of our parents, friends, and benefactors, particularly of the sins to which we unhappily have been accessory. Preserve us from those avenging flames, which we have but too well merited by our repeated abuse of grace, our tepidity in Thy service, and our negligence in resisting temptation. Deliver us from sin, the greatest of all evils, and enable us to feel and understand that it is a dreadful thing to fall into the hands of the living God. Amen.

AT THE AGNUS DEI.

**L**AMB of God, Who takest away the sins of the world, grant them rest. Lamb of God, Who

takest away the sins of the world, grant them rest. Lamb of God, Who takest away the sins of the world, grant them everlasting rest.

AT THE COMMUNION.

**I** MOST ardently desire, O my adorable Saviour, that Thou wouldst honor this day the dwelling of my heart by Thy divine presence. With what confidence could I then implore rest and eternal peace for the suffering souls of purgatory whom Thou lovest, though Thy justice forces Thee to banish them for a time from their heavenly inheritance. Look, nevertheless, O merciful Redeemer, on the work of Thy hands; hasten the happy hour of their deliverance. Grant me the graces of a spiritual communion, that I may submissively accept and patiently bear all that is disagreeable and painful to inclination, and thus avert a long separation from Thee after the close of my mortal life. Amen.

POST-COMMUNION.

**G**RANT, we beseech Thee, O Lord, that our humble prayers on behalf of the souls of Thy servants, both men and women, may be profitable to them; so that Thou mayest deliver them from all punishment due to their sins, and make them partakers of the redemption Thou hast purchased for them. Who livest, etc.

AT THE LAST GOSPEL.

**M**AY now the bright company of angels meet your souls, O departed servants of the Lord; may the holy apostles receive you; may the triumphant army of glorious martyrs, confessors, and virgins welcome you; and may peace and joy be your portion forever in the company of all the saints. May you behold

this day your blessed Redeemer face to face in the garden of paradise, and rejoice forever in the Beatific Vision—the happiness of the elect.

A PRAYER AFTER MASS.

**A**ND now, O God, having recommended to Thy mercy the souls of Thy departed servants, grant we may ever remember that we are most certainly to follow them. Give us grace to prepare for our last hour by a good life, that so death, however sudden it may be, may not find us unworthy of admittance into eternal glory. Open likewise the eyes, and soften the hearts of all sinners; inspire them, we humbly beseech Thee, with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life, and the certainty of death, they may be sincerely converted, and, obtaining pardon for their sins in this life, be happy with Thee forever in the next. Amen.

**Mode of Hearing Mass in Honor of the Blessed Virgin Mary.**

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

A PRAYER BEFORE MASS.

**O** MY God, I humbly prostrate myself before Thee, to assist at the holy sacrifice of the Mass, and to adore my sovereign Lord in the great mystery of the Passion and death of Thy holy Son. I praise and glorify Thee in union with the holy and immaculate Virgin Mary, whom Thou hast sanctified and preserved from all stain of original sin, and hast ordained to be the Mother of Thy only-begotten Son, my Lord and

Redeemer. Grant that I and all these faithful here present may assist at the celebration of this mystery of love with humility and purity of heart, with that reverence, fervor, and devotion with which Mary, the blessed Mother of Jesus Christ, prayed to Thee during the many years she remained in the Temple; but particularly when she received the message of the angel, who, in Thy name, saluted her—"full of grace, and blessed amongst women."

O holy Mary, Mother of God, and Queen of heaven and earth! to thee we, poor banished children of Eve, have recourse. I intend to assist at this holy sacrifice in thanksgiving to God the Father, for having predestined thee His chosen daughter; to the eternal Son for having made thee His beloved Mother; to the Holy Ghost for having sanctified thee His cherished spouse. Pray for me and for all thy servants. Obtain that I may participate in the fruits of the Passion and death of thy beloved Son, Our Lord and Redeemer, on Whose mysteries I am going to meditate during this holy sacrifice of the Mass. Amen.

O Mary, refuge of sinners, conceived without sin, pray for us who have recourse to thee!

AT THE BEGINNING OF MASS.

**O** INFINITE Creator and merciful God! Thou hast been pleased, by the incarnation of Thy only-begotten Son, to repair the losses caused by the disobedience of our first parents; Thou didst send the angel Gabriel to that chosen maid who, by becoming the Mother of the Redeemer, crushed the infernal serpent's head, and brought salvation to all mankind. Do Thou, O Lord, Who displayed Thy infinite power in forgiving and showing mercy to poor sinners, give ear to our humble prayers, and grant that we, who firmly believe that Thy eternal Son became man in the chaste

womb of the Blessed Virgin Mary, and that she is, therefore, truly the Mother of God, may be helped by her prayers. I adore Thee, O my God, in this profound mystery, the fruits whereof were first felt by the precursor, who, at the words of Mary's salutation to St. Elizabeth, was sanctified in his mother's womb. Let us give praise to God, for He is good, and His mercy endureth for ever. My soul doth magnify the Lord; my spirit rejoiceth in God my Saviour. But I am unworthy, O Lord, of Thy favors. How can I dare to appear before Thee, O my God?

I confess to almighty God, to the blessed and immaculate Mary, ever virgin, to St. Michael the archangel, to John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed and immaculate Mary, ever virgin, blessed Michael the archangel, 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 grant me pardon, absolution, and remission of all my sins. Amen.

To thee, O merciful Queen of heaven and earth, I have recourse. It has never been heard of that any one invoked thee and was forsaken. Plead for me before thy divine Son and obtain for me the pardon of my sins.

AT THE INTROIT.

**H**AIL, holy Mother, who didst bring forth the King who reigns over heaven and earth forever! 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.

AT THE KYRIE ELEISON.

**O** LORD, have mercy on me! O Jesus, have mercy on me! O Lord Jesus, have mercy on me, a sinner!

O Mary, refuge of sinners, pray for me!

AT THE GLORIA IN EXCELSIS.

**G**LORY be to God on high, and peace on earth to men of good-will. O my God, I unite my praises with those which the heavenly spirits sang to Thee on that night, when Thy beloved Son, made man, was born of the Virgin Mary in the stable of Bethlehem. My heart is full of gladness, because for my salvation the Word of God was made man, and dwelt among men. Glory, praise, and adoration be to God the Father, to God the Son, and to God the Holy Ghost; three Persons in one God. O holy Virgin Mary, thou art the glorious Mother of my Redeemer. Remember the joy thy immaculate and maternal heart did feel when for the first time thou didst behold, adore, and embrace thy God and thy infant Son in the stable of Bethlehem. O blessed Mother of God, pray to thy Son, that I may be made partaker of the joy of heaven. Amen.

COLLECT OF THE BLESSED VIRGIN.—FROM THE VOTIVE MASS OF THE BLESSED VIRGIN MARY.

*Let us pray.*

**G**RANT, we beseech Thee, O Lord God, that we Thy servants may enjoy perpetual health of mind and body; and by the glorious intercession of the

blessed Mary, ever virgin, may be delivered from present sadness and enjoy eternal gladness. Through Our Lord Jesus Christ, etc.

FOR THE CHURCH.

**M**ERCIFULLY hear, O Lord, the prayers of Thy Church, that all opposition and error being removed, she may serve Thee with undisturbed devotion.

FOR THE POPE.

**O** LORD God, the Pastor and Ruler of all the faithful, look down on Thy servant N., whom Thou hast appointed pastor over Thy Church, and grant, we beseech Thee, that he may edify, both by word and example, those who are under his charge, and that with the flock entrusted to him he may arrive at eternal happiness. Through Christ our Lord. Amen.

AT THE EPISTLE.

**O** ALMIGHTY and merciful God, Who never ceasest to direct our hearts to the knowledge of Thy law, to instruct us through the ministry of Thy holy Church, grant that we may faithfully attend to the lessons of salvation which Thou givest us. May Thy holy word fructify in the soil of our hearts; may our souls be guided by Thy holy law and directed to the possession of Thee. O God, have mercy on us, and bring us to Thee, as by the appearance of a miraculous star Thou didst bring the Wise Men to the stable of Bethlehem, where they found and adored the Saviour in the arms of the Blessed Virgin Mary, His holy Mother, and offered Him, with their hearts, their mysterious presents. O blessed Mary, obtain for us the grace to follow the inspirations of the Holy Ghost, and amid

the perils that beset our path in this world, to direct our steps in the way of salvation. O Mary, guide us to Jesus,

by the light of thee,  
Bright Star of the Sea!

## AT THE GOSPEL.

**MY** dear Redeemer, I give Thee thanks for the inestimable favor Thou hast bestowed upon me, by calling me to the knowledge of Thy holy Gospel, and making me a child of the one holy Catholic and Apostolic Church. I believe and confess all and each of the articles of faith which Thou hast revealed to Thy Church, and which the same Church proposes and teaches. I am ready, if it be Thy will, to shed the last drop of my blood for my faith. I return Thee thanks for that love which prompted Thee to leave to Thy Church in the Holy Sacrament of the Altar Thy body and blood, Thy soul and divinity. I believe, O Lord, that Thou art really present in the Holy Eucharist. When with the eyes of faith I see my Lord upon the altar, I can say: "Now, O Lord, let Thy servant depart in peace, for my eyes have seen Thy salvation." O sweet Mary, thou didst bring thy holy Son to the Temple, and didst offer Him to the eternal Father. The holy man Simeon received Jesus in his arms from thy hands. Oh, bring my Saviour into my poor heart, that I may love nothing else but Him and thee. Amen.

## AT THE OFFERTORY.

**O** HOLY Father, almighty and eternal God, accept from the hands of Thy minister the unspotted Host which he offers Thee in the name of the Church, for the honor, glory, and adoration of Thy divine Majesty, in memory of the nativity, life, sufferings, death, Resur-

rection, and Ascension of Our Lord Jesus Christ, and in honor of the Blessed Virgin Mary, and of all the saints. In the spirit of humility and contrition of heart I now offer to Thee, O Lord, this bread and wine, which, through the words of benediction, which Christ our Lord instituted at the Last Supper, will be changed into the body and blood of Thy divine Son, our Saviour. Come, O almighty and eternal God, the Sanctifier, and bless this sacrifice prepared for the praise and glory of Thy holy name. Receive, O Lord, this sacrifice to the praise and glory of Thy infinite Majesty, to our benefit, and to that of the whole Church, and also to the honor of the blessed Mother of Jesus Christ, that she may vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through Christ our Lord. Amen.

O merciful God, direct and assist me in the dangers of this life, as Thou didst direct Mary, the blessed Mother of Jesus, and her pure spouse, St. Joseph, in their flight into Egypt. O Lord, save Thy servants, who repose all their confidence in Thee, and who honor Thy blessed Mother.

SECRET.

**M**AY this oblation procure us peace and happiness here and hereafter, through the intercession of the Blessed Virgin Mary.

FOR THE CHURCH.

**P**ROTECT us, O Lord, while we assist at Thy sacred mysteries, that being employed in acts of religion we may serve Thee both in body and mind.

FOR THE POPE.

**B**E appeased, O Lord, with the offering we have made, and cease not to protect Thy servant, N., whom Thou hast been pleased to appoint pastor over Thy Church. Through Christ our Lord. Amen.

AT THE PREFACE.

**I**T is truly meet, and just, and right, and available to salvation, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God, and bless and glorify Thee, on the *veneration* \* of the blessed Mary, ever virgin, who, by the overshadowing of the Holy Ghost, conceived Thy only-begotten Son, and, her virginity still remaining, brought forth the eternal Light of the world, Jesus Christ our Lord. By whom the angels praise Thy Majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues and blessed seraphim with common jubilee, glorify it. Together with whom we beseech Thee that we may be admitted to join our humble voices, saying:

Holy, holy, holy, Lord God of Sabaoth; the heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

AT THE CANON.

**O** ALMIGHTY God, Thy beloved Son and my Lord Jesus Christ has commanded me, by His word and example, to be always occupied with the things that are Thine. It was in the Temple that His blessed Mother and St. Joseph found Him on the third day after His departure from them. Grant that I may

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\* Name the particular festival.

never depart from Thee by sin. But if I ever have the misfortune of forfeiting Thy holy grace, I will sue again for mercy in the Sacrament of Penance. Pray for me, O glorious Mother of God, and be my advocate before thy Son. At thy suggestion He changed, in Cana of Galilee, water into wine; beg of Him to change my heart too, to purify and sanctify it, that it may be worthy of Him for ever.

O my God, when Mary pronounced these words: "Behold the handmaid of the Lord, be it done unto me according to thy word," Thy only-begotten Son became incarnate in her womb. In like manner at the words of consecration, which are about to be pronounced by Thy minister, the same Jesus Christ, Thy Son, descends on our altars, and miraculously changes the substance of bread and wine into His body and blood, soul and divinity. I humbly adore Thee, O loving Saviour, in this mystery of Thy love. Through that divine charity which moved Thee to utter those consoling words a few moments before the institution of this Sacrament: "With desire I have desired to eat this pasch with you before I suffer," I beg of Thee to have mercy on me, and to forgive me my sins. Help me in my necessities, strengthen me against the enemies of my soul, and grant me the grace I stand in need of to secure my eternal salvation.

I pray to Thee also, O Lord, for Thy holy Church, for our holy father the Pope, for our bishops, and all pastors of souls; for our Superior and for all the members of our Order, for my parents, relatives, benefactors, friends, and enemies. Grant Thy particular blessings to the pious clients of Thy blessed Mother. Bless the poor, the sick, and those who are in their agony. Have mercy on those who have recommended themselves to my prayers, who pray for me, and finally on all those for whom I am in justice or charity bound to pray. Grant peace and concord to all Christian

princes and people. Convert poor sinners, enlighten infidels, and bring back heretics from the ways of error. May all be united in one fold, under one Shepherd, Jesus Christ, the true Pastor of our souls.

Holy Mary, thy divine Son now comes upon the altar. Present to Him my lowly adoration. O my Jesus, come; come, my Saviour. Receive the prayers I offer Thee through the hands of Thy blessed Mother. Come, O Lord Jesus. With the angels, who are prostrate before the altar, I exclaim: Holy, holy, holy, Hosanna to Him that cometh from the highest heavens—ever blessed be His name!

AT THE ELEVATION OF THE HOST.

O JESUS Christ, Thou art the true Son of God. I adore Thee in this holy Sacrament. Be Thou propitious to me and forgive me my sins.

AT THE ELEVATION OF THE CHALICE.

O ADORABLE blood, which Jesus, the true Son of God and true Son of Mary, has shed for me on the cross! I adore Thee, O my Redeemer, and I hide myself in Thy sacred wounds, from which the price of my redemption flowed. O Jesus, grant that I may live for Thee and die for Thee. Help, O Lord, Thy servants whom Thou hast redeemed with Thy precious blood.

AFTER THE ELEVATION.

*An Act of Adoration.*

O MERCIFUL Father, look down from Thy heavenly throne on the holy and immaculate Victim now reposing on this altar. Thou hast given us Thy only Son, and with Him and through Him Thou hast bestowed on us all the treasures of Thy grace. In this holy sacrifice Thou hast furnished us with the means

of offering Thee the adoration Thou deservest. Jesus Christ here present adores Thee for us. Accept His adoration, which is worthy of Thy sovereign Majesty. Ah! how happy am I to have wherewith to discharge my obligation toward Thy divine Majesty. This oblation is infinitely more pleasing in Thy sight than those of Thy servant Abel, of Abraham, the father of the faithful, or of Melchisedech, the high priest, who offered bread and wine as the figure of the sacrifice of Thy Son Jesus Christ our Lord.

AN ACT OF THANKSGIVING.

**A**CCCEPT, O most merciful God, the sacrifice of Thy Son in thanksgiving for all the benefits Thou hast granted me. Thou hast created me to Thine own image and likeness. Thou hast redeemed me with Thy Son's precious blood. Thou hast called me to the true faith, and preserved me from eternal death, which I so often deserved for my sins. Thou hast called me as one of Thy favored children to follow Thee more closely in the way of the evangelical counsels. What return shall I make Thee for these and all Thy favors? I offer Thee Thy only Son, Who, before He instituted this Most Holy Sacrament, lifted up His eyes, and gave thanks to Thee, His Father almighty. I offer Him now immolated on this altar; and thus I make an adequate thanksgiving for all the blessings Thou hast bestowed on me and on all mankind.

AN ACT OF ATONEMENT.

**J**ESUS, my Saviour! By Thy Passion and death Thou hast purchased for me the rewards of eternal life, and Thou still continuest to offer Thyself a holocaust of propitiation in the holy sacrifice of the Mass. Therefore, I offer Thee to Thy eternal Father

as an atonement for my innumerable sins. O heavenly Father, by the sacrifice of Thy Son Thou hast cancelled the handwriting of the decree which stood against me, and hast fastened it to the cross. No longer does the blood of calves or other victims propitiate Thee to penitent sinners; Jesus is our atonement. His precious blood, like that of Abel, cries out to Thee for mercy. Look on Thy divine Son; forgive me my sins, which I detest from the bottom of my heart. Have mercy on me a sinner; forgive me through the merits of Jesus Christ.

## AN ACT OF SUPPLICATION.

**O** MY God, I am unworthy to appear before Thee. I acknowledge my misery and poverty. Thou art the fountain of all grace, and the source of all good. Thy beloved Son has commanded me to pray to Thee, and to call Thee by the consoling name of Father. Therefore I prostrate myself with confidence before Thee, and present to Thee my humble supplication through the same Lord Jesus Christ, Who makes intercession for me. Grant me a lively faith, a firm and constant hope, and an ardent charity toward Thee and my neighbor. Save my soul. Give me strength to vanquish my spiritual enemies. Grant me a humble resignation to Thy holy will in the adversities of this life; and, above all, the gifts of final perseverance in Thy love and service. Through Christ our Lord. Amen.

Have mercy also, O Lord, on the souls of the faithful departed—on those of my parents, benefactors, relatives, friends, and on all those for whom I am bound to pray. Remember, O Lord, those who while living were most devoted to Thy blessed Mother; grant them all rest from their torments, and bring them to heaven. I apply to the souls in purgatory the holy indulgences granted to the faithful who assist at the holy sacrifice of the Mass, and I intend to enter into the dispositions

necessary to gain them, through Thy grace and mercy.

Our Father, Who art in heaven, etc.

O my Redeemer! Thou hast commanded me by word and example to forgive my enemies. I forgive them from the bottom of my heart for the love of Thee. Grant them, O Lord, all the graces and blessings that are necessary for their spiritual and temporal welfare. Now, my Saviour, as I have done what Thou hast commanded, do Thou fulfil what Thou hast promised, and forgive me my sins.

Thou didst not forget me, O sweet Jesus, even in Thy agony. Before expiring on the cross Thou didst leave me Thy sorrowful and afflicted Mother to be my Mother also. "Behold thy Son—behold thy Mother." I return Thee thanks, O my Saviour, for this inestimable favor. And thou, my tender Mother, thou hast begotten me at the foot of the cross. I am the child of thy sorrow. Take me under thy protection. Conduct me to Jesus. Teach me to love Him. O Mother, O tender Mother! how happy am I in the glorious privilege of being thy child. O Mary, show that thou art my Mother.

#### AGNUS DEI.

**L**AMB of God, Who takest away the sins of the world, have mercy on me. (Three times.)

#### SPIRITUAL COMMUNION.

**O** JESUS! Thou hast given us in the Holy Eucharist Thy body and blood to be our spiritual nourishment, through which we may have life everlasting. Would that I were worthy to receive Thee this day in the holy communion! I desire, with all my heart, to receive the living Bread which came down from heaven.

O Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed. (Three times.) Let me taste, at least, the sweetness of a spiritual communion. Come to me, Jesus, my Lord, my Master. Come and refresh my soul. Strengthen me, that in union with Thee I may do perfectly the heavenly Father's will. Let me never be separated from Thee by sin.

Soul of Jesus, sanctify me. Body of Jesus, save me. Blood of Jesus, wash me. Water out of the side of Jesus, purify me. Passion of Jesus, comfort me. O good Jesus, hear me. Hide me within Thy sacred wounds. O Sacred Heart of Jesus, receive me. O immaculate heart of Mary, plead for me, and love me.

O sweet Mother, obtain for me the grace of receiving the holy communion with worthy dispositions, especially in my last sickness, when I shall be called to appear before the tribunal of God, that, through the merits of my Saviour's death and Passion, and thy intercession, I may have life everlasting. Amen.

## AFTER COMMUNION.

**MY** loving Saviour, after having suffered for three hours the most cruel agony; after having accomplished all that had been foretold of Thee, Thou didst expire on the cross. All nature trembled at Thy death. The rocks were split asunder—and yet, alas, my ungrateful heart is insensible. I have, by my sins, been Thy heartless executioner. O my Redeemer, how can I dare to stand before Thee? But Thou didst pardon the penitent thief; and this inspires me with the hope that Thou wilt pardon me also, and admit me, like him, to the enjoyment of Thy happy kingdom.

O Mary, Queen of martyrs, through the sorrow which overwhelmed thy heart at the foot of the cross, while thou wert witnessing the last painful act of Our Saviour's

Passion—through the anguish thou didst feel when thou didst accompany His sacred body to the tomb, and the desolation thou didst experience on thy return, I beseech thee to obtain that His Passion and thy sorrows may be ever engraven on my heart, that I may never cease to deplore my sins, which were the cause of His death and of thy anguish.

AT THE POST-COMMUNION.

**H**AVING received, O Lord, what is calculated to advance our salvation, grant that we may be always protected by the patronage of the blessed Mary, ever virgin, in whose honor we have offered this sacrifice to Thy divine majesty.

FOR THE CHURCH.

**W**E beseech Thee, O Lord, not to leave exposed to the perils of human life those whom Thou hast permitted to partake of these mysteries.

FOR THE POPE.

**W**E beseech Thee, O Lord, that the participation of this Divine Sacrament may protect us from all dangers, and redound to the safety and defence of Thy servant, N., whom Thou hast appointed pastor over Thy Church, together with the flock committed to his charge. Through Christ our Lord. Amen.

AT THE BENEDICTION.

**H**OLY and adorable Trinity, Father, Son, and Holy Ghost, to Thee be honor, praise, and glory. May this blessing, which I humbly receive from the hands of Thy minister, be an anticipation of that one which I trust Thou wilt give me after my death, and on the day of judgment. May the blessing of God the

Father, of God the Son, and of God the Holy Ghost come upon me now and for evermore. Amen.

AT THE LAST GOSPEL.

**O** MY God, I believe in Thee, I hope in Thee, and I love Thee with all my heart. May Thy holy Gospel be propagated throughout the world. Assist the ministers whom Thou hast appointed to carry the light of faith to unbelievers, or to revive it among lukewarm Christians. Grant to all the clergy that spirit of zeal, fortitude, and knowledge which Thou didst impart to Thy holy apostles on the day of Pentecost. Thou hast commanded us, O Lord, to pray to the Lord of the harvest that He may send laborers to work in His vineyard. Wherefore I humbly beseech Thee, Who didst open the prophets' mouths, and didst call the apostles to announce Thy word, to send us worthy pastors, and to grant that they may edify the flock, destroy errors and abuses, root out vice, dispel ignorance, and establish Thy reign in the souls Thou hast redeemed with Thy blood. Bless all Religious, that they may be faithful to their holy calling, and advance with all zeal possible Thy kingdom on earth. Reign Thou, O Christ, over all Religious, and over all men by Thy love, and inspire them all with a love of Thy kingdom and fidelity in Thy services. O Word of God made flesh, grant us the grace that we may be admitted to the kingdom of Thy glory. Amen.

A PRAYER AFTER MASS.

**I** GIVE Thee thanks, O my God, for having permitted me to assist at this holy sacrifice. I humbly ask pardon for all the negligences and distractions I may have given way to. Eternal praise be given to Thy holy name for all the privileges bestowed on the

Blessed Virgin Mary, whom Thou didst preserve from the stain of original sin, and didst make worthy to be the Mother of Our Redeemer. Thou didst place her on a throne of glory to be Queen of heaven and earth. I rejoice at her glory, because she is the Mother of Jesus, and my Mother also. O loving Mother, protect thy children, and conduct them to heaven. O holy Mary, succor the distressed; strengthen the weak; comfort the afflicted; pray for the people; intercede for the clergy; make supplication for devout women, and in particular for Religious. May all experience thy assistance, rejoice in thy glory, and praise God with thee for evermore.

V. Pray for us, O holy Mother of God.

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

*Let us pray.*

**G**RANT, we beseech Thee, O Lord, that we Thy servants may enjoy perpetual health of mind and body; and, by the glorious intercession of the Blessed Virgin Mary, may be delivered from present sorrow and attain to eternal joy. Through Christ our Lord. Amen.

*Ejaculations.*

**M**Y Queen! my Mother! remember I am thine own. Keep me, guard me, as thy property and possession.

Indulgence of 40 days each time.—Pius IX., Aug 5, 1851.

**O** MARY, who didst come into this world free from stain! obtain of God for me that I may leave it without sin.

Indulgence of 100 days, once a day.—Pius IX., March 27, 1863.

**Devotions for Confession.**

## BEFORE CONFESSION.

**M**Y Lord and my God! Prostrate before Thee, full of shame and confusion, I acknowledge I have broken my solemn promise to Thee, my loving Father—that promise on account of which Thou hast so often forgiven me in the past.

O good Jesus, Saviour of the world, who gavest Thyself to the death of the cross to save sinners, look upon me, a miserable sinner, who implores Thy mercy. Spare me, Thou Who art my Saviour, and pity my sinful soul; loose its chains, heal its sores. Lord Jesus, I earnestly desire to return to Thee, and I am sorry with my whole heart that I have ever offended Thee.

Help me now, my dear heavenly Father, for I am weak, and wounded, and wretched; but I come full of confidence to Thee, for Thou art my strength; out of Thee there is no rest, without Thee there is no hope, therefore I put my whole trust in Thee.

O my God, make known to me the wounds which sin has made in my soul. Come to my aid, O Lord; without Thee I can not discover them. O eternal light, dispel my darkness. Heart of Jesus, enlighten me; show me my faults, make known to me my sins. Grant that I may see them all as Thou Thyself dost behold them, and give me courage and strength to lay them bare without reserve and with a truly contrite heart.

O most gracious Virgin Mary, beloved Mother of Jesus Christ, my Redeemer, intercede for me, that I may make a good confession. Obtain for me true sorrow for my sins, that they may be all washed away in the precious blood of thy dear Son Jesus, and a firm purpose not to offend Him in the future.

**Prayers to the Holy Ghost Before Confession.**

*Veni, Creator Spiritus and Veni, Sancte Spiritus, as  
on pp. 551-553.*

**Q**OME, Holy Ghost, enlighten my mind and inflame my heart, so that I may confess my sins worthily, and, being truly penitent, may amend my life, and henceforth serve Thee faithfully and glorify Thee with all the powers of my soul and of my body.

Our Father, Hail Mary.

To God the Father glory be,  
And to His sole-begotten Son;  
The same, O Holy Ghost, to Thee,  
While everlasting ages run.

**Preparatory Prayers.**

**A**DORABLE Majesty, God almighty, I believe that Thou art here present. I adore Thee and thank Thee for all the benefits which I have received from Thee, particularly for having created me to Thine own image and likeness; for having permitted me to be born in the bosom of the Catholic Church and adopted as one of Thy children, in the Sacrament of Baptism; for having preserved me to the present time and saved me from hell by Thy sufferings and death; for having so often washed me from my sins in the Sacrament of Penance, and so often fed me with Thy body and blood in the holy communion; for having called me to the religious state by a particular predilection. O my God, one life is too short to love Thee, an eternity is too short to thank Thee for so many benefits! O Holy Ghost, Source of light, vouchsafe to shed a ray thereof upon my heart; come and assist me to know my sins; show them to me, O Lord, as distinctly as I shall know them when I depart this life, when I shall have to appear before Thee to be judged. Amen.

**Examen for Confession.\***

“**T**HOU shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets.” (Matt. xxii.)

AGAINST GOD.

1. **H**AVE I performed the penance enjoined in my last confession?
2. Have I neglected any spiritual duty through sloth, or without leave, viz., Meditation, Mass, Communion, Examen, Rosary, etc.?
3. Have I discharged those duties carelessly and with wilful distractions?
4. Have I yielded to diffidence in God’s mercy, and dejection of mind?
5. Have I spoken with levity or disrespect of anything belonging to religion?

VOWS.

1. **H**AVE I received or disposed of anything without permission? Of what value?
2. If tempted against the virtue of purity did I neglect to pray?
3. Have I disobeyed any order or murmured against any direction?
4. Have I neglected or carelessly discharged my appointed duties in the service of the children, the sick, the poor, etc.?

AGAINST MY NEIGHBOR.

1. **H**AVE I wilfully entertained feelings of jealousy, aversion, resentment, or contempt?
2. Have I held uncharitable conversations, or been unkind in act or manner?

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\* Consult the Index for other Examinations of Conscience.

3. Have I judged or suspected others rashly?
4. Have I yielded to impatience or irritability in word or manner?
5. Have I told lies?

## AGAINST MYSELF.

1. **H**AVE I yielded to thoughts or feelings of vanity, pride, or impatience?
2. Have I yielded to sensuality, sloth, or idleness?
3. Have I neglected or carelessly done my appointed work?
4. Have I indulged idle, useless thoughts?

## ACT OF CONTRITION.

**O** MY God, I love Thee above all things. I hope, by the merits and Passion of Jesus Christ, to obtain pardon of my sins. I grieve from the bottom of my heart for having by them offended Thy infinite goodness. I detest them more than all imaginable evils. I unite my grief for them to that by which Jesus Christ was oppressed in the Garden of Olives. I firmly resolve, by the assistance of Thy grace, nevermore to offend Thee.

(Whenever you will have said this prayer, with the requisite determination of avoiding all sin, go in peace to confession, without scruple and without fear.—*St. Ligouri.*)

**A More Detailed Method of Examination.**

*Sacraments.*—Defective examination of conscience; want of contrition and purpose of amendment.

*Equivocation.*—Dissimulation in accusing one's self; neglecting the penance or deferring it too long; paying no attention to the advice of the confessor; receiving holy communion without preparation; neglecting thanksgiving.

*Meditation.*—Want of promptitude and recollection on first awaking; neglecting the remote or immediate preparation; not giving all the time prescribed to it; not following method in making it.

*Holy Mass.*—Dissipation at the moment of preparation; losing part of it by one's own fault; wilful distraction (say if it was on a day of obligation).

*Examination of Conscience.*—Not giving the time prescribed to it, or passing all the time in distraction; not making an exact search for one's faults; giving way to discouragement; being vexed, instead of exciting one's self to contrition.

*Spiritual Reading, Prayers, Divine Office.*—Not giving the prescribed time to it; reading through curiosity, without choice, without preparation; saying morning and evening prayers, Rosary, and other prayers hastily or without attention; distractions, carelessness during the offices of the Church; want of attention at sermons and instructions; want of confidence in God; want of perfect resignation to His holy will; coldness, indifference; seldom calling to mind God's presence; irreverence toward the Blessed Sacrament.

*Obedience.*—Contempt, criticising, censures, judgments against Superiors; want of respect, whether in speaking to them, or of them; interior or outward murmuring; disobeying the command, or not complying with the desire manifested, or the advice given by them; criticising the command; obeying through compulsion, or in a manner entirely human, without viewing the matter in the light of faith; want of indifference for employments, places, etc.; breaking the rules.

*Poverty.*—Giving or receiving without permission; lending or taking without permission; having anything superfluous either in what belongs to one's office, or in anything else; being out of temper when deprived of such things, or in want of anything; not taking care of things which are given for one's use or for one's work; breaking, tearing, soiling, or losing by too much haste, carelessness, or frivolity.

*Chastity.*—Transgressions of the rules of modesty.

*Charity.*—Detractions, aversions, contempt of one's neighbors, indiscreet reports; sharp words, railleries; rough or impatient words; want of complaisance, meekness, and gentleness; rash judgments and unjust suspicions, whether communicated to others or not; envy, jealousy, contentions, reproaches, antipathy, sourness, impatience; particular friendships.

*Humility.*—Voluntary thoughts of pride or vanity; excessive self-love; preferring one's self before others; being vexed at their success; speaking in one's own praise; speaking with haughtiness and disdain; proud, disdainful, imperious in gestures, gait, or looks; excusing one's self, flying from humiliations, avoiding them by every means, even by falsehood and evasions; being excessively taken up with one's self; acting through human respect, or to attract the esteem of others.

*Mortification.*—Following one's own ill-humor or caprice; gratifying the senses, as the eyes, by dissipation or curiosity; the hearing, by the desire to hear or know unprofitable things; the smell, by taking pleasure in sweet scents, and showing great dislike for bad; the taste, by eating with sensuality or gluttony.

*Employments.*—Discharge them faithfully; conscientious regard for particular rules of one's employment.

*Instruction of Youth.*—Acquitting one's self of it negligently, without viewing it in the light of faith; want of application to study; not preparing lessons of catechism and other branches of knowledge; want of careful watchfulness, of firmness, of sweetness of temper, and of patience; antipathy, undue preference; little or no zeal for the instruction of children, for the reformation of their hearts, for their perseverance in good; too great familiarity with them, or their relatives.

*Domestic Employments.*—Want of subordination to Superiors, or to those in the higher offices; acting too much upon one's own ideas; acting with too great haste; having little or no zeal and care for one's employment; not actuating one's work with a spirit of faith.

*Care of the Sick.*—Watchfulness; punctuality; diligence; kindness; patience; supernatural motive in all actions.

### **Means of Arriving at Perfection.**

*In General.*—Simple submission to God, and simple attention to His presence.

I. *In Behavior.*—Uniformity, straightforwardness, modesty, prudence, meekness, firmness.

2. *In Conversation.*—Cheerfulness without dissipation, prudence in words, forgetfulness of self, chariness in giving advice.

3. *In Fault.*—Humble and sincere acknowledgment, profound sorrow without discouragement, recourse to God, trust in His mercy.

4. *In the Use of the Sacraments.*—Purity of heart and intention, detachment from sensible devotion, lively faith, practical fervor.

5. *With God.*—Filial confidence, striving to do His will, calmly waiting the manifestation of His will, obedience, prompt, generous, unreserved.

6. *With our Neighbor.*—Cordial readiness to oblige, forbearance, complaisance without servility, deference without flattery, condescension without human respect.

7. *With Ourselves.*—Strict justice, self-denial, practical and persevering patience under all trials.

8. *For our Body.*—Moderate care, discreet rigor, sobriety in all things.

9. *For our Imagination.*—Unruffled calm at its wanderings, contempt for its illusions, and diversion of the mind in its importunities.

10. *For our Mind.*—Wise distrust of one's lights, happy ignorance of one's merit, holy use of one's talents.

11. *For our Heart.*—Fidelity in banishing from it every kind of trouble, watchfulness over all its movements, sacrifice of all that is contrary to the good pleasure of God.

12. *Life of Faith.*—That is to say, entire conformity with Jesus Christ in thoughts, feelings, language, works, and continual and universal dependence on His holy Spirit. Happy the soul which is faithful to the practice of these means! In her God is well pleased; she enjoys God; she finds all in God; she secures the eternal possessions of God.

**Interior Practice.**

**Q**UAESE not to withdraw from creatures until you find yourself alone with God.

*Interior Occupation for the Days of Recollection.*—Every month, if possible, devote half an hour to examining the state of your soul. Employ in this way the time of meditation, if you have no other moments at your disposal. Examine yourself particularly on these three essential points: 1st. Spiritual Exercises; 2d. The Holy Rule; 3d. The Predominant Failing.

**I. SPIRITUAL EXERCISES.**

1st. **O**N awaking, have you, by a fervent act of love, cast yourself into the Sacred Heart of Jesus?

2d. Have you been exact in reciting the customary prayers while dressing? In recalling to mind the subject of your meditation? In rejecting every idle thought?

3d. With what respect and diligence have you hastened to the chapel to begin your prayer?

4th. How do you prepare for meditation? How do you exercise the power of your soul during it? Do you try to awaken corresponding sentiments in your heart? Do you form practical and detailed resolutions upon the fault which you wish to extirpate, or the virtue which you have proposed to acquire? Do you foresee occasions of avoiding the one and practising the other? When you finish meditation do you take care to look back upon the manner in which you have performed it, and to choose a good thought on which you may dwell during the day?

5th. Besides the general intentions, do you propose to yourself some particular end when you assist at the holy Mass?

6th. Do you neglect the means proposed to make the remembrance of the presence of God easy for you during the day? Such as ejaculatory prayers, and examining yourself after every action?

7th. Do you make your examination according to the method prescribed, and with the intention of deriving benefits from it?

8th. How do you spend the time of the visit to the Blessed Sacrament?

9th. Do you honor the mysteries in saying your beads? Do you take care to form some particular intention?

10th. Do you make spiritual reading with attention?

11th. While undressing, do you call to mind the subject of the meditation prepared for the next day? Do you take care to say the prayers recommended? Do you reject all distractions? Do you retire to rest in the Sacred Heart of Jesus, and go to sleep occupied with some good thought?

12th. What fruit do you derive from confession? With what care do you prepare for it? Do you spend a sufficient time in recollection afterward?

13th. How do you prepare for holy communion on the previous evening and in the morning? How do you make your thanksgiving?

14th. Are you careful to direct your intentions for the indulgence?

## 2. THE HOLY RULE.

1st. **W**HAT is your conduct as to obedience? Do you endeavor to make it prompt, entire, and blind? Do you consider Jesus Christ in the person of your Superiors, Whose place they hold?

2d. Do you fulfil your office and your occupation with zeal, and according to the view of your Superior?

3d. Are you careful to ask the smallest permission?

4th. What are your dispositions with respect to poverty? Are you content to feel some of its effects? Do you practise it, as much as possible, in those things of which you have the use, and in the care of things entrusted to you?

5th. How do you observe the rules of modesty?

6th. Have you for all your Sisters a truly fraternal charity, that proves itself in thoughts, words, and deeds? Do you render willingly to your Sisters the service which they may ask of you?

7th. What is your exactness and punctuality to the sound of the bell; your fidelity in keeping silence, and, in a word, in the entire perfect observance of the Holy Rule?

8th. Observe the faults you have committed and make a special resolution on those points wherein you have found yourself most deficient.

### 3. PREDOMINANT FAULT.

Of whatever kind it may be, examine yourself on these four points:

1st. **D**O you, as far as possible, make this fault, or its opposite virtue, the subject of your particular examen?

2d. Are you constant and earnest in your efforts to overcome the difficulties which you meet with in this combat?

3d. Are you careful to humble yourself for your faults, and to give a faithful account of them?

4th. Are your faults as frequent as those of the previous month?

**Texts of Holy Scripture to Excite Sorrow for Sins,  
and Confidence.**

These may be read over, or meditated upon, in order to excite confusion and sorrow for sin, and confidence in God's infinite mercy.

**H**EAR, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them; but they have despised Me (Isa. i. 2).

Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord. For My people have done two evils. They have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water (Jer. ii. 12, 13).

Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God. . . . Thou hast broken My yoke, thou hast burst My bonds, and thou saidst: I will not serve (Jer. ii. 19, 20).

What are these wounds in the midst of Thy hands? . . . With these I was wounded in the house of them that loved Me (Zach. xiii. 6).

Crucifying again to themselves the Son of God, and making Him a mockery (Heb. vi. 6).

I will arise, and will go to my Father, and say to Him: Father, I have sinned against heaven, and before Thee (Luke xv. 18).

Have mercy on me, O God, according to Thy great mercy (Ps. l. 3).

A contrite and humbled heart, O God, Thou wilt not despise (Ps. l. 19).

If your sins be as scarlet, they shall be made as white as snow (Isa. i. 18).

As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live (Ezech. xxxiii. 11).

I say to you, there shall be joy before the angels of God upon one sinner doing penance (Luke xv. 10).

### Reflections for Contrition and Amendment.\*

THE sight of *hell*, whose endless pains one mortal sin deserves; the sight of *heaven*, whose dreadful loss one unrepented mortal sin entails; the sight of *Gethsemane*, where we see—

“Beneath the olives’ moon-pierced shade  
Our God alone, outstretched and bruised  
And bleeding on the earth He made;”

the sight of the *pretorium* of Pontius Pilate, where, at the column of the flagellation, we behold Our Lord on the pavement in a pool of His own most precious blood; the sight of the thorn-crowned Saviour, falling under the weight of the cross, along the *Via Dolorosa*; the sight of *Calvary*, where we behold the good and gentle Jesus nailed upon a cross, and, in bitter agony and desolation, dying a malefactor’s death—all impress upon us the heinousness and hatefulness of sin as well as the patience and goodness of God, and thus lead us to true and tender sorrow for our own sins. One mortal sin banishes God’s grace from the soul. Unhappy is the soul which loses its God by sin. God, Who is all love, all holiness, detests sin with infinite loathing and hatred. We trample on the precious blood of Jesus Christ, we crucify Him anew when we commit sin. Detest at this moment all your sins, and resolve rather to suffer anything than ever again to offend God, Who is infinitely good and holy and worthy of all your love. Take your crucifix in your hand, and consider attentively what a death that was which our dear Lord suffered on Calvary. Has ever malefactor suffered more than He? Think of the scourging that went before; think of the

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\* Vide “Confession and Communion for Religious.”

crown of thorns; look at Him now, nailed to the cross—the living flesh nailed—hands and feet nailed by the huge spikes driven through them into the wood. The gentlest handling of those wounds would be agony, and He has to hang upon them with the whole weight of His body for three hours—until death.

Look at Him—see the tortured head; the dull, glazed eyes; the parched lips; the quivering limbs; the ever-widening wounds. Think of the intense thirst; the dislocated bones; the agony of every nerve and muscle. Could I look unmoved upon the worst of malefactors in such a pitiable plight?

And is He a malefactor? No.

Why, then, is He here? For me—in my place—to suffer the pains due to my sins. He is here, hanging on the cross, to teach me what sin is—what sin deserves—to what my sins have brought Him. If ever I have committed one mortal sin, I have had a distinct share in bringing about this death of pain and shame. See how uncomplainingly He suffers in every member of His body, in every faculty of His soul. See how the divinity withdraws its support from the humanity except to enable it to suffer more. See how willingly He endures all this—for me, to atone for my sins, to satisfy the Father for me, to win me the absolutions of my life.

O Jesus, I fall on my face before Your cross to ask for an “intimate knowledge of the hatefulness of sin,” to ask for grief, tears, and a sense of pain in union with You in torment, debased thus in order to die for my sins.

Can I doubt that the fruit of Your Passion will be the full remission of all my sins, that if they *be as scarlet they will be made as white as snow*? He, that spared not even His own Son, but delivered Him up for us all, how will He not also with Him give us all things—give me His forgiveness and His peace?

God is infinitely good; He is holiness itself. We can not understand what sin is because we can not un-

derstand what God is. And yet the attribute of God which sin outrages most directly is the one that impresses us more than any other—His holiness. We fear it more than we fear His wisdom, His power, or even His justice.

It was the holiness of God from which Adam and Eve sought to hide themselves, "amidst the trees of paradise," after their sin.

If, when Our Lord came amongst us, the little children swarmed around Him, and publicans and sinners pressed upon Him, so that their company was made a reproach against Him, it was because He veiled His holiness. When for an instant He let its presence be felt, all men quailed before it. Peter felt it after the miraculous draught of fishes. It was the holiness rather than the power of Our Lord that impressed him, and made him fall at Jesus' knees and cry out: "Depart from me, for I am a sinful man, O Lord." (Luke v. 8.) The centurion felt it when he said, "Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my servant shall be healed." (Matt. viii. 8.) The soldiers and the priests felt it in the Garden, when they went back and fell to the ground. At the Last Day it will be the holiness of God that will terrify the wicked and make them cry to the mountains and rocks to fall upon them and hide them "from the wrath of the Lamb." The angels are not pure in His sight. Before His throne the eternal song is "Holy, Holy, Holy," as they cover their faces with their wings.

O holiness of God, I fall on my face before you, to ask for contrition for my sins. "Have mercy on me, O God, according to Thy great mercy." (Ps. l. 3.) "O God, be merciful to me a sinner." (Luke xviii. 13.) O God, what must You be in Yourself! What must be the overflowing goodness of that nature which can spend itself on one like me! Shall I not love it for its own sake?

O God, all good, the only good, surely the proof of Your infinite goodness is found in this—that You are good *to me*. You must be infinitely good to be good *to me*. O goodness of God, which I have outraged, O patience of God, which I have tried so sorely, I grieve most sincerely that I have ever offended you, I grieve for the sins of the past week, for the sins of my past life, especially for . . . And I purpose, with the help of Your grace, to labor with new courage at the work of my salvation and perfection, particularly by the avoidance of this fault, . . . and by attention to my particular examination.

*Et dixi, Nunc cœpi.* Now do I begin. “Help me, O Lord God, in my good resolution and in Your holy service, and give me grace now, this very day, perfectly to begin; for all I have hitherto done is nothing.”

## ACT OF CONTRITION AND PRAYER FOR PARDON.

**O** MY God, Thou hast been so good to me, but I have been so careless and lukewarm in my devotion to Thee. I have entangled myself too much in vain and transitory things; I have been too self-indulgent and too eager for earthly pleasures. Sweet Spouse of my soul, divine Master, here in Thy presence, I am overwhelmed with shame and confusion at the sight of my many sins, offences, and imperfections. But Thou, O God, wilt not despise a contrite and humble heart. I confess to Thee, most tender Father, that I have sinned exceedingly in thought, word, and deed. I am truly sorry for having sinned, because Thou art infinitely good, and sin displeases Thee. Thou hast chosen me from among so many who were more worthy of Thy special love and graces, to be quite near to Thee, and to serve Thee in this holy house of religion; yet I have been neglectful of my duties, and have often been more devoted to self than to Thy interests. Have

mercy on me, my God, and forgive me my sins, which I abhor and regret—not from any selfish motive, but simply and solely because they have offended Thee, Who in Thyself art so good, so holy, so infinitely worthy of all my affections. I love Thee, O infinite Goodness, with all my heart and above all things, and I am firmly resolved, with the help of Thy grace, to avoid the occasions of sin, and nevermore to offend Thee. In the name of Jesus, Thy Son, in Whom Thou art well pleased; in view of His merits, I beseech Thee to pardon me all my offences, and to restore me to Thy love, as a kind and tender Father. Bless me, good Father, and grant me the grace to be faithful to Thee unto death. Amen.

SHORT AND EFFICACIOUS ACT OF CONTRITION.

(*St. Mechtildis.*)

**O** SWEET Jesus, I grieve for my sins; vouchsafe to supply whatever is lacking to my true sorrow, and to offer for me to God the Father all the grief which Thou hast endured because of my sins and those of the whole world. Amen.

ACT OF SORROW.\*

(*At the foot of the cross.*)

**O**Y dear Lord and Saviour, my sins have fastened Thee to this cross. I know it is just as if I had myself fixed the crown of thorns upon Thy brow; as if, with my own hands, I had driven the nails through Thy sacred hands and feet. O my sweet Jesus, I did not know what I was doing in committing these sins. I did not think—but I see it now. I have struck and wounded and insulted Thee. I am sorry, *heartily* sorry for all my sins. Forgive me, dear Lord; I will

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\* From "Flowers of Nazareth."

confess them now, and I firmly resolve with Thy help, never to commit them again.

## ANOTHER ACT OF CONTRITION.

**O** LORD Jesus Christ, Lover of our souls, Who, for the great love wherewith Thou hast loved us, wouldst not the death of a sinner, but rather that he should be converted and live; I grieve most sincerely that I have offended Thee, my most loving Father and Redeemer, to Whom all sin is infinitely displeasing; Who hast so loved me that Thou didst shed Thy blood for me, and endure a most cruel death. O my God! O infinite Goodness! would that I had never offended Thee. Pardon me, O Lord Jesus, pardon me, most humbly imploring Thy mercy. Have pity upon a sinner for whom Thy blood pleads before the face of the Father.

O most merciful and forgiving Lord, for the love of Thee I forgive all who have ever offended me. I firmly resolve to forsake all sins, and to avoid the occasions of them; and to confess, in bitterness of spirit, all those sins which I have committed against Thy divine goodness, and to love Thee, O my God, for Thine own sake, above all things and for ever. Give me Thy love, O Lord, and the grace of final perseverance.

## Offering of Confession.

**M**Y God and Saviour, I offer Thee the confession I am going to make in obedience to Thy will, for the increase of Thy glory, to obtain pardon for my sins, for all the indulgences which may be gained, and for whatever other intentions I ought to offer it, particularly to advance in Thy holy grace and love. Grant to my soul, O Lord, all the requisite dispositions of humility and contrition. Sweet Saviour of perishing mankind, cast an eye of pity on my sinful soul, and regard not the evils I have done, but rather Thine own

merits and sufferings for my salvation; they infinitely outweigh my sins, however enormous. Confiding in Thy mercies, O Jesus, I offer Thee the sacrifice Thou didst offer of Thyself to Thy eternal Father on the cross, to atone for my imperfect sorrow, and to obtain for me grace to avoid all sin in future.

PRAYERS AFTER CONFESSION.

*(Psalm cii.)*

**B**LESS the Lord, O my soul: and let all that is within me praise His holy name.

Bless the Lord, O my soul: and never forget all He has 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.

The Lord is compassionate and merciful: long-suffering and plenteous in mercy.

He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

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.

Bless the Lord, all ye His angels: 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.

*Let us pray.*

**O** ALMIGHTY and merciful God, Whose mercy is boundless and everlasting, and of Whose goodness the riches are infinite, I give thanks to Thee because

Thou hast so graciously pardoned all my sins, and restored me to Thy grace and favor. Blessed be Thy divine compassion, O my God, and blessed be the incomprehensible love of Thy beloved Son, which constrained Him to institute so gentle and so mighty a remedy for our sins. Wherefore, in union with all the thanksgivings which have ever ascended to Thee from truly penitent hearts, I sing aloud Thy glad praises, on behalf of all in heaven, on earth, and in purgatory, for ever and ever. Amen.

My dear Jesus, how much do I not owe Thee! By the merits of Thy blood I trust that I have this day been pardoned. I thank Thee exceedingly, and I hope to praise Thy mercies for ever in heaven. My God, if hitherto I have so often lost Thee, I will lose Thee no more for the time to come; I am really resolved to change my life. Thou deservest all my love; I wish to love Thee in good earnest. My will is never again to be separated from Thee. I promise to shun the occasions of sin, and to use this means (here mention it), for not falling again. But Thou, my Jesus, knowest my weakness; give me the grace to be faithful to Thee until death, and to have recourse to Thee in my temptations. Most holy Virgin Mary, assist me; thou art the Mother of perseverance; I place all my hope in thy powerful intercession. Amen.

SHORT OFFERING OF SACRAMENTAL PENANCE.

**M**Y Lord and my God, I offer Thee the penance I am going to perform, and I unite it to the infinite satisfaction of Jesus Christ my Saviour. Grant that the abundant merits of Thy dear Son Jesus, and the immense extent of the love of His Sacred Heart, may supply the imperfections and feebleness of the works which I shall perform, and the punishment which I wish to endure, to satisfy Thy divine justice. Amen.

(*Recite here the penance imposed.*)

AFTER PERFORMING SACRAMENTAL PENANCE.

**O** MOST holy Father, I offer Thee this my confession and my satisfaction in union with all the acts of penance which have ever been done to the glory of Thy holy name, beseeching Thee to accept this offering and to render it available through the merits of the Passion of Thy beloved Son, and through the intercession of the ever-blessed Virgin Mary, and of all Thy holy apostles, martyrs, confessors, and virgins. Whatever has been lacking to me in sincere and earnest preparation, in perfect contrition, in frank and clear confession, I commend to the most loving Heart of Thine only-begotten Son, that treasury of all mercy and grace, from whose overflowing abundance all debts to Thee are fully acquitted; that through it all my negligences and defects in the reception of this Holy Sacrament may be fully and perfectly supplied, to Thine everlasting praise and glory, and that Thou mayest effectually absolve me in heaven, even as Thy minister has with Thy authority absolved me here on earth; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, world without end. Deo gratias!

**The Seven Penitential Psalms \* in Latin and in English.**

*Ant.* Ne reminiscaris, etc.

*Ant.* Remember not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins.

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\* It is a pious custom to recite the seven Penitential Psalms, respectively, by way of prayer, against the seven deadly sins.

*1. Psalm VI. Domine, ne in Furore.*

*Verse 1.* David, in deep affliction, prays for a mitigation of the divine anger; 4. in consideration of God's mercy; 5. His glory; 6. his own repentance. 8. By faith he triumphs over his enemies.

1. **D**OMINE, ne in furore tuo arguas me, neque in ira tua corripas me.

2. Miserere mei, Domine, quoniam infirmus sum: sana me, Domine, quoniam conturbata sunt ossa mea.

3. Et anima mea turbata est valde sed tu, Domine, usquequo?

4. Convertere, Domine, et eripe animam meam; salvum me fac propter misericordiam tuam.

5. Quoniam non est in morte qui memor sit tui; in inferno autem quis confitebitur tibi?

6. Laboravi in gemitu meo; lavabo per singulas noctes lectum meum: lacrymis meis stratum meum rigabo.

7. Turbatus est a furore meus; inveteravi inter omnes inimicos meos.

8. Discedite a me omnes qui operamini iniquitatem, quoniam exaudivit Dominus vocem fletus mei.

9. Exaudivit Dominus deprecationem meam; Dominus orationem meam suscepit.

10. Erubescant, et contur-

1. **O** LORD, rebuke me not in Thine indignation: nor chastise me in Thy wrath.

2. Have mercy upon me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3. My soul also is troubled exceedingly: but Thou, O Lord, how long?

4. Turn Thee, O Lord, and deliver my soul: O save me for Thy mercy's sake.

5. For in death there is no one that remembereth Thee: and who shall give Thee thanks in hell?

6. I have labored in my groanings: every night will I wash my bed, and water my couch with my tears.

7. Mine eye is troubled through indignation: I have grown old among all mine enemies.

8. Depart from me, all ye that work iniquity: for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication: the Lord hath received my prayer.

10. Let all mine enemies

bentur vehementer omnes inimici mei; convertantur, et erubescant valde velociter.

Gloria Patri, etc.

be ashamed and sore vexed: let them be turned back, and be ashamed very speedily.

Glory, etc.

2. *Psalm XXXI. Beati Quorum.*

1. The blessedness of those whose sins are forgiven. 3. The misery of impenitence. 6. Confession of sin brings ease; 8. safety; 14. joy.

1. **B**EATI quorum remissæ sunt iniquitates, et quorum tecta sunt peccata.

2. Beatus vir cui non imputavit Dominus peccatum, nec est in spiritu ejus dolus.

3. Quoniam tacui, inveteraverunt ossa mea, dum clamarem tota die.

4. Quoniam die ac nocte gravata est super me manus tua, conversus sum in ærumna mea, dum configitur spina.

5. Delictum meum cognitum tibi feci, et injustitiam meam non abscondi.

6. Dixi: Confitebor adversum me injustitiam meam Domino et tu remisisti impietatem peccati mei.

7. Pro hac orabit ad te omnis sanctus in tempore opportuno.

8. Verumtamen in diluvio aquarum multarum, ad eum non approximabunt.

9. Tu es refugium meum a tribulatione quæ circum-

1. **B**LESSED are they whose iniquities are forgiven: and whose sins are covered.

2. Blessed is the man to whom the Lord hath not imputed sin: and in whose spirit there is no guile.

3. Because I was silent, my bones grew old: while I cried aloud all the day long.

4. For day and night Thy hand was heavy upon me: I turned in my anguish, while the thorn was fastened in me.

5. I acknowledged my sin unto Thee: and my injustice have I not concealed.

6. I said I will confess against myself my injustice to the Lord: and Thou forgavest the wickedness of my sin.

7. For this shall every one that is holy pray unto Thee: in a seasonable time.

8. But in the flood of many waters: they shall not come nigh unto him.

9. Thou art my refuge from the trouble which hath sur-

dedit me exultatio mea, erue me a circumdantibus me.

10. Intellectum tibi dabo, et instruam te in via hac qua gradieris firmabo super te oculos meos.

11. Nolite fieri sicut equus et mulus, quibus non est intellectus.

12. In camo et freno maxillas eorum constringe, qui non approximant ad te.

13. Multa flagella peccatoris; sperantem autem in Domino misericordia circumdabit.

14. Lætamini in Domino, et exultate, justi; et gloriamini, omnes recti corde.

Gloria Patri, etc.

rounded me: my joy, deliver me from them that compass me about.

10. I will give thee understanding, and will instruct thee in the way wherein thou shalt go: I will fix Mine eyes upon thee.

11. Be ye not like unto horse and mule, which have no understanding.

12. With bit and bridle bind fast the jaws of those who come not nigh unto thee.

13. Many are the scourges of the sinner: but mercy shall compass him about that hopeth in the Lord.

14. Be glad, O ye just, and rejoice in the Lord; and glory all ye that are right of heart.

Glory, etc.

3. *Psalm XXXVII. Domine, ne in Furore.*

1. David's extreme anguish. resignation and

15. He hopes in God. grief

18. His prayer.

1. **D**OMINE, ne in furore tuo arguas me, neque in ira tua corripas me.

2. Quoniam sagittæ tuæ infixæ sunt mihi, et confirmasti super me manum tuam.

3. Non est sanitas in carne mea, a facie iræ tuæ; non est pax ossibus meis, a facie peccatorum meorum.

4. Quoniam iniquitates meæ

1. **O**LORD, rebuke me not in Thine indignation: nor chastise me in Thy wrath.

2. For Thine arrows stick fast in me: and Thou hast laid Thy hand heavily upon me.

3. There is no health in my flesh because of Thy wrath: there is no rest in my bones because of my sins.

4. For my iniquities are

supergressæ sunt caput meum, et sicut onus grave gravatæ sunt super me.

5. Putruerunt et corruptæ sunt cicatrices meæ, a facie insipientiæ meæ.

6. Miser factus sum et curvatus sum usque in finem; tota die contristatus ingrediar.

7. Quoniam lumbi mei impleti sunt illusionibus; et non est sanitas in carne mea.

8. Afflictus sum, et humiliatus sum nimis; rugiebam a gemitu cordis mei.

9. Domine, ante te omne desiderium meum, et gemitus meus a te non est absconditus.

10. Cor meum conturbatum est, dereliquit me virtus mea, et lumen oculorum meorum, et ipsum non est mecum.

11. Amici mei et proximi mei adversum me appropinquaverunt, et steterunt.

12. Et qui juxta me erant, de longe steterunt, et vim faciebant qui quærebant animam meam.

13. Et qui inquirebant mala mihi, locuti sunt vanitates, et dolos tota die meditabantur.

14. Ego autem, tanquam surdus, non audiebam; et sicut mutus non aperiens os suum.

gone over my head: and, like a heavy burden, press sorely upon me.

5. My wounds have putrefied and are corrupt: because of my foolishness.

6. I am become miserable and am bowed down even to the end: I go sorrowfully all the day long.

7. For my loins are filled with illusions: and there is no soundness in my flesh.

8. I am afflicted and humbled exceedingly: I have roared for the groaning of my heart.

9. Lord, all my desire is before Thee: and my groaning is not hidden from Thee.

10. My heart is troubled, my strength hath failed me: the very light of mine eyes is gone from me.

11. My friends and my neighbors drew near, and stood up against me.

12. They that were once nigh me stood afar off: and they that sought after my soul did violence against me.

13. And they that sought to do me evil talked vanities: and imagined deceits all the day long.

14. But I, as a deaf man, heard not: and as one that is dumb, who openeth not his mouth.

15. Et factus sum sicut homo non audiens, et non habens in ore suo redargutiones.

16. Quoniam in te, Domine, speravi; tu exaudies me, Domine Deus meus.

17. Quia dixi: Nequando supergaudeant mihi inimici mei; et dum commoventur pedes mei, super me magna locuti sunt.

18. Quoniam ego in flagella paratus sum, et dolor meus in conspectu meo semper.

19. Quoniam iniquitatem meam annuntiabo, et cogitabo pro peccato meo.

20. Inimici autem mei vivunt, et confirmati sunt super me; et multiplicati sunt qui oderunt me inique.

21. Qui retribuunt mala pro bonis, detrahebant mihi, quoniam sequebar bonitatem.

22. Ne derelinquas me, Domine Deus meus; ne discesseris a me.

23. Intende in adjutorium meum, Domine, Deus salutis meæ.

Gloria Patri, etc.

15. I became as a man that heareth not: and that hath no reproofs in his mouth.

16. For in Thee, O Lord, hath I hoped: Thou wilt hear me, O Lord my God.

17. For I said, Let not mine enemies at any time triumph over me: and when my feet slip, they have spoken great things against me.

18. For I am prepared for scourges; and my sorrow is always before me.

19. For I will confess mine iniquity: and will think upon my sin.

20. But mine enemies live, and are strengthened against me: and they that hate me wrongfully are multiplied.

21. They that render evil for good spake against me, because I followed goodness.

22. Forsake me not, O Lord my God: go not Thou far from me.

23. Haste Thee to my help, O Lord God of my salvation.

Glory, etc.

4. *Psalm L. Miserere.*

1. David prays for remission of his sins; 8. for perfect sanctity. 17. Sacrifice without contrition will not pardon sin. 19. David prays for the exaltation of the Church.

1. **M**ISERERE mei Deus: secundum magnam misericordiam tuam.

1. **H**AVE mercy upon me, O God; according to Thy great mercy.

2. Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

3. Amplius lava me ab iniquitate mea: et a peccato meo munda me.

4. Quoniam, iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

5. Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

6. Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

7. Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.

8. Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealabor.

9. Auditui meo dabis gaudium et lætitiā: et exultabunt ossa humiliata.

10. Averte faciam tuam a peccatis meis: et omnes iniquitates meas dele.

11. Cormundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

12. Ne projicias me a facie

2. And according to the multitude of Thy tender mercies: blot out my iniquity.

3. Wash me yet more from my iniquity: and cleanse me from my sin.

4. For I acknowledge my iniquity: and my sin is always before me.

5. Against Thee only have I sinned, and done evil in Thy sight: that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

6. For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7. For behold, Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest unto me.

8. Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

9. Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

10. Turn away Thy face from my sins and blot out all my iniquities.

11. Create in me a clean heart, O God: and renew a right spirit within my bosom.

12. Cast me not away

tua: et Spiritum sanctum tuum ne auferas a me.

13. Redde mihi lætitiã salutaris tui: et spiritu principali confirma me.

14. Docebo iniquos vias tuas: et impii ad te convertentur.

15. Libera me de sanguinibus, Deus, Deus salutis meæ: et exultabit lingua mea justitiã tuã.

16. Domine, labia mea aperies: et os meum annuntiabit laudem tuã.

17. Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

18. Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum, Deus non despicias.

19. Benigne fac, Domine, in bona voluntate tua Sion: ut ædificentur muri Jerusalem.

20. Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

Gloria, etc.

from Thy presence: and take not Thy holy Spirit from me.

13. Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

14. I will teach the unjust Thy ways: and the wicked shall be converted unto Thee.

15. Deliver me from blood-guiltiness, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

16. Thou shalt open my lips, O Lord: and my mouth shall declare Thy praise.

17. For if Thou hadst desired sacrifice, I would surely have given it: with burnt offerings Thou wilt not be delighted.

18. The sacrifice of God is an afflicted spirit: a contrite and humble heart, O God, Thou wilt not despise.

19. Deal favorably, O Lord, in Thy good-will with Sion: that the walls of Jerusalem may be built up.

20. Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt offerings: then shall they lay calves upon Thine altars.

Glory, etc.

5. *Psalm CI. Domine Exaudi.*

1. The extreme affliction of the Psalmist. 12. The eternity and the mercy of God. 19. To be recorded and praised by future generations. 26. The unchangeableness of God.

1. **D**OMINE, exaudi orationem meam, et clamor meus ad te veniat.

2. Non avertas faciem tuam a me; in quacumque die tribulor, inclina ad me aurem tuam.

3. In quacumque die invocavero te, velociter exaudi me.

4. Quia defecerunt sicut fumus dies mei, et ossa mea sicut cremium aruerunt.

5. Percussus sum ut fœnum, et aruit cor meum, quia oblitus sum comedere panem meum.

6. A voce gemitus mei adhæsît os meum carni meæ.

7. Similis factus sum pellicano solitudinis; factus sum nycticorax in domicilio.

8. Vigilavi, et factus sum sicut passer solitarius in tecto.

9. Tota die exprobrabant mihi inimici mei, et qui laudabant me adversum me jurabant:

10. Quia cinerem tamquam panem manducabam, et potum meum cum fletu miscabam:

1. **O** LORD, hear my prayer: and let my cry come unto Thee.

2. Turn not away Thy face from me: in the day when I am in trouble, incline Thine ear unto me.

3. In what day soever I shall call upon Thee; oh, hearken unto me speedily.

4. For my days are vanished like smoke: and my bones are dried up like fuel for the fire.

5. I am smitten as grass, and my heart is withered: for I have forgotten to eat my bread.

6. Through the voice of my groaning: my bones have cleaved to my flesh.

7. I am become like a pelican in the wilderness: and like a night-raven in the house.

8. I have watched: and am become like a sparrow that sitteth alone on the housetop.

9. Mine enemies reviled me all the day long: and they that praised me have sworn together against me.

10. For I have eaten ashes as it were bread; and mingled my drink with weeping.

11. A facie iræ et indignationis tuæ, quia elevans allisisti me.

12. Dies mei sicut umbra declinaverunt, et ego sicut fœnum arui.

13. Tu autem, Domine, in æternum permanes, et memoriale tuum in generationem et generationem.

14. Tu exurgens miseraberis Sion, quia tempus miserendi ejus, quia venit tempus;

15. Quoniam placuerunt servistuis lapides ejus, et terræ ejus miserebuntur.

16. Et timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam;

17. Quia ædificavit Dominus Sion, et videbitur in gloria sua.

18. Respexit in orationem humilium, et non sprevit precem eorum.

19. Scribantur hæc in generatione altera, et populus qui creabitur laudabit Dominum.

20. Quia prospexit de excelso sancto suo, Dominus de cælo in terram aspexit;

21. Ut audiret gemitus

11. Because of Thine indignation and wrath: for Thou hast lifted me up and cast me down.

12. My days are gone down like a shadow: and I am withered like grass.

13. But Thou, O Lord, endurest for ever: and Thy memorial to all generations.

14. Thou shalt arise and have mercy upon Sion: for it is time that Thou have mercy upon her, yea, the time is come.

15. For Thy servants have delighted in her stones: and they shall have compassion on the earth thereof.

16. The Gentiles shall fear Thy name, O Lord: and all the kings of the earth Thy glory.

17. For the Lord hath built up Sion: and He shall be seen in His glory.

18. He hath had regard unto the prayer of the lowly: and hath not despised their petition.

19. Let these things be written for another generation: and the people that shall be created shall praise the Lord.

20. For He hath looked down from His high and holy place, out of heaven hath the Lord looked upon the earth.

21. That He might hear

compeditorum, ut solveret filios interemptorum;

22. Ut annuntient in Sion nomen Domini, et laudem ejus in Jerusalem;

23. In conveniendo populos in unum, et reges ut serviant Domino.

24. Respondit ei in via virtutis suæ: Paucitatem dierum meorum nuntia mihi.

25. Ne revoces me in dimidio dierum meorum; in generationem et generationem anni tui.

26. Initio tu, Domine, terram fundasti; et opera manuum tuarum sunt cœli.

27. Ipsi peribunt, tu autem permanes; et omnes sicut vestimentum veterascent.

28. Et sicut opertorium mutabis eos, et mutabuntur; tu autem idem ipse es, et anni tui non deficient.

29. Filii servorum tuorum habitabunt; et semen eorum in sæculum dirigetur.

Gloria Patri, etc.

the groaning of them that are in fetters: that He might deliver the children of the slain.

22. That they may declare the name of the Lord in Sion: and His praise in Jerusalem.

23. When the people assemble together: and kings that they may serve the Lord.

24. He answered him in the way of his strength: Declare unto me the fewness of my days.

25. Call me not away in the midst of my days: Thy years are unto generation and generation.

26. Thou, Lord, in the beginning didst lay the foundations of the earth: and the heavens are the work of Thy hands.

27. They shall perish but Thou endurest: and they all shall grow old as a garment.

28. And as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall not fail.

29. The children of Thy servants shall continue; and their seed be directed for ever.

Glory, etc.

6. *Psalm CXXIX. De Profundis.*

The just, afflicted by his sins, implores the divine mercy.

I. **D**E profundis clamavi ad te, Do-

I. **O**UT of the depths have I cried unto

mine: Domine, exaudi vocem meam.

2. Fiant aures tuæ intendentes in vocem deprecationis meæ.

3. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

4. Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

5. Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

6. A custodia matutina usque ad noctem: speret Israel in Domino.

7. Quia apud Dominum misericordia: et copiosa apud eum redemptio.

8. Et ipse redimet Israel, ex omnibus iniquitatibus ejus.

Gloria Patri, etc.

When said for the departed:

Requiem, etc.

Thee, O Lord: Lord, hear my voice.

2. Let Thine ears be attentive to the voice of my supplication.

3. If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

4. For with Thee there is merciful forgiveness: and because of Thy law I have waited for Thee, O Lord.

5. My soul hath waited on His word: my soul hath hoped in the Lord.

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

7. For with the Lord there is mercy: and with Him is plenteous redemption.

8. And He shall redeem Israel from all his iniquities.

Glory, etc.

Eternal rest give, etc.

7. *Psalm CXLII. Domine Exaudi.*

1. David prays for favor in judgment. 3. He represents his distress. He prays for grace; 9. for deliverance; 10. for sanctification; 12. for victory over his enemies.

1. **D**OMINE, exaudi orationem meam; auribus percipe obsecrationem meam in veritate tua; exaudi me in tua justitia.

2. Et non intres in iudicium cum servo tuo, quia non justificabitur in conspectu tuo omnis vivens.

1. **H**EAR my prayer, O Lord; give ear to my supplication in Thy truth; hearken unto me for Thy justice' sake.

2. And enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.

3. Quia persecutus est inimicus animam meam, humiliavit in terra vitam meam; collocavit me in obscuris, sicut mortuos sæculi.

4. Et anxius est super me spiritus meus; in me turbatum est cor meum.

5. Memor fui dierum antiquorum; meditatus sum in omnibus operibus tuis, in factis manuum tuarum meditabar.

6. Expandi manus meas ad te; anima mea sicut terra sine aqua tibi.

7. Velociter exaudi me, Domine; defecit spiritus meus.

8. Non avertas faciem tuam a me, et similis ero descendentibus in lacum.

9. Auditam fac mihi mane misericordiam tuam, quia in te speravi.

10. Notam fac mihi viam in qua ambulem, quia ad te levavi animam meam.

11. Eripe me de inimicis meis, Domine, ad te confugi.

12. Doce me facere voluntatem tuam, quia Deus meus

3. For the enemy hath persecuted my soul: he hath brought my life down unto the ground.

4. He hath made me to dwell in darkness, as those that have been long dead; and my spirit is vexed within me, my heart within me is troubled.

5. I have remembered the days of old, I have thought upon all Thy works: I have mused upon the works of Thy hands.

6. I have stretched forth my hands unto Thee; my soul gaspeth unto Thee, as a land where no water is.

7. Hear me speedily, O Lord; my spirit hath fainted away.

8. Turn not away Thy face from me: lest I be like unto them that go down into the pit.

9. Make me to hear Thy mercy in the morning: for in Thee have I hoped.

10. Make me to know the way wherein I should walk: for to Thee have I lifted up my soul.

11. Deliver me from mine enemies, O Lord; unto Thee have I fled: teach me to do Thy will, for Thou art my God.

12. Thy good spirit shall lead me into the right land:

es tu. Spiritus tuus bonus  
deducet me in terram rectam.

13. Propter nomen tuum,  
Domine, vivificabis me; in  
æquitate tua, educes de tri-  
bulatione animam meam;

14. Et in misericordia tua  
disperdes inimicos meos, et  
perdes omnes qui tribulant  
animam meam, quoniam ego  
servus tuus sum.

Gloria Patri, etc.

Ne reminiscaris, etc.

for Thy name's sake, O  
Lord, Thou shalt quicken me  
in Thy justice.

13. Thou shalt bring my  
soul out of trouble: and in  
Thy mercy Thou shalt destroy  
mine enemies.

14. Thou shalt destroy all  
them that afflict my soul: for  
I am Thy servant.

Glory, etc.

*Ant.* Remember not, O  
Lord, our offences, nor those  
of our parents: neither take  
Thou vengeance on account  
of our sins.

## Devotions for Holy Communion.

### Mass in Honor of the Blessed Sacrament before Holy Communion.

#### PREPARATORY PRAYER.

**O** FATHER of mercies! Who, not content that  
Thy only-begotten Son should have been once  
offered a bleeding Victim on the cross for our salvation,  
wouldst have the same most acceptable oblation daily  
repeated in an unbloody manner upon our altars, to  
apply to our souls the fruit thereof, grant that we may  
assist at this sublime sacrifice with such reverence,  
attention, and love as to partake most plentifully of the  
fruits it is intended to produce in us, through the same  
Jesus Christ our Lord. Amen.

**O** HOLY tabernacle! Thou dost enclose the pre-  
cious Bread of heaven, the Food of angels, the  
Eucharistic Manna of the soul. How my heart longs  
and sighs for Thee, O good, humble, gentle Jesus, Who

art hidden in the Blessed Sacrament! Thou art my Lord, my God, and my all, and Thou wilt deign to come to me this day in holy communion. I adore Thee profoundly, with the angels who surround Thy altar-throne of mercy and compassion; I bless Thee; I thank Thee; I am sorry for having offended Thee, and I love Thee now with all my heart. I wish to offer this holy communion in reparation for all the offences that have been committed against Thee in the Sacrament of Thy love, and especially in atonement for my own sins and negligences. I have also some other particular intentions and petitions which I now recommend to Thy Sacred Heart (mention them), and I shall approach the holy table to-day with the greatest confidence that Thou, O Lord, wilt grant me all my requests.

*Ejaculations.*

**M**AY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX., Feb. 29, 1868.

**H**OLY Mary, Mother of God, St. John, evangelist and beloved disciple of Our Lord, St. Thomas Aquinas, St. Alphonsus Liguori, St. Paschal Baylon, St. Francis Xavier, St. Aloysius, St. Juliana, Blessed Margaret Mary Alacoque, St. Clara, St. Gertrude, St. Mechtildis! Ye great saints and lovers of Jesus in the Sacrament of His love, pray for me that I may receive the Lord most worthily in holy communion, that I may love Him more and more, and that I may follow His example and persevere in my holy vocation to the end of my life.

AT THE BEGINNING OF MASS.

**I** BELIEVE in Thee, O Lord Jesus Christ, because Thou art Truth itself, and Thou hast said: "My

flesh is meat indeed; and My blood is drink indeed." I hope in Thee, O infinite Mercy, because in Thy goodness toward us Thou hast promised that "whosoever shall eat of this bread shall live forever." I love Thee, O eternal Goodness, above all things, with that love "which is diffused in our hearts by the Holy Spirit, Who is given to us;" and therefore I grieve with my whole heart for the sins I have committed, and I detest them, with the resolution of not sinning for the future. "A contrite and humble heart, O God, Thou wilt not despise."

O my God, I wish to be present at the holy sacrifice of the Mass which is about to begin, with all possible attention and devotion, for I believe it is the very same sacrifice, offered up now in an unbloody manner, which was once offered up for us on Calvary. Help me, O my God, to be very attentive, and to unite my intention with that of the priest in offering it up to Thee as an act of *adoration, thanksgiving, reparation, and prayer*; particularly to obtain the grace of a good communion, and a complete transformation of myself into the likeness of Jesus Christ.

## CONFITEOR AND KYRIE.

O MY God, give me the purity and holiness necessary to approach the holy table in a worthy manner. Lord, I am a poor sinner. I am heartily sorry for all the sins of my life, because by them I have offended Thee, Who art infinitely good and worthy of all love. *Kyrie eleison!* Have mercy on me, according to Thy great mercy; and according to the multitude of Thy mercies, blot out my iniquities.

## AT THE GLORIA IN EXCELSIS.

Give glory to God, praise His goodness, and beg peace and happiness of soul, saying:

**G**LORY and thanks be to Thee, O God, for having worked such wonders for us, Thy creatures, born in sin. I praise, O Lord, Thy goodness; I bless Thy holy name; I adore Thy greatness and power; I beg of Thee to infuse into my heart that peace and joy which Thou didst come on earth to spread amongst men. Give me strength of will against my evil tendencies; destroy my bad habits; help me to do Thy will and thus to become a saint.

## AT THE COLLECTS SAY:

**O** GOD, Who, under a wonderful Sacrament, hast left us a memorial of Thy Passion, grant, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption. Who livest and reignest with the Father in the unity of the Holy Ghost, now and for ever. Amen.

Give me daily more and more, O my God, Thy grace and Thy love, that I may keep my eyes fixed upon eternal things and persevere in Thy service, until with the saints and angels I may praise and glorify Thee for ever in heaven. Amen.

## AT THE EPISTLE.

**T**HE saints and prophets of the Old Law desired to see the things that I see, and did not see them, and to hear the things that I hear, and never heard them. How ardently Abraham and Moses, and David and Daniel, and Elias desired the coming of this Redeemer. They saw the types and figures; I see the reality. Moses saw the manna and the paschal lamb; I see the Bread

from heaven and the Lamb of God Who takes away the sins of the world. The heart of David panted for Thee, my God, as the hart for the water-brooks, and Daniel was called "a man of desires." Oh, that I could desire Thee as they did! What a shame it would be if their desires were more fervent than my thanksgiving now for the favors and graces that I have received through the Incarnation and Passion of Jesus, and especially through the Holy Eucharist. I offer Thee all their desires, and with David I cry out: "What have I in heaven but Thee? And, besides Thee, what do I desire upon earth? Thou art the God of my heart, and my portion forever."

## AT THE GOSPEL.

Promise God that you will always listen with great reverence to His word, saying:

**M**AY Thy word, O my God, be always a sweet music to my ears, and as honey to my lips. To whom shall I listen but to Thee, Who hast the words of eternal life. The words of men are as chaff scattered by the wind, but Thy words endure forever. These are Thy words, O Lord: "Labor not for the meat that perisheth, but for that which endureth unto life everlasting." "The bread of God is that which cometh down from heaven." "I am the Bread of life; he that cometh to Me shall not hunger, and he that believeth in Me shall not thirst forever." "He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the Last Day." Thanks be to God.

## CREDO.

*An Act of Faith, Adoration, and Love.*

**O** MY God, I firmly believe that Thou art really, truly, and substantially present, as God and man, with soul and body, with flesh and blood, in the

Most Holy Sacrament of the altar. I salute and adore Thee, sacred Host, Bread of angels, Sanctuary of the divinity. My faith teaches me that Thou, O God, art present under the sacramental species. I believe that these frail appearances conceal from us Thy humanity, united to Thy divinity. And though, indeed, this sublime mystery surpasses my understanding, I revere it with joy and contemplate it with respect. I am ready also to give my life as a witness to this truth.

My dear Lord Jesus in the Holy Eucharist, I love Thee. Forgive my past indifference, my coldness and neglect toward the Sacrament of Thy love. Grant that I may love Thee more and more generously. My kind Jesus, I wish by my presence at Mass this morning to honor the wound in Thy Sacred Heart, in order that through it Thou mayest pour Thy blessings, according to Thy good pleasure, on Thy friends and mine. Pardon my sins; establish Thy kingdom in my heart; reign therein supremely. Raise a barrier against the spirit of the world. Teach me to transform my actions into as many acts of love, so that after having known and loved Thee here below, by the light of faith, I may behold Thee face to face in all Thy glory, and love Thee in heaven for all eternity.

#### OFFERTORY.

Present yourself to God, begging of Him to effect an entire change in your heart.

**O** JESUS, Thou art all-powerful, and it is this power which, through the words of Thy priest, changes bread into Thy body, and wine into Thy precious blood. O my good God, do Thou work a like change in me, that no longer of this world as I have hitherto been, I may become truly spiritual; that I may seek after and relish only the things of God; that grace, virtue, and heaven may be in my eyes the only true and solid goods; that, animated with Thy sentiments, O my Jesus, I may

be transformed into Thee, that Thou mayest dwell in me, and in all those who participate with me in the blessings of Thy love. Almighty God, receive my heart; I unite it to the sacrifice Thou makest of Thyself; I place it in Thy hands; transform and consecrate it. Say only one word, and it shall be entirely changed for the future, following only the sweet impulse of Thy grace, which shall make it love virtue. With this offering of my heart, O my God, I consecrate to Thee my mind, that it may know Thee; my body, that it may be employed in Thy service; my whole self, that so I may one day find myself absorbed in Thee.

## AT THE SECRET PRAYERS.

**G**RACIOUSLY hear us, O God, that, by virtue of this Sacrament, Thou mayest defend us from all enemies both of body and soul, and give us grace in this life and glory in the next, through Jesus Christ our Lord. Amen.

## AT THE PREFACE AND THE SANCTUS.

**L**ET us give thanks to the Lord our God! For it is meet and just. I give Thee thanks, my divine Saviour, for the institution of this most wonderful Sacrament, in which Thou hast bequeathed to us the Fountain of all graces, as a perpetual remembrance of Thy boundless love and bitter sufferings. I give Thee thanks for the numerous graces that I have received through this Sacrament at Mass, holy communion, benediction, and in my visits before the tabernacle.

I love Thee, my Lord, and because I love Thee, I give myself entirely to Thee. I long to receive Thee this day; however, while longing for Thee, dear Jesus, to come into my heart, and to unite Thyself to me as the best of all friends, I must not forget Thy might and

majesty. How great and glorious, how wise and beautiful art Thou, O my God! How presumptuous it would be to entertain the desire to come so near to Thee, hadst not Thou Thyself invited me. I am a poor sinner; yet I love Thee, and because Thou art good, I am sorry for having offended Thee. And though I believe that Thou, the great God, art coming into my heart, I do not lose my awe and reverence for Thee, but can only wonder at Thy marvelous goodness and condescension. Let me, then, join my feeble voice to that of the thousands of angels who surround Thy throne, singing before Thee in unceasing chorus: Holy, Holy, Holy, Lord God of hosts! The heavens and the earth are full of Thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord, Who is about to descend upon this altar, and come into my very heart to bless me and to fill me with the treasures of grace and the riches of His love. Hosanna in the highest!

AT THE CANON.

*Memento for the Living.*

**I**N this holy sacrifice, O Lord and Saviour, Jesus Christ, Thou art the Mediator between the heavenly Father and sinful man; Thou art the High-Priest appointed for man to present his petitions to his God. Therefore I implore Thee to hearken to my prayer, not only for myself but also for all for whom I am in charity bound to pray. Obtain for us through this holy sacrifice the remission of our sins, mercy, and reconciliation with the heavenly Father; imbue us with strength and valor in the warfare against the enemies of our soul; give us fortitude and fidelity in the pursuit of virtues; aid us in the practice of all good works, and bless us with the grace of final perseverance. Permit me to offer my supplications for the peace and prosperity of Thy holy Church; bless and protect the Holy Father,

Thy vicar on earth; have mercy on the bishops, priests, Religious, and all who labor in Thy vineyard; animate them with zeal for the sanctification and salvation of souls. In flame their hearts with divine charity; render their lives as holy as the law they inculcate; make them all according to Thine own divine Heart, and let their light so shine before men that they, seeing their good works, may glorify the Father Who is in heaven. Pardon the sinners and convert all to the true faith. O ye holy apostles, martyrs, and virgins, whom the Church remembers in the Canon of the Mass, intercede for us, for all our friends, relatives, benefactors, and for all those to whom we have promised our prayers, that the good God may give them that grace which will most help them to save their souls, to lead a quiet and peaceful life in this world, and to be happy with Thee for ever in heaven. And do Thou, O divine Saviour, graciously condescend to come now upon our altar, to bless Thy servants who kneel before Thee in profound adoration.

AT THE CONSECRATION AND ELEVATION.

**O**UR dear Lord is now coming down on the altar. When the priest pronounces the words of consecration, troops of angels descend from heaven to adore their God at that most solemn moment. When the bell rings and the sacred Host and the precious blood are elevated, first lift up your eyes to your God with holy faith, strong hope, and ardent love; then bow the head in deepest adoration, praise Him with the heavenly host, thank Him, make atonement by compunction of heart and beg Him by His precious blood, here truly present on the altar, to purify your soul from every stain and prepare it to receive Him worthily.

*Adoremus in æternum Sanctissimum Sacramentum!*

*Indulged prayer at the elevation during Mass.*

**S**ALVE, salutaris Victima,  
pro me et omni hu-  
mano genere in patibulo cru-  
cis oblata.

**H**AIL, saving Victim, of-  
fered on the gibbet of  
the cross for me and for the  
whole human race. Hail,

Salve, pretiose Sanguis, de vulneribus Crucifixi Domini nostri Jesu Christi profluens, et peccata totius mundi ablucens.

Recordare, Domine, creaturæ tuæ, quam tuo pretioso Sanguine redemisti.

precious blood, flowing from the wounds of our crucified Lord Jesus Christ and washing away the sins of the whole world. Remember, O Lord, Thy creature that Thou hast redeemed by Thy precious blood.

Indulgence of 60 days, once a day.—Leo XIII., June 30, 1893.

*Ejaculation.*

**O** SACRAMENT most holy! O Sacrament divine!  
All praise and all thanksgiving be every moment Thine!

Indulgence of 100 days, once during each Mass, when said at the elevation.—Pius VII., Dec. 7, 1819.

AFTER THE ELEVATION.

*Memento for the Dead.*

Reflect on the happiness you are about to receive at holy communion. Make acts of love and longing desire, coupled with sorrow for sins. Pray for the faithful departed.

**O** LORD Jesus Christ, on Whose glory the angels and saints in heaven gaze with rapturous delight, Thou hast deigned out of love for us to come down from Thy bright and happy heaven, to veil Thy beauty under the appearances of bread and wine, to dwell upon our poor altar, and art even now ready to come into our hearts. Would that my soul were adorned with all those flowers of virtue, which my good Jesus desires to find at His coming. In my poverty, I must appeal to Thyself, my Lord, and I therefore beg of Thee, when Thou comest into my heart, to plant there the seed of every flower that is pleasing to Thee. I promise Thee to water and nourish them all by prayer and self-denial, so that every time Thou comest into my heart Thou mayest find them growing and flourishing more and more. I know, O my God, the work of keeping them alive will be difficult to flesh and blood,

but I am willing to work hard for Thee, and I trust also in Thee to water them plentifully with grace as with dew from heaven.

My God, have pity on the poor holy souls in purgatory, who are longing to get to Thee—longing more to see Thy face than to be freed from the fierce flames in which Thy justice is obliged to keep them, till their debt is paid. I offer Thee the precious blood of Jesus; I offer Thee the Sacred Heart of Jesus to pay their debt. Eternal rest give unto them, O Lord, and may perpetual light shine upon them.

AT THE PATER NOSTER.

Say the "Our Father" slowly and devoutly.

AT THE AGNUS DEI.

Beg of God once more to forget and forgive your past negligence and sin, saying:

**O** SWEET and gentle Son of God, Who wast "led like a lamb to the slaughter without opening Thy mouth." O Thou, Whose blood was shed to wash away the sins of the world, cleanse my soul once more in that saving bath, that it may be pure and bright and altogether spotless when Thou comest to take up Thy abode within me. May Thy coming bring joy and peace to my soul, that peace which the world can not give, because it does not possess it. May this holy communion not be for my judgment and condemnation, but for my pardon and salvation.

AT THE "DOMINE, NON SUM DIGNUS."

*Humble* yourself before God, acknowledging your nothingness and unworthiness. *Desire* to receive Jesus, your dear Lord.

**L**ORD, I am not worthy that Thou shouldst come into my breast; for what am I, or what have I

ever done to merit this wonderful favor? I have often displeased Thee; yet, though I am not worthy of Thy love and condescension, I am truly sorry for having offended Thee, and I will approach Thee with hope and confidence, because Thou Thyself dost invite me in Thy goodness and mercy. I am now about to go to the holy table, drawn thither by the sweet attractions of Thy love. Oh, I desire most earnestly to receive Thee, my dear Lord, in holy communion.

“Comfort my poor soul distressed;  
Come and dwell within my breast;  
Oh, how oft I sigh for Thee!  
Jesus, Jesus, come to me.”

I place myself in Thy hands, O my God, to do with me what Thou wilt. My heart is ready, O my God; my heart is ready, and is longing for Thee. Come, establish Thy kingdom in my soul; take possession of my heart.

#### THANKSGIVING AFTER HOLY COMMUNION.

**T**HOU hast come at last, O dear Lord, into my heart. O my beloved, let me never again be separated from Thee by sin. O Jesus, my God, I *adore* Thee; I *believe* in Thee; I *hope* in Thee; I *love* Thee with all my heart. I *thank* Thee for coming to me, a poor sinner. I *am truly sorry* for having displeased Thee so often and so grievously. I *pray* Thee to bless me, that I may love Thee and become like Thee more and more. Adore my Jesus, my God, ye blessed angels and saints of heaven—adore and praise and glorify my God for me!

Let my soul, O Lord, feel the sweetness of Thy presence. Let me taste how sweet Thou art, O Lord! that, being allured by Thy love, I may never sin by running passionately after worldly pleasures. “Thou art the God of my heart and the God that is my portion for ever.”

O Thou Lamb of God, Who takest away the sins of the world, take away from me whatever may hurt me and displease Thee. Give me what Thou knowest to be pleasing to Thee and profitable to myself.

O my God and my all! may the sweet flame of Thy love consume my soul, that so I may die to the world for love of Thee, Who hast vouchsafed to die upon the cross for love of me.

How poor a dwelling-place is my heart for Thee, O Lord of glory! What is it but a poor human heart, full even yet of worldliness and selfish desires? I trust in Thee. I pray Thee to drive all selfishness away from it, and to leave in it a great desire of pleasing Thee and of being kind to others, because they all have souls for which Thou didst shed Thy life's blood upon the cross.

Bless me, O my God, and grant that Thy holy will may be done in me and through me for ever.

*Suscipe.*

Take, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am, and all that I possess. I surrender it all to Thee, that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.—*St. Ignatius Loyola.*

*Anima Christi, as on page 213.*

AT THE BLESSING SAY:

**M**AY Thy blessing, O Lord, descend upon us all, that we may love Thee and love one another for Thy sake. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

AT THE LAST GOSPEL SAY:

**W**HAT a wonderful invention of Thy love it was, O my God, to become man like one of us, to redeem us, and to teach us how to live in a manner

worthy of our high dignity as children of God, instead of living as the brutes that perish. Left to ourselves, what would have become of us? We should have been as mere animals, taking pleasure only in what gratifies or pleases the senses. But Thou hast taught us to raise up our thoughts to Thee, and to journey onward through weariness and toil to our true and lasting country in heaven. There we shall rest from our trouble, and enjoy the sight of Thy magnificence and glory for ever. Amen.

### After Mass and Communion.

#### THANKSGIVING.

*(From the Roman Missal.)*

#### THE BENEDICITE, OR SONG OF THE THREE CHILDREN.

*Antiphon.* **L**ET us sing the song of the three children.

O 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: bless the Lord, ye heavens.

O all ye waters that are above the heavens, bless the Lord: bless the Lord, all ye powers of the Lord.

O ye sun and moon, bless the Lord: bless the Lord, ye stars of heaven.

O all ye showers and dew, bless ye the Lord: bless the Lord, all ye spirits of God.

O ye fire and heat, bless the Lord: bless the Lord, ye winter and summer.

O ye dews and hoar-frost, bless the Lord: bless the Lord, ye frost and cold.

O ye ice and snow, bless the Lord: bless the Lord, ye nights and days.

O ye light and darkness, bless the Lord: bless the Lord, ye lightnings and clouds.

O let the earth bless the Lord: let it praise and exalt Him above all for ever.

O ye mountains and hills, bless the Lord: bless the Lord, all things that spring forth upon the earth.

O ye fountains, bless the Lord: bless the Lord, ye seas and floods.

O ye whales, and all that move in the waters, bless the Lord: bless the Lord, all ye fowls of the air.

O all ye beasts and cattle, bless the Lord: bless the Lord, ye sons of men.

Let Israel bless the Lord: let him praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord: bless the Lord, ye servants of the Lord.

O ye spirits and souls of the just, bless the Lord: bless the Lord, O ye holy and humble of heart.

**O** ANANIAS, Azarias, and Misael, bless ye the Lord: praise and exalt Him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: and worthy to be praised and glorified, and exalted above all for ever.

PSALM CL.

**P**RAISE the Lord in His holy places: praise Him in the firmament of His power.

Praise Him in His mighty acts: praise Him according to the multitude of His greatness.

Praise Him with the sound of the trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him upon the high-sounding cymbals: praise Him upon cymbals of joy: let every spirit praise the Lord.

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

*Antiphon.* Let us sing the song of the three children which the holy souls sang in the fiery furnace, blessing the Lord.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father (inaudibly).

V. And lead us not into temptation.

R. But deliver us from evil.

V. Let all Thy works, O Lord, praise Thee.

R. And let Thy saints bless Thee.

V. The saints shall rejoice in glory.

R. They shall be joyful in their place of rest.

V. Not unto us, O Lord, not unto us.

R. But unto Thy name give the glory.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

*Let us pray.*

**O** GOD, Who for the three children didst check the flames of fire: mercifully grant that the flames of sin may not consume us Thy servants.

**D**IRECT, we beseech Thee, O Lord, our actions by Thy inspiration, and give to us Thy continual help; that every prayer and work of ours may always begin with Thee, and through Thee be brought to an end.

**V**OUCHSAFE, O Lord, to extinguish within us the flames of vice, as Thou didst grant to Blessed Lawrence grace to arise whole from his fiery torments. Through Christ our Lord. Amen.

PRAYER OF ST. THOMAS AQUINAS.

**I** GIVE Thee thanks, eternal Father, for having, out of Thy pure mercy, without any deserts of mine, been pleased to feed my soul with the body and blood of Thy only Son, Our Lord Jesus Christ. I beseech Thee that this holy communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith; encourage me in all that is good; deliver me from my vicious customs; remove all concupiscence; perfect me in charity, patience, humility, and obedience, and in all other vir-

tues. May it secure me against all the snares of my enemies, both visible and invisible; perfectly moderate all my inclinations, closely unite me to Thee, the true and only good, and happily settle me in unchangeable bliss. I now make it my hearty request, that Thou wilt one day admit me, though an unworthy sinner, to be a guest at Thy divine banquet, where Thou, with Thy Son and the Holy Ghost, art the true light, eternal fullness, everlasting joy, and perfect happiness of all the saints, through the same Jesus Christ our Lord. Amen.

## PRAYER OF ST. BONAVENTURE.

**O** SWEETEST Lord Jesus Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and apostolical charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee, and pine for Thee in the courts of Thy house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread of angels, Thou refreshment of holy souls, our daily supersubstantial bread, having all manner of sweetness and savor, and all most thrilling delights. May my heart ever hunger for Thee and feed on Thee, on Whom angels long to look; and may my inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou well of life, Thou fountain of wisdom and knowledge, Thou source of everlasting light, Thou torrent of pleasure, Thou richness and abundance of the house of God; may it ever yearn toward Thee, seek Thee, find Thee, tend toward Thee, attain to Thee, meditate ever on Thee, speak of Thee, and do all things to the praise and glory of Thy name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even to the end; and do Thou

be alone and evermore my hope, my whole trust, my riches, my delight, my joy, my rest and my tranquillity, my peace and my sweet contentment, my fragrance and my sweetness, my food and my refreshment, my refuge and my help, my wisdom, my portion, my possession, and my treasure, in Whom my mind and my heart may ever remain fixed and firm, and rooted immovably for evermore. Amen.

ADORO TE DEVOTE, LATENS DEITAS.

*Rhythm of St. Thomas Aquinas.*

<p><b>A</b>DORO Te devote, la- tens Deitas, Quæ sub his figuris vere la- titas;</p> <p>Tibi se cor meum totum subji- cit, Quia Te contemplans, totum deficit.</p> <p>Visus, tactus, gustus in Te fallitur</p> <p>Sed auditu solo tuto credi- tur:</p> <p>Credo quidquid dixit Dei Filius, Nil hoc verbo veritatis verius.</p> <p>In cruce latebat sola Deitas, At hic latet simul et humani- tas: Ambo tamen credens, atque confitens, Peto quod petivit latro pœ- nitens.</p> <p>Plagas, sicut Thomas, non intueor, Deum tamen meum Te confi- teor:</p>	<p><b>T</b>HEE prostrate I adore— the Deity that lies Beneath these humble veils, concealed from human eyes;</p> <p>My heart doth wholly yield, subjected to Thy sway, For contemplating Thee, it wholly faints away.</p> <p>The sight, the touch, the taste, in Thee are here deceived;</p> <p>But by the ear alone this truth is safe believed;</p> <p>I hold whate'er the Son of God hath said to me; Than His blest word of truth no word can truer be.</p> <p>Upon the cross Thy Godhead only was concealed;</p> <p>But here Thy manhood, too, doth lie as deeply veiled;</p> <p>And yet, in both these truths confessing my belief, I pray as prayed to Thee the poor, repentant thief.</p> <p>I see not with mine eyes Thy wounds, as Thomas saw; Yet own Thee for my God with equal love and awe;</p>
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## INDULGENCED PRAYER BEFORE A CRUCIFIX.\*



**E**N ego, O bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo ac maximo animi ardore Te oro atque obtestor, ut meum in cor vividos fidei, spei, et charitatis sensus, atque veram peccatorum meorum pœnitentiam, eaque emendandi firmissimam voluntatem velis imprimere: dum magno animi affectu et dolore tua quinque vulnera mecum ipse considero, ac mente contemplor, illud præ oculis habens quod jam in ore ponebat tuo David propheta de Te, O bone Jesu: "Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea."

**B**EHOLD, O kind and sweetest Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee to impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm purpose of amendment, whilst with deep affection and grief of soul I ponder within myself, and mentally contemplate Thy five wounds; having before my eyes that which David spoke in prophecy of Thee, O good Jesus: "They have pierced My hands and My feet; they have numbered all My bones."

A plenary indulgence, which can be applied to the souls in purgatory, may be gained by the faithful who, after having confessed their sins with sorrow and received holy communion, shall devoutly recite the above prayer before an image or picture of Christ crucified, and pray for the intentions of the Holy Father.—Pius IX., July 31, 1858.

## COR SANCTISSIMUM JESU!

Cor Sanctissimum Jesu	Most Sacred Heart of Jesus!
amas! Non amaris! Utinam	Thou lovest! Thou art not
ameris!	loved! Would that Thou wert
	loved!

**H**EART of my Creator, lead me to perfection.  
 Heart of my Redeemer, deliver me.  
 Heart of my Judge, pardon me.  
 Heart of my Father, guide me.

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\* Another English version of this prayer is given on page 213. It is the version used most frequently in the United States.

Heart of my Spouse, love me.  
Heart of my Brother, tarry with me.  
Heart of my Teacher, instruct me.  
Heart of my King, be my crown.  
Heart of my Benefactor, enrich me.  
Heart of my Pastor, guard me.  
Heart of my Friend, be my shelter.  
Heart of the Infant Jesus, draw me, that I may love Thee  
and be evermore closely united to Thee.

*Let us pray.*

**W**E beseech Thee, Lord, may Thy Holy Spirit set us on fire with that love which Our Lord Jesus Christ cast out of the depths of His Heart into the world and greatly wished should be enkindled.

### **Petitions and Offerings after Holy Communion.**

**S**INCE Thou hast been pleased, most loving Jesus, to come and dwell within my heart, I expect many favors of Thee; for how canst Thou refuse to give me Thy gifts, since Thou hast given me Thyself? No, this is not possible, my dearest Lord, and therefore I feel the strongest confidence of obtaining all from Thy goodness. I confess, O Lord, that I deserve nothing; but the more undeserving I am, the more is Thy goodness glorified in bestowing Thy grace upon me. I ask, then, O most loving Redeemer, a full pardon and remission of the guilt of all my sins, which I once more detest and abominate with all my heart; and for the remission of the temporal punishment which is due for them, I desire to gain all the indulgences I can, and beseech Thee to give me the grace to accomplish this purpose.

By Thy most precious blood, by Thy body, soul, and divinity, which I have this morning received, I beg of Thee with all humility to cleanse my heart from all

defilement. Create, O my Jesus, a clean heart within me, and grant me a new spirit truly just and upright. Fill it with all the gifts of Thy Holy Spirit, and adorn it with every virtue, especially with humility, patience, meekness, and mortification. Detach my heart from all created things, fashion it after Thine own most Sacred Heart, and unite it for ever to Thyself in the bonds of perfect charity. Give me strength and courage to resist bravely all temptations until death; I purpose to banish them at once, and promise to avoid every occasion of sin. But, my Lord, Thou knowest that of myself I can do nothing, and therefore I implore Thee to help me and to strengthen me by Thy blood.

I beseech Thee to engrave upon my heart so lively a remembrance of Thy Passion and death, and the bitter sorrows of my Mother Mary, that they may be my continual meditation night and day; so that henceforth and to my last breath I may dwell on Calvary at the foot of Thy cross, in company with our dear Lady of sorrows.

I beseech Thee, too, my dearest Lord, most earnestly, to give me the grace to free myself once for all from the passion which most predominates in me, and the sin I most often fall into. (Here mention the particular passion, or sin, or fault.) I ask moreover for those temporal graces Thou knowest to be most expedient for me, for Thy greater glory and the salvation of my soul; and lest I should err in asking for what might be injurious for me, I leave it entirely to Thee, and trust in Thee, Who alone hast goodness and infinite wisdom, to give me what Thou knowest to be best for me. To all these graces add that highest and most precious gift, the crown and perfection of all Thy other gifts, the grace of final perseverance. Do Thou, Thyself, my Jesus, ask it of Thine eternal Father: show Him Thy wounds; offer Him Thy most precious blood, and then I shall be sure of being heard.

Lastly, I ask Thee, my Jesus, to give me Thy blessing before Thou leavest me. I recommend my soul to Thee during the whole of my life and in the hour of death. Every day and hour and moment I am getting nearer to that time. Ah! defend me, then, from all temptations, and give me grace to overcome them; grant me the assistance of my Mother Mary; and oh! do not let me, in punishment for my sins, and especially for my irreverences toward the Blessed Sacrament and my unworthy communions—do not let me, I beseech Thee, dear Lord, depart this life without having received the last sacraments with proper dispositions.

[You may here add any particular petitions for yourself and for your neighbor. Do not forget to pray for the Holy Church, the Sovereign Pontiff, and all Superiors, both ecclesiastical and secular. Recommend to our dear Lord the regular and secular clergy, as also the members of all Religious Orders, and pray Him to give them the true spirit of their holy vocation. Pray for your relatives, friends, and benefactors, for the afflicted, the sick, and those in their agony. Pray for the poor, holy souls in purgatory. Recommend all poor sinners, and pray for their conversion and salvation. Do not forget to pray for heretics and infidels, beseeching God to enlighten them and give them grace to embrace the true faith.]

I should, indeed, be ungrateful, O my Jesus, if after Thou hast given me Thyself in this holy communion, I were to delay an instant in giving myself entirely to Thee. I offer Thee, most loving Lord, my soul, together with my liberty. I offer Thee my understanding, that, sanctified by Thee, it may be occupied earnestly in the consideration of Thy blessed Passion and death, and Thy divine attributes. I give Thee my memory, that I may ever have in remembrance the infinite mercies Thou hast shown me. I give Thee my will, that by Thy holy love I may be entirely conformed to Thy divine will, desiring nothing but what Thou willest,

and rejecting everything that is displeasing to Thee. I give Thee my whole self, to be sanctified by Thee in soul and body; and I intend in this offering to make an entire, irrevocable, and eternal sacrifice of myself and all that belongs to me. I offer and consecrate to Thee my poor heart, which now desires to love Thee so faithfully as to make amends for all the infidelities of my past life. O my Jesus, detach my heart from creatures, unite it perfectly to Thine own, and, hiding it within the loving wound of Thy side, imprint deeply in it the memory of Thy bitter Passion and the sorrows of Thy most holy Mother: so that, by frequent meditation on these mysteries, I may be filled with sorrow for my past sins, and for the time to come faithfully correspond to Thine infinite love.

I offer Thee all the senses of my body, particularly my eyes and my tongue: grant that henceforth I may nevermore offend Thee by them. I offer Thee my thoughts, words, and deeds. My Jesus, I desire to unite all I have offered Thee to the merits of Thy most holy Passion and death, and the merits of my Mother Mary and all the saints. I offer Thee the good works I have done, as well as those I shall ever do in the whole course of my life, and I now make the intention of doing and suffering all things for Thy greater glory, in preparation for holy communion, and in thanksgiving for the Most Holy Sacrament.

Blessed and praised every moment be the Most Holy and Most Divine Sacrament!

#### REFLECTIONS AFTER COMMUNION.

1. **C**ALL to mind, as often as you can during the day, that you have received Jesus in the Blessed Sacrament. Try to repeat frequently this short sentence: "*This morning Jesus Christ, the Son of God, condescended to come and dwell within me, and gave Himself to me.*" By doing this, you will derive greater fruit from your communion;

you will gain more patience under difficulties, and be more careful in keeping the grace of God in your soul; you will more easily acquire true and real devotion; you will set a good example to others, and have a continual inducement to lead a good Christian life, if only you adopt this simple practice.

2. Retire frequently into your heart, in order to renew an act of adoration of Jesus, or of thanksgiving for the loving visit He made you in the morning, and rekindle the fire of divine charity by some holy aspiration. We would not so quickly lose the fervor of devotion and the love of God, if we took greater pains about this; and Jesus Christ would not have to lament the coldness with which men love Him, if they only thought oftener of His benefits and His love, especially in the Most Holy Sacrament, and thanked Him with their whole heart.

3. Frequently renew the offering of your heart to our dear Lord. By giving Himself to you, He desires to gain you to His love, and earnestly asks you to give Him your heart in exchange for the infinite gift He has bestowed upon you. Will you be so ungrateful as to deny Him your heart, and to give it to the world and the devil on the very day on which He has come to take possession of it? Ah! no; this must not be; you have consecrated your heart to Jesus in your communion; you must ratify and confirm this offering; and if the world, with its enticements, vanities, and false pleasures, wishes to enter into your heart, say that you have given it for ever to Jesus. If the devil with his suggestions, and the flesh with its temptations, assail your heart, answer generously and courageously that you have given it to Jesus, to be His and His alone and for ever. Oh, if all Christians were **but** to do this after their communion, they would preserve the grace of God, and not relapse into sin.

4. Remember that your tongue has received Jesus, that it has touched His sacred body when you went to communion. Only recall this thought to mind when you feel tempted to speak impatiently, or so as to offend or injure your neighbor; and surely it will keep you from offending Jesus with that tongue which has been sanctified by the touch of His sacred flesh.

5. In connection with your visits to the Blessed Sacrament

every day make a *spiritual communion*, renewing in the most lively manner your desire to receive our dear Lord into your heart. Remember, for love of us Jesus remains night and day in the tabernacle, ardently desiring to communicate Himself to our souls, and bestow His graces upon us. Ah! what monstrous forgetfulness and ingratitude, if, when we can easily do so, we neglect to go to Him during the day, to pay our homage and adoration to Him in return for all His love.\*

### A Mass of Thanksgiving after Holy Communion.

AT THE COMMENCEMENT OF MASS.

**Y**OU have now received from the tender mercy of your divine Redeemer the greatest and sweetest proof of His wondrous love. Surely your heart is overflowing with gratitude and affection. To give evidence of this gratitude, and to give expression to this affection, you can do nothing better, nothing more acceptable to God, than to assist again at the adorable sacrifice of the altar, thus offering to the Almighty the only *Victim of thanksgiving* proportionate to the benefits which you have received.

**O** GOD! “how hast Thou multiplied Thy mercies” in favor of Thy poor servant. When was I ever so rich as at present? “What shall I render to the Lord for all the things that He hath rendered to me? I will take the chalice of salvation; I will pay my vows to the Lord before all His people; I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord, in the courts of the house of the Lord.” (Psalm cxv. 12-18.)

I am indeed fully conscious, O Lord, of my personal indigence, and my utter unworthiness to be among Thy chosen ones in this holy place, yet, transported with gratitude for the dignity to which I am raised by the

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\* Additional exercises for thanksgiving after holy communion will be found in another part of this book.

sacred bonds, which unite me to my Saviour, I will again offer Thee, O King of heaven and earth, a worthy sacrifice, a *Victim of thanksgiving*, commensurate with Thy gifts. I will offer Thee a *host of praise*, immolated not only on this altar, but in the midst of my heart.

And Thou, O Jesus! "sweet and mild, and plenteous in mercy" (Ps. lxxxv. 5), give ear to my earnest petition; let me be now so closely united to Thee that I may become one with Thee, and thus be enabled to offer my whole being a sacrifice worthy of the God to whose glory Thou art about to be immolated; create within me that humble, meek, and fervent heart, which will make me pleasing and acceptable in Thy sight; let Thy divine presence fill my soul with consolation and peace, and let Thy mercies be now upon me, "according to the hope I have placed in Thee." I ask of Thee, O Lord, a constant sense of Thy divine presence, that I may walk before Thee, and be perfect.

OFFERING OF THE BLESSED MARGARET MARY.

**E**TERNAL Father, receive, I beseech Thee, the offering that I make of the Heart of Jesus Christ, Thy well-beloved Son, as He offers Himself to Thee in sacrifice. Be pleased to receive this offering for me, with all the desires, all the sentiments, all the affections, all the beatings, all the actions of this Sacred Heart. They are all mine, since He immolates Himself for me; and I desire, for the future, never to have any other intentions but His. Receive them in satisfaction for my sins, and in thanksgiving for all Thy benefits. Receive them, and grant me, through their merits, all the graces that are necessary for me, and particularly the grace of final perseverance. Receive them as so many acts of love, adoration, and praise, which I offer to Thy divine Majesty, since it is by Him alone that Thou art worthily honored and glorified. Amen.

AT THE KYRIE.

**K**YRIE eleison, etc.  
Christe eleison, etc.

Kyrie eleison, etc.

**L**ORD, have mercy, etc.  
Christ, have mercy,  
etc.

Lord, have mercy, etc.

FROM THE GLORIA TO THE OFFERTORY.

*Adoration, Thanksgiving, Love.\**

**I** FALL down to adore You, O Holy and Undivided Trinity, One in Three and Three in One, the earliest, highest, dearest Mystery of our faith!

I fall before You and adore You, O eternal Father, "Father of Our Lord Jesus Christ, of Whom all pater-nity in heaven and earth is named!" (Eph. iii). Our Father, Who art in heaven! I love and praise You in union with the Son and the Holy Spirit, and together with my vow of poverty, put myself wholly into Your hands for ever.

*Sume, Domine, et suscipe!*

**I** FALL before You, and adore You, O eternal Son, God of God, Light of light, very God of very God, my Brother by the Incarnation, my Spouse by the vows of my profession, my Redeemer, my Master, my All in all!

I love and praise You in union with the Father and the Holy Spirit, and together with my vow of chastity, give myself wholly to Your Heart for ever.

*Sume, Domine, et suscipe!*

I fall before You and adore You, O eternal Spirit, coequal with the Father and the Son, my Guide, my Comforter!

I love and praise You in union with the Father and the Son, Whose uncreated Love You are, and together with my vow of obedience, abandon myself wholly to

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\* From Mother Loyola's "Confession and Communion."

Your leading, to be conformed in all things to Your will for ever.

*Sume, Domine, et suscipe!*

*Adoration.*

“Come, let us adore and fall down before the Lord that made us, for He is the Lord our God.” (Ps. xciv.)

*Adoro Te devote, latens Deitas.*

I adore You, O Lord, my Creator, O God my Redeemer, my Sanctifier, O Ever-blessed and Undivided Trinity!

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.

Indulgence of 100 days, once a day.—Pope Clement XIV., June 6, 1769.

Glory be to the Father, Who created me out of love.

Glory be to the Son, Who redeemed me with love.

Glory be to the Holy Ghost, Who sanctified me in love, and reserved for me His graces of predilection.

Glory be to the Holy and Undivided Trinity, one God, for ever and ever. Amen.

*Laudamus Te; benedicimus Te; adoramus Te, glorificamus Te. Gratias agimus Tibi propter magnam gloriam Tuam.*

*Thanksgiving.*

**T**E Deum laudamus: Te Dominum confitemur.

Te æternum Patrem: omnis terra veneratur.

Patrem immensæ majestatis.

Venerandum Tuum verum, et unicum Filium.

Sanctum quoque Paraclitum Spiritum.

Benedicamus Patrem et Filium cum Sancto Spiritu.

Laudemus et superexaltemus eum in sæcula.

Benedicta sit Sancta Trinitas et indivisa unitas, una Deitas.

“O ye angels of the Lord, bless the Lord, praise and exalt Him above all for ever.

“O ye sons of men, bless the Lord; praise and exalt Him above all for ever.

“O ye servants of the Lord, bless the Lord; praise and exalt Him above all for ever.

“O ye spirits and souls of the just, bless the Lord; praise and exalt Him above all for ever.

“O ye holy and humble of heart, bless the Lord; praise and exalt Him above all for ever.

“O give thanks to the Lord because He is good, because His mercy endureth for ever.

“O all ye Religious, bless the Lord; praise Him and give Him thanks because His mercy endureth for ever.” (Dan. iii. 58-90.)

#### *Love and Reparation.*

“**I**S not He thy Father, that hath possessed thee, and made thee, and created thee?” (Deut. xxxii.)

“You are not your own, you are bought with a great price.” (1 Cor. vi.)

“You are the temple of God, and the Spirit of God dwelleth in you.” (1 Cor. iii.)

To whom, my God, do I belong if not to You? Who else has a shadow of right to me? I am Yours by creation, by redemption, by sanctification. I am Yours by the vows of my profession. And how have You treated one who is Yours by so many titles? Have You loved me? Have You given me cause to love You? Love is shown by deeds, by the communication of good things. Will Your love bear this test, my God? Oh, let the history of Your benefits to me throughout my life speak for You—that hidden history of Your dealings with my soul, the significance of which I could not make known to others, even if I would—the opportunities, the help in need, the persistent drawing and waiting which make up the history of my life.

“No earthly father loves like Thee,  
No mother half so mild  
Bears and forbears, as Thou hast done,  
With me Thy sinful child.”

I have cause indeed to love, and I tell You again and again that I love You, my God and my all. But where are the proofs? Love is shown by deeds. In deed and in truth You have loved me. But where are the proofs of *my* love? Resolutions in plenty every morning. But when the evening comes what have I to show, what have I to offer but weaknesses, cowardices, and failures. And yet I love You, dearest Lord. I wish to please You; forgive me my unfaithfulness. You have created me; You know my weaknesses and my struggles—have mercy on me; help me to love You better; help me to follow You more closely. Take my heart, and make it like Your Heart—*mee*k and *humble*. I shall try to accept my failures in a deeply humble spirit; I shall not yield to discouragement, but trusting in Your goodness, in Your love and Your grace, I shall endeavor daily to overcome my weaknesses, and fight on calmly, courageously, generously, and hopefully to the end. O Lord, I am willing to go on still struggling—fighting hard constantly to the last moment of my life; and even to fail constantly, to have nothing to show but defeat and failures, provided only that You are glorified. *Omnia ad Majorem Dei gloriam.*

AT THE OFFERTORY.

*When the Priest offers the Host, say with him:*

**A**CCCEPT, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

*When the Priest offers the chalice, say with him:*

**W**E offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that in the sight of Thy divine majesty it may ascend with the odor of sweetness for our salvation and for that of the whole world.

*When the Priest washes his fingers, say with him*

THE LAVABO.

**I** WILL wash my hands among the innocent, and will compass Thy altar, O Lord: that I may hear the voice of praise and tell of all Thy marvellous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with bloody men. In whose hands are iniquities; their right hand is filled with gifts. As for me, I have walked in my innocence; redeem me and have mercy upon me. My foot hath stood in the right path; in the churches I will bless Thee, O Lord. Glory be to the Father, etc.

*When the Priest bows before the altar, say:*

**R**ECEIVE, O Holy Trinity, this oblation which we make to Thee in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honor of Blessed Mary, ever virgin, of blessed John the Baptist, the holy apostles Peter and Paul, of these and of all the saints, that it may be available to their honor and to our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through Christ our Lord. Amen.

AT THE ORATE, FRATRES.

**M**AY the Lord receive this holy sacrifice from the hands of His minister at the altar to the praise and glory of His name, to our own benefit, and to the welfare of the whole Catholic Church.

AT THE SECRETA.

**M**ERCIFULLY grant Thy Church, O Lord, we beseech Thee, the gifts of unity and peace, which are mystically represented in these offerings, through Jesus Christ our Lord.

AT THE PREFACE.

**I**T is truly meet and just, right and salutary, that we should always and in all places give thanks to Thee, O Lord, Father almighty, eternal God, since by the mystery of the Word made flesh a new ray of Thy glory has appeared to the eyes of our souls; that, while we behold God visibly, we may be carried by Him to the love of things invisible; and therefore, with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing our everlasting hymn to Thy glory, saying:

AT THE SANCTUS.

**H**OLY, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory. Hosanna in the highest!

AT THE BENEDICTUS.

**B**LESSED is He that cometh in the name of the Lord. Hosanna in the highest!

**At the Canon.**

COMMEMORATION OF THE LIVING.

**A**T this solemn part of the Mass, let the consideration of the love which the Almighty has this day manifested toward you, animate you not only with gratitude toward your divine Benefactor, but also with a lively interest in the temporal and eternal welfare of all your fellow creatures. Pray fervently for all, whether friends or enemies: since Jesus

Christ loves all, and did not refuse to lay down His life for them.

**O** DIVINE Jesus! the Redeemer of all mankind! Who art come to save even those who were lost! Whose adorable blood was shed for many to the remission of sins! deign to listen to the prayers I now offer, not for myself alone, but for all mankind, Whose Creator, Lord, and Sovereign Master Thou art:—permit me to offer my supplications for the peace and prosperity of that Holy, Catholic, and Apostolic Church, which was founded on Thy unerring word, established by Thy miracles, enriched by Thy merits, and made illustrious by Thy saints; of that Church, whose unworthy child I am, in whose bosom, through Thy grace, I resolve to live and die; that Church, which has this day imparted to me her most precious treasure, in giving me the adorable body and blood of her heavenly Spouse.

O my God! bless, sanctify, and protect the Pope, Thy representative on earth; have mercy on the bishops, priests, Religious, and all who labor in Thy vineyard; animate them with zeal for the salvation of souls, who are the purchase of Thy blood; give them humility, purity, prudence, patience, and perseverance; inflame their hearts with that ardent zeal which consumed Thy holy apostles. Render their lives as holy as the law they inculcate; make them all according to Thine own divine Heart, and let their light so shine before men, that they, seeing their good works, may “glorify their Father Who is in heaven” (Matt. v. 16). Bless our Holy Institute; bless our friends, our relatives, our benefactors, all those who have asked us to pray for them, and for whom we have promised to pray. Bless in particular those who, by prayer and good works, are fostering and propagating devotion to the Blessed Sacrament.

**O** SWEETEST Jesus, Redeemer of mankind, behold me humbly prostrate before Thine altar. I

belong to Thee; I wish to be Thine; I dedicate myself to Thy most Sacred Heart. O my Lord, I seek not that which is profitable to myself, but to many; that they may be saved (1 Cor. x. 33). Many have never known Thee. Many, despising Thy commands, have rejected Thee. Have pity on them, most merciful Jesus, and draw all men to Thy Sacred Heart. Rule, O Lord, not only over the faithful who never have gone away from Thee, but also over the prodigal sons who have forsaken Thee; and make them return quickly to their Father's house, lest they perish of misery and hunger. Rule over those who have been misled by error, or separated by schism; and call them back to the haven of truth and the unity of faith, so that there may soon be one fold and one Shepherd. Lastly, rule over all who are sunk in the old superstition of the Gentiles, and vouchsafe to bring them out of darkness into the light and kingdom of God.

Give to Thy Church, O Lord, safety and liberty; give to all nations peace and order; and grant that, over the whole earth, from pole to pole, may resound the words: Praise be to the divine Heart, through which was brought to us salvation; glory and honor be to it for ever. Amen.

AT THE ELEVATION.

*Adoration.*

**A**DORO Te devote, la-  
tens Deitas,  
Quæ sub his figuris vere la-  
titas;  
Tibi se cor meum totum subji-  
cit,  
Quia Te contemplans totum  
deficit.

**O** HIDDEN God, de-  
voutly unto Thee  
Bends my adoring knee;  
With lowly semblances from  
sight concealed,  
To faith alone revealed.  
Fain would my heart trans-  
pierce the mystery,  
But fails and faints away,  
and yields itself to Thee.

Laudamus Te; benedicimus Te; adoramus Te; glorifi- camus Te; . . . Domine Fili unigenite, Jesu Christe.	We praise Thee; we bless Thee; we adore Thee; we glorify Thee; . . . O Lord Jesus Christ, the only begotten Son.
Tu Rex Gloriae, Christe.	Thou art the King of glory, O Christ.
Tu Patris sempiternus es Filius.	Thou art the everlasting Son of the Father.
Ave verum Corpus, natum	Hail to thee, true body!
Ex Maria Virgine,	sprung From the Virgin Mary's womb;
Vere passum, immolatum	The same that on the cross was hung,
In cruce pro homine.	And bore for man the bit- ter doom.
O clemens, O pie,	O kind, O loving One!
O dulcis Jesu, Fili Mariæ.	O sweet Jesus, Mary's Son.

## AFTER THE ELEVATION.

**I** ADORE you, O soul of Christ, Holy of holies, holy with the holiness of God. I adore you, and annihilate myself before you in my emptiness, my nothingness, my baseness. Soul of Christ, sanctify me.

I adore you, body of Christ—my ransom on the cross, my food in the Eucharist. O divine head, O sacred face, O compassionate eyes, O blessed hands and feet, O loving Heart, I adore you, I love and praise you, I put my trust in you. Body of Christ, save me!

I adore you, most precious blood—life and healing, redemption, intercession—all in all to me. O blood of my Saviour, by your profuse generosity—under the olive trees, at the column of the scourging, on the altar of the cross—take away my languor and my apathy, take me out of myself, fire me with your generosity, let me return you love for love. Blood of Christ, inebriate me!

*Thanksgiving.*

“**C**OME, let us praise the Lord with joy, let us joyfully sing to God our Saviour.” (Ps. xciv.)

“Who hath loved us and washed us from our sins in His own blood.” (Apoc. i.)

“My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.” (Luke i.)

“Salvation to Our God, Who sitteth upon the throne. . . . Alleluia. Salvation and glory and power to Our God. Alleluia.” (Apoc. v. 11-13.)

“Give glory to the Lord for He is good: for His mercy endureth forever.” (Ps. cvi.)

“For He is our peace” (Eph. ii.), “making peace through the blood of His cross.” (Coloss. i.)

Blessed be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

“Thanks be to God for His unspeakable gift.” (2 Cor. ix.)

*Love.*

“**L**O, this is Our God; we have waited for Him, and He will save us. This is the Lord; we have patiently waited for Him; we shall rejoice and be joyful in His salvation.” (Is. xxv.)

“My God and my Saviour!” (Ps. lxi.)

“Say to my soul: I am thy salvation.” (Ps. xxxiv.)

“This day is salvation come to this house.” (Luke xix.)

“Behold, God is my Saviour: I will deal confidently.” (Is. xii.)

“The Lord is my rock, and my strength, and my Saviour.” (2 Kings xxii.)

“He loved me and delivered Himself for me.” (Gal. ii.)

Recordare, Jesu pie,	Sweet Jesus, think—my debt to pay,
Quod sum causa Tuæ viæ,	Thou wouldst tread the mournful way;
Ne me perdas illa die.	Forsake me not in that dread day.
Quærens me, sedisti lassus,	In quest of me Thy feet were worn,
Redemisti, crucem passus,	To ransom me Thy cross was borne;
Tantus labor non sit cassus.	Let not such love reap only scorn.
O bone Jesu, exaudi me,	O good Jesus, hear me;
Intra Tua vulnera absconde me,	Within Thy wounds hide me;
Ne permittas me separari a Te.	Never let me be separated from Thee.

### Petitions.

#### COMMEMORATION OF THE DEAD.

**O** ALMIGHTY God! the resurrection and the life! he that believeth in Thee, even though he were dead, shall certainly live, and enjoy in Thy kingdom the true liberty of the children of God. Look then, I beseech Thee, with compassion and mercy on those suffering souls who have always believed and confessed Thy name. O sovereign Lord, remember that they are "the work of Thine own hands" (Job x. 3); created in Thy power, redeemed in Thy mercy, preserved in Thy goodness, and formed to Thine adorable image. Ah! why then hidest Thou Thine adorable face from those who have been dear to Thy Sacred Heart, and who long to behold and enjoy Thee, their sovereign Beatitude? Accept, O eternal God! in their favor, the adorable Victim, Who now offers Himself to Thee on this altar, and Whom I likewise possess in the center of my soul. Apply to them also, O Lord, the indulgence which Thy Church this day holds forth in Thy name to worthy

communicants, and let not my imperfect dispositions be an obstacle to the exercise of Thy mercy on their behalf. In consideration of Thy beloved Son, cease to remember their iniquities, and take no further revenge of their sins. I particularly implore Thy mercy, O Lord! for my parents, friends, and benefactors; for all those who are most abandoned; for those to whose sufferings I may have been accessory; for all who, during life, were most devoted to the Adorable Sacrament of Thy love, and also for those who were the fervent clients of Thy blessed Mother, for priests and Religious, and in particular for the deceased members of our Order. O almighty Lord! transport them into Thy bosom, where they shall be replenished with the goods of Thy house; confirm them in Thy sight forever, that they may "joyfully sing a hymn to Thee in Sion, and pay to Thee a vow in Jerusalem" (Ps. lxiv. 1).

AT THE PATER NOSTER.

After repeating with the priest the *Pater Noster*, call to mind the indulgence which the prodigal son experienced from his father on his sincere return, and acknowledge with gratitude that the tenderness of his good parent has been infinitely surpassed in your favor by your heavenly Father.

**F**ATHER in heaven, I am not worthy to be called Thy child, but I entreat Thee once more, in the name of Thy beloved Son, to receive me among the last of those whose happiness it is to serve Thee under the sweet yoke of poverty, chastity, and obedience.

**From the Communion to the End of Mass.**

SPIRITUAL COMMUNION.

**R**ENEW your desire to receive Our Lord frequently during the day.

The Blessed Margaret Mary once said to her divine Spouse:

“My most loving Jesus, I wish to be consumed with the desire of Thee and since I can not receive Thee now I will not cease to desire Thee.” To which Our Lord answered: “I take so much pleasure in being desired, that as many times as the heart forms this desire, so often do I look upon it lovingly to attract it to Myself.” Let us often give this pleasure to our merciful Saviour, that we may reap from it the sweet fruit that He promises.

**M**Y Jesus, I most firmly believe that Thou art really present in the Blessed Sacrament. I place in Thee my whole confidence, and I love Thee above all things. Oh! that I had never offended Thee! I ardently desire to be united to Thee, my loving Saviour, and never to be separated from Thee. What have I in heaven, and besides Thee what do I desire upon earth!  
*Veni, Domine Jesu.*

*Act of Atonement.*

**M**Y Father in heaven, I offer unto Thee Thy Son Jesus Christ in atonement for my sins, and for the sins of the world.

Look on Him, O my Father; He raises His hands to Thee; He is pleading for us all.

Listen to Him, Father in heaven. He asks Thee for pity and for pardon. He is Thine own beloved Son, in Whom Thou art well pleased. Thou canst not refuse Him anything. Do not let Him ask in vain.

He has paid dearly for us, O God. Remember His sighs, His tears, His sweat of blood, His scourging and the cruel pangs He suffered for us on Calvary. For His sake, pity and pardon us.

Through Him, and with Him, and in Him, I offer Thee, O eternal Father, humblest adoration and thanks. Through Him, and with Him, and in Him, I make atonement for the sins of the world, and I implore Thy

mercy and grace for myself and for all poor sinners, through the same Jesus Christ Thy Son. Amen.

O wondrous Love! would that men knew Thee. How sweet Thou art, O Lord, how good to those who love Thee! Bless me, that I may love Thee more, and serve Thee faithfully to the end.

*Act of Consecration.*

**T**O Thee, O Jesus, I consecrate my heart. In Thy Sacred Heart I wish to live. In Thy Sacred Heart I wish to die.

Inflame my heart with the fire of Thy love, and enlighten me with Thy wisdom and Thy knowledge.

Oh, let Thy loving Heart be to me my strength in temptation and my consolation in the day of tribulation and sorrow. Grant me grace, dear Jesus, ever to taste the sweetness of Thy Sacred Heart, not only during my lifetime, but, above all, at the hour of my death. Amen.

*Will You be True?*

**W**HEN you go to your holy communion, think that you see the divine Child looking through and through you with His clear, pellucid gaze, and asking you the question, "Will you be true?" Are you resolved to combat resolutely the visible faults all can see and be scandalized by, instead of the half-dozen imaginary ones with which you love so much to torture yourselves? And I should love, I should dearly love you to return His glance with one as limpid and as true, saying, "O Lord, no one knows better than I how blind and weak I am, but I wish to know, I wish to see, what Thou desirest of me, and will try with all my heart, regardless of all obstacles, to accomplish it." He wishes you to be real. Be real.

*Final Petitions.*

**O**NE is your Master, Christ" (Matt. xxiii.). In two ways, Lord, You are my Master. You are not Teacher only, You are owner. I am not merely

Your disciple, I am Your indisputable property. Thanks be to God that it is so. All that I have and am belongs to You—time, talents, labor, health, life, all the senses of my body, all the faculties of my soul. Take them, O Lord, they are Yours, to You I restore them. See that I do not misuse any one of them. See that I use them all with a pure intention for Your glory, for Your greater glory—choosing the means which *most* tend to the end for which I was created, by which I may love and follow You more closely.

Have pity, O Lord and Master, on the poor, the suffering, the tempted, the uncared-for little ones; on the teeming races of the poor heathen all the world over; on all those who are in their agony. Let me make use of Your visits of mercy in this *acceptable time* in these *days of salvation*—my communion days. I desire nothing so much as to love You. Give me Your love and Your grace, and this is enough for me. Increase and invigorate my faith, that it may be productive of great things to Your glory.

Stay with me, Lord, that from communion to communion I may ascend from virtue to virtue, and become more pleasing in Your sight.

Have pity, Lord, on the multitudes who never think of You as Judge, on those outside the Church who have but a dim belief in the judgment to come, and on those children of the Church who, believing firmly that it is coming and coming fast, think of it and prepare for it no more than if they did not believe. Remember, O Lord, that You “will have all men to be saved” (1 Tim. ii.), and that You died for all, and since the “whole earth is made desolate because there is none that considereth in his heart” (Jer. xii.), stir up faith in the hearts of all men. Give to all a living and practical faith in the judgment to come, that they may prepare for it while there is yet time.

*Indulged Prayer.*

DEAR Jesus, in the Sacrament of the Altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day.—Pius IX., Jan. 1, 1866.

**Meditations after Communion.**

FIRST MEDITATION.

*On the Sentiments which the Holy Communion should produce in our Souls.*

I. CONSIDER with astonishment the excessive liberality with which Jesus Christ has treated you; by this one communion you are infinitely elevated above all that the world calls great—you are happier than if you enjoyed all the delights of the universe—richer than if you possessed all its treasures—and more privileged than if you were its sole sovereign. Ah! if you understood the gift of God, if you had a just idea of your own dignity, how soon would you despise everything in this world! Penetrated with gratitude for the greatness of the benefit you have received, you would exclaim with the Royal Prophet: What shall I render

to the Lord for all He has done for me? how shall I testify my gratitude? Do not on this important matter deceive yourself as many do. Do not imagine that so great a benefit as a communion is worthily acknowledged by the most fervent expressions of thanksgiving. It is not those who say: "Lord, Lord," that shall enter into the kingdom of heaven. "Sincere gratitude for any benefit," says St. Thomas, "consists chiefly in esteeming the benefit as it deserves, and in endeavoring to make our benefactor an adequate return."

Give glory to Him Who has given you His precious body and blood, His soul and divinity, and has thus rendered you, in a way, an object of envy to the angels themselves. Beg of God most earnestly to enlighten your mind, that you may understand the greatness of the favor conferred on you; and also to touch your heart, that you may feel your obligation of acknowledging it by every means in your power, especially by a greater love of the Blessed Sacrament, and a more self-sacrificing devotedness to your duties as a Religious.

2. Cast yourself in spirit at the feet of your Creator, and present to Him the sacrifice of thanksgiving which He deserves: A voluntary, unreserved oblation of your whole being. Can that be too much for Him Who has created you to His image and likeness, and redeemed you with His precious blood? or rather, what can be enough for Him Who has loved you so much as to give Himself to you? If you would really and entirely belong to God, you should make a twofold sacrifice: A sacrifice of your body with all its senses, and of your heart and soul with all their powers and affections. First, you should consecrate your body to God; that is, you should in future bear in mind the union you have contracted with God, and respect in yourself the temple of the divinity—a temple of which He has so lately taken possession; consecrated by His presence, purified by His blood, and enriched with the most precious gifts

of His holy spirit. This is the sacrifice to which St. Paul exhorts all Christians, but particularly communicants, when he says: "I beseech you, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God" (Rom. xii. 1). Reflect also, that as a material temple is not alone consecrated to God internally, but is known before it is entered to be a house of God by its external appearance; so should your modesty and Christian deportment manifest to every one that you are really consecrated to God, and become the living temple of Jesus Christ. St. Chrysostom says: "It is not just that those eyes which have beheld the divine and sacred Host should afterwards delight in the vanity and idle follies of the world—that those lips, which received and touched the God of heaven, should ever be profaned by frivolous discourses—that your tongue, on which the body of Jesus Christ reposed, should ever become instrumental in lessening the reputation of others, or in wounding charity." Present your resolutions to God through the glorious Queen of virgins. Set before your eyes, and resolve in every action of your life, to imitate this incomparable model whom St. Anselm describes as having "nothing disagreeable in her looks, nothing inconsistent in her words, nothing imprudent in her actions; whose deportment was not assuming; whose voice was not loud or arrogant; and whose exterior modesty was a finished portrait of her interior purity." O most blessed Virgin, take me under thy protection, and preserve me from defiling by sin the temple of thy beloved Son.

3. Consider that your immortal soul was created by God for Himself, stamped with His own sacred image, redeemed with His blood, adorned with His graces, enriched with His merits, and often strengthened with that Sacrament of life which you have so lately received. Great then must be its value, since God Himself did not think it too dearly purchased by the blood of His

only Son. Yes, you can not be too deeply convinced that your immortal soul is your great and only treasure; to save your soul no pains can be excessive, no security too great; if *that* be lost, all is lost; and if you be so happy as to save your soul, though you lose all the rest, all is well; the kingdom of heaven is gained. "What will it profit a man, if he gain the whole world, and lose his own soul?" (Matt. xvi. 26). What does it now avail any of the damned, to have been on earth honored, loved, respected, endowed with beauty, talents, wit, or accomplishments, or to have been the idols or envy of all around them? Alas! what does all that avail them now, since they burn and will burn in hell for all eternity? Oh! let their irreparable misfortune animate you to struggle against your passions, and to lead a virtuous life. O my Jesus, deign to enlighten me that I may see the vanity of all worldly goods. Thou hast given Thyself entirely to me; I now give myself entirely to Thee. I desire that my whole soul may be Thine; my body, my powers, my senses, that all may be employed in serving and pleasing Thee. To Thee I consecrate all my thoughts, my desires, my affections, and my whole life. Grant me the gift of holy perseverance in Thy service, and the grace of a happy death. O eternal Father, Thy beloved Son Jesus has promised that Thou wilt give me whatsoever I ask of Thee in His name: "If you ask the Father anything in My name, He will give it you" (John xvi. 23). In the name therefore, and through the merits of this Thy Son, I ask Thee for Thy love and for holy perseverance, that I may one day come to love Thee in heaven with all my powers, and to sing for ever Thy mercies, safe from all danger of being ever again separated from Thee.

O most holy Mary, my Mother, obtain for me these graces which I so much desire.

SECOND MEDITATION.

*On the Imitation of Jesus Christ.*

I. **C**ONSIDER attentively that one of the chief ends for which Jesus gives Himself to us in the holy communion is to unite us to Himself, and to make us one with Him: "He that eateth My flesh, and drinketh My blood, abideth in Me, and I in Him" (John vi. 57). St. Thomas teaches that in the Holy Eucharist Jesus Christ applies His most sacred body like a seal on the heart of man, to revive that image of the divinity to which we were created, that He transforms us into Himself, by imprinting on our soul the image of His adorable perfections and by infusing into our heart abundant graces to imitate His virtues. To become a perfect imitation of Jesus Christ, you should conform your judgment, your opinions, your ideas, your heart, feelings, and all your affections, to those of your divine Lord. The thoughts of Jesus were always directed to God, or bent on something relative to the glory of God. How do you act in this respect? Be convinced that a frequent recollection of God would be the best guard you could have against those thoughts of vanity or pride which are so common, and so sinful when indulged in. Jesus Christ judged all things as God judges them: His adorable Heart, inflamed with love for God and desire for His glory, was incapable of a single sentiment of joy, of sorrow, of fear, of hope, of consolation, or sadness, except as the interests, the glory, the worship of His heavenly Father were concerned. Be ashamed of the trifles with which you have hitherto been delighted, or the insignificant incidents at which you have been grieved. O my divine and adorable Master, instead of looking on all things as Thou seest them, and as I myself shall see them after death, I have consulted my interests, my passions, my imagination, and the corrupt maxims of the world,

in forming my opinions and ideas. I have unfortunately sought after those very things which Thou didst shun—I loved what Thou didst hate—I have hated what Thou didst love. Thou didst pronounce those blessed and happy who suffer, and I have been so impatient under sufferings; Thou didst despise and flee from the honors of this world, and I have desired and esteemed them as great advantages. O my God, enlighten me to see and detest my folly.

2. Consider the example which Jesus Christ gives you in His sacred childhood. “Jesus advanced in wisdom and age, and grace with God and men” (Luke ii. 52). Our divine Redeemer, from the first moment of His Incarnation, had indeed the plenitude of grace, of wisdom, and of virtue, incapable of any increase; but outwardly He, as it were, progressed, conforming His sacred actions and discourses suitably to His age. Learn from this that, as every day, every hour, the Almighty adds to your life, so should every grace, every instruction you receive, advance you in the road of solid virtue. In particular, every time you have the happiness of receiving holy communion, you should grow, like Jesus, in grace and wisdom before God and men: that is, God should discern in your heart, and those with whom you associate should witness in your conduct, an increase of the fear and love of God. Those faults and failings which were excusable some years ago, before you were admitted into a Religious Community, become more serious now. Examine whether you may not unfortunately have lost much of the fervor with which you first approached the Adorable Eucharist, and never forget that not to go forward in virtue is to go back.

Jesus Christ, while yet a child, is found among the Doctors in the Temple, asking them questions and listening to the word of God with profound veneration. Did the eternal Son of God, the Fountain of all knowl-

edge, require instruction? Was there anything for Him to learn, or any person on earth who could teach Him? Certainly not; but on this occasion He would teach you with what ardor you should seek after instruction—how thankfully and respectfully you should receive it—how highly you should value an opportunity of hearing the word of God. The chief virtue which characterized the youth of Jesus Christ was obedience. He has scarcely permitted any other account of His early years to reach us, than: that He was subject to His blessed Mother and His reputed father, St. Joseph. He obeyed them in all things, at all times, with cheerfulness and exactness. To imitate your adorable Model in this important point, you must resolve to respect and love your Superiors; to submit to their authority with docility and with confidence, because they are deputed by God to command you, and have received light to direct your inexperience. Remember that Jesus Christ was not less submissive to the orders of Herod, one of the most wicked of men, than He was to those of His blessed Mother, the most perfect of creatures; because it was God alone Whom He obeyed in all superiors. Impress this lesson on your mind, and guard against a fault so common to worldlings: of obeying only those who may please you, and totally forgetting that duty with regard to others. If you do not respect the authority of God in all your Superiors; if you do not love God in them all you can never acquire the virtue of obedience. O Jesus, my God, infuse into my heart the virtues of Thy divine childhood—Thy purity, simplicity, obedience, and docility, penetrate my soul with the horror Thou hadst of sin, that I may dread it as the only real evil, the only obstacle to my resembling Thee.

3. Consider the hidden life of Jesus Christ during thirty years of subjection and labor. Contemplate the Incarnate Word at Nazareth, and consider with

astonishment that He Who has descended from heaven to instruct, convert, and save the whole universe, passes the greater part of His life in seclusion; showing not otherwise the perfection of the divinity which resides in Him than by obeying His parents, serving and assisting them, and fulfilling in all things the will of His heavenly Father. The accomplishment of that adorable will is the only object of His desires: it is so necessary to His happiness that He Himself declares it to be His food, the support of His existence, the end of His mission on earth. Learn from the hidden life of Jesus, that lesson of perfect conformity to the will of God, by which alone you can resemble Him, and attain true sanctity. Resolve, in every stage of your life, to place all your perfection in being about the *business of your heavenly Father*; that is, in faithfully discharging the duties which Providence has allotted you, whatever they may be.

The public life of our divine Lord was a series of miracles and wonders, and the lessons which He never ceased to preach to the world by word and example were those of humility, patience, mortification, meekness, and charity. St. Francis de Sales calls charity the peculiar fruit of a good communion. Charity was a favorite virtue of Jesus—the virtue to which He sacrificed His life—the virtue by which He would have His real followers distinguished. Resolve, then, that the fruits of your having been so lately united to the God of charity should appear evident by your gentleness, patience, forbearance, silence on the defects of others, and endeavors to serve and oblige all, particularly those who may appear to you least amiable or deserving. Conclude this meditation by fervently and humbly begging of God to impress the truths it contains so deeply on your heart that your ideas and conduct may, in future, be happily regulated by them.

**A Paraphrase of the "Anima Christi."**

*After Holy Communion or at Visits to the Blessed Sacrament.*

ANIMA CHRISTI, SANCTIFICA ME.

**S**OUL of Christ, ever subject to the will of thy heavenly Father, infuse into my soul the spirit of holy subjection.

Soul of Christ, ever yearning after the salvation of men, infuse into my soul the spirit of holy zeal.

Soul of Christ, ever most closely knit to thy Mother's soul, infuse into mine the holy love of that Mother.

Soul of Christ, sorrowful in the Garden of Olives, fill my soul with a holy and abiding sorrow:

Sorrow for my past sins;

Sorrow for my present unworthiness;

Sorrow for the sins of other men;

Sorrow for thy sacred Passion;

Sorrow for thy Mother's dolors;

The sorrow of compassion for others' griefs and sufferings.

CORPUS CHRISTI, SALVA ME.

**B**ODY of Christ, born in littleness that thou mightest attract all to thee, make me also feel that saving attraction.

Lord Jesus, by Thy body, by which in Thy youth Thou wert a model of modesty, give me that saving grace.

By Thy body, wearied out with fasting, with labors, and with watchings, grant me that grace of unwearying charity and zeal which, by covering many sins, may save my soul as well as the souls of others from death.

By Thy body, bathed in blood in the Garden of Gethsemane, give me the saving grace of diligence in prayer.

By Thy body, dragged without resistance through the streets of Jerusalem, give me the saving grace of obedience.

By Thy body, flayed with the cruel scourges, give me the saving grace of holy purity.

By Thy body, hanging, stripped of all, upon the cross, give me the saving grace of detachment and self-sacrifice, and of courage to treat my body hardly.

By Thy body, taken down from the cross, and laid in the arms of Thy blessed Mother, give me the saving grace of a tender devotion to her.

By Thy body, embalmed and laid in the sepulcher, give me the grace to embalm Thy wounds by a constant remembrance of them, and to lay up the thought of Thy Passion in my heart.

By Thy body, which saw no corruption, save me from the corruption of sin.

SANGUIS CHRISTI, INEBRIA ME.

**B**LOOD of Christ, inebriating chalice, inflame my heart with love of my Creator, my Father, my Redeemer, the divine Spouse of my soul.

Blood of Christ, inebriating chalice, may thy charm deaden in me the intoxicating charms of this world.

Blood of Christ, wine that makest virgins, penetrate me, body and soul, with the gift of holy purity.

O my Lord Jesus, may Thy precious blood, which Thou didst shed for me, inflame my soul with a true and generous desire to suffer for Thee, and may it at least strengthen me to bear those sufferings which it shall please Thee to send me.

My Lord, I ask these graces:

By the blood which Thou didst hasten to shed for me in Thy circumcision.

By the blood which Thou didst suffer to break forth from Thy body in Thine agony.

By the blood which flowed slowly and painfully during the buffeting.

By the blood which flowed in streams under the burning smart of the scourging.

By the blood pressed from Thy head with racking pain in Thy crowning.

By the blood which flowed to be profaned and trampled on through the streets of Jerusalem.

By the blood which gushed from Thy gentle, holy, and venerable hands.

By the blood which bathed Thy adorable feet.

By the blood which flowed from Thy side at the opening of Thy Sacred Heart.

AQUA LATERIS CHRISTI, LAVA ME.

**Q**Y Lord Jesus Christ, may the water which flowed from Thy wounded side and Heart wash me from all my sins.

May it wash me yet more from those sins the guilt of which has been forgiven but for which I have not yet done penance.

May it cleanse me from my hidden sins;

From sins of thought;

From sins caused in others;

From sins of omission;

From the stain of daily faults:

Faults of pride,

Faults of self-indulgence,

Faults of worldliness.

And may it cleanse the souls of all that are in sin, and especially of those now in their agony.

PASSIO CHRISTI, CONFORTA ME.

**Q**Y Lord Jesus Christ, may Thy holy Passion strengthen me against the assaults of the enemy of my soul.

May the thought of Thy holy Passion, so terrible and so sorrowful, fortify me against the bewitchment of worldly trifles.

May the thought of Thy holy Passion fortify and arm me against myself; may the depth of Thy abasement arm me against the pride of my nature, and the fearfulness of Thy pain against my self-indulgence.

Lord Jesus, Who in Thy suffering didst deign to receive strength at the hands of an angel, may the thought of Thy Passion be my strength through life, and the strength of all who are in sorrow or temptation.

O BONE JESU, EXAUDI ME.

**O** MY Lord Jesus, hear me for the sake of my exceeding need of Thy assistance.

Hear me for Thy name's sake.

Hear me that thus Thy mercy may be glorified.

Hear me for the sake of Thy holy Mother.

Hear me for the sake of all Thy saints.

Hear me in this petition, that all men may be brought to Thy holy love and may daily grow therein and in sorrow for all past offences against Thee.

Hear me, good Jesus, I pray Thee:

By Thy prayer at the Last Supper for all Thy followers.

By Thy prayer for all sinners.

By Thy prayer from the cross for those especially who were Thy persecutors.

INTRA TUA VULNERA ABSCONDE ME.

**O** MY Lord Jesus, give to me and to all souls that are in need, a safe refuge in Thy adorable wounds.

Suffer us to take refuge in the wounds of Thy feet from the demon of despondency, who strives to trample in the dust souls redeemed by Thy precious blood.

In the wound of Thy left hand suffer us to take refuge from those who may bear ill-will or enmity against us.

In the wound of Thy right hand afford us a refuge from the flatteries of false friends and from the praise of men.

In the wound of Thy Sacred Heart hide us from all that can tend to draw us away from Thee.

NE PERMITTAS ME SEPARARI A TE.

Let me not be separated from Thee by sin.

Let me not be separated from Thee by tepidity.

Let me not be separated from Thee in will and in intention.

Let me not be separated from Thee in memory and thought.

Let me not be separated from Thee in prosperity:

By pleasure;

By pride;

By dissipation;

By inordinate affections.

Let me not be separated from Thee in adversity:

By sorrow;

By discouragement;

By my daily faults.

AB HOSTE MALIGNO DEFENDE ME.

**D**EFEND me, Lord Jesus, for I am too weak to stand against my enemies without Thy help; protect me:

From the open snares of the devil;

From his hidden snares;

From the bewitchment of worldly trifles;

From the flatteries of men;

From the incitements of the flesh.

“In hora mortis meæ voca me,  
Et jube me venire ad Te,  
Ut cum Sanctis tuis laudem Te,  
In sæcula sæculorum.”

Dearest Lord Jesus, that this may be so, I beg of Thee that in this life Thou wilt not spare me, but wilt give me strength and patience to bear afflictions, and voluntarily also to afflict myself for my many offences against Thee. I ask of Thee specially the grace to make some reparation by works of charity and zeal for the many injuries I have done to Thy honor.

I ask this:

By the death of St. Joseph in Thy arms;

By the death of Thy holy and immaculate Mother;

By Thy own desolate death on the cross.

## Various Exercises of Devotion for Holy Communion.

### METHOD OF PREPARATION.

*Before receiving, endeavor to excite in yourself the proper dispositions.*

**L**IVELY FAITH. Ask yourself, Whom am I going to receive? The divine Master answers: "This is My body, My blood." It is Our Lord Jesus Christ, immolated on the cross, triumphant in heaven. . . . It is the eternal Word, the sovereign Lord and Creator, my supreme Judge. Continue repeating: "Yes, my God, it is Thou indeed, it is Thou; I believe it more firmly on Thy word, Thy infallible word, than if, with my own eyes, I beheld Thy resplendent Majesty."

*Adoration.* Acknowledge Him with all your heart to be your absolute Master, from Whom you hold everything and to Whom you entirely belong.

*Humble compunction.* "Who am I that am about to receive Him?" . . . Lord, Thou art the Holy of holies . . . before Thee Thy very angels are not sufficiently pure . . . and I am the last of sinners. . . .

My heart has been defiled with many and many a sin . . . it is so ungrateful, so unworthy . . . so tepid and inclined to fall again. Lord, I am not worthy. . . . And yet Thou desirest me to come to Thee with filial confidence, as to my kind Saviour, my charitable Physician!

Endeavor to strengthen your soul more and more by exciting yourself to hearty contrition at the sight of so much goodness and love.—“Forgive me, O my good Master! I detest all my sins . . . may I rather die than ever again wound Thy loving Heart!”

*Generous love.* Like that of Jesus—He gives you all . . . all . . . in an ineffable union . . . His flesh to purify yours, His soul to impregnate yours with His spirit of abnegation and contempt of the world . . . His Heart to inflame yours with His generous devotedness . . . His divinity to transform you . . . His treasures of merit to enrich you . . . and His graces to strengthen you. Love Him then in return *generously, nobly, practically*, that is to say, give yourself to Him without reserve, by the flight of all sin, the fulfilment of every duty, the struggle against pride, sensuality, cowardice. . . . What sacrifice did Jesus refuse to make for you? Can you then deny Him anything? . . . Desire Him earnestly. . . . Call upon Him ardently: “Come, Lord Jesus, come!”

### Prayers before Communion.

#### ACTS OF FAITH AND ADORATION.

**M**Y sweet Jesus, I believe with a firm and lively faith, that in this Adorable Sacrament are Thy body and blood, soul and divinity. I believe that in this consecrated Host I shall receive that same body which was born of the most pure Virgin Mary, which suffered so many pains and torments for love of me on the cross, and which rose gloriously the third day from the dead. I believe that I shall receive that most holy soul which is enriched with all the treasures of the Divinity; that I shall receive God Himself.

I adore Thee, O my God, as my Creator, Preserver, Redeemer, and my Judge, truly present in the Holy Eucharist. But do Thou strengthen my faith, and animate it with deeper sentiments of adoration and love.

## ACT OF CONTRITION.

**O** MY God, I detest all the sins of my whole life because they displease Thee, and especially I am heartily sorry for those which I have committed against this Divine Sacrament, by the irreverence and the little profit I have drawn from so many communions, by my negligence in guarding my senses, particularly my tongue, which has been so often consecrated by Thy divine presence, and has been sullied by so many sins.

O divine Jesus, what confusion I feel at beholding myself so unworthy to approach Thy holy table. Suffer me, dear Jesus, to seek the remedy for my evils in the wound of Thy Sacred Heart, that this adorable Heart, which can not endure the slightest stain, may imprint on mine a horror and fear of the smallest offence. Let Thy Sacred Heart be to me as the burning coal which purified the lips of Isaias; place it, all inflamed with charity, I beseech Thee, dear Lord, on my heart, my tongue, my senses, and all the powers of my soul, so that it may burn and annihilate all that is displeasing to Thee.

## ACTS OF HUMILITY AND CONFIDENCE.

**O** HOW utterly unworthy I am to receive Thee, my God. Who art Thou, great Lord? and who am I that durst approach Thee? Thou art the Son of the living God, equal to Thy Father, infinitely good, powerful, wise, and holy, and I am nothing but misery and sin. O cast me not away on account of my innumerable infidelities. I come before Thee, poor and altogether destitute of merit. Forgive my ingratitude; take pity on me, Thy poor weak child, who places all her trust in Thee. Thou art my loving Father, Who will watch over and protect me in all my trials and temptations. I know, my dear Lord, I do not deserve

that Thou shouldst honor me with this visit; but I know, also, that in spite of all my miseries, Thou dost tenderly love me, and earnestly invitest me to receive Thee.

Grant me, O Lord, the grace of beginning a new, a fervent life, and deign to give me in this Holy Sacrament the pledge of eternal life promised to those who receive Thee worthily. Amen.

ACTS OF LOVE AND DESIRE.

**O** SWEET Jesus, the happy moment has at last arrived when I shall receive Thee. I give Thee my heart, I desire to live only for Thee, O Lord, and to spend myself in Thy love and service. Dispose of me as Thou pleasest, for from henceforth I am entirely Thine. Come, O my Jesus, and with Thy nails fasten my heart to Thy cross, with the lance wound my heart through and through with the most perfect charity; and with the thorns of Thy crown surround it, as with an impregnable wall, that so this miserable, weak heart of mine may withstand all the assaults of its enemies. Come, dear Jesus, come, and be Thou all mine, as I desire to be all Thine.

ACT OF OBLATION.

**T**O make amends for my great unworthiness and negligences, I offer Thee, O my Jesus, all the love and fervor with which those chosen souls, who are dearest to Thy Heart, have ever received Thee, especially Thy blessed Mother; I offer Thee her profound humility, her spotless purity; her burning charity and her most loving heart itself. Above all, dear Jesus, I offer Thee that ineffable sanctity with which Thou didst institute the Blessed Sacrament. I offer Thee likewise all the sorrows, sufferings, and torments which Thou didst endure upon the cross, in virtue of which I

hope Thou wilt grant me the grace which Thou seest is most necessary for me to keep faithful to Thee, and to bind me closer to Thy Sacred Heart.

PETITION TO THE BLESSED VIRGIN AND THE SAINTS.

**O** BLESSED Virgin, my tender Mother, who didst obtain from thy divine Son a wonderful miracle at the wedding-feast at Cana, behold my misery and the need I have of thy assistance; obtain for me of Jesus a prodigy of His almighty power, that my coldness and tepidity may be changed into ardent charity.

My holy angel guardian, and all ye heavenly spirits and my dear patrons N.N. obtain for me a spark of that heavenly fire with which you are consumed with love for my dear Lord. Jesus comes to me, His spouse. O Jesus! I humbly adore Thee, and with my whole heart I love Thee!

METHOD OF THANKSGIVING.

**L**OOK upon Our Lord as a treasure you carry away and have all to yourself. God is looking upon this treasure in your heart, wondering what you will do with it, to whom you will give it. This treasure is the One Whom His Heart loves—His only Son! You are no longer a poor, miserable petitioner, you are now rich and can offer a gift infinite in value. For what will you offer it? Know what you are about, and do not spend the time in doing nothing for want of a method. Realize Who is within you—and as soon as your devotion flags use a book, if only for two minutes, until you collect your thoughts again.

*Adoration.* Jesus is in the most inner recess of your soul, seated as a king on His throne, expecting your homage. Prostrate at His feet, tell Him again that He is your Lord, your all . . . that you wish to belong entirely to Him . . . to obey Him in everything . . . to live only for His glory. "O Godhead hid devoutly, I adore Thee."

*Retribution* (or Thanksgiving). What return can you make for this infinite gift? You are so poor. . . . Offer at least your love . . . your transports of gratitude.

"Praised, loved, and adored for ever be Jesus, in the Most Blessed Sacrament of the Altar." Beg Mary and the seraphim to supply for your inability by their ardor.

*Petition.* Jesus wishes to give you everything . . . and He can. . . . Ask earnestly, with immense confidence, for all necessary graces for yourself, for your dear ones, for the Church, sinners, the souls in purgatory.

*Offering* (or oblation). . . Jesus has just given you all, the Infinite. . . . Will *you* keep anything back? . . . He has a right to all. . . . Offer then all to Him, that He may govern it according to His good pleasure. "Take, O Lord, and receive all that I am and have."

*Resolutions.* Renew, with strong determination, the promises of your retreat: Exercises of piety, combats of self-love . . . Purity . . . Duties of your state. Charity . . . Zeal . . . your particular examen.

You carry God away with you. . . . Let every one see it by your recollection, your devotedness, your spiritual progress.

"In all places and times I will never depart

From the Heart of my God and the God of my heart."

### Prayers after Communion.

ACTS OF ADORATION, PRAISE, AND THANKSGIVING.

**B**EHOLD, Jesus is within me! The God of heaven has taken up His abode in my wretched, unworthy heart. Welcome, my dear heavenly Spouse! I bless Thee for having come to me! I bow down before Thee here really and truly present in my heart, with Thy body and blood, soul and divinity, and with all the powers of my soul I adore Thee.

I love Thee, my dear Jesus, with all my heart. I have found my treasure, my joy, my delight! Thy adorable Heart is all mine; Thou Thyself hast given it to me! I praise and bless Thee a thousand times for coming to me.

My dear Lord, as I am wholly unworthy of this inestimable favor, and altogether unable to thank Thee as I ought, I beg Thy most holy Mother and all the heavenly

spirits to unite with me in praising, adoring, and thanking Thee, my generous Benefactor. But as even this falls immeasurably short of the thanks due to God, what can I do but offer Thy own loving Heart itself in thanksgiving. O supreme Good, to Thee alone be praise, adoration, and glory from all creatures through endless ages. Amen.

ACT OF OBLATION.

**W**HAT return, dear Jesus, can I make Thee for Thy wondrous love in condescending to visit me, a poor, worthless creature? I give Thee all I possess: my heart to Thy love, my will to Thy law, my memory to the perpetual remembrance of Thy love, Thy bitter Passion and death, and the profusion of Thy divine liberality to me. "Take and receive, O Lord, my entire liberty."

Reign over my senses and all the powers of my soul. Do with me as Thou wilt: "My heart is ready, O Lord, my heart is ready!"

Prostrate at Thy sacred feet, dear Jesus, I sacrifice to Thee my attachment to my own will, I sacrifice those eager desires to be esteemed and loved by others, my impetuous and hasty temper, that human respect which has so often been the mainspring of my actions, and those warm attachments and natural friendships which have occupied my mind and heart. I resolve henceforth to act only for Thee, to seek only to please Thee, that my mind, my heart, and my soul may acknowledge Thee forever as their only King and sovereign Master.

ACT OF PETITION.

**I** BESEECH Thee most earnestly, dear Jesus, to destroy in me all that is displeasing to Thee. Help me to overcome my passions; make me strong against temptation; give me grace to correct *that special fault* N.N. which I know *most* grieves Thy Sacred Heart.

O holy head of my Jesus, crowned with sharp thorns, purify all the thoughts of my mind, that they may be centered in Thee. Sacred eyes of my Jesus, restrain my curiosity. Sacred tongue of my Jesus, curb my evil tongue, and teach me to be fervent in Thy praise. Oh! sanctify all my senses, that they may become instruments of Thy glory.\*

ACT OF TRUST.

**O** MY Jesus! Thou art infinitely rich, and all the treasures of grace are locked up in Thee! These treasures Thou hast brought to me this day. Thou art now in my heart; ready and willing to open Thy hands and fill me with Thy gifts. Wretched though I am, I come full of confidence to Thee, my tender Father, sure that by the merits of Thy precious blood Thou wilt enrich my poverty. Oh! most bountiful Jesus, give me purity of soul and body, profound contrition and humility, fortitude, patience, charity, and fervent zeal and unbounded confidence in Thee. Direct me in all my undertakings, enlighten my mind, strengthen my resolutions, and confirm my will: give me, dear Jesus, the spirit of my state, and grant me grace to observe with fidelity my holy vows, which I here renew. . . .

PRAYER FOR OTHERS.

**O** LORD Jesus, at this happy moment I must not pray for myself alone, but for the whole Catholic Church, for the Pope and clergy; also for all Christian governments; and, O Lord, in Thy mercy look down on all unhappy infidels and heretics.

Cast an eye of love and pity on my friends and relatives, as also on those for whom I am bound to pray. I beseech Thee to strengthen and console all who are in pain of mind or body; and by Thy compassionate

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\* See Petitions and Offerings after Holy Communion, on page 421.

Heart, grant the grace of conversion to all poor sinners. Support those who are in their last agony, and grant relief to the suffering souls in purgatory.

Dear Jesus, I most earnestly implore Thee to watch with tender love and care over our Congregation, its head, its Superiors, and all its charitable works; in particular I recommend to Thy Sacred Heart this Community, its Superior and its special work N.N. Grant, O Lord, that peace, union, and charity may reign among us, and may we all attain to the end of our holy vocation, laboring efficaciously for "Thy greater honor and glory."

*Say the Indulged Prayer before a Crucifix, as on page 213, and renew your vows.*

PRAYER TO OUR LADY AFTER HOLY COMMUNION.

**M**OTHER of Jesus, entertain now thy divine Son for me! O my dear Mother Mary, raise up thy pure hands in my behalf. Through thee, O Mary, I consecrate to Jesus my soul with all its powers, my body with all its senses, my heart with all its affections. O Mary, obtain for me a true devotion to the most Sacred Heart of Jesus, a great devotion to His most sacred Passion, and a tender love for Jesus in the Blessed Sacrament of the Altar; great confidence in thy holy intercession, and that I may ever serve and love thee as thy devoted child. O my dear Jesus, for the sake of Thy most precious blood, and through the merits of Thy most holy Mother, do not permit me to betray Thee. I pray Thee to grant me a holy death, give me grace to receive Thee worthily in my last illness, with a heart full of confidence in Thy great love and mercy, and a soul flooded with true and lively contrition for my many sins, that united with Thee and burning with an ardent desire of seeing Thee, I may depart from this life to behold Thee face to face for all eternity. Amen.

ZEAL FOR THE INTERESTS OF THE HEART OF JESUS.

**O** LORD Jesus! do Thou henceforth alone live in my heart. May the tongue on which Thou hast rested never more utter words but such as would proceed from Thy meek and humble Heart. May my thoughts be ever in unison with Thine. May that mind that was in Thee be likewise in me; may I be consumed with the same desires. May I be one heart and one soul with Thee.

O Jesus, Whom I bear within me, let this union of my heart with Thine shed its influence over my whole life, and guide me at all times and in all events, that so I may be able to draw hearts to love Thee, and devote themselves to Thy interests. This is the desire, O my Jesus, with which Thou dost inspire me, that Thy kingdom may come, reign, and triumph over all hearts and nations, and that Thy will may be perfectly accomplished. Amen.

O holy Mother, keep and guard our hearts, which Jesus has this day chosen for His dwelling. Defend us by thy ceaseless prayer, that we may seek in all things the glory of God and the interests of His Sacred Heart. Amen.

THANKSGIVING.

**J**ESUS, gentle Saviour,  
God of might and power,  
Thou Thyself art dwelling  
In me at this hour.

Multiply Thy graces,  
Chiefly love and fear,  
And, dear Lord, the chiefest,  
Grace to persevere.

When my heart Thou leavest,  
Lord, worthless though it be,  
Give it to Thy Mother  
To be kept for Thee.

**Simple Prayers for Holy Communion.**

## BEFORE HOLY COMMUNION.

**P**RAYER FOR HELP.—O my God, help me to make a good communion. Mary, my dearest Mother, pray to Jesus for me. My dear angel guardian, lead me to the altar of God.

*Act of Faith.*—O my God, because Thou hast said it, I believe that I shall receive in holy communion the sacred body of Jesus Christ, and His most precious blood. I believe this with all my heart.

*Act of Hope.*—O my God, relying on Thy infinite power and goodness, and on Thy promises, I hope to obtain, through Jesus Christ, the salvation of my soul.

*Act of Humility.*—My God, I confess that I am a poor sinner; I am not worthy to receive the body and blood of Jesus on account of my sins. Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

*Act of Sorrow.*—My God, I detest all the sins of my life. I am sorry for them, because they have offended Thee, my God, Who art so good. I am resolved never more to commit sin. My good God, have mercy on me, forgive me. Amen.

*Act of Adoration.*—O Jesus, great God, present on the altar, I bow down before Thee, I adore Thee.

*Act of Love and Desire.*—Sweet Jesus, I love Thee. I desire with all my heart to receive Thee. Come to me and let me never again be separated from Thee.

## AFTER HOLY COMMUNION.

**A**CT OF FAITH.—O Jesus, I believe that I have received Thy sacred body and Thy most precious blood in holy communion; I believe, O Saviour, that Thou art really present within my breast. Thou art the same Jesus Who was born in Bethlehem and dwelt in Nazareth, Who suffered and died for my salvation; the

same Lord Who now sitteth in heaven at the right hand of God, and Who is there the joy of the saints and angels.

*Act of Adoration.*—O Jesus, my God, I adore Thee present in my heart and soul. I am penetrated with Thy substance; I am Thy living ciborium; I unite myself with my holy guardian angel, and offer Thee my tribute of honor and praise.

*Act of Hope.*—O Jesus, I place all my hope in Thee, because Thou alone art my salvation, my strength, my refuge, and the foundation of all my happiness.

*Act of Humility.*—O Jesus, I am but dust and ashes, and yet Thou hast come to me, and now my poor heart may speak to Thee as to a friend and brother.

*Act of Love.*—Sweet Jesus, I love Thee; I love Thee with all my heart. Thou knowest that I love Thee, and that I wish to love Thee daily more and more.

*Act of Thanksgiving.*—My good Jesus, I thank Thee with all my heart. How good, how kind Thou art to me, sweet Jesus. Blessed be Jesus in the Most Holy Sacrament of the Altar.

*Act of Offering.*—O Jesus, receive my poor offering. Jesus, Thou hast given Thyself to me, and now let me give myself to Thee:

I give Thee my body, that it may be chaste and pure.

I give Thee my soul, that it may be free from sin.

I give Thee my heart, that it may always love Thee.

I give Thee every breath that I shall breathe, and especially my last; I give Thee myself in life and in death, that I may be Thine for ever and ever.

Remember the words of Jesus: "Ask and you shall receive," and

*Pray for Yourself.*

**O** JESUS, wash away my sins with Thy precious blood. O Jesus, the struggle against temptation is not yet finished. My Jesus, when temptation comes near me, make me strong against it. In the moment of temptation may I always say, "Jesus, mercy! Mary, help!"

O Jesus, may I lead a good life; may I die a happy death. May I receive Thee before I die. May I say when I am dying, "Jesus, Mary, Joseph, I give you my heart and my soul."

*Listen now for a moment to Jesus Christ; perhaps He has something to say to you. There may be some promise you have made and broken, which He wishes you to make again and keep.*

*Answer Jesus in your heart, and tell Him all your troubles. Then*

*Pray for Others.*

**O** JESUS, have mercy on Thy holy Church; take care of it.

O Jesus, have pity on poor sinners, and save them from hell.

O Jesus, bless my father, my mother, my brothers and sisters, and all I ought to pray for, as Thy Heart knows how to bless them.

O Jesus, have pity on the poor souls in purgatory, and give them eternal rest.

Sweet Jesus, I am going away for a time, but I trust not without Thee. Thou art with me by Thy grace. I will never leave Thee by mortal sin. I do not fear to do so, though I am so weak, because I have such hope in Thee. Give me grace to persevere. Amen.

PRAYER OF VEN. FATHER OLIER.

**O** JESUS, living in Mary,  
Come and live in Thy servants,

In the spirit of Thy holiness,

In the fulness of Thy might,

In the truth of Thy virtues,

In the perfection of Thy ways,

In the communion of Thy mysteries.

Subdue every hostile power,

In Thy Spirit, for the glory of the Father. Amen.

Indulgence of 300 days, once a day.—Pius IX. Oct. 14., 1859.

*Ejaculation.*

**E**TERNAL Father! I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of Thy holy Church.

Indulgence of 100 days each time.—Pius VII., Sept. 22, 1817.

OFFERING BEFORE A PICTURE OF THE SACRED HEART.

**M**Y loving Jesus, I N.N. give Thee my heart; and I consecrate myself wholly to Thee out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thine aid I purpose never to sin again.

Indulgence of 100 days, once a day; plenary once a month if said daily.—Pius VII., June 9, 1807.

TO BE SAID AFTER THE HAIL MARY.

**M**Y Queen! My Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as thy property and possession.

With one Hail Mary. morning and evening, an indulgence of 100 days, once a day. Plenary indulgence on usual conditions.—Pius IX., Aug. 5, 1851.

**Litany for Holy Communion.\***

*(Before or after.)*

**L**ORD, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.  
Christ, hear us.  
*Christ, graciously hear us.*

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\* This litany is for private devotion only. The Litany of the Holy Name of Jesus, and the Litany of the Sacred Heart, when recited *slowly* after holy communion, are apt to excite happy inspirations and devout reflections.

God the Father of Heaven,  
 God the Son, Redeemer of the world,  
 God the Holy Ghost,  
 Holy Trinity one God,  
 Jesus, Living Bread which came down from heaven,  
 Jesus, Bread from heaven giving life to the world,  
 Hidden God and Saviour,  
 My Lord and my God,  
 Who hast loved us with an everlasting love,  
 Whose delights are to be with the children of men,  
 Who hast given Thy flesh for the life of the world,  
 Who dost invite all to come to Thee,  
 Who dost promise eternal life to those who receive  
 Thee,  
 Who with desire dost desire to eat this Pasch with us,  
 Who art ever ready to receive and welcome us,  
 Who dost stand at our door knocking,  
 Who hast said that if we will open to Thee the door, Thou  
 wilt come in and sup with us,  
 Who dost receive us into Thy arms and bless us with the  
 little children,  
 Who dost suffer us to sit at Thy feet with Magdalen,  
 Who dost invite us to lean on Thy bosom with the be-  
 loved disciple,  
 Who hast not left us orphans,  
 Most dear Sacrament,  
 Sacrament of love,  
 Sacrament of sweetness,  
 Life-giving Sacrament,  
 Sacrament of strength,  
 My God and my All,  
 That our hearts may pant after Thee as the hart after  
 the fountains of water,  
 That Thou wouldst manifest Thyself to us as to the  
 two disciples in the breaking of bread,  
 That we may know Thy voice like Magdalen,  
 That with a lively faith we may confess with the beloved  
 disciple—"It is the Lord,"  
 That Thou wouldst bless us who have not seen and  
 have believed,  
 That we may love Thee in the Blessed Sacrament with

*Have mercy on us.*

*We beseech Thee, hear us.*

our whole heart, with our whole soul, with all our mind, and with all our strength,  
That the fruit of each communion may be fresh love,  
That our one desire may be to love Thee and to do Thy will,  
That we may ever remain in Thy love,  
That Thou wouldst teach us how to receive and welcome Thee,  
That Thou wouldst teach us to pray and Thyself pray within us,  
That with Thee every virtue may come into our souls,  
That through this day Thou wouldst keep us closely united to Thee,  
That Thou wouldst give us grace to persevere to the end,  
That Thou wouldst then be our support and Viaticum,  
That with Thee and leaning on Thee we may safely pass through all dangers,  
That our last act may be one of perfect love, and our last breath a long deep sigh to be in Our Father's house,  
That Thy sweet face may smile upon us when we appear before Thee,  
That our banishment from Thee, dearest Lord, may not be very long,  
That when the time is come, we may fly up from our prison to Thee and in Thy Sacred Heart find our rest forever,

*We beseech Thee, 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, graciously hear us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

V. Stay with us, Lord, because it is toward evening.

R. And the day is now far spent.

*Let us pray.*

**W**E come to Thee, dear Lord, with the apostles, saying, "Increase our faith." Give us a strong and lively faith in the mystery of Thy real presence in the midst of us. Give us the splendid faith of the centurion, which drew from Thee such praise. Give us the faith of the beloved

disciple to know Thee in the dark and say, "It is the Lord!" Give us the faith of Peter to confess, "Thou art Christ, the Son of the living God." Give us the faith of Magdalen to fall at Thy feet crying, "Rabboni, Master." Give us the faith of all Thy saints, to whom the Blessed Sacrament has been heaven begun on earth. In every communion increase our faith; for with faith—love and humility, and reverence, and docility, and all good, will come into our souls.

Dearest Lord, increase our faith.

### Short Acts for Holy Communion.

#### ACT OF FAITH.

**O** JESUS, I believe that Thou art present in the Blessed Sacrament, as truly as Thou art in heaven. I believe that, under the appearance of bread, I shall receive, in holy communion, Thy sacred body and blood. I adore Thee as my Lord and my God.

#### ACT OF HOPE.

**O** JESUS, I hope in Thee because Thou art infinitely good, almighty, and faithful to Thy promises. Through Thy mercy I hope to obtain the pardon of my sins, and the grace of final perseverance.

#### ACT OF CHARITY.

**O** JESUS, I love Thee with my whole heart and above all things, because Thou art the one supremely good and infinitely perfect Being. My desire is to love Thee more, and in all things to please Thee.

#### ACT OF DESIRE.

**O** JESUS, my heart yearns for Thee in holy communion. Come, Thou Food of angels and Bread of heaven, to nourish my soul. Come, most amiable Spouse of my soul, to inflame me with such love of Thee that I may never again be separated from Thee. Come, do not delay, sweet Master, Thou Joy of the angels and Bliss of the saints.

ACT OF SORROW AND HUMILITY.

**O** JESUS, I am a poor sinner. But Thou wilt not despise a contrite and humble heart. I am truly sorry for having sinned, because Thou art so good and sin displeases Thee. O Lord! I am not worthy that Thou shouldst enter under my roof, but say only the word, and my soul shall be healed.

**After Holy Communion.**

ACT OF ADORATION.

**O** JESUS, my Beloved, Thou art with me now. Thou art my God, and yet Thou hast come to me, a poor sinner. I adore Thee in union with the saints and angels. Thou art my King; reign Thou alone over my heart and my whole being. Let me never be separated from Thee by sin, that I may adore Thee and love Thee for ever, in heaven.

ACT OF THANKSGIVING.

**O** JESUS, I thank Thee for coming to me, and nourishing my soul with Thy sacred body and most precious blood. "What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12). Unworthy as I am I will offer to God the merits of the Sacred Heart of Jesus, the Beloved of my soul. I offer the merits of His most blessed Mother, and of all the saints. O saints and angels, praise the Lord in my name, and give thanks to Him for His goodness and mercy to me. With the grace of God, I mean to manifest my gratitude for His graces and blessings by obedience to His holy commandments, by my devotedness to my duties, and by my fidelity to His inspirations. Thanks be to God. Blessed be His holy name!

## ACT OF REPARATION AND LOVE.

**O** JESUS, how great is Thy love for my poor soul. Thou hast died for me on the cross, and Thou hast given me, in this Blessed Sacrament, the pledge of eternal life. I love Thee, my Lord, with all my heart. I am sorry for the insults and injuries that I and others have inflicted on Thy Sacred Heart; for Thou art infinitely good and worthy of all my love. I would rather lose my life and all my possessions than lose Thee again through mortal sin, O my sovereign Good! Help me to love Thee more and more. I wish to avoid everything that is displeasing to Thee. I give Thee my soul and my body. I consecrate to Thee my thoughts, words, actions, and sufferings. I place myself entirely in Thy hands; do with me according to Thy pleasure. With St. Ignatius, I pray: "Give me but Thy love and Thy grace; more than this I do not ask;" and with the seraphic Francis, I cry to Thee: "My Lord and my God! Thou hast died for love of me, let me also die to self for love of Thee."

## PETITION.

**J**ESUS, my Lord, since Thou hast come to me to grant me graces, bidding me to ask with confidence, I now pray Thee not for earthly riches, honors, and transitory pleasures, but for the greatest spiritual treasures, namely, a supernatural horror of sin, and intense sorrow for past offences, freedom from inordinate affections, a meek and humble heart like Thine, the most perfect submission and even abandonment to Thy will, a holy life and a happy death. Help me to live daily more perfectly in accordance with the spirit of my vows, and that I may persevere as a true and zealous Religious to the end of my days.

I have also some particular graces to ask for (mention them). O heavenly Father! since our dear Lord and

Saviour Himself has said: "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you," I beseech Thee, for the love of Thy Son, Jesus Christ, Who now dwells within me, and Whose infinite merits I offer up to Thee, do Thou graciously hear my prayers and grant all my petitions.

MEMENTO OF THE LIVING.

1. **O** LORD, my God! I recommend to Thee the Sovereign Pontiff, and all prelates, bishops, and priests, all Superiors and Religious; in particular those of our own Congregation; grant them, O Lord, zeal and the spirit of their state, that they may give themselves to the salvation of souls.

2. My relatives, friends, and enemies; the dying who are on the point of leaving this world; and all the faithful who are in Thy grace; give them, O Lord, perseverance and fervor in Thy love.

3. All infidels, heretics, and sinners; give them light and strength that they may all know and love Thee.

MEMENTO OF THE DEAD.

1. **I** RECOMMEND to Thee the souls of my parents, benefactors, friends, and enemies; and of those who are in purgatory through my fault.

2. The souls of priests, and those who labored for souls—especially of Superiors and Religious.

3. The souls of those who were most devout to the Passion of Jesus Christ, to the Most Holy Sacrament, to the Sacred Heart of Jesus and to His Blessed Mother; the souls who are the most forgotten; those who are suffering the most; and those who are nearest to the gates of paradise.

FINAL REFLECTIONS, ACTS, AND PETITIONS.

**S**WEET Heart of Jesus, be my love. Sweet heart of Mary, be my salvation. May I suffer for you, may I die for you; may I be all yours, and in

nothing my own! May the Most Holy Sacrament be evermore thanked and praised! Blessed be the holy and immaculate conception of the Blessed Virgin Mary.

“My son, give Me thy heart” (Prov. xiii. 26). O my soul, behold this is all that thy Lord asks of thee; when He comes to visit thee, He would have thy heart and thy will. He gives Himself to thee without reserve; it is but reasonable that thou shouldst also give Him all thyself without reserve, taking care to follow His will in all things: “For the Lord will return, to rejoice over thee in all good things” (Deut. xxx. 9). Act in such a manner that Jesus, when He comes to thee again, may find that thou hast executed all His designs. My Jesus! I wish to please Thee; help Thou my desire. Give me strength, and do with me whatsoever Thou pleasest.

“When life is o’er to me He’ll say,  
Arise, my love, the winter’s past;  
The rains have ceased, come haste away,  
Heaven’s endless day has dawned at last.

“In rapturous love, then, face to face,  
My Jesus all unveiled I’ll see—  
Upon His Heart, in His embrace,  
I’ll sweetly rest eternally.”

#### A PETITION TO OVERCOME YOUR FAULTS.

**D**EAR Jesus, Thou knowest my special weaknesses, and how earnestly I have asked Thee to strengthen me.

But there are other failings, and these I petition Thee to help me in a particular manner to overcome.

I wince and chafe when I am found fault with, even when the reproach is just.

It is like a lancet cutting me to be misunderstood, and to have my intentions and actions misrepresented.

But to be accused falsely and before many, to be branded with motives and deeds which I would spurn,

well-nigh paralyzes me, and tempts me to bitterness of heart and revenge.

While seeing others preferred before me, being derided and held up to scorn rouses all the worst feelings and passions of my nature with such force that I am well-nigh carried away by their violence.

I feel it so hard, sometimes almost impossible, to be kind to those who have treated me treacherously and with ingratitude, and my thoughts, words, and gestures are poisoned with dislike when they come across me.

I strive to cast the injury they have done me from my mind, and to treat them with more kindness than before, but the struggle seems hopeless.

And in this way I am so utterly unlike Thee, Whom I have received in holy communion, Whose disciple I am, and Whose follower I pretend to be, that I entreat Thee to change me, that I may imitate closely Thy beautiful example.

Jesus, meek and humble of Heart, make my heart like Thine!

When I am misunderstood and misrepresented, make me as calm, patient, resigned, and joyful as Thou wert, when Thyself, Thy divine mission, and Thy actions were misunderstood and grossly misrepresented.

When I am falsely accused, make me as unruffled as Thou wert when Thy enemies accused Thee publicly of having a devil, of casting out devils by Beelzebub, and when Thou stoodst before Pilate, arraigned as a rebel, plotting to take away the kingdom of Judea from the rule of Cæsar.

When I am spoken of contemptuously, when others are preferred before me, whether it be through injustice or by Thy permissive providence to cure me of my deep pride and morbid self-love, make me silent and resigned, as Thou wert when Barabbas, the murderer and the robber, was preferred before Thee, and when,

hanging on the cross, the Jews cried out, "Vah! Thou that destroyest the Temple of God, and in three days dost rebuild it, save Thy own self: if Thou be the Son of God, come down from the cross" (Matt. xxvii. 40).

In like manner also the chief priests, with the scribes and ancients, mocking, said, "He saved others; Himself He can not save. If He be the King of Israel, let Him come down from the cross, and we will believe Him" (Matt. xxvii. 42).

Make me act toward those who have offended me as Thou didst to Magdalen, whom Thou didst love most of others after Thy Mother; as Thou didst to Peter, whom Thou didst not only fully forgive, but didst make him prince of the apostles.

These are some of the weak parts of my moral nature, and I beseech Thee to invigorate and strengthen them.

These are the points where my resolutions so often fail, and the enemy too frequently triumphs.

Give me such fortitude that I may never be defeated again.

Leave the impress of Thy example on my soul to-day, that it may stimulate me to walk in Thy footsteps, and so become like Thee in my thoughts, words, and actions, but especially in my conduct toward others.

Oh! dear Jesus, I desire most earnestly to be Thy real disciple, Thy true and faithful follower. Help me with Thy grace.

It is my resolve ever to try to learn the golden truth and to act upon it, that all real goodness must depend upon the practice of the love of God and my neighbor, as Our Saviour says: "On these two commandments dependeth the whole law and the prophets" (Matt. xxii. 40).

It is my firm purpose to learn and practice humility, which consists in acting on the plain truth, that we have nothing of our own, and that whatever we possess belongs to God, according to the teaching of St. Paul:

“By the grace of God, I am what I am” (1 Cor. xv. 10).

And if I am ever tempted to deny or to forget this primary truth, I will always say: “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).

And when self-love or others tempt me to glory in what is not mine, my answers shall be in the words of David: “Not to us, O Lord, but to Thy name, give glory” (Ps. cxiii. 1).

Neither will I put myself before others unfairly or unjustly, but will follow the advice of Our Saviour: “But when thou art invited, go sit down in the lowest place: that when he who inviteth thee cometh, he may say to thee, Friend, go up higher. Then shalt thou have glory before them that sit at table with thee” (Luke xiv. 10).

And when pride and vanity are trying to enter my heart and mind, I will always remember my nothingness and say: “Why is earth and ashes proud?” (Eccclus. x. 9).

If ever I have authority, or am in an honorable position, I will never treat those under me as my inferiors, but I will carry out the spirit of Our Saviour’s instructions, where He says: “Whoever shall be the greater among you, let him be your minister, and he that shall be first among you shall be your servant” (Matt. xx. 26, 27).

Thus I shall avoid the punishment of the proud, and receive the reward of the humble: “And whosoever shall exalt himself shall be humbled; and he that humbleth himself shall be exalted” (Matt. xxiii. 12).

I am determined to be fully resigned to God’s will, and in all that happens to say from my heart in every sorrow and misfortune, “Not my will, but Thine, be done” (Luke xxii. 42).

I promise to leave myself and my future with child-

like trust and confidence in God's hands, and to banish all fear, anxiety, and restlessness about what may happen.

I firmly resolve, with God's grace, never wilfully to commit any venial sin, whether of pride, vanity, anger, jealousy, revenge, uncharitableness, or untruthfulness, and if I fail, I am determined at once to ask God's forgiveness by an act of sorrow.

It is my unshaken intention to correspond with the inspirations of grace; and never to forget the injunction of St. Paul: "And we exhort you not to receive the grace of God in vain" (2 Cor. vi. 1).

This is the way to lead good lives, to prepare for a happy death, and to save our souls. Then we shall be so pleasing to God that He will guard us as the apple of His eye, and protect us under the shadow of His wings, and whenever we die a crown of eternal glory will await us, for "He that shall persevere unto the end, he shall be saved" (Matt. x. 22).

JESUS, MASTER, TEACH ME.

TEACH me, teach me, dearest Jesus,  
 In Thine own sweet loving way,  
 All the lessons of perfection  
 I must practice day by day.

Teach me *meekness*, dearest Jesus,  
 Of Thine own the counterpart;  
 Not in words and actions only,  
 But the meekness of the heart.

Teach *Humility*, sweet Jesus,  
 To this poor, proud heart of mine,  
 Which yet wishes, O my Jesus,  
 To be modelled after Thine.

Teach me *Fervor*, dearest Jesus,  
 To comply with every grace,  
 So as never to look backwards,  
 Never slacken in the race.

Teach me *Poverty*, sweet Jesus,  
That my heart may never cling,  
To whate'er its love might sever,  
From my Saviour, Spouse, and King.

Teach me *Chastity*, sweet Jesus,  
That my every day may see  
Something added to the likeness  
That my soul should bear to Thee.

Teach *Obedience*, dearest Jesus,  
Such as was Thy daily food  
In Thy toilsome earthly journey  
From the cradle to the rood.

Teach *Thy Heart*, to me, dear Jesus,  
Is my fervent, final prayer.  
For all beauties and perfections  
Are in full perfection there.

A SPECIAL REQUEST.

**D**EAREST Lord, whilst Thou art with me I have one great favor to ask, which I am sure Thou wilt grant, because it is for Thy greater glory and for my good.

From to-day, and for the rest of my life, I want to love Thee with an unselfish, perfect love.

I do not want to love Thee only for what gifts or rewards I shall receive, or for the punishments I shall avoid.

I do not desire to love Thee merely because I shall thereby obtain heaven and avoid hell.

But I ardently wish to love Thee for Thine own dear sake, because Thou art so infinitely good, beautiful, powerful, rich, tender, compassionate, and loving.

Because there is no king or emperor can compare with Thee, and imagination can not conceive any being that can dimly approach Thee.

This, loving Jesus, is the request I now make with all the fervor of my soul.

Give me, I beseech Thee, this generous and unselfish love. Intensify and deepen it day by day, and then indeed my life will be happy and peaceful.

## ST. FRANCIS XAVIER'S HYMN OF LOVE.

<p><b>O</b> DEUS, ego amo Te! Nec amo Te ut salves me, Aut quia non amantes Te, Æterno punis igne:  Tu, Tu, mi Jesu, totum me Amplexus es in cruce. Tulisti clavos, lanceam Multamque ignominiam, Innumeros dolores, Sudores et angores, Ac mortem: et hæc propter me, Ac pro me peccatore!  Cur igitur non amem Te, O Jesu amantissime? Non ut in cœlo salves me, Aut ne æternum damnes me, Nec præmii ullius spe;  Sed sicut Tu amasti me,  Sic amo et amabo Te,  Solum quia Rex meus es, Et solum quia Deus es.</p>	<p><b>O</b> GOD, I love Thee for Thyself And not that I may heaven gain, Nor yet that they, who love Thee not, Must suffer hell's eternal pain.  Thou, O my Jesus! Thou didst me Upon the cross embrace; For me didst bear the nails and spear And manifold disgrace;  And griefs and torments numberless, And sweat of agony; E'en death itself—and all for one Who was Thine enemy.  Then why, O blessed Jesus Christ, Should I not love Thee well: Not for the sake of winning heaven, Or of escaping hell;  Not with the hope of gaining aught, Not seeking a reward; But, as Thyself hast loved me, O ever-loving Lord?  E'en so I love Thee, and will love, And in Thy praise will sing; Solely because Thou art my God And my eternal King.</p>
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AN ACT OF PRAISE.

**D**EAREST Lord, praise is the outcome of a heart filled with perfect love, gratitude, and admiration.

Oh, I love and praise Thee for all Thy wondrous deeds, Thy infinite love and goodness, and particularly for giving Thyself to me in holy communion this day, to be the food and nourishment of my soul!

Oh, that I could make all creatures and all creation love and praise Thee as Thou deservest!

Oh, that, like the four-and-twenty ancients, I could ever continually repeat their prayer of praise: "Thou art worthy, O Lord our God, to receive glory, and honor, and power!"

That as the angels sang over Bethlehem, I might keep singing in my heart, "Glory to God in the highest."

That I might love to cry out like David, "Ye sun, moon, and stars, ye young men and women, magnify and glorify God for ever."

That with the three children in the burning furnace, who walked in the midst of the flames, praising God and blessing the Lord, in tribulation and adversity, I might ever praise and bless Thee.

That, after the example of the Blessed Virgin, who cried out, "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour," my soul might be full of Thy praises.

That, imitating St. Francis and the saints in every age, I might call on everything to praise the Lord, as they used to cry out, "Praise the Lord, ye birds and swallows and all living things!"

This is the way I will try to praise Thee, dear Lord, for all Thy gifts, and especially for giving Thyself to me in the holy communion.

## PRAYER OF BLESSED MARGARET MARY.

**O** MY God, I disavow with all my heart whatever passes within me contrary to Thy holy love. I cheerfully accept all the painful dispositions in which it is Thy pleasure to place me, and my wish is in all things to conform myself to Thy holy will. Whenever I kiss Thy cross, it is to show that I submit to mine.

## A PRAYER TO BECOME A FERVENT RELIGIOUS.

**I**N calling me to the religious life, O God of my heart! Thou hast called me to perfection; Thou wishest that I should daily aspire to it, and Thou affordest me the most abundant means for that purpose. But, alas! how remote am I from that solid and perfect virtue which should characterize Thy faithful spouse! What a long journey still remains for me to arrive at that happy term! Notwithstanding the many years I have passed in religion, I find myself still subject to the same defects, and I make no progress in virtue. Instead of advancing, I very often fall back; instead of correcting myself, of becoming more holy, of being more faithful to my duties, of being more detached from the world and myself, more mild and charitable, more exact and fervent, more docile, submissive, more poor in spirit and heart, I continue to be tepid and negligent; averse to trouble and contradiction; hostile to mortification, silence, and recollection; seeking in all things my satisfaction, the gratification of my humor and natural inclinations. O my God! shall I be always an unfaithful soul, an imperfect Religious, a spouse unworthy of Thee? How great a misfortune for me, were death to take me by surprise! Vouchsafe, O Spouse of my soul! to lend me Thy all-powerful hand; draw me from my tepidity, inspire me with a holy zeal for my perfection; and, in order to repair the lost time, conduct me by rapid steps to the term of my vocation.

I implore this favor of Thee through the intercession of Mary and Joseph.

*Pater, Ave.*

MARKS OF A FERVENT RELIGIOUS.\*

THE perfection of a Religious does not consist, as is sometimes imagined, in undertaking great things, in reciting long prayers, or in sublime contemplation, in practicing excessive austerities and mortifications, in performing heroic acts of virtue; in a word, it does not consist in walking in an extraordinary way and distinguishing one's self by a singular mode of life, or by making one's self prominent before the world. We are to seek perfection only in the faithful keeping of our vows and in the strict observance of our rules and constitutions. The following points are to be remarked in the conduct of a fervent Religious:

1. In regard to God the fervent Religious punctually performs all his exercises of piety in accordance with the spirit of God and of his holy Institute. Or, to enter more into details, he recites all his vocal prayers with attention, makes his meditations with fervor and his spiritual reading considerably, receives holy communion with due preparation, and performs all his actions with a pure intention, solely to please and serve God, with inviolable fidelity to grace, with perfect conformity to the divine will, with the most intimate union of his heart with the Sacred Heart of Jesus Christ, Who deigned to call him to so holy and exalted a state.

2. In regard to his neighbor he is full of respect and esteem in accordance with the divine law and his own conscience; he is charitable and obliging, meek, patient, and indulgent toward others; bears their ill-humor with composure, excuses their faults, sympathizes with them in their sufferings and trials, forestalls their desires and wishes, most carefully shuns all cutting remarks, bitter complaints, unpleasant retorts, all kinds of dissatisfaction, all coldness and unfeelingness. He seeks occasions to oblige them, to render them service, and this without exacting gratitude in return.

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\* By Rev. Jos. Schneider, S.J.

He is never more pleased than when he can befriend them. He gives to all a good example, helps and consoles them, and does all he can to contribute to the happiness of those with whom he lives.

3. In regard to himself he is all humility, retirement, and watchfulness. In him reigns a constant equanimity with a cheerful peace of mind. He is always perfectly composed and devoid of obstinacy, uneasiness, confusion, pride, and arrogance. Without hypocrisy or duplicity he considers himself as the servant of all, and sees in his neighbor Jesus Christ Himself. He neither seeks human applause, nor yields to the cravings of vanity, self-love, and self-complacency, and cheerfully devotes himself to promoting the glory of God in whatever place, employment, or rank, obedience and divine Providence may place him.

In short, a fervent Religious shows in his whole conduct and in his actions nothing singular or extraordinary, but he imparts a sublime elevation and value to all his actions and to his whole conduct by his exalted motives, by the wholly divine exercise of an interior and recollected life, of walking in the presence of God, of desire for perfection, and by his consideration and expectation of heavenly bliss.

Thus have many Religious lived, e.g., a St. Aloysius Gonzaga, in whose life there was seen nothing grand or extraordinary, and who, by the exercises of an apparently ordinary life, raised himself to a very high degree of holiness. St. Mary Magdalen de Pazzi once beheld him in a vision clothed with brightest glory, at which sight she was so full of astonishment and wonder that she fell into an ecstasy. How did St. Aloysius reach such a height of virtue and glory? By constant fidelity to grace, by the faithful performance of all his duties, by his "inner and hidden life," so full of treasures of merits, so unknown to the world, but so pleasing to God and richly rewarded by Him.

This grand model urges us to lead a perfect life, and corrects our many former errors concerning piety. It is very consoling to timorous souls, who do not feel strong enough to take a lofty flight like the eagle, but who can gather therefrom the hope of attaining, even step by step, that degree of perfection to which they are called by their state and the grace of God.

Let us also keep in view this exalted model, that he may serve us as a mirror wherein to contemplate how we may trace in us all his traits and adapt to them our heart, our sentiments, and our conduct.

### The Picture of a Good Novice.

AND THE MARKS BY WHICH IT MAY BE KNOWN WHETHER HE WILL BECOME A GOOD AND FAITHFUL MEMBER OF HIS ORDER.\*

**A** PERFECT novice, who in time will become a true Religious, may be known by the following signs:

1. He never commits a venial sin with full deliberation.
2. He conceals nothing from his Superiors, nor does he wish that they should remain in ignorance of anything about him whatever.
3. He bears it without bitterness if his faults are shown to him.
4. He cheerfully does penance for failings which scarcely deserve a punishment.
5. He takes advantage of every chance to deny and mortify himself.
6. He always speaks of matters that are in keeping with his vocation.
7. He keeps so close a guard over his external conduct that a searching eye finds hardly anything to blame.
8. Books that excite virtuous resolutions he reads with greater fervor and relish than those which merely satisfy curiosity and engage the mind.
9. He entertains no special friendship that rests on purely natural grounds.
10. He steadily combats self-love by undertaking, with the consent of his Superiors, whatever he dislikes.
11. He struggles with success against weariness at prayer, reading, and other spiritual exercises.
12. He estimates the practical value of meditation, not by the consolation he experiences, but by the amount of love he acquires for virtue and the care he takes to avoid wilful imperfections.

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\* According to P. Dirkin, S.J.

13. He longs for perfection, not to benefit self, but to please God.

14. He avoids the smallest violation against the Rule and holds nothing unimportant that bears on perfection.

15. He frequently consults his novice-master and submits to his guidance to the intent:

(a) That he may be protected against the danger of mortally offending God, and lessen the number of venial sins and imperfections.

(b) That he may practice virtue with safety.

(c) That he may learn to perform his interior and exterior actions more perfectly from day to day.

16. Of several good works he aims to choose the more perfect.

17. He shows no preference for any occupation, office, or place, but simply accommodates himself to every situation and circumstance.

18. He is always satisfied and cheerful, never ill-humored or self-willed.

19. He is not easily worried about anything, and construes matters in the best light; but things that may injure the community, a wrong-doer, or a neighbor, he does not fail to report.

20. A novice fashioned in this mould and rooted in solid virtue, leaves the novitiate with such a dread of sin and imperfection, and such a love of virtue and perfection, that all alone and without fear of reproof he will lead a life as virtuous, pure, and guarded as if he were constantly under the observing eye of a most venerated Superior.

I conclude with the short advice, "Do this and thou shalt live." Yes, you will live in your Community with pleasure, your life will be blameless, godly, and perfect, as becomes a true follower of Christ. I entreat you, only make a brave start; for "well begun is half done." "When you begin," says St. Bernard, "begin well; if you do, you will soon reach the end." And when, like the angels ascending, you have mounted, as up a Jacob's ladder, the rounds of virtue, you will find the Lord leaning upon the topmost round, and you will be clasped in the blessed, outstretched arms of God.

## Reflections and Prayers before and after Communion for Religious.\*

### Christ Our Lord as King.

#### BEFORE COMMUNION.

##### *I. Who comes?*

“**H**E, Who is King of kings, and Lord of lords” (Apoc. xix.); “the King of glory” (Ps. xxiii.); “a powerful King and greatly to be feared, Who sitteth upon His throne and is the God of dominion” (Ecclus. i.); He of Whom it is written: “On His head were many diadems” (Apoc. xix.); “Thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him” (Dan. vii.); “And the armies that are in heaven followed Him” (Apoc. xix.); “And the four-and-twenty ancients fell down before Him and adored Him—and cast their crowns before the throne” (Apoc. iv.).

“Afterwards He was seen upon earth, and conversed with men” (Baruch iii.).

“Art Thou a King then? . . . I am a King. For this was I born and for this came I into the world” (John xviii.); “I am appointed King over Sion” (Ps. ii.).

Yet how little He parades His royalty. Among the things that are so sweet in the character of Our King, is the absence of condescension about Him. He says so little about Himself. He comes so silently into our midst. He drops so quietly into our ways that we have to be continually reminding ourselves Who He is. Kings never succeed in putting those around them quite at their ease. They betray themselves unconsciously by the attentions they exact. “Do you forget,” said one,

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\* By Mother Mary Loyola.

“that I am your king?” With the King of kings it is not so. He does not show us that He is stooping to come among us, that He feels our companionship trying after what He has been used to, that our ways and our rudeness jar on His infinite refinement. No, He leaves St. Paul to speak about the annihilation of His Incarnation: “Taking the form of a servant, being made in the likeness of men, and in habit found as a man” (Phil. ii.). He Himself seems to be, if we might venture to say so, proud of what He gained by His coming. He loves to call Himself the Son of man. And once among us, He tries to be like us as far as He can. What we have to do and bear, He will do and bear, and as we take our daily privations and troubles as a matter of course, so will He. He speaks so seldom of Who He is, that some have said, He has never told us plainly that He is God. If He works miracles all day long during the three years of the public ministry, it is for our sakes, and He only speaks of them when our good requires that He should speak. Of His frightful sufferings He scarcely makes any mention—two or three times, that is all—and so calmly, quite as a thing to be looked for. When they were over, He said they were only what we ought to have expected our Messias to do for us. Ought not Christ to have suffered these things? “These things” (Luke xxiv.), as if the mocking, and the scourging, and the crucifixion, which had completely staggered the faith of His disciples, were nothing so very wonderful after all.

“Cur igitur non amem Te  
O Jesu amantissime!”

O dearest King, who will give me a single reason in the wide world why I should not love You, why I should not dedicate to You every fiber of my being, why I should not strive with all my heart and soul and mind and strength to return Your love for love?

*Faith.*

“IT is a great glory to follow the Lord.” I know it, O Lord, I know it. And I know how utterly unworthy I am to be ranked among Your followers, Your personal attendants, Your friends. I can not understand in the very least how You can have chosen me. But I make my act of faith, without understanding, and so come to Your feet, that by union with You I may become a little less unworthy.

*Love.*

“THOU also wast with Jesus of Nazareth” (Matt. xxvi.). My King and my Leader, put into my heart so strong a love of You, that I may be eager to follow You everywhere, even to pain and shame. Let the reproach which was flung at Peter be my glory. Let my highest ambition here, let my happiness hereafter be, “Thou also wast with Jesus of Nazareth.”

*II. To whom does He come?*

I SEE the King standing on a grassy plain near Jerusalem, surrounded by those who believe in Him and love Him. He is fair and beautiful, and the hearts of His servants go out to Him as He stands there in their midst, on the green grass with the wild flowers at His feet. I see Him calling a certain number, a few to be His personal followers, His intimate companions, His friends. He chooses them here and there; He calls them by their names one by one. Shall I say to my infinite surprise—shall I say to my extreme confusion—shall I say to my intense joy, I hear my own name called?

I see these so called stepping forth from the ranks and forming a little inner circle round Him—His personal companions, His friends. “I will not now call you servants, but friends” (John xv.). Such a call is His free gift. He is Master of His gifts and He dispenses them as He chooses. He binds all men by the

law of His commandments. He invites a few to the following of His counsels—*I am of that few*. Some souls He designs for great gifts, others for greater, others again for greatest—*I am elected to the greatest*.

Well may I cast down my eyes; well may I thank Him that He does not go by goodness or by fitness, but by His own glorious freedom of choice.

O GIFT of gifts, O gracious call,  
My God, how can it be,  
That Thou Who hast discerning love  
Shouldst give that gift to *me!*

How many hearts Thou might'st have had  
More innocent than mine,  
How many souls more worthy far  
Of that sweet touch of Thine.

Ah, grace! into unlikeliest hearts  
It is Thy boast to come,  
The glory of Thy light to find  
In darkest spots a home.

Thy choice, O God of goodness! then  
I lovingly adore;  
O give me grace to keep Thy grace  
And grace to merit more.

QUID RETRIBUAM? What shall I give Him? Surely that for which He is looking—the correspondence befitting such a vocation. By my profession I am called to the *special* praise, reverence, and service of God. I must see that He gets this from me. Like a courtier living in the palace, always in the immediate presence of royalty, there must be in my praise, reverence, and service, a delicacy, an assiduity, an exactitude, a generosity not called for from those outside. Mine is a service *more nearly observed* and to be more gloriously required.

God looks to Religious as to those with whom He

may solace Himself. Repelled by the generality of men, He turns to them—to *open Himself* to them. Therefore no minimizing for me, no paring down of a service, which when I have done my best, He must use all His condescension to accept.

But there are degrees of devotedness even in the *corps d'élite*. There are those who are content to fulfil their engagements, to do their own work, to keep in view the movements of their own division. But as to the whole army, to the general interests, to following the King closely—this has no attraction for them—they are not *eminent*.

And there are those whose one desire is to follow their King as closely as possible. Where the battle is thickest—where the blows are hardest—where the marches are longest—and the burdens heaviest—there *they* will be *because He is there*. Mortifications that are not necessary, pain, and injuries, and ignominy are their choice because they were His.

“Always to do *my very best* for Him—all that I can possibly do I will do for Him.” This is the cry of their hearts. It shall be my cry. He is a King to live for—a King to die for—a King to Whom it should be a joy to sacrifice personal interest, convenience, comfort, health, strength, time, talents, life itself.

Let me do all that lies in me, to make my Congregation a stronghold in His cause. This it will be if His principles reign supreme, if His service is the thought paramount in every heart—not those around me, certainly not *me*, for the first and foremost consideration, but everywhere and always the *King*—His interests, His glory, His greater service.

“For oh, what is the single end  
Of this life's mortal span,  
Except to glorify the God  
Who for our sakes was man?”

**T**HY KINGDOM COME!—in my own heart first, and then in every heart that I can influence, in those near and dear to me, in those entrusted to me more than all.

My own heart first. Yes, for all strong, lasting influence for good must spring from the interior spirit. It must come of personal devotion to you, of close union with Your Sacred Heart. That Heart must win me to detachment from comforts and convenience, to detachment from honor and reputation, to detachment from self in all its forms if I am to follow my Lord closely, and win souls for Him.

I see Him holding out His hands and saying to me: *Will you come?* Asking for help, asking for personal service, personal devotedness, personal sacrifice—such as He has given to me. *Will you come?* Will you be content with My food, with My cup, with My clothing, content to share My labors and privations, content this coming year with My food—the will of My Father, with My cup—suffering, with My livery,—humiliations and reproaches. *Will you come?* Can I hesitate?

O Sovereign and true Leader, I fall on my knees before You. I am not worthy, I am most unworthy of Your call. But take me as I am. I give myself up into Your hands. “I will follow Thee whithersoever Thou goest” (Luke ix.). “In what place soever Thou shalt be, my Lord King, either in death or in life, there will Thy servant be” (2 Kings).

#### *Humility.*

**H**OW St. Francis Borgia prized his vocation! Perhaps the humility and gratitude of that humble heart may find its way into mine, if I use his words and ask to feel as he felt:

“O my Lord, in Whom alone I put my trust, what is there in me that Thou shouldst look upon me? What hast Thou found in me, that Thou shouldst call me to

form one of the company of Thy chosen servants! For they ought to be valiant, and I am a coward; they ought to be despisers of the world, and I am a slave to its opinion; they ought to be haters of themselves, and I am full of self-love. What then didst Thou find in me? Perhaps Thou didst perceive me to be bolder than others in disobeying Thy commands, more indifferent to Thy glory, more wedded to my own interests. Surely, if Thou didst seek these things, Thou didst find them in me."

"Thy choice, O God of goodness! then  
I lovingly adore,  
Oh, give me grace to keep Thy grace,  
And grace to merit more."

### *Contrition.*

**I**N return for all Your favor, my God, You do not ask much, but You do ask for faithfulness. And I have been so unfaithful. There has been so little alacrity in Your service, so much self-seeking, so many shortcomings every way.

Yet I know You will not have me to be discouraged. I know You are ready to take us up at any time. Forgive me all there is to forgive—You know, my God, what that means. Could I ask it of any other than You?

### *III. Why does He come?*

**H**E comes to fire my heart with the loyal love of Him, with the devotion to His person, on which the fervor of my service depends. He comes to be near me, to put Himself within my reach, to unite Himself intimately to me, that so I may be able to appreciate His character, to learn His ways, *to know Him*. Not to know Him is darkness and death. To know Him is light and life eternal. "This is eternal life, to know Thee, the only true God and Jesus Christ, Whom Thou hast sent" (John xvii.). He is the Model on the

Mount, upon which all the elect are to be formed. The knowledge of Him is the condition in the order of God's providence for carrying out His mission in the world.

What God required in the apostles was not that they should be learned men or able men, but that they should know His Son. St. Peter, too, required it when he proposed another to fill the place of Judas. "Of these men who have companied with us, all the time that the Lord Jesus came in and went out amongst us, . . . one of these must be made a witness with us" (Acts i.). The same personal knowledge was given to St. Paul, revealed to him by Our Lord Himself. The same is required in all those who by their vocation are chosen to carry on the work of Jesus Christ. It is the condition necessary to success. It is the training the soldiers must go through before they can be let loose upon the enemy. An instrument, to be efficient, must be united to the main agent; we must be united to Our Lord, we must study Him, we must be like Him in His character, in His ways, in His likings and dislikings, in His methods, in His principles, if we are to influence others as He did. He drew all to Him, that He might draw all to God. We must draw all to God by giving them Jesus Christ.

Personal devotion to Him, familiarity with Him, is then an obligation for us. It must be the fruit of study and of prayer. We say of those whom we love, and with whom we are familiarly acquainted, "He would say this, he would act in this way, this reminds me of him, this is like him." So must we come to know Christ our Lord, that we may conform ourselves to Him and bring out His characteristics, some in one way, some in another. This is the secret of finding an easy way into the hearts of all. Those who have this strong, personal devotion to Our Lord, have a tact, an address, a facility of approach denied to others. For those who know Him best love Him most, and are

most blessed by Him. They are most near Him and like Him here, and are to be most near Him and like Him by-and-by.

This personal devotion to Our Lord is the one thing needed by many souls to make them all that God wants, and all that they require to be most useful in His service.

If this be true, O Lord, and I know that it is true, then it is plain why You are coming to me. I shall have much to talk to You about, much to ask, and much to obtain from Your Heart.

*Hope and Desire.*

WHO COMES?  
The Word made flesh for me,  
The Lord Who died for me,  
The Love made food for me,  
He comes!

TO WHOM DOES HE COME?  
To one redeemed by Him,  
To one allied with Him,  
To one who longs for Him,  
He comes!

WHY DOES HE COME?  
To reign upon His throne,  
To reign *supreme alone*,  
To make me all His own,  
He comes!

AFTER COMMUNION.

*Adoration.*

“NOW therefore your King is here, Whom you have chosen and desired.” (1 Kings xii.)

“O KING, live forever!” (Dan. vi.)  
“I will extol Thee, O God, my King.” (Ps. cxliv.)

Thou alone art my King and my God “the blessed

and only mighty, the King of kings, and Lord of lords" (1 Tim. vi.), "my King Who is in His sanctuary" (Ps. lxxvii.).

"Sing praises to Our God, sing ye, sing praises to Our King, sing ye." (Ps. xlvi.)

"For this is God, Our God unto eternity, and for ever and ever; He shall rule for evermore." (Ps. lxxvii.)

*Thanksgiving.*

"**O** BLESS Our God and make the voice of His praise to be heard." (Ps. lxxv.)

"I will cry to God, the most High, to God Who hath done good to me." (Ps. lxxvi.)

"Bless the Lord, all ye servants of the Lord, who stand in the house of the Lord, in the courts of the house of Our God." (Ps. cxxxiii.)

"Oh, magnify the Lord with me, and let us extol His name together." (Ps. xxxiii.)

"Blessed be the Lord, for He hath shown His wonderful mercy to me." (Ps. xxx.)

"Let them say so that have been redeemed by the Lord, whom He hath redeemed from the hand of the enemy and gathered out of the countries." (Ps. cvi.)

"Oh, how hast Thou magnified Thy mercy, O God." (Ps. xxxv.)

"What shall I render to the Lord for all that He hath rendered to me?" (Ps. cxv.)

"Offer to God the sacrifice of praise and pay thy vows to the Most High." (Ps. xlix.)

"I will pay my vows to the Lord in the courts of the house of the Lord, in the midst of thee, O Jerusalem." (Ps. cxv.)

"Let all Thy works, O Lord, praise Thee, and let all Thy saints bless Thee." (Ps. cxliv.)

"Praise the Lord, O my soul, in my life I will praise the Lord, I will sing to my God as long as I shall be." (Ps. cxlv.)

“What have I in heaven but Thee, and besides Thee what do I desire upon earth? Thou art the God of my heart, and the God that is my portion for ever.” (Ps. lxxii.)

“O Lord, my God, I will give praise to Thee for ever and ever.” (Ps. xxix.)

*Love.*

“**H**EAR not, for I have redeemed thee and called thee by thy name: thou art Mine” (Is. xliii.). Yes, I am Yours, my God, Yours wholly, Yours only. I know that if it depended on Your will alone, my perseverance and salvation would be assured. But there is my own treacherous, inconstant will, ever ready to play me false. On what rock can I anchor it, what is there that will secure it against its own instability? One thing only, a strong personal love of Him Whom You have given me for my Redeemer and Saviour.

Of all motives a personal love of Jesus is the strongest and lasts the longest. Others lose their force. The love of God in a vague sort of a way will not stand the test of time and trial; temptation comes, and those who have relied on it fall away. But those who cling to Our Lord with a deep, personal love remain steadfast to the end.

That this love may be possible, I must believe firmly in His personal love of me. I am not to say, “Of course Our Lord can love this one or that, but I can not see what He can find to love in me.” My seeing has nothing to do with it. I am to believe it heartily, like all other mysteries. He does love me and He wants my love.

Nor must I say, “My heart is cold and hard. He can not care for love such as mine.” Our Lord wants *my* love, such as it is, such as I can give Him. No two hearts give Him the same kind of love. He does not ask me to give Him any one else’s love, but my own.

He wants of each what each can give. And so He asks of me a love which only my heart can give, a love which if I refuse Him He will never have.

O Lord and Master, how can I refuse what is Yours by every conceivable claim? How can I help bringing to You with joy the little I have to give? Take, O Lord, take all.

O Sovereign and true Leader, O Christ my King, I kneel before You here like a vassal in the old feudal times to take my oath of fealty. I place my joined hands within the wounded hands and renew the dear vows of my Profession. And I bring up to You all that depend on me to show You homage and allegiance. All the powers of my soul, all the senses of my body, all the affections of my heart—I offer them all to You.

*Sume et suscipe*—Take, take all, O Lord!

O ye angels, archangels, thrones and dominations, principalities and powers, virtues of heaven, cherubim and seraphim, adore Our God for me; thank Him, and love Him with me. Patriarchs and prophets, apostles, all ye martyrs of Christ, holy confessors, virgins of the Lord, and all ye saints, adore Him, thank Him, love Him with me.

Mother of God, adore your Son for me, thank Him, and love Him for me.

O Heart of Jesus, be my adoration and my thanksgiving to the three divine persons now dwelling within me.

Eternal Father, look upon the face of Your Christ. Through Him and with Him and in Him be to You in the unity of the Holy Spirit all honor and glory. Amen.

*Petition.*

**W**HAT a joy it is, my God, to lay down my soul at Your feet, and feel that You read it through and through. I know what You see there. I know I ought to fear Your all-holy glance. And yet I love to

think of You as my inward Witness. It is a joy to know that "Thou hast understood my thoughts" (Ps. cxxxviii.), that there is nothing I can hide from You, even if I would. Bad as I am, I am content that You know all. I have no secrets from You, my God.

And so I lay my heart here at Your feet, and open it out before You. All its needs, all its miseries, all its longings are known to You—what it is, what it ought to be, what You want it to be. Take it into Your hands. Put it right for me. You can, and You have the will. You are its Maker; You know exactly what is wrong. What springs to touch You know, and what to cleanse, and what to renew.

"For Thou hast made this wondrous soul  
All for Thyself alone;  
Ah! send Thy sweet transforming grace  
To make it more Thine own."

Your interest and Your intentions are mine, my God, because they are Yours. I love and care for them all, I pray for them every one. The interests of Your greater glory; the accomplishment of Your will; the extension of Your kingdom—for all this I pray. For the Church suffering, the holy, waiting souls; for the Church militant, and her almost infinite needs; for the Holy See above all. I think of the weight of solicitude that day and night presses on the anxious head of the Vicar of Christ, . . . and I pray for him. I pray for all rulers in Church and State; for all who can much advance or hinder the good of souls. I pray for all laborers in Your vineyard, for all who are now bearing the burden and heat of the day. And I beg for all Your pity, Your blessing, and Your help.

*Special Petition for Perseverance.*

"**H**E sent from on high and took me and drew me out of many waters. He delivered me from my most mighty enemy, and from them that hated me, for they

were too strong for me. And He brought me forth into a large place, He delivered me because I pleased Him." (2 Kings xxii.)

"Therefore will I give thanks to Thee, O Lord, and will sing to Thy name." (2 Kings xxii.)

My God, keep ever fresh in my heart the thanksgiving with which it gave itself to You on the day You called me from the world into Religion, on the day You clothed me with Your livery, on the day You received my vows. As long as that thanksgiving is there, my vocation is safe. At least I was in earnest then. At my Profession I chose You, I forsook all things for You. It was not much, but like Peter I could say it was *all things*; it was all I had, and if it had been a thousand times more I would gladly have left it to follow You, O Lord. All I had I gave You—body and soul, and mind, and heart, and will, that I might be all Yours and live only for You and for Your service. Has there been rapine in the holocaust? Have I broken my faith with You, my God? Oh, give me grace to be always what I was then, in my desires, in self-surrender, in the sincerity of my oblation. "Confirm, O Lord, what Thou hast wrought in us" (Ps. lxxvii.). "Renew our days as from the beginning" (Lament. v.).

O God, Who called me then and gave me grace to begin, give me now more abundant grace to perfect my offering and make my election sure.

I commend to You all whom You have loved with me and sought out and gathered together with me into the same religious family, all who are under the same roof with me. You have Your designs on all and on each. I offer them each and all to You. Because of their merits, because of their company, in which I hope to be found at my death, have mercy on me. You have numbered me with Your chosen ones in this life, number me with them in the life to come. Say to me at judgment: "Thou art one of them" (Mark xiv.).

Let it be said to each of our Superiors as to St. Paul:  
"God hath given thee all them that sail with thee. . . .  
And so it came to pass that every soul got safe to land"  
(Acts xxvii.).

*Oblation.*

**O**Y God, what can I give to You in return for all  
You have given to me? I give You my heart,  
I give You my love, I give You my body with all its  
senses, my soul with all its powers, my heart with all  
its affections. I give You my vows. I give You all  
I have and am, now and always in time and eternity.  
I bring to You all I love, all my treasures, all who are  
dear to me, all who are in any way entrusted to me,  
and I give them all into Your keeping.

I trust to You my temptations, my graces, my respon-  
sibilities, my opportunities. I trust to You my progress  
in the way of perfection, my desire of a closer, more  
uninterrupted union with You. Bring me up to the  
ideal You had in Your divine mind when You created  
my soul. I could not bear, my God, to fall short of  
Your designs after all You have done for me; I could  
not bear to be a disappointment to You throughout  
eternity.

"Jesu, quem velatum nunc aspicio,  
Oro, fiat illud, quod tam sitio,  
Ut, Te revelata cernens facie,  
Visu sim beatus Tuæ gloriæ."

"O Jesu, Whom by faith I now descry,  
Shrouded from mortal eye,  
When wilt Thou slake the thirsting of my heart  
To see Thee as Thou art,  
Face unto face in all Thy glad array,  
Tranced with the glory of that everlasting day?"

Say the prayer before a crucifix, "Look down upon me,  
good and gentle Jesus," as on p. 213.

## A Very Commendable Exercise for Holy Communion: Mostly from the Prayers of St. Gertrude and Other Saints.

### Preparation for Communion.

CONTRITION, HOPE, CONFIDENCE, DESIRE.

**O** JESUS, most sweet and loving Spouse of my soul, behold, the longed-for moment draws near: the rapturous moment, in which I, Thy unworthy creature, shall receive the Most Holy Sacrament of Thy body and blood, as the most effectual remedy for all my miseries. For the love of Thee I grieve most bitterly for every one of my sins and my negligences, whereby I have offended Thy tender goodness, and defiled my soul, which Thou didst ransom with Thine own most precious blood. How shall I presume to receive Thee into a heart all set around with briars and thorns, reeking with foul and unwholesome vapors of worldliness and vain desires! But, my merciful Jesus, though I am sick of soul, I remember the words which fell from Thine own gracious lips—that they who are whole need not the physician, but they who are sick—and this gives me confidence. Good Jesus, Who didst invite the blind and the lame, the poor and the needy, to Thy supper, behold, as one of them, yea, even as the poorest and most wretched of them all, I will draw near to the most sacred feast of Thy body and blood, the Banquet of the angels, not in presumption, but with a contrite and humble heart, with lowly confidence, with hope in Thy goodness and mercy, with love for all the love that Thou hast shown to me, with vehement desire to please Thee, to be all Thine, and to live henceforth for Thee alone.

TO OUR LORD JESUS CHRIST.

*Prayer of St. Gertrude before communion, the efficacy of which Our Lord revealed to her.*

**O** MOST loving Lord Jesus Christ, I beseech Thee, by all the love of Thy sweetest Heart, that Thou wouldst vouchsafe to offer for me all that perfection wherewith Thou didst stand arrayed in the presence of God the Father when Thou didst ascend on high to enter into Thy glory; and through Thy sinless and unspotted manhood to render my polluted soul pure and free from every sin, and through Thy most glorious divinity to endow and adorn it with every virtue, and through the virtue of that love, which has forever united Thy supreme divinity to Thine immaculate humanity, to furnish it befittingly with Thy best gifts. Amen.

TO THE BLESSED VIRGIN MARY.

*Prayer, which the Blessed Virgin herself taught St. Gertrude.*

**O** MOST chaste Virgin Mary, I beseech thee by that unspotted purity wherewith thou didst prepare for the Son of God a dwelling of delights in thy virginal womb, that by thy intercession I may be cleansed from every stain.

O most humble Virgin Mary, I beseech thee by that most profound humility whereby thou didst merit to be raised high above all the choirs of angels and of saints, that by thy intercession all my negligences may be expiated.

O most amiable Virgin Mary I beseech thee, by that ineffable love which united thee so closely and so inseparably to God, that by thy intercession I may obtain an abundance of all merits. Amen.

## INVITATION TO JESUS.\*

*Love and Desire.*

**O** JESUS, surpassingly sweet, Who hast said with Thine own gracious lips that Thy delights are to be with the children of men, my soul longeth for Thee, my heart yearneth now toward Thee. Wherefore I invite Thee to come unto me with all that devotion and that love wherewith any loving soul hath ever invited Thee to itself. Come, then, O most beloved Spouse of my soul; come, my only love; come and turn aside awhile into the poor and wretched hovel of my heart. Come, Thou heavenly Physician, come and heal my stricken soul. Come, O Friend, a thousandfold above all others beloved, come and enrich my utter poverty.

Come, Thou bright and genial Sun, and scatter the thick darkness which hangs upon my heart. Come, Thou sweetest Manna, and satisfy my soul's exceeding hunger. Come, O Jesus, incomparable in Thy loveliness; come, Thou beloved of my heart's vows; come and sup with me in the chamber of my heart. And although I have made ready nothing that is worthy of Thy dazzling magnificence, yet wilt Thou find therein one dish of savory meat such as Thou lovest, a will which tends to Thee alone, and affections wholly Thine.

O Thou my only Love, I long for Thy coming with most eager desire, I await Thy coming with yearning love. O Thou fairest of the sons of men, O spring of inexhaustible sweetness, O Thou sweeter than all sweetest delights, come, oh, come unto me, and disdain not Thy poor and needy servant. Amen.

*Invocations.*

**O** MARY, my sweet Mother! Jesus is coming to me; hasten to my assistance; do thou prepare my heart as thou didst prepare thine own for the recep-

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\* St. Gertrude.

tion of thy beloved Son in the Holy Eucharist. Adorn the sanctuary of my soul with all those dispositions which thou knowest will make it a pleasure for Jesus to take up His abode therein.

Dear St. Joseph, beloved father mine! prepare my heart as thou didst prepare so lovingly the crib of Bethlehem; for the same divine Infant will soon repose there.

My holy guardian angel, blessed patron saints—and all ye blessed spirits who surround the altar-throne of Our Lord in profound adoration, pray for me with St. Thomas Aquinas, “that I may receive the body of the only-begotten Son of God, Our Saviour Jesus Christ—the very body which He took of the Virgin Mary—in such a manner, that I may be truly incorporated into His mystical body and so numbered among its members.”

May the prayer of the angelic doctor be fulfilled in me: “Most gracious God, grant that I may receive the Bread of angels, the King of kings, and Lord of lords with such contrition and devotion, such purity and faith, such good-will and intention, as may avail to the welfare and salvation of my soul. O most loving Father, grant that I may at last behold with open face and for evermore this same beloved Son of Thine, Whom I now purpose to receive in my pilgrimage, beneath the sacramental veils.”

VENI, DOMINE JESU!

O JESUS, hidden God, I cry to Thee;  
O Jesus, hidden Light, I turn to Thee;  
O Jesus, hidden Love, I run to Thee;  
With all the strength I have I worship Thee;  
With all the love I have I cling to Thee;  
With all my soul I long to be with Thee,  
And fear no more to fail, or fall from Thee.

O Jesus, deathless Love, Who seekest me,  
Thou Who didst die for longing love of me,

Thou King, in all Thy beauty, come to me,  
White-robed, blood-sprinkled, Jesus, come to me,  
And go no more, dear Lord, away from me.

My soul is dark away from Thee, my own;  
My eyes are dim in seeking Thee, my own;  
My flesh doth pine away for Thee, my own;  
My heart leaps up with joy to Thee, my own;  
My spirit faints receiving Thee, my own.

Where in the height of heaven is light like Thee?  
Where in the breadth of heaven is bliss like Thee?  
Where in the depth of heaven is peace like Thee?  
Where in the home of love is love like Thee?  
With all my heart I give myself to Thee,  
And waiting wait, O King and Spouse, for Thee,  
Till I am one forevermore with Thee.

O sweetest Jesus, bring me home to Thee;  
Free me, O dearest God, from all but Thee,  
And all the chains that keep me back from Thee;  
Call me, O thrilling Love, I follow Thee;  
Thou art my All, and I love nought but Thee.

O hidden Love, Who now art loving me;  
O wounded Love, Who once wast dead for me;  
O patient Love, Who weariest not of me—  
O bear with me till I am lost in Thee;  
O bear with me till I am found in Thee.\*

“DEAR LORD, HAVE MERCY.” †

**D**EAR Lord, have mercy on me; take pity on me,  
and do not let me disappoint any longer the  
desires of Thy Sacred Heart. Give me the grace to be  
at last what Thou hast a right to expect me to be, favored  
as I have been in such unspeakable ways. May I  
receive Thee into the poor dwelling of my heart in this  
morning's communion, and in every communion that

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\* By Father Rawes.

† By Father Russell.

may still be before me, and especially in my last communion—may I receive Thee, O my Lord, with such dispositions that that last communion may place me in safety before Thy judgment-seat. Thou wilt be my Judge then; now Thou comest as my Saviour. O merciful Jesus, come now and possess my heart, that then Thou mayest be able to say to me: “Come and possess My kingdom.” Thy kingdom come, O King of my heart! Come, Lord Jesus.

### After Communion.

FAITH, ADORATION, PRAISE, THANKSGIVING, PETITION.

**O** JESUS, my Lord my God, and my All! Jesus, my life, my love, Thou art really mine! Thou art truly within me, Thou art all mine! With the angels and saints I adore Thee. In union with the most blessed Virgin on the day of Thy Incarnation, and when later she received Thee in the Most Holy Sacrament, I adore Thee with the liveliest faith, the most ardent devotion, and the most profound respect. “My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour, for He hath regarded the humility of His handmaid ” (Luke i.).

I praise Thee, I thank Thee, I will glorify Thee for evermore.

“ That He Who lay on Mary’s knee,  
Who still’d the waves of Galilee,  
Was the dear Guest at Bethany,  
And bled and died on Calvary,  
That He in truth abides with me  
I hold with faith’s sure certainty.  
O God, O hidden Deity,  
Profoundly I here worship Thee,  
Rabboni!

“ O God, most wonderful in all Thy ways,  
Most in this mystery of love, upraise  
My heart to Thee in canticles of praise,  
Rabboni!

“And since my hungry soul this day is fed  
 With ‘meat indeed,’ with Thee the living Bread,  
 Give me to live by Thee as Thou hast said,  
 Rabboni!”

“JESUS, MY LORD.” \*

**J**ESUS, my Lord, fill my heart now with all the virtues which ought to have been there to welcome Thee. Give me more faith and love, more hope and more contrition, more humility and patience and piety, a stronger will and a purer heart. I believe all that Thou hast in any way revealed to us; but, dearest Lord, make my faith more living, more loving, more vivid, more strong. I grieve for all my sins, offences, and negligences, from my first sin long ago down to the faults and shortcomings of yesterday and to-day. I grieve, too, over the dulness, coldness, and ingratitude of this heart which is now Thy tabernacle. I hope in Thee, O Lord, Who wilt never let me be confounded. I thank Thee for this supreme gift, and for all the gifts of Thy goodness, particularly for all the graces which, in spite of my miserable unworthiness, I have received in this Sacrament so often since the happy day of my first communion; and I beg of Thee, O Lord, the grace never more to abuse Thy graces.

And now, adoring Thee in this deepest mystery of Thy condescension, and loving Thee above all in this Sacrament of Thy love, I lay all the wounds and wants of my soul before Thee, O my merciful and loving Redeemer! See the wretched plight to which I am reduced: faith so dull, hope so dim, love so cold. Look upon me, and pity me, and heal me, and I shall be healed. I ask Thy loving Heart, now so close to mine, for all that I need and desire. But I need only Thyself, O Lord; I desire none but Thee. I do not dare to ask for more grace, but I ask for more courage and

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\* By Father Russell.

generosity in making use of all Thy graces. During all the hours that follow of this day, my thoughts, my words, and my deeds must be the thoughts and words and deeds that are fitting one on whom so many graces are showered hour by hour, the latest being this sacramental communion. And so from day to day, from communion to communion, may I sanctify my soul and serve Thee, my almighty and all-merciful God, my Creator, my Redeemer, my Judge—from day to day, and from communion to communion, on to the last communion which I hope to receive as my Viaticum. May that Viaticum conduct my soul, pure from sin, safe to the feet of my Jesus, Who has just now come to me as my Saviour, but then must be my Judge. O Jesus, my Saviour, be to me indeed a Saviour then and now and for ever. Amen.\*

*Love.*

**I**N Thy excess of love, O divine Lord! Thou hast given Thyself to me. Tell me, O Jesus! what Thou desirest of me. Is there any sacrifice Thy love demands of me? Speak, Lord! for Thy child, Thy servant, listeneth, and, with Thy gracious assistance, will accomplish Thy divine pleasure. I love Thee, O my God! I love Thee, and love Thee alone: I love all Thy creatures for Thee and in Thee; and, with St. Paul, I will labor to become all to all, in order to gain all to Thee, O sweetest Jesus, O most amiable, most loving Lord Jesus. Strengthen me with Thy grace, hide me within Thine adorable Heart, and there let me live and die as a victim of Thy pure and perfect love.

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\* The "Acts of Faith, Hope, and Charity before the Blessed Sacrament" (respectively by Father Ramière, Father de la Colombière, and Blessed Margaret Mary), which will be found among the prayers in honor of the Blessed Sacrament in the latter part of this book, may be appropriately recited here. Attention is also called to the Acts of Consecration and other prayers among the same devotions, many of which are most serviceable after holy communion.

*Selj-immolation.\**

**O** GOD of my heart! behold this heart which is Thine; behold, I offer Thee all my love through the hands of Thy tender Mother. O Mary, my Mother, accept this offering; guard my heart; obtain that it may never be ruled by any other love than that of Thy divine Son. "*All in Him and Him in all.*" Sacred fire of the Heart of Jesus, consume in me all that is contrary to the pure love of Thee!

A PRAYER FOR THE FULFILLING OF THE WILL OF GOD.

**G**RANT me Thy grace, most merciful Jesus, that it may be with me, and labor with me, and continue with me to the end.

Grant me always to desire and will that which is most acceptable to Thee and which pleaseth Thee best.

Let Thy will be mine, and let my will always follow Thine, and agree perfectly with it.

Let me always will and not will the same with Thee; and let me not be able to will or not will anything except what Thou willest or willest not. Amen.

Indulgence of 200 days, once a day.—Leo XIII., Feb. 27, 1886.

OFFERINGS AND THANKSGIVINGS FROM THE PRAYERS OF  
ST. GERTRUDE.

*Offering to God the Father, of Exceeding Efficacy.*

**O** MOST holy Father, behold I, Thy most unworthy servant, trusting only in Thine ineffable compassion, have received Thy beloved Son, Our Lord Jesus Christ, and even now hold Him in my heart as my own possession, most intimately united with me. Wherefore, receiving this Thy Son into my arms, even as did holy Simeon, I offer Him to Thee with all that love and that fulness of intention wherewith He offered

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\* According to St. Francis de Sales.

Himself to Thee for Thine everlasting glory, while lying in the manger, and when He was hanging upon the cross. Look, O compassionate Father, on this offering, which I, Thine unworthy servant, make to Thee, my living and true God, to Thine everlasting praise and glory, for Thine infinite rejoicing and delight.

I offer to Thee the same, Thy Son, for myself, and for all those for whom I am accustomed or bound to pray, in thanksgiving for all the benefits Thou hast bestowed on us, and in supply of all those virtues and good works which, of our own mere negligence, we have failed to practice. I offer Him to Thee to obtain Thy grace and Thy mercy, that we may be preserved and delivered from all evil and sin, succored in every necessity of body or of soul, and brought forth through a happy death into everlasting joys. Finally, I offer Him to Thee for the remission of all my sins, and in satisfaction for that huge debt which I can not pay Thee, seeing that it far exceeds even ten thousand talents; and therefore, casting myself at Thy feet, O most merciful Father, I acknowledge and plead my utter poverty, in union with the bitterness of the Passion of Thy most sinless Son, in Whom Thou hast declared Thyself well pleased; and in and through Him I make Thee full reparation and satisfaction for my sins, offering Thee all His sorrows, griefs, and tears, and all that expiation which He made upon the cross for the sins of the whole world.

Remember also, O Lord, Thy servants who have gone before us with the sign of faith, and sleep the sleep of peace: for all and each of whom (and especially for N) I offer Thee that saving Victim Whom I have now received, the body and blood of Thy beloved Son; beseeching Thee, that through His infinite dignity and worth, and through the merits of all saints, Thou wouldst grant them pardon of all their sins, and merciful release from all their pains. Amen.

*Offering to the Saints.*

You may form an idea of the efficacy of this offering from the vision vouchsafed to St. Gertrude when she had offered this Sacrament in honor of the holy angels; she saw these blessed spirits entranced with joy and gladness and overflowing with abundant and thrilling delights, as though they had never known bliss before.

**O** MOST blessed Virgin Mary, behold, I most humbly and lovingly set before thee thy Son, Whom thou didst conceive in thy spotless womb, didst bring forth, and nourish at thy breasts, and press to thy heart with most tender and thrilling embraces; Him in Whose countenance Thou didst ever joy, and find ever fresh delights, and Who has this day given Himself to me in the ineffable condescension of His divine love. I offer Him to thee that thou mayest fold Him in thine arms, and kiss Him with the kisses of thy mouth, and love and worship Him for me and together with me, and offer Him, in deepest adoration, to the Most Holy Trinity for my sins and the sins of all the world; so that the prerogative of thy great dignity may obtain for me what I dare not presume to hope of myself.

O all ye saints of God, and ye especially, my most beloved patrons, behold Jesus Christ, your Lord and Spouse, Whom while ye lived in the flesh ye loved with all your heart and all your strength; for in and through Him Whom I have now received in the Most Holy Sacrament, I salute you all and each of you, and offer Him to you for the signal increase of your joy, your glory, and your blessedness, with all the love and the faithfulness which He showed you in time, and now showeth you evermore in eternity, beseeching you all to worship and adore Him for me, and to offer Him to the Most Holy Trinity with all your consummate devotion on behalf of my necessities and those of the whole Church, and in thanksgiving for all the benefits He has ever

bestowed upon me. And whatever I am unable to obtain of myself, do you impetrate for me, through your merits and intercessions. Amen.

*Thanksgiving of St. Gertrude.*

**L**ET my heart and my soul, together with all my senses, and all my powers of mind and body, give praise and thanks to Thee, O sweetest Jesus, in union with all the creatures of Thy hand, for the condescending mercy which Thou, O most faithful Lover of our salvation, hast deigned to show me, most unworthy, in this sacred banquet of Thy body and blood. Acknowledging my utter insufficiency, I offer unto Thee, O Most Blessed Trinity, all the praises and thanksgivings which the most sacred humanity of Our Lord Jesus Christ rendered Thee throughout His whole earthly life, and especially when He instituted this Sacrament. Receive also, O compassionate Father, all those thanksgivings which the Blessed Virgin Mary and all Thy saints have ever rendered Thee with all their heart and all their soul, and especially when they have received this Sacrament; and mercifully grant that all my insufficiencies and my negligences may be supplied and satisfied for by their abundance and perfection. Amen.

OFFERING OF ALL ONE'S ACTIONS TO THE SACRED HEART  
OF JESUS.\*

**M**OST Sacred Heart of Jesus, I offer thee my will, that thou mayest strengthen it; my understanding, that thou mayest enlighten it; my memory, that thou mayest occupy it; and all my desires and affections, that thou mayest purify them. I offer thee also all my projects, that they may be guided by thee; my toils and labors, that they may be blessed by thee;

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\* St. Mechtilde of the Blessed Sacrament.

and all my interior and exterior occupations, that they may be sanctified by thee. Thy Divine Heart, O Jesus, shall possess all that I have and all that I am. In the love which Thou dost bear me, I place all my hope and confidence. O Jesus, hear my prayer and grant that I may never be separated from Thee. Amen.

ACT OF CONSECRATION BY BLESSED MARGARET MARY.

**I**, N.N., give and consecrate to the Sacred Heart of Our Lord Jesus Christ, my person and my life, my actions, troubles, and sufferings, wishing no longer to make use of any part of my being except to honor, love, and glorify Him. This is my irrevocable will, to belong entirely to Him, and to do all for love of Him, renouncing with all my strength all that could displease Him. I take thee, then, O Sacred Heart, as the sole object of my love, the protector of my life, the assurance of my salvation, the remedy of my frailty and inconstancy, the repairer of all the defects of my life, and my assured refuge at the hour of my death. Be then, O Heart of goodness, my justification with God, thy Father, and avert from me the darts of His just anger. O Heart of love, I place all my confidence in thee, for, while I fear everything from my malice and weakness, I hope everything from thy goodness. Consume, then, in me all that could displease or resist thee; may thy pure love impress thee so deeply on my heart that I may be unable ever to forget thee, ever to be separated from thee. I conjure thee by all thy favors that my name may be inscribed in thee, for I would make all my happiness and all my glory consist in living and dying as thy slave. Amen.

PETITIONS OF ST. AUGUSTINE.

**O** LORD Jesus, let me know myself, let me know Thee,  
And desire nothing else but only Thee.  
Let me hate myself and love Thee,

And do all things for the sake of Thee.  
Let me humble myself, and exalt Thee,  
And think of nothing else but Thee.  
Let me die to myself, and live in Thee,  
And take whatever happens as coming from Thee.  
Let me forsake myself and walk after Thee,  
And ever desire to follow Thee.  
Let me flee from myself, and turn to Thee,  
That so I may merit to be defended by Thee.  
Let me fear for myself, let me fear Thee,  
And be amongst those who are chosen by Thee.  
Let me distrust myself, and trust in Thee,  
And ever obey for the love of Thee.  
Let me cleave to nothing but only to Thee,  
And ever be poor for the sake of Thee.  
Look upon me, that I may love Thee;  
Call me, that I may see Thee  
And forever possess Thee. Amen.

Indulgence of 50 days, once a day.—Leo XIII., Sept. 25, 1883.

## PETITIONS.

**O** GOD, Who out of Thy immense love hast given to the faithful the most Sacred Heart of Thy Son, Our Lord, as the object of Thy tender affection; grant, we beseech Thee, that we may so love and honor this pledge of Thy love on earth, as by it to merit the love both of 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.

Through Thy Sacred Heart, O Jesus, overflowing with all sweetness, we recommend to Thee ourselves and all our concerns; we recommend to Thy tender mercy and protection the whole Catholic Church, our Holy Father, N.N., our bishop, our priests, our confessor, and in particular our Superiors N.N; bless our friends and enemies, our relatives and benefactors.

and all those for whom we have promised to pray; take under Thy protection our Community, this house, city, and country; extend this Thy care to all such as are under any affliction, and to those who labor in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, and more particularly on the poor suffering souls in purgatory, as also on those who are engaged and united with us in honoring and worshipping Thy Sacred Heart in the Blessed Sacrament. Bless these in particular, O bountiful Jesus, and bless them according to the extent of Thy infinite love. Amen.

PRAYER TO THE BLESSED VIRGIN.

**O** MARY, you who desire so much to see Jesus loved, if you love me, this is the favor which I ask of you, to obtain for me a great love of Jesus Christ. You obtain from your Son whatever you please; pray then for me and console me. Obtain for me a great love towards you, who, of all creatures, are the most loving and beloved of God. And through that grief which you suffered on Calvary, when you beheld Jesus expire on the cross, obtain for me a happy death, that by loving Jesus, and you, my Mother, I may come to love you and bless you forever in heaven.

**Vespers for Sundays.**

*Pater Noster and Ave Maria.*

V. **D**EUS, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæ-

V. **O** GOD, come to my assistance.

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

cula sæculorum. Amen. Alleluia.

be, world without end. Amen. Alleluia.

*From Septuagesima to Palm Sunday, inclusively, is said:*

**L**AUS tibi, Domine, Rex æternæ gloriæ.

**P**RAISE be to Thee, O Lord, King of everlasting glory.

*Ant.* Dixit Dominus.

*Ant.* The Lord said.

(The Antiphons vary according to the Festival, etc.)

*Psalm CIX.—Dixit Dominus.*

**D**IXIT Dominus Domino meo: Sede a dextris meis.

**T**HE Lord said to my Lord: Sit Thou at My right hand:

Donec ponam inimicos tuos: scabellum pedum tuorum.

Until I make Thy enemies: Thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

The Lord will send forth the scepter of Thy power out of Sion: rule Thou in the midst of Thy enemies.

Tecum principium in die virtutis tuæ, in splendoribus Sanctorum: ex utero ante luciferum genui te.

With Thee is the principality in the day of Thy strength, in the brightness of the saints: from the womb before the day-star I begot Thee.

Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum, secundum ordinem Melchisedech.

The Lord hath sworn, and He will not repent: Thou art a priest for ever according to the order of Melchisedech.

Dominus a dextris tuis: confregit in die iræ suæ reges.

The Lord at Thy right hand: hath broken kings in the day of His wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

He shall judge among nations, He shall fill ruins: He shall crush the heads in the land of many.

De torrente in via bibet: propterea exaltabit caput.

He shall drink of the torrent in the way: therefore shall He lift up the head.

Gloria Patri, etc.

Glory be to the Father, etc.

*Ant.* Dixit Dominus Domino meo: Sede a dextris meis.

*Ant.* The Lord said to my Lord: Sit Thou at My right hand.

*Ant.* Fidelia.

*Ant.* Faithful.

*Psalm CX.—Confitebor Tibi.*

**C**ONFITEBOR tibi, Domine, in toto corde meo: in consilio justorum, et congregatione.

Magna opera Domini: exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus: escam dedit timentibus se.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo:

Ut det illis hereditatem gentium: opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus: confirmata in sæculum sæculi: facta in veritate et æquitate.

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

Gloria Patri, etc.

*Ant.* Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

*Ant.* In mandatis.

**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.

He hath sent redemption to His people: He hath commanded His covenant for ever.

Holy and terrible is His name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: His praise continueth for ever and ever.

Glory be to the Father, etc.

*Ant.* All His commandments are faithful, confirmed for ever and ever.

*Ant.* In His commandments.

*Psalm CXI.—Beatus Vir.*

**B**EATUS vir qui timet.  
Dominum: in manda-  
tis ejus volet nimis.

Potens in terra erit semen  
ejus: generatio rectorum be-  
nedicetur.

Gloria et divitiæ in domo  
ejus: et justitia ejus manet in  
sæculum sæculi.

Exortum est in tenebris  
lumen rectis: misericors, et  
miserator, et justus.

Jucundus homo qui misere-  
tur et commodat, disponet  
sermones suos in judicio:  
quia in æternum non com-  
movebitur.

In memoria æterna erit  
justus: ab auditione mala  
non timebit.

Paratum cor ejus sperare in  
Domino, confirmatum est cor  
ejus: non commovebitur do-  
nec despiciat inimicos suos.

Dispensit, dedit pauperi-  
bus; justitia ejus manet in  
sæculum sæculi: cornu ejus  
exaltabitur in gloria.

Peccator videbit, et irasce-  
tur; dentibus suis fremet et  
tabescet: desiderium pecca-  
torum peribit.

Gloria Patri, etc.

*Ant.* In mandatis ejus cu-  
pit nimis.

*Ant.* Sit nomen Domini.

**B**LESSED is the man  
that feareth the Lord;  
he shall delight exceedingly  
in His commandments.

His seed shall be mighty  
upon earth: the generation  
of the righteous shall be  
blessed.

Glory and wealth shall be  
in his house: and his justice  
remaineth for ever and ever.

To the righteous a light is  
risen up in darkness: he is  
merciful, and compassionate,  
and just.

Acceptable is the man that  
showeth mercy, and lendeth;  
he shall order his words with  
judgment: because he shall  
not be moved for ever.

The just shall be in ever-  
lasting 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 be to the Father, etc.

*Ant.* He delights exceed-  
ingly in His command-  
ments.

*Ant.* May the name of the  
Lord.

*Psalm CXII.—Laudate, Pueri.*

**L**AUDATE, pueri, Dominum: laudate nomen Domini.

Sit nomen Domini benedictum: ex hoc nunc et usque in sæculum.

A solis ortu usque ad occiduum: laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: et de stercore erigens pauperem:

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

Gloria Patri, etc.

*Ant.* Sit nomen Domini benedictum in sæcula.

*Ant.* Nos qui vivimus.

(The fifth Psalm often varies.)

*Psalm CXIII.—In Exitu Israel.*

**I**N exitu Israel de Ægypto: domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

Mare vidit et fugit: Jordanis conversus est retrorsum.

Montes exultaverunt ut ari-

**P**RAISE the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same: the name of the Lord is worthy of praise.

The Lord is high above all nations: and His glory above the heavens.

Who is the Lord our God, Who dwelleth on high: and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth: and lifting up the poor out of the dung-hill:

That He may place him with princes: with the princes of His people.

Who maketh a barren woman to dwell in a house: the joyful mother of children.

Glory be to the Father, etc.

*Ant.* Blessed be the name of the Lord for ever.

*Ant.* We that live.

**W**HEN Israel went out of Ægypt: the house of Jacob from a barbarous people:

Judea was made his sanctuary: Israel his dominion.

The sea saw and fled: Jordan was turned back.

The mountains skipped like

etes: et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: et tu, Jordanis, quia conversus es retrorsum?

Montes exultastis sicut arietes, et colles sicut agni ovium?

A facie Domini mota est terra, a facie Dei Jacob.

Qui convertit petram in stagna aquarum, et rupem in fontes aquarum.

Non nobis, Domine, non nobis: sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in cœlo: omnia quæcumque voluit fecit.

Simulacra gentium argentum et aurum: opera manuum hominum.

Os habent, et non loquuntur: oculos habent, et non videbunt.

Aures habent, et non audiunt: nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent, et non ambulabunt: non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Domus Israel speravit in Domino: adjutor eorum et protector eorum est.

rams, and the hills like the lambs of the flock.

What aileth thee, O thou sea! that thou didst flee? and thou, O Jordan! that thou wast turned back?

Ye mountains, that ye skipped like rams; and ye hills, like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

Who turned the rock into pools of water and the stony hill into fountains 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 heaven: He hath done all things whatsoever He would.

The idols of the Gentiles are silver and gold; the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: He is their helper and their protector.

Domus Aaron speravit in Domino: adjutor eorum et protector eorum est.

Qui timent Dominum speraverunt in Domino: adjutor eorum et protector eorum est.

Dominus memor fuit nostri: et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.

Adjiciat Dominus super vos: super vos et super filios vestros.

Benedicti vos a Domino: qui fecit cœlum et terram.

Cœlum cœli Domino: terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: ex hoc nunc, et usque in sæculum.

Gloria Patri, etc.

The house of Aaron hath hoped in the Lord: He is their helper and their protector.

They that fear the Lord have hoped in the Lord: He is their helper and their protector.

The Lord hath been mindful of us: and hath blessed us.

He hath blessed the house of Israel: He hath blessed the house of Aaron.

He hath blessed all that fear the Lord: both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord: Who made heaven and earth.

The heaven of heavens is the Lord's: but the earth He has given to the children of men.

The dead shall not praise Thee, O Lord; nor any of them that go down to hell.

But we that live, bless the Lord: from this time now and for ever.

Glory be to the Father, etc.

Instead of this psalm the following is sometimes said:

*Psalm CXVI.—Laudate Dominum.*

**L**AUDATE Dominum, omnes gentes: laudate eum, omnes populi.

Quoniam confirmata est super nos, misericordia ejus: et veritas Domini manet in æternum. Gloria Patri, etc.

*Ant.* Nos qui vivimus, benedicimus Domino.

**P**RAISE the Lord, all ye nations: praise Him, all ye people:

For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever. Glory be to the Father, etc.

*Ant.* We that live, bless the Lord.

Then follow the little chapter and the hymn. These vary.

LITTLE CHAPTER.

**B**ENEDICTUS Deus, et  
Pater Domini nostri  
Jesu Christi, Pater miseri-  
cordiarum, et Deus totius  
consolationis, qui consolatur  
nos in omni tribulatione no-  
stra.

R. Deo gratias.

**B**LESSED be God and the  
Father of Our Lord  
Jesus Christ, the Father of  
mercies and the God of all  
comfort, Who comforteth us  
in all our tribulation.

R. Thanks be to God.

The following is one of the Sunday hymns:

**L**UCIS Creator optime,  
Lucem dierum proferens,

Primordiis lucis novæ,

Mundi parans originem.

Qui mane junctum vesperi

Diem vocari præcipis:

Illabitur tetrum chaos,

Audi preces cum fletibus.

Ne mens gravata crimine,

Vitæ sit exul munere,

Dum nil perenne cogitat,

Seseque culpis illigat.

Cœleste pulset ostium,

Vitale tollat præmium;

Vitemus omne noxium:

Purgemus omne pessimum.

**O** BLEST Creator of the  
light!

Who dost the dawn from  
darkness bring;

And framing nature's depth  
and height,

Didst with the new-born  
light begin.

Who gently blending eve  
with morn,

And morn with eve, didst  
call them day;

Thick flows the flood of dark-  
ness down;

Oh, hear us as we weep  
and pray!

Keep Thou our souls from  
schemes of crime;

Nor guilt remorseful let  
them know;

Nor, thinking but on things  
of time,

Into eternal darkness go.

Teach us to knock at heaven's  
high door;

Teach us the prize of life  
to win:

Teach us all evil to abhor,  
And purify ourselves within.

Præsta, Pater piissime,	Father of mercies! hear our cry;
Patrique compar Unice,	Hear us, O sole-begotten Son!
Cum Spiritu Paraclito,	Who, with the Holy Ghost most high,
Regnans per omne sæculum. Amen.	Reignest while endless ages run. Amen.

The proper Versicle and Response follow.

V. **D**IRIGATUR, Domine, oratio mea,

R. Sicut incensum in conspectu tuo.

V. **L**ET my prayer ascend to Thee, O Lord,

R. As incense in Thy sight.

THE MAGNIFICAT, OR CANTICLE OF THE BLESSED VIRGIN.

**M**AGNIFICAT: anima mea Dominum.

Et exultavit spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ; ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum su-

**M**Y soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

Because He that is mighty hath done great things to me: and holy is His name.

And His mercy is from generation unto generations, to them that fear Him.

He hath shown might in His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things: and the rich He hath sent away empty.

He hath received Israel His

um, recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: Abraham, et semini ejus in sæcula.

Gloria Patri, etc.

Here follow the proper Collect, and the Commemorations.

V. **B**ENEDICAMUS Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

servant, being mindful of His mercy.

As He spoke to our fathers, to Abraham and to his seed for ever.

Glorify be to the Father, etc.

V. **L**ET 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.

The Pater Noster is said in silence.

V. **D**OMINUS det nobis suam pacem.

R. Et vitam æternam. Amen.

V. **D**AY the Lord grant us His peace.

R. And the life eternal. Amen.

Here follows the Antiphon of the Blessed Virgin proper for the season. See after Compline, p. 157.

PSALMS FOR THE FESTIVALS OF THE BLESSED VIRGIN MARY.

Psalms "Dixit Dominus," etc., and "Laudate, pueri Domini," etc.; then:

*Psalm CXXI.*

**L**ÆTATUS sum in his quæ dicta sunt mihi: in domum Domini ibimus.

Stantes erant pedes nostri, in atriis tuis, Jerusalem.

Jerusalem, quæ ædificatur ut civitas, cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini, testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio, sedes super domum David.

**I**REJOICED at the things that were said to me: we shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem!

Jerusalem, which is built as a city, which is compact together.

For thither did the tribes go up, the tribes of the Lord; the testimony of Israel, to praise the name of the Lord.

Because their seats have sat in judgment-seats upon the house of David.

Rogate quæ ad pacem sunt  
Jerusalem: et abundantia  
diligentibus te.

Fiat pax in virtute tua, et  
abundantia in turribus tuis.

Propter fratres meos et  
proximos meos, loquebar pa-  
cem de te.

Propter domum Domini  
Dei nostri, quæsivi bona tibi.

Gloria Patri, etc.

Pray ye for the things  
that are for the peace of  
Jerusalem; and abundance  
for them that love thee.

Let peace be in thy strength:  
and abundance in thy towers.

For the sake of my breth-  
ren, and of my neighbors, I  
spoke peace of thee.

Because of the house of the  
Lord our God, I have sought  
good things for thee.

Glory be to the Father, etc.

*Psalm CXXVI.*

**N**ISI Dominus ædifica-  
verit domum, in va-  
num laboraverunt qui ædi-  
ficant eam.

Nisi Dominus custodierit  
civitatem, frustra vigilat qui  
custodit eam.

Vanum est vobis ante lucem  
surgere: surgite postquam  
sederitis, qui manducatis pa-  
nem doloris.

Cum dederit dilectis suis  
somnum; ecce hereditas Do-  
mini, filii; merces, fructus  
ventris.

Sicut sagittæ in manu po-  
tentis, ita filii excussorum.

Beatus vir qui implevit  
desiderium suum ex ipsis:  
non confundetur cum loque-  
tur inimicis suis in porta.

Gloria Patri, etc.

**E**XCEPT the Lord build  
the house, they labor  
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 sat, you that eat  
the bread of sorrow.

When He shall give sleep  
to His beloved: behold, the  
inheritance of the Lord are  
children; the reward, the  
fruit of the womb.

As arrows in the hand of  
the mighty, so the children  
of them that have been  
shaken.

Blessed is the man that  
hath filled his desire with  
them; he shall not be con-  
founded when he shall speak  
to his enemies in the gate.

Glory be to the Father, etc.

*Psalm CXLVII.*

**L**AUDA, Jerusalem, Do-  
minum; lauda Deum  
tuum, Sion.

**P**RAISE the Lord, O Jeru-  
salem, praise thy  
God, O Sion!

Quoniam confortavit seras  
portarum tuarum, benedixit  
filiis tuis in te.

Qui posuit fines tuos pa-  
cem, et adipe frumenti satiat  
te.

Qui emittet eloquium su-  
um terræ, velociter currit  
sermo ejus.

Qui dat nivem sicut lanam,  
nebulam sicut cinerem spar-  
git.

Mittit crystallum suam si-  
cut buccellas: ante faciem  
frigoris ejus quis sustinebit?

Emittet verbum suum, et  
liquefaciet ea; flabit spiritus  
ejus, et fluent aquæ.

Qui annuntiat verbum su-  
um Jacob, justitias et judicia  
sua Israel.

Non fecit taliter omni na-  
tioni, et judicia sua non mani-  
festavit eis.

Gloria Patri, etc.

Because He hath strength-  
ened the bolt of thy gates:  
He hath blessed thy children  
within thee.

Who hath placed peace in  
thy borders and filleth thee  
with the fat of corn.

Who sendeth forth His  
speech to the earth: His  
word runneth swiftly.

Who giveth snow like wool;  
scattereth mists like ashes.

He sendeth His crystal  
like morsels: who shall stand  
before the face of His cold?

He shall send out His word,  
and shall melt them; His  
wind shall blow, and the  
waters shall run.

Who declareth His word  
to Jacob; His justices and  
His judgments to Israel.

He hath not done in like  
manner to every nation:  
and His judgments He hath  
not made manifest to them.

Glory be to the Father, etc.

THE HYMN.

**A**VE maris stella,

Dei Mater alma,  
Atque semper virgo,

Felix cœli porta.

Sumens illud Ave,

Gabrielis ore,

Funda nos in pace,

Mutans Hevæ nomen.

Solve vincla reis,

**B**RIGHT Mother of Our  
Maker, hail!

Thou Virgin ever blest,  
The Ocean's Star by which we  
sail,

And gain the port of rest!

Whilst we this *Ave* thus to  
thee,

From Gabriel's mouth re-  
hearse;

Prevail, that peace our lot  
may be,

And *Eva's* name reverse.

Release our long-entangled  
mind,

Profer lumen cæcis, Mala nostra pelle,	From all the snares of ill; With heavenly light instruct the blind,
Bona cuncta posce.	And all our vows fulfil.
Monstra te esse matrem, Sumat per te preces, Qui pro nobis natus	Exert for us a Mother's care, And us thy children, own; Prevail with Him to hear our prayer,
Tulit esse tuus.	Who chose to be Thy Son.
Virgo singularis,	O spotless Maid! whose vir- tues shine
Inter omnes mitis, Nos culpis solutos, Mites fac et castos.	With brightest purity; Each action of our life refine, And make us pure like thee.
Vitam præsta puram,	Preserve our lives unstained from ill,
Inter para tutum, Ut videntes Jesum,	And guard us in our way; That Christ, one day, our souls may fill
Semper collætémur.	With joys that ne'er decay.
Sit laus Deo Patri,	To God the Father, endless praise:
Summo Christo decus, Spiritui sancto,	To God the Son, the same; And Holy Ghost, Whose equal rays,
Tribus honor unus. Amen.	One equal glory claim. Amen.
V. Dignare me laudare te, Virgo sacrata.	V. Vouchsafe, O sacred Virgin, to accept my praises.
R. Da mihi virtutem con- tra hostes tuos.	R. Give me strength against thy enemies.

## PSALMS SUNG ON FESTIVALS OF THE APOSTLES.

First Vespers: \* Second Vespers, Psalms, "Dixit Dominus,"  
"Laudate pueri Dominum;" then:

*Psalm CXV.*

**Q**REDIDI, propter quod  
locutus sum; ego au-  
tem humiliatus sum nimis.

**I** HAVE believed, there-  
fore have I spoken: but  
I have been humbled ex-  
ceedingly.

\* First four Psalms as on Sunday; last Psalm, "*Laudate Domi-  
num*," instead of "*In Exitu*," etc.

Ego dixi in excessu meo:  
Omnis homo mendax.

Quid retribuam Domino  
pro omnibus quæ retribuit  
mihi?

Calicem salutaris accipiam,  
et nomen Domini invocabo.

Vota mea Domino reddam  
coram omni populo ejus pre-  
tiosa in conspectu Domini  
mors sanctorum ejus.

O Domine, quia ego servus  
tuus; ego servus tuus, et  
filius ancillæ tuæ.

Dirupisti vincula mea: tibi  
sacrificabo hostiam laudis, et  
nomen Domini invocabo.

Vota mea Domino reddam  
in conspectu omnis populi  
ejus; in atriis domus Domini,  
in medio tui, Jerusalem.

Gloria Patri, etc.

I said in my excess, every  
man is a liar.

What shall I render to the  
Lord, for all the things that  
He hath rendered to me?

I will take the chalice of  
salvation: and I will call  
upon the name of the Lord.

I will pay my vows to the  
Lord, before all His people:  
precious in the sight of the  
Lord is the death of His  
saints.

O Lord! for I am Thy  
servant: I am Thy servant  
and the son of Thy hand-  
maid.

Thou hast broken my  
bonds: 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 be to the Father, etc.

Psalm CXXV.

**I**N convertendo Dominus  
captivitatem Sion, facti  
sumus sicut consolati.

Tunc repletum est gaudio  
os nostrum, et lingua nostra  
exultatione.

Tunc dicent inter gentes:  
Magnificavit Dominus facere  
cum eis.

Magnificavit Dominus face-  
re nobiscum; facti sumus læ-  
tantes.

Converte, Domine, captivi-  
tatem nostram, sicut torrens  
in austro.

**W**HEN the Lord brought  
back the captivity of  
Sion, we became like men  
comforted.

Then was our mouth filled  
with gladness; and our  
tongue with joy.

Then shall they say among  
the Gentiles: The Lord hath  
done great things for them.

The Lord hath done great  
things for us: we are become  
joyful.

Turn again our captivity,  
O Lord! as a stream in the  
south.

Qui seminant in lacrymis,  
in exultatione metent.

Euntes ibant et flebant,  
mittentes semina sua.

Venientes autem venient  
cum exultatione, portantes  
manipulos suos.

Gloria Patria, etc.

They that sow in tears,  
shall reap in joy.

Going, they went and wept,  
casting their seeds.

But coming, they shall  
come with joyfulness, carry-  
ing their sheaves.

Glory be to the Father, etc.

*Psalm CXXXVIII.*

**D**OMINE, probasti me, et  
cognovisti me; tu co-  
gnovisti sessionem meam et  
resurrectionem meam.

Intellexisti cogitationes  
meas de longe; semitam me-  
am et funiculum meum in-  
vestigasti.

Et omnes vias meas præ-  
vidisti; quia non est sermo  
in lingua mea.

Ecce, Domine, tu cogno-  
visti omnia, novissima et  
antiqua: tu formasti me, et  
posuisti super me manum tu-  
am.

Mirabilis facta est scientia  
tua ex me; confortata est, et  
non potero ad eam.

Quo ibo a spiritu tuo? et  
quo a facie tua fugiam?

Si ascendero in cœlum, tu  
illic es; si descendero in infer-  
num, ades.

Si sumpsero pennas meas  
diluculo, et habitavero in  
extremis maris.

Etenim illuc manus tua de-  
ducet me, et tenebit me  
dextera tua.

Et dixi: Forsitan tenebræ  
conculcabunt me; et nox  
illuminatio mea in deliciis  
meis.

Quia tenebræ non obscu-

**L**ORD, Thou hast proved  
me, and known me;  
Thou hast known my sitting  
down and my rising up.

Thou hast understood  
my thoughts afar off; my  
path and my line Thou hast  
searched out.

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 can not reach to it.

Whither shall I go from  
Thy spirit? or whither shall  
I flee from Thy face?

If I ascend into heaven,  
Thou art there: if I descend  
into hell, Thou art present.

If I take my wings early  
in the morning, and dwell in  
the uttermost parts of the sea,

Even there also shall Thy  
hand lead me; and Thy  
right hand shall hold me.

And I said: Perhaps dark-  
ness shall cover me: and  
night shall be my light in my  
pleasures.

But darkness shall not be

rabuntur a te, et nox sicut dies illuminabitur; sicut tenebræ ejus, ita et lumen ejus.

Quia tu possedisti renes meos; suscepisti me de utero matris meæ.

Confitebor tibi, quia terribiliter magnificatus es; mirabilia opera tua, et anima mea cognoscit nimis.

Non est occultatum os meum a te, quod fecisti in occulto; et substantia mea in inferioribus terræ.

Imperfectum meam videntur oculi tui, et in libro tuo omnes scribentur: dies formabuntur, et nemo in eis.

Mihi autem nimis honorificati sunt amici tui, Deus; nimis confortatus et principatus eorum.

Dinumerabo eos, et super arenam multiplicabuntur: exurrexi, et adhuc sum tecum.

Si occideris, Deus, peccatores, viri sanguinum, declinate a me.

Quia dicitis in cogitatione: Accipient in vanitate civitates tuas.

Nonne qui oderunt te, Domine, oderam? et super inimicos tuos tabescebam?

Perfecto odio oderam illos, et inimici facti sunt mihi.

Proba me, Deus, et scito cor meum; interroga me, et cognosce semitas meas.

dark to Thee and night shall be light as the day: the darkness thereof, and the light thereof, are alike to Thee.

For Thou hast possessed my reins: Thou hast protected me from my mother's womb.

I will praise Thee, for Thou art fearfully magnified: wonderful are Thy works, and my soul knoweth right well.

My bone is not hidden from Thee, which Thou hast made in secret; and my substance in the lower parts of the earth.

Thy eyes did see my imperfect being, and in Thy book all shall be written: days shall be formed, and no one in them.

But to me, Thy friends, O God! are made exceedingly honorable: their principality is exceedingly strengthened.

I will number them, and they shall be multiplied above the sand: I rose up, and am still with Thee.

If Thou wilt kill the wicked, O God: ye men of blood, depart from me.

Because you say in thought: they shall receive thy cities in vain.

Have I not hated them, O Lord! that hate Thee; and pined away because of Thy enemies?

I have hated them with a perfect hatred: and they are become enemies to me.

Prove me, O God! and know my heart: examine me, and know my paths.

Et vide si via iniquitatis in  
me est; et deduc me in via  
aeterna. Gloria Patri, etc.

And see if there be in me  
the way of iniquity: and  
lead me in the eternal way.  
Glory be to the Father, etc.

ON FESTIVALS OF ONE MARTYR OR SEVERAL.

First Vespers, as on feasts of Apostles; Second Vespers, instead of  
"Laudate Dominum," the last Psalm is "Credidi," page 530.

ON FESTIVALS OF CONFESSORS, NOT BISHOPS.

First Vespers, as on feasts of Apostles.

ON FESTIVALS OF CONFESSORS, BISHOPS.

First Vespers, as on feasts of Apostles; in the Second Vespers,  
the last Psalm is the following:

*Psalm CXXXI.*

**Q**UMENTO, Domine, Da-  
vid, et omnis mansue-  
tudinis ejus.

Sicut juravit Domino, vo-  
tum vovit Deo Jacob:

Si introiero in tabernacu-  
lum domus meæ; si ascendero  
in lectum strati mei:

Si dedero somnum oculis  
meis, et palpebris meis dor-  
mitionem.

Et requiem temporibus me-  
is, donec inveniam locum Do-  
mino, tabernaculum Deo Ja-  
cob.

Ecce audivimus eam in  
Ephrata: invenimus eam in  
campis sylvæ.

Introibimus in tabernacu-  
lum ejus; adorabimus in loco  
ubi steterunt pedes ejus.

Surge, Domine, in requiem  
tuam, tu et arca sanctifica-  
tionis tuæ.

Sacerdotes tui induantur

**O**LORD! remember Da-  
vid, and all his meek-  
ness.

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 taber-  
nacle: we will adore in the  
place where His feet stood.

Arise, O Lord! into Thy  
resting-place; Thou and the  
ark, which Thou hast sancti-  
fied.

Let Thy priests be clothed

justitiam, et sancti tui exultent.

Propter David servum tuum, non avertas faciem Christi tui.

Juravit Dominus David veritatem, et non frustrabitur eam: de fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum meum, et testimonia mea hæc quæ docebo eos:

Et filii eorum usque in sæculum, sedebunt super sedem tuam.

Quoniam elegit Dominus Sion, elegit eam in habitationem sibi.

Hæc requies mea in sæculum sæculi; hic habitabo, quoniam elegi eam.

Viduam ejus benedicens benedicam; pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutari, et sancti ejus exultatione exultabunt.

Illuc producam cornu David; paravi lucernam Christo meo.

Inimicos ejus induam confusione; super ipsum autem effloreat sanctificatio mea.

Gloria, etc.

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 a horn to David: I have prepared a lamp for My anointed.

His enemies I will clothe with confusion: but upon him shall My sanctification flourish.

Glory be to the Father, etc.

ON FESTIVALS OF VIRGINS AND HOLY WOMEN.

The Psalms as on festivals of the Blessed Virgin.

ON THE FESTIVAL OF ALL SAINTS.

In Second Vespers, the last Psalm is "Credidi."

## ON CHRISTMAS DAY.

First Vespers, as on feast of Apostles; Second Vespers, Psalms, "Dixit Dominus," "Confitebor," "Beatus vir."

*Psalm CXXIX.*

**D**E profundis clamavi ad te, Domine; Domine, exaudi vocem meam.

Fiant aures tuæ intendentes, in vocem deprecationis meæ.

Si iniquitates observaveris, Domine, Domine, quis sustinebit?

Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

Gloria Patri, etc.

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

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

If Thou, O Lord! wilt mark iniquities, Lord, who shall stand?

For with Thee there is merciful forgiveness: and by reason of Thy law, I have waited for Thee, O Lord!

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

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

Because with the Lord there is mercy: and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Glory be to the Father, etc.

Fifth Psalm, "Memento Domine."

## ON THE FESTIVAL OF EASTER.

Second Vespers; Psalms as on Sundays.

## ON THE FESTIVAL OF PENTECOST.

First Vespers as on Apostles' feasts; Second Vespers as on Sundays.

## ON THE FESTIVAL OF CORPUS CHRISTI.

Psalms, "Dixit Dominus," "Confitebor," "Credidi."

*Psalm CXXVII.*

**B**EATI omnes qui timent Dominum, qui ambulat in viis ejus.

**B**LESSED are all they that fear the Lord; that walk in His ways.

Labores manum tuarum  
quia manducabis: beatus es,  
et bene tibi erit.

Uxor tua sicut vitis abun-  
dans, in lateribus domus tuæ.

Filii tui, sicut novellæ oli-  
varum, in circuitu mensæ tuæ.

Ecce sic benedicetur homo  
qui timet Dominum.

Benedicat tibi Dominus ex  
Sion, et videas bona Jerusa-  
lem omnibus diebus vitæ tuæ.

Et videas filios filiorum  
tuorum, pacem super Israel.

Gloria, etc.

For thou shalt eat the  
labors of thy hands; blessed  
art thou, and it shall be well  
with thee.

Thy wife as a fruitful vine  
on the sides of thy house.

Thy children as olive plants  
round about thy table.

Behold, thus shall the man  
be blessed, that feareth the  
Lord.

May the Lord bless thee  
out of Sion: and mayest thou  
see the good things of Jeru-  
salem, all the days of thy life.

And mayest thou see thy  
children's children; peace up-  
on Israel.

Glory be to the Father, etc.

Fifth Psalm, "Lauda Jerusalem."

### Benediction of the Blessed Sacrament.

O SALUTARIS HOSTIA.

**O** SALUTARIS Hostia,

Quæ cœli pandis ostium:

Bella premunt hostilia:

Da robur fer auxilium:

Uni trinoque Domino,

Sit sempiterna gloria:

Qui vitam sine termino,

Nobis donet in patria.  
Amen.

**O** SAVING Victim, open-  
ing wide.

The gate of heav'n to man  
below!

Our foes press on from every  
side;

Thine aid supply, Thy  
strength bestow.

To Thy great name be end-  
less praise,

Immortal Godhead, one in  
three.

Oh, grant us endless length  
of days

In our true native land  
with Thee. Amen.

TANTUM ERGO SACRAMENTUM.

**T**ANTUM ergo sacramen-  
tum,  
Veneremur cernui;

**D**OWN in adoration fall-  
ing,  
Lo! the sacred Host we hail;

Et antiquum documentum, Lo! o'er ancient forms de-  
 parting,  
 Novo cedat ritui; Newer rites of grace prevail;  
 Præstet fides supplementum, Faith for all defects supply-  
 ing,  
 Sensuum defectui. Where the feeble senses fail.

Genitori, Genitoque, To the everlasting Father,  
 Laus et jubilatio, And the Son Who reigns on  
 high,

Salus, honor, virtus quoque, With the Holy Ghost pro-  
 ceeding

Sit et benedictio: Forth from each eternally,  
 Procedenti ab utroque, Be salvation, honor, blessing,  
 Compar sit laudatio. Amen. Might and endless majesty.  
 Amen.

V. Panem de cælo præsti- V. Thou hast given them  
 tisti eis. bread from heaven.

R. Omne delectamentum R. Replenished with all  
 in se habentem. sweetness and delight.

*Prayer.*

**D**EUS, qui nobis, sub sa- **O** GOD, Who hast left us  
 cramento mirabili, pas- in this wonderful Sac-  
 sionis tuæ memoriam reliqui- rament a perpetual memorial  
 sti, tribue quæsumus, ita nos of Thy Passion: grant us, we  
 corporis et sanguinis tui sa- beseech Thee, so to venerate  
 cra mysteria venerari, ut re- the sacred mysteries of Thy  
 demptionis tui fructum in no- body and blood that we may  
 bis jugiter sentiamus. Qui ever feel within us the fruit  
 vivis et regnas in sæcula sæcu- of Thy redemption: Who liv-  
 lorum. Amen. est and reignest world without  
 end. Amen.

## AT THE BLESSING.

**O** SACRAMENT most holy! O Sacrament divine!  
 All praise and all thanksgiving be every moment  
 Thine.

Bless me, O Lord! ✠ in the name of the Father,  
 and of the Son, and of the Holy Ghost. Amen.

## DEVOUT ACTS OF PRAISE.

**B**LESSED be God.  
 Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be His most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and immaculate conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in His angels and in His saints.

Indulgence of 2 years for every public recital after Mass or Benediction of the Blessed Sacrament.—Leo XIII., Feb. 2, 1897.

TE DEUM LAUDAMUS.

**T**E Deum laudamus: Te  
Dominum confitemur.

**W**E praise Thee, O God!  
we acknowledge Thee  
to be Our Lord.

Te æternum Patrem, omnis  
terra veneratur.

All the earth worships Thee,  
the Father everlasting

Tibi omnes Angeli: tibi cœli,  
et universæ potestates:

To Thee all the angels cry  
aloud; the heavens, and all  
the heavenly powers:

Tibi cherubim et seraphim  
incessabili voce proclamant:

To Thee the cherubim and  
seraphim continually do  
cry:

Sanctus, sanctus, sanctus, Do-  
minus Deus Sabaoth.

Holy, holy, holy, Lord God  
of Sabaoth.

Pleni sunt cœli et terra ma-  
jestatis gloriæ tuæ.

Heaven and earth are full of  
the majesty of Thy glory.

Te gloriosus apostolorum cho-  
rus:

The glorious choir of the  
apostles praise Thee.

Te prophetarum laudabilis  
numerus:

The admirable company of  
the prophets praise Thee.

Te martyrum candidatus lau-  
dat exercitus;

The noble army of the mar-  
tyrs praise Thee.

Te per orbem terrarum sancta  
confitetur Ecclesia.

The holy Church throughout  
the world acknowledges  
Thee.

Patrem immensæ majestatis;  
Venerandum tuum verum et  
unicum Filium.

The Father of infinite majesty;  
Thy adorable, true, and only  
Son;

Sanctum quoque Paraclitum  
Spiritum.

Also, the Holy Ghost, the  
Comforter.

Tu Rex gloriæ, Christe.

Thou, O Christ, art the King  
of glory.

Tu Patris sempiternus es Filius.	Thou art the everlasting Son of the Father.
Tu ad liberandum susceptu- rus hominem, non horruisti Virginis uterum.	When Thou tookest upon Thee to deliver man, Thou didst not disdain the Vir- gin's womb.
Tu devicto mortis aculeo, aperuisti credentibus regna cœlorum.	Having overcome the sting of death, Thou didst open the kingdom of heaven to all believers.
Tu ad dexteram Dei sedes in gloria Patris.	Thou sittest at the right hand of God, in the glory of the Father.
Judex crederis esse venturus.	We believe that Thou shalt come to be Our Judge.
* Te ergo quæsumus, tuis fa- mulis subveni, quos pretio- so sanguine redemisti.	We therefore pray Thee to help Thy servants, whom Thou hast redeemed with Thy precious blood.
Æterna fac cum sanctis tuis in gloria numerari.	Make them to be numbered with Thy saints in glory everlasting.
Salvum fac populum tuum, Domine, et benedic here- ditati tuæ.	Save Thy people, O Lord, and bless Thy inheritance.
Et rege eos, et extolle illos usque in æternum.	Govern them, and raise them up forever.
Per singulos dies, benedici- mus Te.	Every day we bless Thee.
Et laudamus nomen tuum in sæculum, et in sæculum sæculi.	And we praise Thy name for ever and ever.
Dignare, Domine, die isto sine peccato nos custodire.	Vouchsafe, O Lord, this day, to keep us without sin.
Miserere nostri Domine, mise- rere nostri.	Have mercy on us, O Lord, have mercy on us.
Fiat misericordia tua, Do- mini, super nos: quemad- modum speravimus in Te.	Let Thy mercy, O Lord, be upon us, as we have hoped in Thee;
In Te, Domine speravi; non confundar in æternum.	In Thee, O Lord, I have hoped; let me never be confounded.

On occasions of solemn thanksgiving the following prayers are added:

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\* During this petition it is usual to kneel.

V. **B**ENEDICTUS es, Domine, Deus, Patrum nostrorum.

R. Et laudabilis, et gloriosus in sæcula.

V. Benedicamus Patrem et Filium, cum Sancto Spiritu.

R. Laudemus et superexaltemus cum in sæcula.

V. Benedictus es, Domine Deus, in firmamento cœli.

R. Et laudabilis et gloriosus, et superexaltatus in sæcula.

V. Benedic, anima mea, Dominum.

R. Et noli oblivisci omnes retributiones ejus.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*Oremus.*

**D**EUS, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus: piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes: ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

V. **B**LESSED art Thou, O Lord, the God of our fathers.

R. And worthy to be praised, and glorious forever.

V. Let us bless the Father and the Son, with the Holy Ghost.

R. Let us praise and magnify Him for ever.

V. Blessed art Thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, glorified, and exalted for ever.

V. Bless the Lord, O my soul.

R. And forget not all His benefits.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

**O** GOD, Whose mercies are without number, and the treasure of Whose goodness is infinite; we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency: that as Thou grantest the petitions of those who ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

REFLECTIONS ON BENEDICTION.

**R**ELIGIOUS, in particular, ought to be grateful for the many opportunities they have of assisting

at Benediction of the Blessed Sacrament, and they ought to show this gratitude by the fervor of their devotion, and by ever seeking to make this expression of their love of Jesus in the Holy Eucharist and this tribute of their praise and adoration as splendid as the circumstances will permit. Jesus must be pleased with this devotion. As though it were too long for His burning love to remain hidden all day in the tabernacle, He permits His priests to take Him out at evening and place Him aloft on His altar-throne, that He may look down upon us, love us with His Sacred Heart, and, loving us infinitely, bless us. O, how good is our gentle Jesus! How many tender inventions of love has He devised to show His love to us and win our love in return! When thus, in Benediction, He is raised on high before us amid starry lights and fragrant flowers and sweet-smelling incense, let us lift up our hearts to Him and ask Him very ardently to make us love Him. Let us tell Him all our wants, thank Him for all His love, ask Him that one day we may see His divine face in heaven, which is now veiled under the appearance of the little round white Host. Long ago, when on earth, having first embraced them, He blessed the little children who pressed around Him; so, too, He loves us, if we are innocent of heart, and will bless us at Benediction.

Ask the Blessed Virgin, St. Joseph, and your guardian angel to aid you in assisting worthily at Benediction.

#### PRAYERS AT BENEDICTION.

##### I.

**O** JESUS, Who art about to give Thy Benediction to me, and to all who are here present, I humbly beseech Thee that it may impart to each and all of us the special graces we need. Yet more than this I ask. Let Thy blessing go forth far and wide. Let it be felt

in the souls of the afflicted who can not come here to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let poor sinners feel its influence, arousing them to come to Thee. Grant to me, O Lord, and to all here present, a strong, personal love of Thee, a lively horror of sin, a higher esteem of grace, great zeal for Thy honor and glory, for the interest of Thy Sacred Heart, for the salvation of souls, for our sanctification and that of all those confided to our care, and grant that in our intercourse with others we may lead many souls to Thee. Amen.

## II.

**O** DIVINE Redeemer of our souls, Who of Thy great goodness hast been pleased to leave us Thy precious body and blood in the Most Holy Sacrament of the Altar, we adore Thee with the most profound respect, and return Thee our most humble thanks for all the favors Thou hast bestowed upon us, especially for the institution of this Most Holy Sacrament. As Thou art the source of every blessing, we entreat Thee to pour down Thy benediction this day upon us, and upon all those for whom we offer our prayers. And that nothing may interrupt the course of Thy blessing, take from our hearts whatever is displeasing to Thee. Pardon our sins, O my God, which, for the love of Thee, we sincerely detest; purify our hearts, sanctify our souls, and bestow a blessing on us like that which Thou didst grant to Thy disciples at Thy Ascension into heaven; grant us a blessing that may change us, consecrate us, and unite us perfectly to Thee, and fill us with Thy spirit, and be to us in this life a foretaste of those blessings which Thou hast prepared for Thy elect in Thy heavenly kingdom. Amen.\*

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\* For Compline, see p. 157, after Evening Prayers.



BOOK III.

BOOK III

## Litanies, Novenas, Indulgenced Prayers, Offices, and Prayers for Particular Oc- casions.

### The Week Sanctified.

**A** COMMENDABLE practice of piety consists in consecrating each day of the week to some particular devotion.

Besides honoring the mystery or the saint of each day, and reciting the prayers assigned for it, you should take as the object of your endeavors and prayers the correction of the principal fault of which you accused yourself in your last confession.

Select some prayers and ejaculations, from the following part of this book, appropriate to the devotions assigned to each particular day, and say them in connection with your daily visit to the Blessed Sacrament.\*

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\* In the following part we have endeavored, for the sake of method, to group and classify in seven sections, under the headings given for the sanctification of the week, namely, Sunday, the Holy Trinity: one God; Monday, the Holy Ghost and the Holy Souls; Tuesday, the Holy Angels; Wednesday, St. Joseph; Thursday, the Blessed Sacrament and the Sacred Heart; Friday, the Sacred Heart and the Passion of Our Lord and Saviour, and Saturday, the Blessed Virgin,—all the prayers and devotions appropriate to the various seasons of the whole year. The *Novenas*, however, will be found in a separate group. In regard to the devotions of the Sacred Heart and the Blessed Sacrament, given under Thursday, the *Holy Hour* and the *Hour of Adoration*, i.e., the *former* in honor of the Suffering Heart of Jesus (to render Christ homage in the extreme anguish He suffered on the night of His Passion), and the *latter* in honor of the Blessed Sacrament, are kept by Communities mostly on Thursday afternoon or evening, and prayers to the Sacred Heart as well as to

## I.

**The Holy Trinity: One God.**

## THE SIGN OF THE CROSS.

Make the sign of the cross, ✠ saying:

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

This sacred sign may be regarded as a compendium of all the mysteries of our faith, as a homage rendered to the three Persons of the adorable Trinity, as an act of gratitude for all that the Godhead,—the Father, the Son, and the Holy Spirit,—has condescended to do in favor of man.

Indulgence of 100 days.—Pius IX., March 23, 1876

PRAYERS TO THE MOST HOLY TRINITY TO BE SAID AT THE END AND AT THE BEGINNING OF THE YEAR.

Pope Pius IX., by a brief, December 5, 1876, granted to all the faithful, who, with at least contrite heart, during the last half hour of the year and the first half hour of the following year, shall pray to the Most Holy Trinity in thanksgiving for benefits received; beseeching the same Holy Trinity for peace among Christian nations, for concord among Christian princes, for the conversion of sinners, and for the triumph of holy Mother Church and its visible head, the Roman Pontiff, an indulgence of 7 years.

## THE CANTICLE OF THE SERAPHIM.

**H**OLY, 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.

Indulgence of 100 days, once a day; three times every Sunday and during the Octave of the festival of the Most Holy Trinity.—Clement XIV., 1769 and 1770.

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the Blessed Sacrament are then used by the pious adorers before the Sacred Host exposed upon the altar. That is why *doon* are included under Thursday. Adorers of the Blessed Sacrament generally unite prayers to the Sacred Heart of Jesus with devotions in honor of the sublime Mystery of the altar. Friday is given to the Sacred Heart as well as to the Passion, but the prayers for Sacred Heart devotions will be found, as we have said, under Thursday.

## PRAYER FOR SUNDAY TO THE BLESSED TRINITY.

**O** BLESSED Trinity, Father, Son, and Holy Ghost, the Source and Fountain of all good, I most firmly believe in You, I most humbly adore You, and thank You with a grateful heart for all the blessings and benefits I have received from Your infinite goodness. I most fervently consecrate and offer to You an unreserved sacrifice of my whole being. O my God, Who hast a right to every day, hour, and moment of my existence, accept the thoughts, words, and actions of this day, which I offer Thee in testimony of my sincere desire to satisfy my obligation of keeping it holy and as the first-fruits of the week; mercifully assist me to spend it in such a manner as may draw down Thy blessing. Increase in my soul the heavenly virtues of faith, hope, and charity, which I received at baptism, and teach me to make faith the rule of my conduct, that thereby it may avail me to life everlasting. Eternal Father, take possession of my memory; efface from it all images of vanity, and engrave therein the recollection of Thy adorable presence. Eternal Son, enlighten my understanding, and conduct me in the path of salvation by the light of faith. Holy Spirit, sanctify my will by the most ardent love; render it submissive under the contradictions of this life, and never permit that by attachment to my own ideas or judgment, I should forfeit the blessings of peace offered to men of good-will and obedient minds. Holy, adorable, undivided Trinity, by Whose power, mercy, and providence I was created, redeemed, regenerated, and preserved to this moment, receive the oblation of my whole being, and take me out of the world rather than permit me to efface Your sacred image in my soul by mortal sin. I adore You, O Holy Trinity, I worship You, I most humbly give You thanks for having revealed to man this glorious, this incomprehensible mystery,

and for granting to those who persevere until death in the faithful profession of it, the reward of beholding and enjoying in heaven, what we now believe and adore upon earth, one God in three Persons, the Father, the Son, and the Holy Ghost. Amen.

*Aspiration.*

**G**LORY 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.

**Litany of the Love of God.\***

*(Composed by His Holiness Pope Pius VI.)*

**L**ORD, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us.  
 Christ, graciously hear us.  
 God, the Father of heaven,  
 God, the Son, Redeemer of the world,  
 God, the Holy Ghost,  
 Holy Trinity, one God,  
 Thou Who art Infinite Love,  
 Thou Who didst first love me,  
 Thou Who commandest me to love Thee,  
 With all my heart,  
 With all my soul,  
 With all my mind,  
 With all my strength,  
 Above all possessions and honors,  
 Above all pleasures and enjoyments,  
 More than myself, and everything belonging to me,  
 More than all my relatives and friends,  
 More than all men and angels,  
 Above all created things in heaven or on earth,  
 Only for Thyself,  
 Because Thou art the sovereign Good,  
 Because Thou art infinitely worthy of being loved,

*Have mercy on us.*

*I love Thee, O my God.*

\* For private devotion only.

Because Thou art infinitely perfect,  
 Even hadst Thou not promised me heaven,  
 Even hadst Thou not menaced me with hell,  
 Even shouldst Thou try me by want and misfortune  
 In wealth and in poverty,  
 In prosperity and in adversity,  
 In health and in sickness,  
 In life and in death,  
 In time and in eternity,  
 In union with that love wherewith all the saints and all  
 the angels love Thee in heaven,  
 In union with that love wherewith the Blessed Virgin  
 Mary loveth Thee,  
 In union with that infinite love wherewith Thou lovest  
 Thyself eternally,

I love Thee, O my God.

Prayer.

**O**Y God, Who dost possess in incomprehensible abundance all that is perfect and worthy of love! Annihilate in me all guilty, sensual, and undue love for creatures, kindle in my heart the pure fire of Thy love, so that I may love nothing but Thee or in Thee, until, being entirely consumed by holy love of Thee, I may go to love Thee eternally with the elect in heaven, the country of pure love. Amen.

II.

The Holy Ghost.

HYMN AND SEQUENCE OF THE HOLY GHOST.

Hymn.

**V**ENI Creator Spiritus,  
 Mentis tuorum visita,  
 Imple superna gratia  
 Quæ tu creasti pectora.

**C**OME, Holy Ghost, Creator, come,  
 From Thy bright, heavenly throne;  
 Come, take possession of our souls,  
 And make them all Thine own.

Qui diceris Paraclitus,	Thou Who art called the Paraclete,
Altissimi donum Dei,	Best gift of God above;
Fons vivus, ignis, charitas,	The living spring, the living fire,
Et spiritalis unctio.	Sweet unction and true love.
Tu septiformis munere,	Thou Who art sevenfold in Thy grace,
Digitus paternæ dexteræ,	Finger of God's right hand;
Tu rite promissum Patris,	His promise, teaching little ones
Sermone ditans guttura.	To speak and understand.
Accende lumen sensibus,	Oh! guide our minds with Thy blest light.
Infunde amorem cordibus,	With love our hearts in- flame;
Infirma nostri corporis	And with Thy strength, which ne'er decays,
Virtute firmans perpeti.	Confirm our mortal frame.
Hostem repellas longius,	Far from us drive our hellish foe,
Pacemque dones protinus:	True peace unto us bring;
Ductore sic Te prævio,	And through all perils lead us safe
Vitemus omne noxium	Beneath Thy sacred wing.
Per Te sciamus da Patrem	Through Thee may we the Father know,
Noscamus atque Filium,	Through Thee, th' eternal Son,
Teque utriusque Spiritum	And Thee, the Spirit of them both,—
Credamus omni tempore.	Thrice-blessed Three in one.
Deo Patri sit gloria,	All glory to the Father be,
Et Filio, qui a mortuis	And to His risen Son,
Surrexit, ac Paraclito,	The like to Thee, great Para- clete,
In sæculorum sæcula.	While endless ages run.
Amen.	Amen.

Sequence.

<b>V</b> ENI Sancte Spiritus, Et emitte cœlitus Lucis tuæ radium.	<b>H</b> OLY Spirit! Lord of light! From Thy clear celestial height, Thy pure, beaming radiance give:
Veni pater pauperum, Veni dator munerum, Veni lumen cordium.	Come, Thou Father of the poor! Come, with treasures which endure! Come, Thou light of all that live!
Consolator optime, Dulcis hospes animæ, Dulce refrigerium.	Thou, of all consolors best, Visiting the troubled breast, Dost refreshing peace be- stow:
In labore requies, In æstu temperies, In fletu solatium.	Thou in toil art comfort sweet; Pleasant coolness in the heat; Solace in the midst of woe.
O lux beatissima, Reple cordis intima Tuorum fidelium.	Light immortal! light divine! Visit Thou these hearts of Thine, And our inmost being fill:
Sine tuo numine Nihil est in homine, Nihil est innoxium.	If Thou take Thy grace away, Nothing pure in man will stay; All his good is turn'd to ill.
Lava quod est sordidum, Riga quod est aridum, Sana quod est saucium.	Heal our wounds — our strength renew; On our dryness pour Thy dew; Wash the stains of guilt away:
Flecte quod est rigidum, Fove quod est frigidum, Rege quod est devium.	Bend the stubborn heart and will; Melt the frozen, warm the chill; Guide the steps that go astray.

Da tuis fidelibus  
In Te confitentibus  
Sacrum septenarium.

Thou, on those who evermore  
Thee confess and Thee adore,  
In Thy sevenfold gifts descend:

Da virtutis meritum,

Give them comfort when they  
die;

Da salutis exitum,

Give them life with Thee on  
high;

Da perenne gaudium.  
Amen.

Give them joys which never  
end. Amen.

Indulgence of 100 days each time for reciting either the hymn or the sequence.—Pius VI., May 26, 1796.

*Versicle, Response, and Prayer to the Holy Ghost.*

V. **E**MITTE Spiritum  
tuum et cre-  
buntur.

R. Et renovabis faciem ter-  
ræ.

V. **S**END forth Thy  
Spirit, and they  
shall be created.

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

*Oremus.*

*Let us pray.*

**D**EUS, qui corda fidelium  
Sancti Spiritus illu-  
stratione docuisti, da nobis  
in eodem Spiritu recta sa-  
pere, et de ejus semper conso-  
latione gaudere. Per Chris-  
tum, etc.

R. Amen.

**O** GOD, Who hast taught  
the hearts of the faith-  
ful by the light of the Holy  
Spirit; grant that, by the gift  
of the same Spirit, we may be  
always truly wise, and ever  
rejoice in His consolation.  
Through Christ our Lord.

R. Amen.

CHAPLET OF THE HOLY GHOST.

**S**IGN of the Cross. Short Act of Contrition. Solemn  
invocation (the hymn) "Come, Holy Ghost, Creator,  
come," V., R., and Prayer "O God, Who hast taught the  
hearts of the faithful."

1. *By the Holy Ghost is Jesus conceived of Mary.* (Luke i.  
35.)

Our Father, once; Hail Mary, once; Glory be, seven  
times

*Practice:* Conformity to Jesus by the aid of the divine Spirit through Mary's intercession.

2. *The Spirit of the Lord rests upon Jesus.* (Matt. iii. 16.)

Our Father, once; Hail Mary, once; Glory be, seven times.

*Practice:* Esteem the gifts of the Holy Ghost and cultivate them assiduously; live as becomes a child of God, and practice the virtues of faith, hope, and charity.

3. *By the Spirit is Jesus led into the desert.* (Luke iv. 1, 2.)

Our Father, once; Hail Mary, once; Glory be, seven times.

*Practice:* Distrust self, and in all your ways yield yourself to the guidance of the Holy Spirit.

4. *The abiding presence of the Holy Ghost in the Church.* (Acts ii.)

Our Father, once; Hail Mary, once; Glory be, seven times.

*Practice:* Devotion to the Holy See, the mouthpiece of the Holy Ghost.

5. *The Holy Ghost within the soul of the just man.* (1 Cor. vi. 19.)

Our Father, once; Hail Mary, once; Glory be, seven times.

*Practice:* Interior recollection, purity of heart and constant devotion to the Holy Ghost. Be ever mindful of the personal presence of the Holy Ghost within you. Cultivate purity of soul and body, for you are the temple of the Holy Ghost. Correspond faithfully with the inspirations of the Holy Spirit, so that His twelve fruits may spring forth and flourish in your soul, namely: "Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity" (Gal. v. 22).

Our Father, Hail Mary, the Creed for the intention of the Pope.

Leo XIII., in a brief of approval, dated March 24, 1902, speaks of the "Chaplet of the Holy Ghost" as a "salutary exercise," and hopes that by it "devotion toward the Paraclete may be more widely diffused." The indulgence granted for its public as well as private recital are seven years and seven quarantines for each recitation.

THE PRACTICE OF THE SEVEN GLORIA PATRIS IN HONOR OF  
THE HOLY SPIRIT.

Indulgence of 7 days.—Pius IX., March 12, 1857.

INDULGENCES GRANTED FOR THIS NOVENA TO THE HOLY  
GHOST.

Pope Leo XIII., May 9, 1897, decreed that a novena to the Holy Ghost should be made every year in preparation for the Feast of Pentecost, and granted an indulgence of seven years and seven quarantines for each day of the novena, and plenary indulgence any one day of the novena on the usual conditions. The same indulgences may be gained any day of the week between Pentecost and Trinity Sunday.

**Novena to the Holy Ghost in Preparation for the  
Feast of Pentecost.**

*(Commencing on Ascension Day.)*

**T**HE novena of the Holy Spirit is the chief of all the novenas, because it was the first that was ever celebrated, and that by the holy apostles and the most holy Mary in the supper-room, being distinguished by so many remarkable wonders and gifts; principally by the gift of the same Holy Spirit, a gift merited for us by the Passion of Jesus Christ Himself. Jesus Himself made this known to us when He said to His disciples that if He did not die He could not send us the Holy Ghost: "If I go not, the Paraclete will not come to you; but if I go, I will send Him to you" (John xvi. 7). We know well by faith that the Holy Ghost is the love that the Father and the Eternal Word bear one to the other; and therefore the gift of love, which the Lord infuses into our souls, and which is the greatest of all gifts, is particularly attributed to the Holy Ghost. As St. Paul says, "The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us" (Rom. v. 5). In this novena, therefore, we must consider, above all, the great value of divine love, in order that we may desire to obtain it, and endeavor, by devout exercises, and especially by prayer, to be made partakers of it, since God has promised

it to him who asks for it with humility: "Your Father from heaven will give the good Spirit to them that ask Him" (Luke xi. 13).\*

PRAYER TO THE HOLY SPIRIT FOR THE CHURCH.

**O** HOLY Spirit, Creator, propitiously help the Catholic Church, and by Thy supernal power strengthen and confirm it against the assaults of the enemy; by Thy charity and grace renew the spirit of Thy servants whom Thou hast anointed, that in Thee they may glorify the Father and His only-begotten Son, Jesus Christ our Lord. Amen.

Indulgence of 300 days, once a day.—Leo XIII., Aug. 26, 1889.

SHORT INDULGENCED PRAYER TO THE HOLY GHOST.

**H**OLY Spirit, Spirit of truth, come into our hearts; give to all peoples the brightness of Thy light, that they may be well-pleasing to Thee in unity of faith.

Indulgence of 100 days, once a day.—Leo XIII., July 31, 1897.

VARIOUS PRAYERS SUITABLE FOR A NOVENA TO THE  
HOLY GHOST.

*Prayer for the Feast of Pentecost.*

**O** HOLY Spirit, O my God, I adore Thee, and acknowledge, here in Thy divine presence, that I am nothing and can do nothing without Thee. Come, great Paraclete, Thou Father of the poor, Thou Comforter the best, fulfil the promise of our blessed Saviour, Who would not leave us orphans, and come into the mind and the heart of Thy poor, unworthy creature, as Thou didst descend on the sacred day of Pentecost on the holy Mother of Jesus and on His first disciples. Grant that I may participate in those gifts which Thou

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\* During this novena no particular form of prayer is of obligation. Any prayer to the Holy Ghost will suffice.

didst communicate to them so wonderfully, and with so much mercy and generosity. Take from my heart whatever is not pleasing to Thee, and make of it a worthy dwelling-place for Thyself. Illumine my mind, that I may see and understand the things that are for my eternal good. In flame my heart with pure love of Thee, that it may be cleansed from the dross of all inordinate attachments, and that my whole life may be hidden with Jesus in God. Strengthen my will, that it may be made conformable to Thy divine will, and be guided by Thy holy inspirations. Aid me by Thy grace to practice the divine lessons of humility, poverty, obedience, and contempt of the world, which Jesus taught us in His mortal life.

Oh, rend the heavens, and come down, consoling Spirit! that inspired and encouraged by Thee, I may faithfully comply with the duties of my holy state, carry my daily cross most patiently, and endeavor to accomplish the divine will with the utmost perfection. Spirit of love! Spirit of purity! Spirit of peace! sanctify my soul more and more, and give me that heavenly peace which the world can not give. Bless our Holy Father, the Pope, bless the Church, bless our bishops, our priests, all Religious Orders, and all the faithful, that they may be filled with the spirit of Christ, and labor earnestly for the spread of His kingdom.

O Holy Spirit, Thou Giver of every good and perfect gift, grant me, I beseech Thee, the intentions of this novena. May Thy will be done in me and through me. Mayest Thou be praised and glorified for evermore! Amen.

ACT OF OBLATION TO THE HOLY GHOST.

**O** GOD the Holy Ghost, infinite love of the Father and of the Son, through the hands of Mary, Thy immaculate spouse, I offer myself this day, and all the days of my life, upon Thy chosen altar, the Divine Heart

of Jesus, as a holocaust to Thee, O Thou consuming fire, being firmly resolved, now more than ever, to hear Thy voice, and to do, in all things, Thy most holy and adorable will.

I am resolved to foster a special devotion to Thee, to love Thee more perfectly, to adore Thee more fervently, and to make Thee everywhere more known and loved.

## OFFERING TO THE HOLY GHOST.

**O**N my knees, before the multitude of heavenly witnesses, I offer myself, soul and body, to Thee, Eternal Spirit of God! I adore Thee, great God, and acknowledge Thy dominion over me.

Thou art the light and the strength of my soul. In Thee I live and move and have my being. I desire never to grieve Thee by unfaithfulness to grace, and I pray with all my heart to be kept from the smallest sin against Thee. Make me faithful in every thought, and grant that I may always listen to Thy voice, watch for Thy light, and follow Thy gracious inspirations. I cling to Thee, and give myself to Thee, and ask Thee, by Thy compassion, to watch over me in my weakness. Holding the pierced feet of Jesus, and looking at His five wounds, and trusting to His precious blood, and adoring His open side and stricken Heart, I implore Thee, adorable Spirit, Helper of my infirmity, so to keep me in Thy grace that I may never sin against Thee with the sin which Thou canst not forgive. Give me grace, O Holy Ghost, Spirit of the Father and the Son, to say to Thee, always and everywhere, "Speak, Lord, for Thy servant heareth."

*Prayer.*

**G**RANT, we beseech Thee, almighty and merciful God, that Thy Holy Spirit may come to us, and make us to be a temple worthy of the habitation of His

glory, through Our Lord Jesus Christ, Thy Son; Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God, world without end. Amen.

### Little Office of the Holy Ghost.

AT MATINS.

**S**PIRITUS Sancti gratia  
illuminet sensus et cor-  
da nostra.

R. Amen.

V. Domine labia mea ape-  
ries.

R. Et os meum annuntia-  
bit laudem tuam.

V. Deus in adiutorium me-  
um intende.

R. Domine, ad adjuvan-  
dum me festina.

V. Gloria Patri. Alleluia.

**M**AY the grace of the Holy  
Spirit enlighten our  
minds and our hearts.

R. Amen.

V. O Lord, open Thou our  
lips.

R. And our mouths shall  
show forth Thy praise.

V. O God, come to my  
assistance.

R. O Lord, make haste to  
help me.

V. Glory be to the Father.  
Alleluia.

From Septuagesima to Easter, instead of Alleluia, Laus tibi Domine, Rex æternæ gloriæ; Praise be to Thee, O Lord, King of everlasting glory, etc., is said:

*Hymn.*

**N**OBIS Sancti Spiritus  
gratia fit data  
De qua Virgo virginum fuit  
obumbrata,

Cum per sanctum angelum  
fuit salutata.

Verbum caro factum est,  
Virgo fecundata.

*Ant.* Veni Sancte Spiritus  
reple tuorum corda fidelium,  
et tui amoris in eis ignem  
accende.

V. Emitte, Spiritum tuum,  
et creabuntur.

R. Et renovabis faciem  
terræ.

*Oremus.*

**A**DSIT nobis, quæsumus,  
Domine, virtus Spiri-

**M**AY the Spirit of glory  
His grace on us pour,  
Whose presence o'ershadowed  
The Virgin of yore:

When she the archangel's  
Glad embassy heard,

And conceived in the flesh  
The ineffable Word.

*Ant.* 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 they shall be created.

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

*Let us pray.*

**W**E beseech Thee, O  
Lord, that the

tus Sancti, quæ et corda  
nostra clementer expurget et  
ab omnibus tueatur adversis.  
Per Dominum, etc.

power of Thy Holy Spirit  
may be with us of His mercy,  
to cleanse our hearts, and  
defend us from all adversi-  
ties. Through Our Lord, etc.

AT PRIME.

**S**PIRITUS Sancti gratia  
illuminet sensus et cor-  
da nostra. Amen.

V. Deus, in adjutorium me-  
um intende.

R. Gloria Patri. Alleluia.

**M**AY the grace of the Holy  
Spirit enlighten our  
minds and our hearts. Amen.

V. O God, hasten to my  
aid.

R. Glory be to the Father.  
Alleluia.

Hymn.

**D**E Maria Virgine Christus  
fuit natus;  
Crucifixus, mortuus atque  
tumulatus,  
Resurgens Discipulis fuit de-  
monstratus.  
Et ipsis cernentibus in cœlos  
elevatus.

Ant. Veni, Sancte Spiritus,  
etc. V. et R. cum Oratione  
ut supra.

**P**URE offspring of Mary's  
Immaculate womb;  
Lifted high on the cross—  
Submerged in the tomb;  
Lo! Christ from His bondage—  
Doth quickly arise,  
And in sight of His brethren  
Ascend to the skies!

Ant. Come, O Holy Spirit,  
etc. V. and R. with the  
Prayer as above.

AT TIERCE.

**S**PIRITUS Sancti gratia  
illuminet sensus et  
corda nostra. Amen.

V. Deus, in adjutorium  
meum intende.

R. Gloria Patri. Alleluia.

**M**AY the grace of the Holy  
Spirit enlighten our  
minds and our hearts. Amen.

V. O God, hasten to my  
aid.

R. Glory be to the Father.  
Alleluia.

Hymn.

**S**UUM Sanctum Spiritum  
Deus delegavit,  
In die Pentecostes Apostolos  
confortavit,  
Et de linguis igneis ipsos in-  
flammavit,  
Relinquere orphanos eos de-  
negavit.

**H**IS brethren He wills  
As orphans to leave,  
And on Pentecost morn  
His Spirit doth give.  
Descending in power  
Their hearts to inspire,  
In semblance of tongues  
Of miraculous fire.

*Ant.* Veni, Sancte Spiritus,  
etc. *V.* et *R.* cum Oratione,  
ut supra.

*Ant.* Come, O Holy Spirit,  
etc. *V.* and *R.* with the  
Prayer as above.

## AT SEXT.

**S**PIRITUS Sancti gratia  
illuminet sensus et  
corda nostra. Amen.

*V.* Deus, in adjutorium  
meum intende, etc.

*R.* Gloria Patri. Alleluia.

**M**AY the grace of the  
Holy Spirit enlighten  
our minds and our hearts.  
Amen

*V.* O God, hasten to my  
aid, etc.

*R.* Glory be to the Father.  
Alleluia.

*Hymn.*

**S**EPTIFORMEM gratiam  
tunc acceptaverunt,

Quare idiomata cuncta cog-  
noverunt,

Ad diversa climata mundi re-  
cesserunt,

Et Fidem Catholicam tunc  
prædicaverunt.

*Ant.* Veni, Sancte Spiritus,  
etc. *V.* et *R.* cum Oratione,  
ut supra.

**S**TRAIGHT, wholly re-  
plenished

From Wisdom's high throne,  
Earth's languages all,

Are to them as their own;  
And nothing accounting

Of danger, or death,  
They spread through the na-  
tions

The Catholic faith.

*Ant.* Come, O Holy Spirit,  
etc. *V.* and *R.* with the  
Prayer as above.

## AT NONE.

**S**PIRITUS Sancti gratia  
illuminet sensus et cor-  
da nostra. Amen.

*V.* Deus, in adjutorium  
meum intende.

*R.* Gloria Patri. Alleluia.

**M**AY the grace of the Holy  
Spirit enlighten our  
minds and our hearts. Amen.

*V.* O God, hasten to my  
aid.

*R.* Glory be to the Father.  
Alleluia.

*Hymn.*

**S**PIRITUS Paraclitus fuit  
appellatus,  
Donum Dei, charitas, fons,  
vivificatus,  
Spiritualis unctio, ignis in-  
flammatuS,

**O** SPIRIT of charity,  
Virtue, and might!  
Anointed by Whom  
They fought the good fight.  
Our sevenfold Treasure!  
And Lifespring divine!

Septiformis gratia, charisma  
vocatus.

*Ant.* Veni, Sancte Spiritus,  
etc. *V.* et *R.* cum Oratione,  
ut supra.

Dread finger of God!  
All glory be Thine.

*Ant.* Come, O Holy Spirit,  
etc. *V.* and *R.* with the  
Prayer as above.

AT VESPERS.

**S**PIRITUS Sancti gratia  
illuminet sensus et cor-  
da nostra. Amen.

*V.* Deus, in adjutorium me-  
um intende.

*R.* Gloria Patri. Alleluia.

**M**AY the grace of the Holy  
Spirit enlighten our  
minds and our hearts. Amen.

*V.* O God, hasten to my  
aid.

*R.* Glory be to the Father.  
Alleluia.

*Hymn.*

**D**EXTERÆ Dei Digitus,  
Virtus spiritalis,  
Nos defendat, eruat ab omni-  
bus malis,  
Ut nobis non noceat dæmon  
infernalis:

Protegat et nutriat, fove-  
atque, sub alis.

*Ant.* Veni, Sancte Spiritus,  
etc. *V.* et *R.* cum Oratione,  
ut supra.

**S**O lovingly named  
By the lips of the Lord,  
Our Comforter, Guide,  
And Consoler adored,  
From Satan, from sin,  
And from all evil things,  
Deliver us under

Thy fostering wings.

*Ant.* Come, O Holy Spirit,  
etc. *V.* and *R.* with the  
Prayer, as above.

AT COMPLINE.

**S**PIRITUS Sancti gratia  
illuminet sensus et cor-  
da nostra. Amen.

*V.* Convertete nos, Deus sa-  
lutaris noster.

*R.* Et averte iram tuam a  
nobis.

*V.* Deus, in adjutorium  
meum intende.

*R.* Gloria Patri. Alleluia.

**M**AY the grace of the  
Holy Spirit enlighten  
our minds and our hearts.  
Amen.

*V.* Turn us, O God our  
Saviour.

*R.* And take away Thine  
anger that is towards us.

*V.* O God, hasten to my  
aid.

*R.* Glory be to the Father.  
Alleluia.

*Hymn.*

**S**PIRITUS Paraclitus nos  
velit juvare,

**M**AY Thy splendor en-  
lighten

Our minds with its ray;

Gressus nostros regere et illuminare,  
 Ut cum Deus venerit omnes judicare,  
 Nos velit ad dexteram omnes appellare.

*Ant.* Veni, Sancte Spiritus, etc. *V.* et *R.* cum Oratione, ut supra.

Thy guidance direct us  
 Along the true way;  
 So when at the solemn Tribunal we stand,  
 The Saviour may set us  
 Upon His right hand.

*Ant.* Come, O Holy Spirit, etc. *V.* and *R.* with the Prayer as above.

## COMMENDATION.

**H**AS horas canonicas cum devotione,  
 Tibi, Sancte Spiritus, pia ratione  
 Dixi, ut nos visites inspiratione,  
 Et vivamus jugiter in cœli regione. Amen.

**T**HIS holy devotion,  
 My Paraclete dear  
 I render to Thee  
 From a bosom sincere;  
 And in hope by Thy grace,  
 When I slumber to rest,  
 To merit a place  
 In the land of the blest!

**Pious Aspirations for Obtaining the Seven Gifts of the Holy Ghost.**

**V**ENI Sancte Spiritus  
 Et emitte cœlitus,  
 Dona tuæ gratiæ, etc.

**C**OME, Holy Ghost, send  
 down those beams  
 Which sweetly flow in silent streams,  
 From Thy bright throne above, etc.

**V**ENI, O Spiritus *Sapientia!* Instrue cor meum, ut sciam æstimare et amare, bona cœlestia eaque terrenis omnibus antepone. Monstra insuper viam, qua illa consequi, æternumque possidere valeam.

**C**OME, O Spirit of *Wisdom!* Dispose my heart, so that I may know how to value and love the good things of heaven, and prefer them before all earthly delights. Show me, moreover, the way whereby I may obtain and possess them for ever.

Pater noster, etc.  
 Veni, Sancte Spiritus, etc.

Our Father, etc.  
 Come, Holy Ghost, etc.

**V**ENI, O Spiritus *Intellectus!* Illumina mentem, ut omnia salutis mysteria, percipiam et amplectar, careque tandem in lumine Tuo lumen æternum videre,

**C**OME, O Spirit of *Understanding!* Enlighten my mind, that I may apprehend and embrace all the mysteries of salvation, and at length may deserve to be-

plenamque Tui, Patrisque ac Filii cognitionem obtinere merear.

Pater noster, etc.

Veni, Sancte Spiritus, etc.

**V**ENI, O Spiritus *Consilii!*  
Assiste mihi in omnibus instabilis hujus vitæ negotiis, mentem in bonum inclina, et a mala absterre, meque per rectum mandatorum tuorum tramitem ad optatam salutis æternæ metam dirige.

Pater noster, etc.

Veni, Sancte Spiritus, etc.

**V**ENI, O Spiritus *Fortitudinis!* Da robor cordi meo illudque in omni perturbatione, et adversis casibus confirma, virtutemque contra noxios inimicorum meorum conatus largire, ne umquam victus, a Te Deo summo bono meo separer.

Pater noster, etc.

Veni, Sancte Spiritus, etc.

**V**ENI, O Spiritus *Scientiæ!*  
Fac, ut caduca hujus mundi bona eorumque vanitatem perspiciam, et contemnam, neque aliter iis utar, quam ad Tuam unius gloriam, meamque salutem; Tua vero æterna præmia omnibus rebus terrenis anteponom.

Pater noster, etc.

Veni, Sancte Spiritus, etc.

**V**ENI, O Spiritus *Pietatis!*  
Cor meum ad veram pietatem, et sanctum Do-

hold the Light eternal in Thy light, and to attain the full knowledge of Thee, and the Father, and the Son.

Our Father, etc.

Come, Holy Ghost, etc.

**C**OME, O Spirit of *Counsel!* Be Thou with me in all the affairs of this passing life, incline my soul unto good, withhold it from evil, and guide me through the straight path of Thy commandments to the wished-for goal of everlasting salvation.

Our Father, etc.

Come, Holy Ghost, etc.

**C**OME, O Spirit of *Might!* Give strength to my heart, and establish it in every trouble and mishap; grant me power against the baneful efforts of mine enemies, lest being overcome, I be ever parted from Thee, O God, the sovereign Good.

Our Father, etc.

Come, Holy Ghost, etc.

**C**OME, O Spirit of *Knowledge!* Grant I may see through the fragile goods of this world, and their emptiness, that so I may despise them, nor ever use them but for the glory of Thee alone, and mine own salvation, and may prize Thine everlasting treasures beyond all earthly things.

Our Father, etc.

Come, Holy Ghost, etc.

**C**OME, O Spirit of *Godliness!* Stir up my heart to true godliness, and

mini Dei mei amorem impelle,  
ut hunc in omni devotione  
mea semper quæram et in  
vera dilectione inveniam.

Pater noster, etc.

Veni, Sancte Spiritus, etc.

**V**ENI, O Spiritus *Timoris*  
*Domini!* Confige ti-  
more Tuo carnes meas, ut  
provideam Te Dominum De-  
um meum in conspectu meo  
semper, omniaque sollicite  
caveam quæ purissimis di-  
vinæ Majestatis Tuæ oculis  
displicere possunt.

Pater noster, etc.

V. Veni, Sancte Spiritus,  
reple Tuorum corda fidelium.

R. Et Tui amoris in eis ig-  
nem accende.

V. Domine, exaudi ora-  
tionem meam.

R. Et clamor meus ad te  
veniat.

*Oremus.*

**Q**UENTIBUS nostris, quæ-  
sumus, Domine, Spiritum  
Sanctum benignus in-  
funde, cujus et sapientia  
conditi sumus, et providentia  
gubernamur. Per Dominum.

V. Divinum auxilium ma-  
neat semper nobiscum.

R. Amen.

to a holy love of the Lord  
my God, that I may ever  
seek Him in all my devotions,  
and may find Him in true  
love.

Our Father, etc.

Come, Holy Ghost, etc.

**C**OME, O Spirit of the  
*Fear of the Lord!* Make  
my flesh to tremble with fear  
of Thee, that I may set the  
Lord before me always, and  
may carefully avoid whatever  
may displease the most pure  
eyes of Thy divine Majesty.

Our Father, etc.

V. Come, O Holy Ghost, fill  
the hearts of Thy faithful.

R. And kindle in them the  
fire of Thy love.

V. Lord, hear my prayer.

R. And may my cry come  
unto Thee.

*Let us pray.*

**D**O Thou, of Thy loving  
kindness, we beseech  
Thee, O Lord, pour into our  
hearts the Holy Spirit, by  
Whose wisdom we have been  
fashioned, and by Whose  
providence we are guided.  
Through Christ, etc.

V. May the divine help  
abide ever with us.

R. Amen.

#### THE HOLY GHOST AND RELIGIOUS ORDERS.

**R**ELIGIOUS should ever bear in mind that the great  
Orders and Congregations of the Church are the  
special work of the Holy Ghost, and that their personal  
call to the holy state of life in which they are living is a  
special grace of the Divine Spirit, to Whom, therefore, they

should have or cultivate a special devotion. To the soul of every Religious, these words of the Holy Ghost may be applied in a particular manner: "Behold, I will allure her, and I will lead her into the wilderness; and I will speak to her heart."

Father Marianus Fiege, O.M.Cap., writes on this subject in "The Paraclete":

You who are a Religious, tell me, who "allured" you away from the vanities of a deceitful world? Who "led" you to your abode of sweet seclusion and retirement? Who first "spoke to your heart" of the peaceful service of God in the cloister? Who encouraged and strengthened you to "leave all things and follow Christ?" Who enabled you to consummate the sacrifice, when by the three vows of poverty, chastity, and obedience, you made of yourself a whole burnt-offering, and fastened yourself, so to speak, with Jesus to the cross? Who has ever since that moment enabled you to be faithful to the solemn promises you then made, and to be diligent in the discharge of the sublime duties of your noble calling? Who still aids you to lead that life of prayer and recollection, so necessary to you? Who is the source and fount of the interior life you now lead—a life utterly unknown to the lovers of the world? Who gives you strength to practice the virtues befitting your exalted state? Who encourages and comforts you amidst the many trials and hardships incident to your mode of life? "I will speak, and do thou answer me." Is not all this the special work of the Holy Ghost, Who has singled you out from among the rest of mankind and called you to this blessed state of life?

Religious soul! How can you be conscious of all you owe to the Holy Ghost, without cultivating a special devotion to Him in yourself, and others under your influence? Let the Spirit of God reign entirely in your hearts; let the fire of His love purify your hearts; let His will dominate your energies; then you will live, labor, and suffer for Him; then you will be filled with zeal for the glory of God and the salvation of souls.

Make a daily act of consecration to the Holy Ghost; trust in Him; love Him; think of Him; pray to Him in every important undertaking; beseech Him for a more perfect

following of Christ, and being yourself filled with the Divine Spirit, make known His gracious attributes everywhere, so that all may come under the sweet empire of His love and mercy, thus finding rest to their soul's eternal salvation.

A PRAYER FOR THE CONVERSION OF UNBELIEVERS.

**O** HOLY Spirit of truth, we beseech Thee to enlighten the minds of unbelievers in the midst of us, to incline their hearts to receive Thy word, and to believe the teachings of Thy Church; give them courage to accept the faith and openly profess it; that they may come into union with Thee and the Father, through Christ our Lord, Who liveth and reigneth for ever and ever. Amen.

Our Father, Hail Mary, Glory be to the Father.

THANKSGIVING, CONSECRATION, AND PRAYER TO THE HOLY GHOST.

**H**OLY Spirit, divine Consoler! I adore Thee as my true God. I bless Thee by uniting myself to the praises Thou dost receive from the angels and the saints. I offer Thee my whole heart, and I render Thee heartfelt thanks for all the benefits that Thou hast bestowed and dost unceasingly bestow upon the world. Thou, Who art the Author of all supernatural gifts and Who didst enrich with immense favors the soul of the Blessed Virgin Mary, the Mother of God, I beseech Thee to visit me by Thy grace and Thy love, and to grant me Thy sevenfold gift, in order that I may with constant love and perseverance walk in the way of my eternal salvation.

PRAYERS TO THE HOLY GHOST IN CONNECTION WITH DEVOTIONS TO THE BLESSED SACRAMENT.\*

I.

**O** HOLY Ghost, help me to receive Jesus with love and reverence. Thou art my Teacher and my Sanctifier, and by Thee I live. Thou givest light and strength to my soul. Jesus, hidden in the Blessed Sacrament, is my Saviour and my God. I long to be with Him, that He may abide more in me and I in Him. He is the Bread of life, the true Bread of God. I long to feed with adoration on that living Bread. Be with me, O Blessed Spirit, as in this great light I draw near to the altar, and give me always more faithfulness to Jesus and more love for Him.

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\* From Father Rawes' "Bread of Life."

## II.

**I**N the light of the tabernacle I ask Thee, O Holy Ghost, to fill my heart with pure desire for Jesus, the living Bread. Give me grace to adore Him with the holy angels, that His will may be done on earth as it is in heaven, and that His will may be done in my soul. Help me to thank Him for all His gifts, and most of all for Himself. By this Holy Sacrament He strengthens souls on earth, and gives rest to souls in purgatory, and gladdens souls in heaven. He is the hidden Manna, promised by Himself to all who overcome. Thy grace will bring me in safety to God. May I taste the sweetness of Jesus! May my soul be kept by Thee very bright for the coming of my Spouse!

## III.

**C**LEANSE my heart, O Holy Spirit, by this heavenly food, wherein Jesus gives me Himself. Strengthen my faith, that I may see Jesus in this Sacrament of His body and blood. There is in me a law by which I am in danger of falling into the captivity of sin. I have often to go on my heavenward way through darkness and many temptations, but Thou art my light and my strength. In Thee I trust. By Thy grace I can do all things that Jesus wishes me to do. Be ever in my soul as the dew of the light. With utter trust I rest upon Thee, and believe the testimony which Thou givest. Set up more and more Thy kingdom in my soul, that I may keep my body under, and bring it to subjection, lest I should be a castaway from Jesus and from Thee.

## IV.

**O** HOLY Ghost, let my life be hidden with Jesus in God. Give me grace to live for God only, and to use creatures in Him and for His sake. Let the beauty of God blind me to the beauty of the world, and let the light of God blind me to the light of earth. Thou, O my God, art brighter than all things and sweeter. Take away from my soul all the dross, and purify it, giving it light and strength. To Thee, Spirit of deathless love, I turn for help. Take from me all human respect; for wrong regard of creatures blights the soul, so that its fruits are withered. Help me to be more faithful to Jesus, my Love, Who is coming to me from His altar. He is my life, as Thou art my life, and as the eternal Father is my life. Give me more love, that I may welcome Jesus as He comes to me in the hidden light, and the freshness of the morning dew.

## V.

**O** HOLY Ghost, fill me with the fear of the Lord, and drive far from me all thoughts of presumption. Save me from guilt like this. Keep me from offending God; and keep me from the wounds of His anger. Make me feel His goodness, and fill my heart with thankfulness. If I am faithful to Thee, Thou wilt give me much grace; if I am unfaithful, Thou wilt give me little grace, or, it may be, none at all. Dwell in my soul more and more, that I may be faithful with a great faithfulness, and inherit the fulness of Thy promises.

## VI.

**O** HOLY Ghost, give me a great hunger for the Bread of life. Do Thou, by that Bread which is Jesus, satisfy my soul, and strengthen it, and make it full of life. I am needy with a great need; but this Bread of heaven is the life of the poor; let it be my life. I am very poor and needy; but Thou, my own Lord, dost always care for me. Without Thee, Blessed Spirit, I can not say, Jesus: without Thee, Helper of the needy, I can not feed on Him Who is the Bread from heaven.

O Spirit of peace, give me a great love for the holy sacrifice of the Mass.

O Spirit of reconciliation, help all darkened souls, and bring them back to life.

O Spirit of mercy, help the souls that are now suffering in the fire of purgatory. I ask Thee, by Thine own goodness, to give them refreshment and joy and white robes of consoling love.

O most pitiful Spirit, give me a great joy in this Sacrament of love. Thou dwellest in me, and by Thee I live to God. Thou makest me a temple of Thyself and of the Father and the Son. Thou makest me an heir of God. Bring me now, dear Spirit, in light to the altar; bring me in light to my grave; bring me in light to the city of the King and the song of the morning stars.

## VII.

**E**TERNAL Father, wash me from my sins in the blood of Jesus.

Eternal Son, fill me with the fire of Thy Heart.

Eternal Spirit, make me glad with the sweetness of the soul of Jesus.

O eternal Father, crush all the powers of evil under my feet. Let me walk upon the asp and the basilisk; let me trample under foot the lion and the dragon by the blood of Thy Son.

O eternal Son, pour into my soul abundant gifts of grace. Thou didst die for me on the cross. There Thou didst merit for me the treasures of grace which now Thou givest. Thou didst give me Thyself in shedding of blood and in dimness of death. Now Thou givest me Thyself in outpouring of gladness and in Thy deathless life. Thou wast dead, and art alive for ever.

O eternal Spirit, hide me more and more with God, and let there be in me more and more of the mind of Jesus. Touch the lips of my soul and give me a taste for this Bread of God, that I may know the graciousness of my Jesus, and the sweetness of His blood. The love of God is shed abroad in my heart, for Thou, O Holy Ghost, art given to me. Oh, lift me up, dear Spirit, from the dust. Oh, bring me in Thine own good time to the pavement of pure gold as clear as crystal. Fill my soul with Thy dew; fill it with Thy fire. There is no dew like Thine; and there is no fire like Thine. They mingle together in the fruitfulness of the garden of the Spouse. They mingle with the blood of Jesus, and with the water from His side. Oh, fire of the Holy Ghost, gentle and sweet as dew! Oh, dew of the Holy Ghost, piercing and cleansing as fire! O Holy Ghost, Whom I love, lift Thy little one to Thine uncreated Heart.

O Blessed Trinity, show me the hidden things of the blood of Jesus, the holy mystery of Thy Church. O Blessed Trinity: O Blessed Trinity: O Blessed Trinity.

## Devotions for the Faithful Departed.

### THE HEROIC ACT OF CHARITY.

*An offering of all works of satisfaction and of all the suffrages in behalf of the souls in purgatory.*

**T**HIS heroic act of charity in behalf of the souls in purgatory consists in a voluntary offering made in their favor to the divine Majesty, by any one of the faithful, of all works of satisfaction done by him in his life, as well as of all the suffrages which shall be offered for him after his death. Many of the faithful, devout to the Blessed Virgin, have followed the praiseworthy practice, introduced, or at least much spread since the last century, by F. D. Gaspar Oliden, Theatine, of placing them in the hands of the Blessed Virgin, that she may distribute them in behalf of those souls whom it is her good pleasure to deliver sooner from the pains of purgatory. This heroic act of charity has been enriched with many indulgences.

As the "New Raccolta" tells us, a plenary indulgence, applicable only to the departed, is granted to all the faithful who shall have made this offering, whenever they go to holy communion, provided they visit a church or public oratory, and pray there, for some time, for the intention of his Holiness.

A plenary indulgence, every Monday, to all who hear Mass in aid of the souls in purgatory, provided they fulfil the other conditions mentioned above.

All indulgences granted or to be granted, which are to be gained by the faithful who have made this offering, may be applied to the holy souls in purgatory.

Although this act of charity is called *heroic vow of charity* in some printed sheets, in which also is given a formula for making the offering, no inference is to be drawn therefrom that this offering binds under sin; neither is it necessary to make use of the said formula, or any other, since, in order to share in the said indulgences, no more is required than a heartfelt act of the will.

The heroic act of charity is not a vow; nor does this offering prevent the maker of it from praying for himself, for his friends, or any other like intention, as by it he only foregoes that special fruit of his good works, which would belong to himself, as a satisfaction for the temporal punishment deserved by him on account of his sins.

"It is sometimes objected," we read in Murray's "Guide to Indulgences," "that this act of charity does an injustice to ourselves, because it takes away what is necessary to satisfy God's justice for our sins, and so leaves us much more suffering to endure in purgatory than would otherwise fall to our share.

"The answer to this is, that even if this lengthening of our own punishment was an assured fact, it would be a small price to pay for the immense reward that God would bestow in heaven on those who performed such an heroic act of charity. But it is not true that those who make this offering will suffer more on account of it, for we may be sure that God would not have it so. On the contrary, He will reward those who are so generous by enkindling such a great love for Himself in their hearts that it will result in a full forgiveness not only of sin, but also of its temporal punishment; and, moreover, He has still the right to make their souls, if they go to purgatory, the beneficiaries of those prayers and good works which the living are continually offering Him."

Besides, those souls who may be released from their sufferings by these heroic offerings will not prove ungrateful, but rather will they constantly intercede for those to

whom they owe their deliverance, and will not cease their prayers until the latter are either brought straight to heaven, or released from purgatory.

REFLECTIONS.

**I**T would seem like carrying coals to Newcastle, or water to the river, to exhort Religious to exercise charity by offering their suffrages in behalf of the poor, holy souls in purgatory.

The true and zealous Religious will not fail to offer the holy sacrifice of the Mass and holy communion very frequently for the faithful departed. The Way of the Cross, the Rosary, Novenas, and Litanies are good devotions for the same purpose. The *De Profundis*, besides other indulgenced prayers and ejaculations, should be made use of daily and frequently during the day in aid of the poor souls.

The good Religious will nourish the most tender compassion for those who are now absolutely incapable of assisting themselves, and who must remain separated from God until the last farthing is paid, either by their own sufferings, or by the interposition of the faithful. Many powerful motives should induce you to be most fervent in assisting them: By this spiritual work of mercy you prove your love for God, you benefit your neighbor, and acquire great merit for yourself. You prove your love for God by interceding for those holy souls who are so dear to His divine Majesty, and whom He so ardently longs to glorify for ever. You perform an act of the greatest charity toward these suffering, holy souls, by endeavoring to shorten their banishment where they are tortured by a fire far more terrible than any earthly fire, and deprived of the sight of God, a torment more excruciating than all other pains. And you essentially serve your own soul by providing for yourself powerful advocates who will not forget you when they stand before God.

Let these considerations animate you to do all you can for the souls in purgatory. Devote fervently many prayers, good works, and various actions and mortifications to their relief, and endeavor to gain many indulgences for their benefit. Offer up, in particular, the holy sacrifice of the Mass on Mondays for this intention. But you should particularly impress on your mind that sloth or negligence in the prayers or actions which you offer for the suffering souls would make you very unworthy of being heard, and, far from benefiting those for whom you pray, you would only expose yourself to a severe purgatory hereafter in the same fire which torments them.

## PRAYER TO BE SAID ON MONDAY.

**O** GOD of all holiness, infinitely pure and adorable Being! how great must be Thy horror of the least stain of sin, since Thou punishest so rigorously in the flames of purgatory the venial faults of those whom Thou so tenderly lovest. Ah! mercifully enlighten my understanding, that the torments Thou inflictest on the least offence in the other world, may teach me the enormity of sin, and penetrate my heart with compassion for those souls who are now enduring inexpressible pains for such failings as perhaps I too often look on as trivial. My God, though Thy justice banishes them from that kingdom where nothing defiled can enter, yet surely Thy mercy has not forgotten them; no, Thou art too good, too compassionate to abandon the work of Thine own hands. Though the season for merit and repentance is now past for them, yet Thou hast left them a resource in the prayers of Thy servants on earth. Despise not, then, O Lord, the supplication which I, Thy unworthy child, now make for those who can no longer implore Thy mercy for themselves. Remember, O infinite Goodness, that they are all the work of Thy hands, redeemed by the precious blood of Thine only Son; consider that they are the objects of Thine infinite love, who burn with the most ardent desire to be united to Thee. Have mercy on them, then, O infinite Mercy! and for Thine own sake stretch forth to their relief those sacred hands by which they were formed, and apply to them once more the merits of that adorable blood by which they were redeemed. I most humbly offer up, to implore this favor, the adorable sacrifice of the Mass, in union with all the Masses which will be celebrated throughout the world to-day.

In union, also, with the infinite merits of Jesus Christ, I offer all my prayers, works, and sufferings this day for the relief of the holy souls.

Mercifully accept this oblation, O Lord, on behalf of all who now suffer in purgatory, particularly those for whom Thou desirest I should pray—those who are most dear to me—those to whose sufferings I may have been in any respect accessory—those who are most forgotten by others, and who have no one to pray for them. Give them all speedy repose and eternal rest, O merciful Father of all mankind, and give me the grace to spend this day in such a manner that through Thy infinite goodness, I may obtain the relief of these suffering and blessed souls.

A SHORT INDULGENCED PRAYER IN BEHALF OF THE HOLY SOULS IN PURGATORY.

<p>V. <b>R</b>EQUIEM æter- nam dona eis, Domine; R. Et lux perpetua luceat eis.</p>	<p>V. <b>E</b>T ETERNAL rest give to them, O Lord; R. And let perpetual light shine upon them.</p>
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Indulgence, applicable to the poor souls alone, 50 days each time.—Leo XIII., March 22, 1902.

THE CHAPLET OR THE ROSARY FOR THE DEAD.

**T**HIS chaplet for the dead is composed of four decades, that is to say, forty beads, in honor and memory of the forty hours that Our Lord Jesus Christ passed in Limbo, to deliver and conduct to heaven all the souls of the saints who died before Him.

Begin with the *De Profundis*. (Those who do not know it can say an Our Father and Hail Mary instead.)

On the large beads say: Eternal rest give to them, O Lord. And let perpetual light shine upon them. May they rest in peace. Amen. O my God, I believe in Thee, because Thou art truth itself; I hope in Thee, because Thou art infinitely merciful; I love Thee with my whole heart, and above all things, because Thou art infinitely perfect, and I love my neighbor as myself for the love of Thee. I am truly sorry for having sinned, because Thou art infinitely good, and sin displeases Thee. I firmly resolve, with the help of Thy grace, never more to offend Thee. Amen.

On each of the small beads say:

Sweet heart of Mary, be my salvation. Conclude with the *De Profundis*.

Indulgence of 60 years each time, applicable to the souls in purgatory.

Prayers for Every Day in the Week in Aid of the Souls in Purgatory.

FOR SUNDAY.

**L**ORD God almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed in the garden, deliver the souls in purgatory, and amongst them all, espe-

cially that soul which is most destitute of aid; and bring it to Thy glory, there to praise and bless Thee forever. Amen.

Our Father, Hail Mary, and the *De Profundis*.

FOR MONDAY.

**L**ORD God almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed in His cruel scourging, deliver the souls in purgatory, and amongst them all, especially that soul which is nearest to its entrance into Thy glory; that so it may soon begin to praise and bless Thee for ever. Amen.

Our Father, Hail Mary, and the *De Profundis*.

FOR TUESDAY.

**L**ORD God almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed in His bitter crowning with thorns, deliver the souls in purgatory, and in particular, amongst them all, deliver that one which would be the last to issue from those pains, that it tarry not so long a time before it comes to praise Thee in Thy glory and bless Thee for ever. Amen.

Our Father, Hail Mary, and the *De Profundis*.

FOR WEDNESDAY.

**L**ORD God almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed through the streets of Jerusalem when He carried the cross upon His sacred shoulders, deliver the souls in purgatory, and especially that soul which is richest in merits before Thee; that so, on that throne of glory which awaits it, it may magnify Thee and bless Thee for ever. Amen.

Our Father, Hail Mary, and the *De Profundis*.

FOR THURSDAY.

**L**ORD God almighty, I beseech Thee, by the precious body and blood of Thy divine Son Jesus, which He gave with His own hand upon the eve of His Passion to His beloved apostles to be their meat and drink, and which He left to His whole Church to be a perpetual sacrifice and life-

giving food of His own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this mystery of infinite love; that, with Thy divine Son, and with Thy Holy Spirit, it may ever praise Thee for this Thy wondrous love in Thy eternal glory. Amen.

Our Father, Hail Mary, and the *De Profundis*.

FOR FRIDAY.

**L**ORD God almighty, I beseech Thee, by the precious blood which Thy divine Son shed on this day, upon the wood of the cross, from His most sacred hands and feet, deliver the souls in purgatory, and especially that soul for which I am most bound to pray; that the blame rest not with me that Thou bringest it not forthwith to praise Thee in Thy glory and to bless Thee for ever. Amen.

Our Father, Hail Mary, and the *De Profundis*.

FOR SATURDAY.

**L**ORD God almighty, I beseech Thee, by the precious blood which gushed forth from the side of Thy divine Son Jesus, in the sight and to the extreme pain of His most holy Mother, deliver the souls in purgatory, and especially that one amongst them all which was ever the most devout to this great Lady; that it may soon attain unto Thy glory, there to praise Thee in her, and her in Thee, world without end. Amen.

Our Father, Hail Mary, and the *De Profundis*.

Indulgence of 100 days, once a day.—Leo XII., Nov. 18, 1826.

THE MONTH OF NOVEMBER.

**H**IS Holiness, Leo XIII., January 17, 1888, granted to the faithful who shall perform some pious practice for the relief of the souls in purgatory, every day during the whole month of November, whether in public or in private, an indulgence of seven years and as many quarantines on each day of the month; a plenary indulgence, once during the same month, on any day of the month, on the usual conditions: confession and communion, and a visit to a church or public oratory, and there praying for the intention of the Sovereign Pontiff.

## III.

## Devotions to the Angels

## And in Particular to the Angel Guardian.

## PRAYER TO THE ANGEL GUARDIAN.

**A**NGELE Dei, qui custos es mei, me tibi commissum pietate superna illumina, custodi, rege, et gubernas. Amen.

**A**NGEL of God, my guardian dear,  
To whom His love commits me here,  
Ever this day be at my side,  
To light and guard, to rule and guide. Amen.

Indulgence of 100 days; plenary indulgence on the feast of the holy guardian angels (Oct. 2), to those who shall have said this prayer, morning and evening, throughout the year, on usual conditions; plenary indulgence at the hour of death.—Pius VI., Oct. 2, 1795; June 11, 1796. Pius VII., on May 15, 1821, granted a plenary indulgence, once a month, to all the faithful who shall have said it every day for a month, as above directed.

## A PRAYER TO THE GUARDIAN ANGEL.

**O** ANGEL of God, my blessed protector, to whose care I have been committed by my Creator from the moment of my birth, unite with me in thanking the Almighty for having given me a friend, an instructor, an advocate, and a guardian in thee. Accept, O most charitable guide, my fervent thanksgiving for all thou hast done for me; particularly for the charity with which thou didst undertake to accompany me through life; for the joy with which thou wert filled when I was purified in the waters of Baptism; and for thy anxious solicitude in watching over the treasures of my innocence. Thou knowest the numberless graces and favors which my Creator has bestowed on me through thee, and the many dangers, both spiritual and temporal, from which thou hast preserved me. Thou knowest how often thou didst deplore my sins, animate me to repentance, and intercede with God for my pardon. Ah! why have I so little merited a continuance of thy zealous efforts for my salvation? Why have I so often stained my soul by sin, and thereby rendered myself unworthy of the presence and protection of an angel,

of so pure a spirit as thou art, who never sinned? But, as my ingratitude and thoughtlessness have not lessened thy charitable interest for my salvation, so neither shall they diminish my confidence in thy goodness, nor prevent me from abandoning myself to thy care, since God Himself has entrusted thee with the charge of my soul. Penetrated with sorrow for the little progress I have made in virtue, though blessed with such a Master, and sincerely determined to correspond in future with thy exertions for my salvation, I most earnestly entreat thee, O protecting spirit, to continue thy zealous efforts for my eternal interest; to fortify my weakness, to shield me from the innumerable dangers of the world, and to obtain by thy powerful prayers that my life may rather be shortened, than that I should live to commit a mortal sin. Remember, O most happy spirit, that it was one act of profound humility, and one transport of ardent love for thy Creator, that caused God to establish thee forever in glory; obtain that those virtues may be implanted in my soul, and that I may seriously endeavor to acquire docility, obedience, gentleness, and purity of heart. Conduct me safely through this world of sin and misery; watch over me at the awful hour of my death; perform for my soul the last charitable office of thy mission, by strengthening, encouraging, and supporting me in the agonies of dissolution, and then, as the angel Raphael conducted Tobias safely to his father, do thou, my good angel and blessed guide, return with me to Him Who sent thee, that we may mutually bless Him, and publish His wonderful works for a happy eternity. Amen.

*Aspiration.*

**O** MY dear angel guardian, preserve me from the misfortune of offending God.

**Litany of the Guardian Angel.\***

**L**ORD, have mercy. Lord, have mercy.  
Christ, have mercy. Christ, have mercy.  
Lord, have mercy. Lord, have mercy.  
Christ, hear us. Christ, graciously hear us.  
God the Father of heaven, have mercy on us.

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\* For private devotion only.

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

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, Queen of Angels,

Holy Angel, my guardian,

Holy Angel, my prince,

Holy Angel, my monitor,

Holy Angel, my counsellor,

Holy Angel, my defender,

Holy Angel, my steward,

Holy Angel, my friend,

Holy Angel, my negotiator,

Holy Angel, my intercessor,

Holy Angel, my patron,

Holy Angel, my director,

Holy Angel, my ruler,

Holy Angel, my protector,

Holy Angel, my comforter,

Holy Angel, my brother,

Holy Angel, my teacher,

Holy Angel, my shepherd,

Holy Angel, my witness,

Holy Angel, my helper,

Holy Angel, my watcher,

Holy Angel, my conductor,

Holy Angel, my preserver,

Holy Angel, my instructor,

Holy Angel, my enlightener,

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.

V. Pray for us, O holy angel guardian,

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

*Let us pray.*

**A**LMIGHTY, everlasting God, Who, in the counsel of Thine ineffable goodness, hast appointed to all the faithful, from their mother's womb, a special guardian angel of their body and soul; grant that I may so love and honor him whom Thou hast so mercifully given me, that, protected by the bounty of Thy grace, and by his assistance, I may

Pray for us.

merit to behold, with him and all the angelic host, the glory of Thy countenance in the heavenly country. Who livest and reignest, world without end. Amen.

ANOTHER PRAYER TO ONE'S GUARDIAN ANGEL.

**O** MOST faithful companion, appointed by God to be my guardian, my protector, and defender, and who never leavest my side; how shall I thank thee for thy faithfulness and love, and for all the benefits which thou hast conferred upon me? Thou watchest over me while I sleep; thou comfortest me when I am sad; thou liftest me up when I am down; thou avertest the dangers that threaten me; thou warnest me of those that are to come; thou withdrawest me from sin, and excitest me to good, thou exhortest me to penance when I fall, and reconcilest me to God. Long ago should I have been thrust down into hell, unless by thy prayers thou hadst turned away from me the anger of God. Leave me not, nor forsake me ever, I beseech thee; but still comfort me in adversity, restrain me in prosperity, defend me in danger, assist me in temptations, lest at any time I fall beneath them. Offer up in the sight of the divine Majesty my prayers and all my works of piety, and make me to persevere in grace until I come to everlasting life. Amen.

Little Office of the Holy Angels.

AT MATINS.

*Ant.* **G**OD hath given His angels charge of thee, that they keep thee in all thy ways. Amen.

O Lord, open Thou my lips,  
And my tongue shall declare Thy praise.

O God, incline unto my aid.

O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia.

*Hymn.*

**O** LORD, permit us here to raise our voice,  
And waft before Thy throne our feeble praise,  
And thank Thee for those angels whom Thy choice  
Hath lent our weakness to direct its ways,  
And free us from the envious foes that lurk  
To spoil the beauty of Thy cherished work.

*Ant.* O holy angels, our guardians, defend us in the combat, that we perish not in the dreadful judgment.

*V.* In the sight of the angels I will sing to Thee, my God.

*R.* I will adore at Thy holy temple, etc.

*Prayer.*

**O** GOD, Who, with unspeakable providence, hast vouchsafed to appoint Thy holy angels to be our guardians, grant to Thy humble suppliants to be always defended by their protection, and to enjoy their everlasting society, through Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth, etc. Amen.

AT PRIME.

*Ant.* **G**OD hath given His angels charge of thee, that they keep thee in all thy ways. Amen.

O God, incline unto, etc.

O Lord, make haste, etc.

Glory be to the Father, etc. Alleluia.

*Hymn.*

**F**OR Satan, driven from the happy land  
Where once he shone in splendor, ill can brook  
The kindly justice of the Almighty hand,  
That gives to man the throne that he forsook;  
And seeks to drag into his own disgrace  
Poor mortals thus design'd to fill his place.

*Ant.* O holy angels, our guardians, etc.

*V.* In the sight of Thy angels I will sing unto Thee, my God.

*R.* I will adore at Thy holy temple, and confess to Thy name.

*Prayer.*

O God, Who with unspeakable providence, etc.

AT TIERCE.

*Ant.* **G**OD hath given His angels, etc.

O God, incline unto my aid.

O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia

*Hymn.*

**B**RIGHT Spirit! whom a God supremely wise  
Hath given to be the guardian of this land,  
Come, arm'd with all thy power from the skies,  
And bear its children harmless in thy hand—  
Safe from all evil that defiles the soul,  
Safe from disunion's withering control.

*Ant.* O holy angels, etc.

*V.* In the sight of Thy angels, etc.

*R.* I will adore at Thy holy temple, etc.

*Prayer.*

O God, Who with unspeakable providence, etc.

AT SEXT.

*Ant.* **G**OD hath given His angels, etc.

O God, incline unto my aid.

O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia.

*Hymn.*

**O** JESUS! glory of the angelic choirs,  
Light of their brightness, sweetness of their bliss;  
Thou Who didst leave a world where nothing tires,

To taste the pains and miseries of this;  
Be these same pains, endured to set us free,  
The germ of endless happiness with Thee.

*Ant.* O holy angels, our guardians, etc.

*V.* In the sight of Thy angels, etc.

*R.* I will adore at Thy holy temple, etc.

*Prayer.*

O God, Who with unspeakable providence, etc.

AT NONE.

*Ant.* **G**OD hath given His angels charge over, etc.

*R.* Amen.

*V.* O God, incline unto my aid.

*R.* O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia.

*Hymn.*

**A**NGEL of peace! come, Michael, to our aid,  
Thou who didst once chase discord from the sky;  
Come, calm those boisterous passions that have made

Such havoc here as they have made on high;  
Drive strife and rancor to their kindred gloom,  
To hell, their fitting, their eternal tomb.

*Ant.* Holy angels, our guardians, defend, etc.

*V.* In the sight of Thy angels I will sing to, etc.

*R.* I will adore at Thy holy temple, etc.

*Prayer.*

O God, Who with unspeakable providence, etc.

## AT VESPERS.

*Ant.* **G**OD hath given His angels charge over, etc.  
*V.* O God, incline unto my aid.

*R.* O Lord, make haste to help me.  
 Glory be to the Father, etc. Alleluia.

*Hymn.*

**S**PIRIT of might! O Gabriel, display  
 Thy matchless power against our ancient foes;  
 Visit those sacred temples where we pray—  
 'Twas at thy potent word those temples rose;  
 Whose worship raised these shrines throughout the earth;  
 Thou wert the herald of His future birth.

*Ant.* O holy angels, our guardians, etc.

*V.* In the sight of Thy angels, etc.

*Prayer.*

O God, Who with unspeakable providence, etc.

## AT COMPLINE.

*Ant.* **G**OD hath given His angels, etc.  
*V.* Convert us, O God our Saviour.

*R.* And avert Thy anger from us.

O God, incline unto my aid

Glory be to the Father, etc. Alleluia.

*Hymn.*

**H**AND Raphael! of the glorious seven who stand  
 Before the throne of Him Who lives and reigns;  
 Angel of health! the Lord hath filled thy hand

With balm from heaven to soothe or cure our pains,  
 Heal or console the victim of disease,  
 And guide our steps when doubtful of our ways.

*Ant.* O holy angels, etc.

*V.* In the sight of Thy angels, etc.

*R.* I will adore at Thy holy temple, etc.

*Prayer.*

O God, Who with unspeakable providence, etc.

## COMMENDATION.

**O** HOLY guardian! at thy feet  
 This wreath of humble flowers I lay;  
 O that their odor were as sweet

As he desires, who sings the lay,

Protect me at death's awful hour,

Receive my soul to thy embrace,

Rich with the wonders of thy power,  
To thank, to praise thee, face to face. Amen.

ANTIPHON TO THE ARCHANGEL MICHAEL.

**S**ANCTE Michael Arch-  
angele, defende nos in  
prælio, ut non pereamus in  
tremendo iudicio.

**H**OLY archangel Michael,  
defend us in battle,  
that we may not perish in the  
tremendous judgment.

Indulgence of 100 days.—Leo XIII., Aug. 19, 1893.

PRAYER TO ST. RAPHAEL, ARCHANGEL.

**G**LORIOUS archangel, St. Raphael, great prince of the  
heavenly court, illustrious by thy gifts of wisdom and  
grace, guide of travelers by land and sea, consoler of the  
unfortunate and refuge of sinners, I entreat thee to help me  
in all my needs and in all the trials of this life, as thou didst  
once assist the young Tobias in his journeying. And since  
thou art the "physician of God," I humbly pray thee to heal  
my soul of its many infirmities and my body of the ills that  
afflict it, if this favor is for my greater good. I ask, espe-  
cially, for angelic purity, that I may be made fit to be the living  
temple of the Holy Ghost. Amen.

Indulgence of 100 days.—Leo XIII., June 21, 1890.

PRAYER TO THE ARCHANGEL GABRIEL.

**O**BLESSED archangel Gabriel, we beseech thee, do  
thou intercede for us at the throne of divine Mercy  
in our present necessities, that, as thou didst announce to  
Mary the mystery of the Incarnation, so through thy prayers  
and patronage in heaven we may obtain the benefits of the  
same, and sing the praise of God for ever in the land of the  
living. Amen.

IV.

**Devotions in Honor of St. Joseph.**

DEVOTION OF THE SEVEN SUNDAYS IN HONOR OF ST.  
JOSEPH.

**T**HE Sovereign Pontiffs who have so gloriously occupied  
the chair of St. Peter in later days have enriched  
with great indulgences this tender devotion, in order to  
stimulate the faithful to its practice.

In virtue of a concession of Pope Gregory XVI. we may gain an indulgence of 300 days on each of the first six Sundays, and a plenary indulgence on the seventh Sunday, for saying the prayers of the Seven Sorrows and Joys of St. Joseph on any seven consecutive Sundays of the year.

On February 1, 1847, Pope Pius IX., of holy memory, wishing to extend this devotion, added to the indulgences already granted a plenary indulgence on each Sunday, applicable to the souls in purgatory.

On March 22d of the same year his Holiness extended this indulgence to those who, owing to some good cause, being unable to recite the prayers of the Seven Sorrows and Joys of St. Joseph, say seven Our Fathers, seven Hail Marys, and seven Glorias, fulfilling the usual conditions for gaining a plenary indulgence, namely, confession, communion, and prayers for our holy mother the Church.

The Sovereign Pontiff, Pius VII., Dec. 9, 1819, granted an indulgence of 100 days, once a day; an indulgence of 300 days, every Wednesday in the year, and on every day of the two novenas preceding the feasts of St. Joseph, viz., the principal feast, March 19, and the feast of the patronage, the third Sunday after Easter. A plenary indulgence, on these two feasts, to all those who, moreover, being truly penitent, shall have gone to confession and communion. A plenary indulgence, once a month, to all those who shall have said them every day for a month, on the day when, being truly penitent, they shall go to confession and communion.

#### DEVOUT EXERCISE IN HONOR OF THE SEVEN SORROWS AND SEVEN JOYS OF ST. JOSEPH.

1. **P**URE husband of most holy Mary, glorious St. Joseph, great was the travail and anguish of thy heart when, in sore perplexity, thou didst feel inclined to put away thy stainless spouse; but unspeakable was thy joy when the angel revealed to thee the high mystery of the Incarnation.

By this, thy sorrow and thy joy, we pray thee, comfort our souls now and in their dying agony with the sweet consolation of a well-spent life, and a death like unto thine own, in the embrace of Jesus and of Mary.

Our Father, Hail Mary, Glory be to the Father.

2. Thrice happy patriarch, glorious St. Joseph, chosen to be the foster-father of the Word made man, keen was the pain thou didst feel when thou didst see the infant Jesus born in abject poverty; but thy pain was suddenly changed into

heavenly joy when upon thee burst the harmony of the angel-choirs, and thou didst behold the glory of that refulgent night.

By this thy sorrow and thy joy, we pray thee, obtain for us that, when the journey of our life is over, we too may pass to that blessed land where we shall hear the angel-chants, and enjoy the brightness of celestial glory.

Our Father, Hail Mary, Glory be to the Father.

3. O thou who wast ever most obedient in fulfilling the law of God, glorious St. Joseph! when, at His circumcision, the infant Saviour's precious blood was shed, thy heart was pierced through and through; but with the name of Jesus came again to thee new life and heavenly joy.

By this thy sorrow and thy joy, obtain for us that, freed in life from the vile yoke of sin, we too may die with joy, with the sweet name of Jesus in our hearts and on our lips.

Our Father, Hail Mary, Glory be to the Father.

4. Faithful saint, who wast admitted to take part in man's redemption, glorious St. Joseph, Simeon's prophecy of the coming woes of Jesus and of Mary filled thy soul with agony like death: but thy soul was filled with blessedness when he foretold salvation and glorious resurrection to innumerable souls.

By this thy sorrow and thy joy, help us with thy prayers to be of those who, by the merits of Jesus and His virgin Mother, shall be partakers of the glorious resurrection.

Our Father, Hail Mary, Glory be to the Father.

5. Watchful guardian, bosom-friend of the Incarnate Son of God, glorious St. Joseph, how didst thou toil to nurture and to serve the Son of the Most High, especially in the flight into Egypt; but far greater was thy joy in having with thee God Himself, and in seeing Egypt's idols fall to the earth!

By this thy sorrow and thy joy, obtain for us to keep aloof from the infernal tyrant, quitting all dangerous occasions, that all earthly idols may be cast out from our hearts, and that, employed in the service of Jesus and Mary, we may ever live for them alone, and with them calmly die.

Our Father, Hail Mary, Glory be to the Father.

6. Angel on earth, glorious St. Joseph, while thou didst marvel at seeing the King of heaven obedient to thy bidding,

fear of the tyrant mingled with thy joy when thou didst bring him back from Egypt; but, reassured by the angel, thou didst dwell at Nazareth with glad heart, in the sweet company of Jesus and Mary.

By this thy sorrow and thy joy, obtain for us that, with hearts set free from every hurtful fear, we too may taste the quiet of a tranquil conscience, safely dwelling with Jesus and with Mary, and one day die within their loving arms.

Our Father. Hail Mary, Glory be to the Father.

7. Pattern of all holiness, glorious St. Joseph, without fault of thine, thou didst lose the holy Child, Jesus, and for three days, to thy great sorrow, didst seek for him, until, with joy unspeakable, thou didst find thy Life amid the Doctors in the Temple.

By this thy sorrow and thy joy, we pray thee with all our heart, stand between us and danger, that we may never lose Jesus by mortal sin; but if, to our shame and disgrace, we lose him, may we seek him with such ceaseless grief that we may find him propitious to us, especially at the hour of our death, and thus go to enjoy Him in heaven, and there with thee sing His divine mercy for ever!

Our Father, Hail Mary, Glory be to the Father.

*Ant.* Jesus was about thirty years old, being, as was supposed, the son of Joseph.

*V.* Pray for us, blessed Joseph,

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

*Let us pray.*

**G**OD, Who in Thine ineffable providence didst vouchsafe to choose blessed Joseph to be the husband of Thy most holy Mother: grant, we beseech Thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.

PRAYER OF A RELIGIOUS TO THE GLORIOUS PATRIARCH ST. JOSEPH, FOSTER-FATHER OF THE ETERNAL WORD, SPOUSE OF THE MOST HOLY VIRGIN, MODEL AND PATRON OF INTERIOR SOULS.

**D**EAR St. Joseph! man according to the Heart of God! Seraph of love! thou, whose heart was always on

fire with the pure flames of the most ardent charity, and whose life was a constant prayer and continual contemplation! deign to accept me as thy protégé, and to teach me the perfection of the interior life. Teach me how to model my heart in accordance with the hearts of Jesus and Mary. Direct me in the way of salvation, and obtain for me that I may, day after day, without interruption, live and labor for God and my neighbor in the rigorous observance of my vows. From the height of thy throne, where thou reignest in heaven near Jesus and Mary, cast thy paternal and compassionate looks upon all Religious, and especially upon those of our own Order, who are filled with the most profound respect and tender veneration for thee. Be a father to us all; inspire our Superiors; protect our interests; shield us from danger and aid us in the spread of God's kingdom on earth. Obtain for all Religious the graces of which they stand in need, in order to arrive at the sanctity to which God calls them. Especially obtain for them the spirit of prayer, the gift of piety, that fervor of which thou art the perfect model. Teach them to pray as thou thyself hast learned it from Jesus and Mary.

May they be always animated with the same sentiments of humility, purity of intention, respect, docility, faith, confidence, and love, with which thou thyself wert inflamed and actuated, when in thy hidden life, in the silence and seclusion of thy poor house at Nazareth, thou didst offer unceasingly with Jesus and Mary the most fervent and acceptable prayers to the divine Majesty. Amen.

### **Novena to St. Joseph.**

(Feast March 19th. Novena begins March 10th and ends March 18th.)

#### DEDICATION TO ST. JOSEPH.

**O** GLORIOUS descendant of the King of Juda! inheritor of the virtues of all the patriarchs! just and happy St. Joseph! listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and tender confidence. Thou art the most hidden, though the greatest saint, and art peculiarly the patron of those who serve God with the greatest

purity and fervor. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service, beseeching thee, for the sake of Jesus Christ, Who vouchsafed to love and obey thee as a son, to become a father to me, and to obtain for me the filial respect, confidence, and love of a child toward thee. O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to obtain for me the particular object of this novena. [Specify it.] Present me, O great saint, to the Adorable Trinity, with Whom thou hadst so glorious and so intimate a correspondence. Obtain that I may never efface by sin the sacred image according to the likeness of which I was created. Beg for me that my divine Redeemer may enkindle in my heart, and in all hearts, the fire of His love, and infuse therein the virtues of His adorable infancy, His purity, simplicity, obedience, and humility. Obtain for me likewise a lively devotion to thy virgin spouse, and protect me so powerfully in life and death that I may have the happiness of dying as thou didst, in the friendship of my Creator, and under the immediate protection of the Mother of God.

For making a novena in honor of St. Joseph, an indulgence of 300 days, on each day, and a plenary indulgence during the novena or on any one of the eight days following it.—Pius IX., Nov. 28, 1876.

#### AN OFFERING TO ST. JOSEPH.

**G**REAT St. Joseph, thou generous depositary and dispenser of immortal riches, behold us prostrate at thy feet, conjuring thee to receive us as thy servants and as thy children. Next to the sacred hearts of Jesus and Mary, of which thou art the faithful copy, we acknowledge that there is no heart more tender, more compassionate, than thine. What, then, have we to fear, or, rather, for what should we not hope, if thou dost deign to be our benefactor, our master, our model, our father, and our intercessor!

Refuse not, then, the favor we ask of thee, O powerful protector! We ask it of thee by the love thou hast for

Jesus and Mary. Into thy hands we commit our souls and bodies, but above all, the last moment of our lives. May we, after having honored, imitated, and served thee on earth, eternally sing with thee the mercies of Jesus and Mary. Amen.

### The Little Office of St. Joseph.

AT MATINS.

**H**AIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.

V. Thou, O Lord, wilt open my lips,

R. And my mouth shall announce Thy praise.

V. Incline unto mine 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.

*Hymn.*

**M**IGHTY Joseph, son of David!  
High and glorious is thy state—  
Of Our Lord the foster-father,  
Mary's spouse immaculate.  
The Almighty's faithful servant,  
Of the Holy Family  
Head and father. Oh! I pray thee,  
Be a father unto me.

*Ant.* He made him master of His house, and ruler over all His possessions. (Psalm civ.)

V. Pray for us, most blessed Joseph,

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

*Let us pray.*

**M**AY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through His intercession be granted to us by Thee, Who livest and reignest God for ever and ever. Amen.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

AT PRIME.

**H**AIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.

V. Thou, O Lord, wilt open my lips,

R. And my mouth shall announce Thy praise.

V. Incline unto mine 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.

*Hymn.*

**S**ORELY was thy bosom troubled  
Till the mystery was revealed  
Which the Lord had wrought in Mary,  
Who in patience all concealed.  
But an angel soon from heaven  
Bids thy loving doubts to cease:  
So may every care and trial  
Turn for me to joy and peace.

*Ant.* Joseph, son of David, fear not to take unto thee Mary thy spouse, for what is conceived in her is of the Holy Ghost.

V. Pray for us, most blessed Joseph,

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

*Let us pray.*

**M**AY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, Who livest and reignest God for ever and ever. Amen.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

AT TIERCE.

**H**AIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.

V. Thou, O Lord, wilt open my lips,

R. And my mouth shall announce Thy praise

V. Incline unto mine 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.

*Hymn.*

**W**ITH the Virgin, young and tender,  
In the winter-time forlorn,  
Thou to Bethlehem didst journey,  
That Our Lord might there be born.  
As thy God thou didst adore Him,  
While He in the manger lay,  
Now is He in heaven exalted—  
Turn to Him for us and pray!

*Ant.* Joseph went up out of Galilee from Nazareth into Judea, to the city of David, which is called Bethlehem, with Mary his espoused wife, who was with child.

V. Pray for us, most blessed Joseph,

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

*Let us pray.*

**M**AY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, Who livest and reignest God for ever and ever. Amen.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

AT SEXT.

**H**AIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.

V. Thou, O Lord, wilt open my lips,

R. And my mouth shall announce Thy praise.

V. Incline unto mine 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.

*Hymn.*

**F**LEEING at the angel's warning,  
Far from Herod's fury wild,  
Long in Egypt didst thou tarry  
With the Virgin and the Child.  
By thy toil, and pain, and sadness,  
In that exile dark and drear,  
Help me in the cares and sorrows  
Which may be my portion here.

*Ant.* Arise and take the Child and His Mother, and fly into Egypt, and be there until I shall tell thee; for it will come to pass that Herod will seek the Child to destroy Him. (Matt. ii. 13.)

V. Pray for us, most blessed Joseph,

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

*Let us pray.*

**M**AY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, Who livest and reignest God for ever and ever. Amen.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

AT NONE.

**H**AIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.

V. Thou, O Lord, wilt open my lips,

R. And my mouth shall announce Thy praise.

V. Incline unto mine 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.

*Hymn.*

**H**OME from Egypt's land returning  
Thou wouldst rest in Galilee,  
But to Nazareth art bidden,  
That the Child secure may be.  
Souls retiring, sweet, and humble,  
Thou dost still for Jesus seek:  
That my heart may be His garden,  
Make it humble, pure, and meek.

*Ant.* Who arose, and took the Child and His Mother and came into the land of Israel . . . and he dwelt in a city which is called Nazareth. (Matt. ii. 23.)

V. Pray for us, most blessed Joseph,

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

*Let us pray.*

**M**AY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, Who livest and reignest God for ever and ever. Amen.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed through the mercy of God rest in peace

R. Amen.

AT VESPERS.

**H**AIL, glory of the patriarchs, steward of God's holy Church, who didst preserve the Bread of life and the Wheat of the elect.

V. Thou, O Lord, wilt open my lips,

R. And my mouth shall announce Thy praise.

V. Incline unto mine 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.

*Hymn.*

**T**HOU didst search with loving anguish  
For the little Jesus lost;  
But, in finding Him, what rapture,  
Purchased at that sorrow's cost!  
Thee, my light, my life, my Jesus,  
May I never lose by sin!  
May my heart be pure and simple,  
So that Thou may'st rest therein.

*Ant.* Son, why hast Thou done so to us? Behold, Thy  
father and I have sought Thee sorrowing. (Luke ii. 48.)

V. Pray for us, most blessed Joseph,

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

*Let us pray.*

**M**AY we, O Lord, we beseech Thee, be assisted by the  
merits of the spouse of Thy most holy Mother, that  
what of ourselves we can not possibly obtain, may through  
his intercession be granted to us by Thee, Who livest and  
reignest God for ever and ever. Amen.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the  
mercy of God, rest in peace.

R. Amen.

AT COMPLINE.

**H**AIL, glory of the patriarchs, steward of God's holy  
Church, who didst preserve the Bread of life and  
the Wheat of the elect.

V. Convert us, O Lord, our salvation,

R. And avert Thine anger from us.

V. Incline unto mine 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.

*Hymn.*

**J**ESUS, Mary, hung above thee,  
On that sad, yet happy day,

When, with their fond arms around thee,  
Passed thy gentle soul away.  
Oh! when death shall come to take me,  
All its terrors I'll defy,  
If, with Jesus and with Mary,  
Thou, dear Joseph, wilt be nigh.

*Ant.* In peace in the self-same I will sleep, and I will rest,  
for Thou, O Lord, singularly hast settled me in hope.  
(Psalm iv. 9.)

*V.* Pray for us, most blessed Joseph,

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

*Let us pray.*

**M**AY we, O Lord, we beseech Thee, be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we can not possibly obtain, may through his intercession be granted to us by Thee, who livest and reignest God for ever and ever. Amen.

*V.* O Lord, hear my prayer,

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

*V.* Let us bless the Lord.

*R.* Thanks be to God.

*V.* May the souls of the faithful departed through the mercy of God rest in peace.

*R.* Amen.

COMMENDATION.

**T**HUS, O glorious saint, my homage  
I, thy grateful client, pay.  
Hear my prayer and smile upon me,  
Guide and guard me on my way.  
May I, 'neath thy kind protection,  
Safely reach my journey's close,  
And with thee in heaven's bright palace  
Through eternity repose!

ACT OF CONSECRATION AND CHOICE OF ST. JOSEPH AS A  
PATRON.

**O**BLESSED Joseph, faithful guardian of my Redeemer,  
Jesus Christ, protector of thy chaste spouse, the virgin  
Mother of God, I choose thee this day to be my special patron  
and advocate, and I firmly resolve to honor thee all the days  
of my life. Therefore I humbly beseech thee to receive me  
as thy client, to instruct me in every doubt, to comfort me

in every affliction, to obtain for me and for all the knowledge and love of the Heart of Jesus, and finally to defend and protect me at the hour of death. Amen.

FOR A HAPPY DEATH.

**O** BLESSED Joseph! who didst die in the arms of Jesus and Mary, obtain for me, I beseech thee, the grace of a happy death. Defend me from the attacks of my infernal enemy in that hour of dread and anguish, to which I now invite thee, that thou mayest assist me by thy presence and protect me by thy power. Obtain of thy divine Son that I may breathe out my soul in praise, saying in spirit, if I can not utter the words: Jesus, Mary, and Joseph, I give you my heart and my soul. Amen.

PRAYER TO ST. JOSEPH FOR THE OCTOBER DEVOTIONS.

*Ordered by Pope Leo XIII. to be said as part of the devotions for the month of October.*

**T**O thee, O blessed Joseph, we have recourse in our afflictions, and, after imploring the help of thy most holy spouse, we confidently invoke thy patronage also. By that affection which united thee to the immaculate virgin Mother of God, and by the fatherly love with which thou didst embrace the Infant Jesus, look down, we beseech thee, with gracious eyes on the precious inheritance which Jesus Christ purchased by His blood, and help us in our necessities by thy power and aid. Protect, O most provident guardian of the Holy Family, the elect children of Jesus Christ; ward off from us, O most loving father, all plagues of errors and depravity; be propitious to us from heaven, O most powerful protector, in this our struggle with the powers of darkness; and as thou didst once rescue the Child Jesus from the greatest peril to His life, so now defend God's holy Church from the snares of the enemy and all adversity. Finally, shield every one of us with thy patronage, that, imitating thy example and strengthened by thy help, we may live a holy life, die a happy death, and attain to everlasting happiness in heaven. Amen.

An indulgence of 300 days, applicable to the souls in purgatory; seven years and seven quarantines for each public recital during the month of October.—Leo XIII., Sept. 21, 1889.

ANOTHER APPROVED VERSION OF THIS FAVORITE PRAYER  
TO ST. JOSEPH, AS RECITED IN MANY PARTS OF THE  
UNITED STATES.

**W**E come to thee, O blessed Joseph, in our sore distress. Having sought the aid of thy most blessed spouse, we now confidently implore thy assistance also. We humbly beg that, mindful of the dutiful affection which bound thee to the immaculate virgin Mother of God, and of the fatherly love with which thou didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His blood, and by thy powerful intercession help us in our urgent need. Most powerful guardian of the Holy Family, protect the chosen race of Jesus Christ; drive far from us, most loving father, every pest of error and corrupting sin. From thy place in heaven, most powerful protector, graciously come to our aid in this conflict with the powers of darkness, and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the holy Church of God from the snares of her enemies and from all adversity. Have each of us always in thy keeping, that, following thy example, and borne up by thy strength, we may be able to live holily, die happily, and so enter the everlasting bliss of heaven. Amen.

ACT OF CONSECRATION TO ST. JOSEPH.

**O** BLESSED St. Joseph! I consecrate myself to thy honor, and give myself to thee, that thou mayest always be my father, my protector, and my guide in the way of salvation. Obtain for me a great purity of heart and a fervent love of the interior life. After thy example may I do all my actions for the greater glory of God, in union with the Divine Heart of Jesus and the immaculate heart of Mary! And do thou, O blessed St. Joseph, pray for me, that I may share in the peace and joy of thy holy death. Amen.

*Invocation to St. Joseph.*

Help us, Joseph, in our earthly strife; ever to lead a pure and blameless life.

Indulgence of 300 days.—Leo XIII., March 18, 1882.

## PRAYER TO ST. JOSEPH FOR PERSEVERANCE.

**O** DEAR St. Joseph, foster-father of our divine Redeemer, and spouse of our holy Mother Mary, thou didst live with them and toil for them through all the years of the *hidden* life, and thou didst die in their arms. By the love thou bearest to them and the love they bear to thee, pray for us always, and guard us. Obtain for us, O patron of a happy death, the grace to live and die in God's love and favor, that we may spend our eternity with Jesus and Mary and with thee, O dear St. Joseph.

NOVENA IN HONOR OF ST JOSEPH, SPOUSE OF MARY MOST HOLY.

**T**HE Sovereign Pontiff, Pius IX., Nov. 28, 1876, granted to all the faithful who, with contrite heart, devoutly make at any time during the year the novena in honor of St. Joseph, spouse of Mary most holy, with any formula of prayer, provided it be approved by competent ecclesiastical authority, an indulgence of 300 days, once a day; plenary indulgence on usual conditions.

*Ejaculation.*

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 19, 1891.

*Prayer.*

**R**EMEMBER, O most pure spouse of the Blessed Virgin Mary, my sweet protector St. Joseph! that no one ever had recourse to thy protection or implored thy aid without obtaining relief. Confiding therefore in thy goodness, I come before thee, and humbly supplicate thee. Oh, despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.

Indulgence of 300 days, once a day.—Pius IX., June 26, 1863.

PRAYERS IN HONOR OF ST. JOSEPH FOR THE AGONIZING.

**E**TERNAL Father, by Thy love for St. Joseph, whom Thou didst select from among all men to represent Thee upon earth, have mercy on us and on the dying.

Our Father, Hail Mary, Glory be to the Father.

Eternal divine Son, by Thy love for St. Joseph, who was Thy faithful guardian upon earth, have mercy upon us and upon the dying.

Our Father, Hail Mary, Glory be to the Father.

Eternal divine Spirit, by Thy love for St. Joseph, Who so carefully watched over Mary, Thy beloved spouse, have mercy on us and on the dying.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 300 days, once a day.—Leo XIII., May 17, 1884.

PRAYER TO ST. JOSEPH, PATRON OF THE UNIVERSAL CHURCH.

**M**OST powerful patriarch St. Joseph, patron of the Universal Church, which has always invoked thee in anxiety and trouble, from the exalted seat of thy glory cast a loving glance upon the whole Catholic world. Let thy fatherly heart be touched at the sight of the mystical spouse, and the Vicar of Christ overwhelmed with sorrow and persecuted by powerful enemies. Oh: by the bitter anguish thou didst experience upon earth, dry the tears of the venerable Pontiff, defend him, liberate him, intercede for him with the Giver of peace and charity, that, all adversity being removed, and all error dissipated, the entire Church may serve God in perfect liberty: *Ut destructis adversitatibus et erroribus universis Ecclesia securo Deo serviat libertate.* Amen.

Indulgence of 100 days, once a day.—Leo XIII., March 4, 1882.

V.

## Devotions to the Blessed Sacrament and to the Sacred Heart of Jesus.\*

### THE THREE THURSDAYS.

“**T**HE Three Thursdays” is not a phrase to which pious ears are used, as they are used to “The Nine Fridays.” Our readers, especially in Ireland and more especially in Dublin, are happily familiar with that magnificent exercise of persevering faith and piety by which so many continually increasing thousands endeavor to gain very special graces by receiving holy communion on the first Friday of nine

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\* See page 547 for note concerning the intermingling of devotions to the Sacred Heart and the Blessed Sacrament.

months following one another without a single break. By the way, why nine—not fewer and not more? Was that particular number honored by Our Lord's choice for this purpose in memory of the first nine months of His human life?

But "The Three Thursdays" is only a name by which three special days of the year are perhaps now for the first time linked together on account of certain Eucharistic associations which I am going to explain—Holy Thursday, Ascension Thursday, and the Feast of Corpus Christi. These are the only religious solemnities that are attached to the fifth day of the week as such; and they all three—two of them expressly, and one (as we shall presently see) indirectly and by suggestion—are special reminders and memorials of the Blessed Eucharist. Perhaps some devout souls who are eager to seize on any excuse or device for renewing their fervor will reproach themselves with having too completely overlooked the Eucharistic claims of Thursday, and with having scarcely heeded the invitation which its associations address to the pious faithful to extend practically to all the Thursdays of the year the liturgical title of Thursday in Holy Week—*Feria quinta in cæna Domini*, Thursday of the Lord's Supper.

The first, then, of the Three Thursdays is Maundy Thursday, for which the faithful have, with good reason, invented for themselves the name of Holy Thursday, though it is not called so in the Missal, as Holy Saturday is. This solemn day was not chosen arbitrarily to do honor to the Blessed Eucharist, but because it was on this day that Our Lord Jesus Christ fulfilled His promise and instituted this memorial of His love, on the night before He suffered, on the eve of Good Friday.

So, too, the Feast of the Ascension is not an arbitrary feast in the calendar, but is kept on one fixed and determinate Thursday for this reason: because Our Saviour, after His Resurrection, lingered on for another forty days in the desert of this world, as He had spent forty days in the desert at the beginning of His public life; and in these forty days after Easter Sunday we reach exactly the Thursday of the sixth week of Paschal time, which is, therefore, the anniversary of Our Lord's Ascension from Mount Olivet, and which we therefore call Ascension Thursday.

The particular date, however, of Corpus Christi, the third of these Three Thursdays that I am linking together, was not thus fixed beforehand by the circumstances of the event that it commemorates; but it was chosen deliberately for the following excellent reasons. This great feast of the Blessed Sacrament was intended to make amends to

the faithful for the restraints placed on their piety on Holy Thursday itself, when the nearness of Good Friday hindered them from making it a sufficiently joyful festival. Now, what date should be selected for this Eucharistic consecration, for the fuller gratifying of our pent-up feelings of joy and gratitude for the institution of the great banquet of love? There was a certain fitness in choosing some day that comes as soon as possible after the completion of the yearly cycle of feasts which commemorate the events of Our Lord's life on earth, ending with the establishment of His Church and the descent of the Holy Ghost. That cycle closes with Pentecost: what day, therefore, after the octave of Whitsunday, shall be the glorious feast of reparation and thanksgiving for the Sacrament of the body of Our Lord? The Thursday of the first week after Whitsuntide is Corpus Christi, not preferred at random (as we have said several times) to the other days of the week, but out of homage to that particular day on which this Most Blessed Sacrament was actually instituted.

Finally, what individual claim can Ascension Thursday advance to be ranked as a Eucharistic festival, like the two other Thursdays which it comes between? Because the commemoration of the departure of our divine Redeemer must needs call to our minds His abiding presence amongst us. He who is gone stays still. Hundreds of years before the Ascension the Royal Psalmist, who foresaw it, linked this consolation with his prophecy, or at least piety is delighted at discovering this hidden meaning in his words: "Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts in men" (Psalm lxxvii. 19). *This* was the supreme gift and love-token which, if it had not been given already, would have been given then, to console those who were left behind in loneliness on the mountain of the Ascension. Surely, as all the pathetic words spoken at the Last Supper have a deeper force, a more poignant significance, if we imagine them repeated by Jesus at the very last on Mount Olivet, when the final parting had indeed come, as they were repeated (if not with His lips) with His Heart; so, too, the "memorial of His marvels," *memoria mirabilium suorum*, the memento that He left behind Him, did not take effect, as it were, or come fully into play, until His visible presence was actually withdrawn. And therefore, when Our Redeemer goes from us on the clouds of heaven, it is impossible not to try and calm our troubled hearts by reminding ourselves of the supreme device of His love by means of which, though He has gone,

He will be with us still. May we not give this meaning to the warning of the white-robed angels: *Hic Jesus qui assumptus est veniet?* He will come: He will Himself be the greatest of the gifts that He gave to men when ascending on high. *Dedit dona hominibus.*

A holy man,\* whose writings are marked by great sobriety of thought and the absence of all extravagance, has written: "The presence of Our Lord in the tabernacle may be said to be the very chief of all the mercies of God to us in our present state; more precious than the guardianship of the angels of which we think so little, or the practical benefits which flow from our membership of the Church, or from the prayers and protection of the saints, or even from the mightiness and power and vigilant tenderness of the motherly care of Mary herself "

St. Paul's argument about the Incarnation applies with overwhelming force to this special phase or development of the Incarnation, in which the Word that was made flesh in order to dwell amongst us visibly has disguised that vesture of flesh under another form in order to dwell amongst us still, corporally and yet invisibly. St. Paul asks: "He that spared not even His own Son, but delivered Him up for us all, how hath He not also with Him given us all things?" (Rom. viii., 32). And now we too may ask: since Jesus Christ, the eternal Son of God, has deigned to give Himself to us in so close a union, and to dwell night and day in our midst that He may come often into our hearts, what greater proof of His love can there be left for Him to give? And ought not our gratitude and our love to be as unceasing and, in our poor finite measure, as intense as His infinite love and bounty? (Father Russell's "Communion Day.")

DEVOUT EXERCISES FOR ALL THE THURSDAYS IN THE YEAR,  
AND ESPECIALLY FOR HOLY THURSDAY AND THE FEAST  
OF CORPUS CHRISTI.

**T**HE Sovereign Pontiff, Pius VII., on Feb. 14, 1815, and April 6, 1816, granted: a plenary indulgence to all those who shall perform for one hour, in public or in private, on Holy Thursday, any devout exercise in honor of the institution of the Blessed Sacrament, provided that they be truly penitent, and approach the sacraments of confession and communion on that day, or on any day during the following week.

A plenary indulgence, on the same conditions, on the

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\* Henry James Coleridge, S.J.

Feast of Corpus Christi. An indulgence of 300 days for each of the other Thursdays of the year, on performing the said exercise with at least contrite heart and devotion. All these indulgences were confirmed by the Sovereign Pontiff, Pius IX., June 18, 1876.

## EMMANUEL.\*

“His name shall be called Emmanuel, which, being interpreted, is God with us” (Is. vii. 14; Matt. i. 23).

WHAT would this world of ours be without the Blessed Sacrament? How bleak and desolate the earth, if it were not for the living humanity of Our Lord present in our midst! I often think that those who are outside the Church, and debarred from the bodily presence of Jesus on earth, are somewhat in the plight of the lost souls, who are debarred from the sight of the divine Essence in the other world. In a sad state, indeed, are those poor souls who know not that Jesus is on earth, that He is near them, in the same town with them, next door to them, and passes by them on the streets. And if they hear it, they will not believe it; just as the Jews did not believe it when He Himself told them (John vi.). They do not understand their loss. Jesus is, or at least should be, our life, our joy, and our great desire. Our disposition here and now should be to rejoice and exult that He is present in the Blessed Sacrament, to thank Him all the day long and to find our happiness and consolation in staying before the altar; having only one further desire, the blessedness of beholding Him with our eyes face to face. But that is too great a thing for this mortal, temporary existence, where all is yet dark and imperfect, and we live in the faint twilight of dawn (for that is what this world is), and not in the full blaze of the heavenly noonday. That we must long for and pray for to come in the future; then, in heaven we will behold Him face to face. This desire is expressed in that verse in the Canticles, where the soul, still seeing in a glass darkly, says to the Beloved, “Show me, O Thou Whom my soul loveth, where Thou feedest, where Thou liest in the mid-day”—that is, she desires to behold Him face to face, in the full light of heaven. But now she must be content with the presence of her Beloved in the dark, as it were, where she cannot see His human form, but, nevertheless, knows well that she has His humanity here, in the

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\* Adapted from “The Little Grain of Wheat.”

Blessed Sacrament, where He lives and feeds among pure souls; and so she says again, in the words of the Canticles: "My Beloved to me and I to Him, Who feedeth among the lilies, until the day break and the shadows flee away."

So we should find our delight in Our Lord's presence with us in the darkness of this life; and we should be very grateful that He has not left us alone in the darkness. If we greatly love and desire Him, we will greatly love His sacramental presence, that is, if we have a vivid, lively faith. And faith and love go together.

Our Lord is not in the Blessed Sacrament as dead or asleep, nor simply there to receive your love and adoration. But just as the most blessed Virgin had her divine Son's life, and His holy examples, and actions, and words going on before her eyes, to her inconceivable advancement in grace and spiritual progress, even so we have her Son's life and example going on before our eyes, in all their stages, which we can study to our immense profit and advancement in grace. The life of our dear Lord in the divine Host is most active. He remains still in the tabernacle, it is true, but graces are flying forth from His Heart in inconceivable abundance.

From the tabernacle Our Lord works miracles both on souls and bodies, as He did of old in Galilee and Judea.

Our divine Lord, thus present in this Sacrament of His love, is the central object of the devotion and worship of the holy Catholic Church. From His Sacred Heart, present in the tabernacle, go forth streams of grace upon human souls, that lift them up in prayer and adoration to the throne of God. Ask yourselves whence comes the sense of awe with which even the least devout of us is filled when we enter a Catholic church? We feel ourselves, when we know that our divine Lord is present, in a spirit of prayer that lifts our souls up to God. That is what distinguishes the humblest Catholic church from heretical places of worship. It is the house and the very home of God. The very words we use, "a visit to the Blessed Sacrament," reminds us that we go to a living person, and that He is no other than our blessed Saviour, Who deigns to dwell amongst us that He may draw us to Himself and pour out His grace upon us.

And how wonderfully is this gracious purpose of His mercy fulfilled! How many human souls are daily raised by this adorable Presence above the cares and interests, and sorrows and pleasures of life to the thought of God, and all that His service imports! If we could only see brought all together the acts of adoration, and love, and

thanksgiving, and resignation, and the outpourings of human hearts that go to make up the service of God on earth, that are daily and hourly drawn out of them in every quarter of the world by this Adorable Sacrament, we should then understand something of the way in which it fulfils the loving design of its institution.

Before the tabernacle great saints have communed with God upon the heights which we may never reach; there, too, sinners have come, and, touched by the grace that goes out from Him, found the contrite and humble heart which He will never despise. Think of the millions of the ordinary faithful who, day by day, or at least from time to time, come into the house of God to pray, and even for a moment catch a glimpse of holy things, and carry the memory of it like a saving influence back into their ordinary avocations; think of the countless Religious—nuns and monks—to whom this presence is as the air they breathe, the very life and sustenance of their souls. No one shall ever know all that this Adorable Sacrament is for human souls; but we do know that in countless ways, ceaselessly, according to the multitudinous mercies of the Sacred Heart, it is working upon us—converting the sinner, making perfect the saint, keeping the ordinary Christian in the way of God's commandments, raising all our hearts to that one Heart which is the center and source of grace and love.

We should, then, try to cultivate in ourselves the spirit of devotion to our blessed Lord in the Holy Eucharist.

He is with us in the Blessed Sacrament as a consequence of the Resurrection and Ascension; and His sacramental presence is a constant reminder of those happy mysteries. He is in the same actual state now, in the tabernacle, that He was in on the morning of the Resurrection, and when He was parted from His apostles on His Ascension day. He comes to us from the glory of heaven, fresh from the bosom of His Father, full of beauty, blessedness, and joy, full of the new wine of His Father's love, crowned and sceptered, and Sovereign of the kingdom of God, and desiring to confer all this blessedness, glory, and royalty on all who will open to Him their hearts. Blessed are we, who have Him with us night and day! In Him we have all we want; for in the Holy Eucharist He gives us all He ever was, and is, and is to be. "Blessed are the eyes which see the things that you see; for I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them" (Luke x. 23).

## LOOKING THROUGH THE LATTICES.\*

“**B**EHOLD He standeth behind our wall.” But the barrier between Our Lord in His veiled presence and ourselves is not a drawback, an obstacle to union with Him—inseparable indeed from the present condition of things—yet an obstacle for all that. It is distinctly willed by Him as a necessary part of our trial, a wholesome discipline, a purification of love. It has in it all the privileges, advantages, blessings, that in this life belong to pain, and can be won by pain alone. It is a present blessing as well as a pledge of blessing to come. “Blessed *are* they that have not seen and have believed” (John xx.). It is a pledge of that full clear vision, “reserved in heaven for you, who, by the power of God, are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now for a little time you must be made sorrowful. . . . That the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory and honor at the appearing of Jesus Christ: Whom having not seen, you love; in Whom also now, though you see Him not, you believe, and believing shall rejoice with joy unspeakable” (1 Pet. i.).

“We see now through a glass in a dark manner: but then face to face” (1 Cor. xiii.). “I shall see Him, but not now” (Num. xxiv., 17). How will that face to face vision be the brighter and the sweeter for the dimness now! How will the joy of that moment, when we part for ever with faith be intensified by what faith has cost us in the past!

But meanwhile the Beloved *is* behind the wall. And He is there with all the sympathy for our difficulty which His perfect knowledge of it enables Him to have. “Jesus needed not that any man should tell Him for He knew what was in man.” He knows the weariness of praying on against apparently unanswered prayer; against the pain of physical restlessness, the labor of thought, the irksomeness of concentration, the perpetual gathering together of the forces that are playing truant in a thousand fields, recalled for a brief space only to be off again more wayward for their capture. All this He knows. And our remedy is to remember that He knows it. He Who has appointed prayer to be the channel of grace, means such prayer as we can bring Him. He does not ask impossibilities. He does not place us amid distracting work all day long and

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\* Canticles ii. 9.

expect us to shut it out by an effort of will the moment we kneel down to pray. Nor even to shut it out by repeated efforts. He would have us turn our distractions and weariness not so much into matter for self-reproach, or humiliation even, as into a loving, trustful plea for His pity and His help. This is prayer. Lay the tired brain, the strained muscles, the aching head—lay them all down at His feet without a word, just for His eye to rest on and His Heart to help and heal.

There are times when physical lassitude, cold or heat, an importunate thought, a trial with its sting still fresh, baffles every effort to fix the mind on the subject of prayer, and concentrates the whole attention on what for the moment is all-absorbing. Times harder still to manage, when mind and heart are so absolutely vacant and callous that there is no rousing them to action. This reflection will sometimes be helpful then—What should I have to say were I in the presence of the one I love best in the world; with whom I am quite at my ease; my friend *par excellence*; to whom my trials, difficulties, character, the secrets of my soul are known; that one in whose concerns and welfare I take the deepest interest; whose plans and views are mine, discussed again and again together; in whose company time flies and the hour for parting comes too soon—what should I find to say?

Say it, make an effort to say it to Him Who is in the tabernacle yonder.

O Jesus, hidden God, "more friendly than a brother" (Prov. xviii. 24), I believe most firmly that You are present, a few feet only from where I kneel. You are behind that little wall, listening for every word of confidence, and love, and thanksgiving, and praise. Listening when my heart is free to pour itself out to You as the brook to the river in the days of spring. Listening more tenderly when the stream is ice-bound; when I kneel before You troubled, wearied, anxious about many things, about many souls perhaps, yet dry and hard, without a word to say. Make my heart so perfectly at ease with You, O Lord, that it may be able to turn to You even in its coldness and inertness; to confide to You naturally all that most intimately concerns it; to be content with this, when discontented with all else, with self most of all—that You know all men "and need not that any should give testimony of man, for You know what is in man" (John ii.).—Mother Mary Loyola.

### The Hour of Adoration.

ONE of the methods for keeping the Hour of Adoration, recommended and explained by Père Eymard in his beautiful work "*La Présence Réelle*," is that which corresponds to the *four ends of sacrifice*. The Hour of Adoration is divided into four parts. During each quarter of an hour we are to honor Our Lord by one of the *four ends of sacrifice*, i.e., by *Adoration, Thanksgiving, Reparation, and Supplication*.

Meditation or Spiritual Reading and an Act of Spiritual Communion should also form part of the hour or half-hour of adoration. Litanies, Offices, Chaplets, suitable prayers and devout acts of various kinds are plentifully supplied in the following and other parts of this book for the use of the fervent Religious in her visits to Jesus, her divine Spouse, in the Sacrament of His love.

### Prayers for Visits to the Blessed Sacrament and the Hour of Adoration.

#### ACTS OF ADORATION THANKSGIVING, REPARATION AND SUPPLICATION.

IN my moments before the tabernacle, I will try to obey the pious counsels contained in the Latin distich:

"Crede, dole, spera, grates age, dilige, adora,  
Vulnera pande animæ, donaque sancta pete."

Believing all that God has in any way to do to us—grieving for all my sins, offences, and negligences—hoping in Thee, O Lord, Who wilt never let me be confounded—thanking Thee for this supreme gift, and for all the gifts of Thy goodness—loving Thee, above all in this Sacrament of Thy love—adoring Thee in this deepest mystery of Thy condescension: I lay before Thee all the wounds and wants of my poor soul, and ask for all that I need and desire. But I need only Thyself, O Lord; I desire none but Thee—Thy grace, and the grace to use well Thy graces, the possession of Thee by grace in this life, and the possession of Thee for ever in the eternal kingdom of Thy glory. Thus, day by day, especially during my moments before the tabernacle, I will, with God's help—

“Believe, and grieve, and hope; thank, love, adore,  
Show my soul’s wounds, and holy gifts implore.”

There is no aspect of God’s love for us which ought to affect our hearts more tenderly than the mere fact of His wishing to be loved by us; and there is no manifestation of that tenderness of the Sacred Heart more touching than the yearning to be remembered, expressed at many times and in many ways, but especially in the Eucharistic *Do this in commemoration of Me*, which becomes at the altar even more simple and affecting, *In Mei memoriam facietis*—“In memory of Me.” When such infinite and utterly incomprehensible love as this has Omnipotence for the instrument of its behests, how can any poor little creature of God—whose sole dignity is that he has a heart to love Him—how can he presume for one moment to discuss the limits of the possibilities of the divine condescension?—Fr. Russell, S.J.

MOMENTS BEFORE THE TABERNACLE.

**M**Y God, my Lord, in Thine own place,  
I kneel before Thy sacred face—  
That face which once for me on high  
Hung white in death beneath the sky—  
And hail Thee King and Lord and Love,  
My heaven on earth, my all above.

O Love supreme, O Love divine,  
Who stoopest low to make me Thine.  
O Jesus, God and Master, pent  
Within this gracious Sacrament!  
I love Thee, praise Thee, thank and bless  
Thy Godhead in Thy lowliness.

For me made low! For me the Lord  
Of heaven, the uncreated Word  
Of God, doth condescend to dwell  
By night and day within this cell.  
Oh! break, proud heart, such love to see  
Revealed in such humility.

My God, my Jesus, Thou hast done  
All that Thou canst to make me one  
With Thine own self. What need I more?  
What grace is left me to implore?  
Bought with Thy blood, for me outpoured—  
Fed with the body of my Lord!

Yet, ah! my Jesus kind and meek  
 One other grace I still must seek:  
 That all this love and all this pain  
 May not be felt and borne in vain,  
 But that Thy love may win my love  
 And make me Thine in heaven above.

### Acts of Faith, Hope, and Charity before the Blessed Sacrament.

*For the Hour of Adoration and also at Holy Communion.*

AN ACT OF FAITH.

(Father Ramière, S.J.)

**O** JESUS! my Lord, my God, and my all! I believe that Thou art in Thy living manhood as truly present here in the Blessed Sacrament as when Thou didst walk amidst men, and converse with them. Relying on Thy word, which *shall not pass away*, I believe that Thou art here, *ever living to make intercession for us*. Here is Thy sacred body, which hung upon the cross; here is Thy soul, which was *sorrowful unto death* and agonized in the Garden of Olives on account of my sins; here are those sacred wounds made by the nails and spear; here are those eyes which looked with pity and love on the penitent Peter, now gazing into my heart, now raised to plead for me with the heavenly Father, here are those ears, which heard the cruel cry of the Jews: "Crucify Him," which listened so compassionately to all the ills of men, and which now are listening to me. Lord, I believe that here on the altar Thy wounded Heart is beating for love of me, and I recall Thy blessed words: "My Heart is so consumed with love for men, that it can no longer restrain the flames of its charity." Sweet words of Thine, O blessed Saviour! I believe that they are true, and true as regards myself.

AN ACT OF HOPE.

*(Father de la Colombière.)*

**M**Y God, I am fully convinced that Thou dost watch over all those who hope in Thee, and that we can want for nothing whilst we expect all from Thee: therefore I am resolved from henceforth to live without anxiety, and to cast all my care upon Thee.

*R.* In peace I will sleep and I will rest: for Thou, O Lord, hast wonderfully established me in hope.

Men may turn against me: sickness may take away my strength, and the means of serving Thee; I may even lose Thy grace by sin; but I will never lose my hope. I will keep it even to the last moment of my life; and all the demons in hell shall try in vain to tear it from me.

*R.* In peace I will sleep and I will rest.

Others may look for happiness from their riches or their talents; they may rely upon the innocence of their lives, the rigor of their penance, the number of their good works, or the fervor of their prayers; but for me, O Lord, my confidence shall be my confidence itself.

*R.* For Thou, O Lord, hast wonderfully established me in hope.

This confidence has never deceived any one. "No one hath hoped in the Lord, and been put to shame." I am sure, then, that I shall be eternally happy, because I hope firmly to be so, and it is from Thee, O Lord, that I hope it.

*R.* In Thee, O Lord, have I hoped; I shall not be confounded for ever.

I know that I am frail and changeable; I know the power of temptation against virtues the most firmly based; I have seen the stars of heaven and the pillars of the firmament fall; but not even this can make me fear. As long as I hope, I am safe from every evil, and

I am sure of always hoping, because I hope for this unchanging hope.

*R.* For Thou, O Lord, hast wonderfully established me in hope.

In fine, I am sure that I can not hope too much in Thee; and that I can not obtain less than I hope for from Thee. Thus I hope that Thou wilt uphold me in the greatest dangers, protect me in the most violent assaults, and make my weakness triumph over my most formidable enemies. I hope that Thou wilt love me always, and that I also shall love Thee with unfailing love; and, to carry my hope at once as far as it can go, I hope for Thee from Thyself, my Creator, both in time and eternity. Amen.

*R.* In Thee, O Lord, have I hoped; I shall not be confounded for ever.

#### AN ACT OF CHARITY.

*(Blessed Margaret Mary's Sentiments.)*

**O** GOOD and merciful Saviour, it is the desire of my heart to return Thee love for love. My greatest sorrow is that Thou art not loved by men, and, in particular, that my own heart is so cold, so selfish, and ungrateful. Deeply sensible of my own weakness and poverty, I trust that Thy own grace will enable me to offer Thee an act of pure and sincere love. And I wish to offer Thee this act of love in reparation for the coldness and neglect that are shown to Thee by Thy creatures in the Sacrament of Thy love. O Jesus, my sovereign Good, I love Thee, not for the sake of the reward which Thou hast promised to those who love Thee, but purely for Thyself. I love Thee above all things that can be loved, above all pleasures, and in fine above myself and all that is not Thee, protesting in presence of heaven and earth, that I will live and

die purely and simply in Thy holy love, and that if to love Thee thus I must be persecuted, tormented, and put to death, I am perfectly satisfied, and I will ever say with St. Paul: Nothing can separate me from the love of the Sacred Heart of Jesus Christ, which I love and will love eternally. O Jesus, supreme Master of all hearts, I love Thee, I adore Thee, I praise Thee, I thank Thee, because I am now all Thine own. Rule over me, and transform my soul into the likeness of Thyself, so that it may bless and glorify Thee for ever in the abode of the saints.—(*Adapted.*)

A PRAYER FOR A VISIT TO THE BLESSED SACRAMENT.

(*Including all the Acts Recommended.*)

**M**Y Lord and my God, I firmly *believe* that Thou art really present in the sacred Host. I *adore* Thee beneath the sacramental veil which Thou hast mercifully chosen in order to approach us. Permit me, O dearest Jesus, to render Thee my *homage* together with the angels who surround Thy altar-throne. I believe that Thou dwellest on our altars not only to receive our humble adoration, but also to be the food of our souls, our sacrifice to the infinite majesty of the heavenly Father, our light in darkness, our counsel in doubt, our consolation in affliction, our strength in temptation, our solace in suffering, our joy in persecution, our friend in every need, our teacher in the school of perfection, our master and our model in striving to become saints.

I am a poor sinner, but I *hope* in that boundless mercy which detains Thee a prisoner of love in the tabernacle. I come to Thee with a *contrite* heart, and I beg Thy pardon and mercy. Thou art truly called the "Lover of souls," for Thou hast sacrificed Thy life for our salvation; Thou hast said: "My delights are to be with the children of men"; and Thy death-bed gift to us was the Holy Eucharist. I behold the tabernacle surmounted by a cross, and this reminds me, dear Lord and Saviour, that the Blessed Sacrament is a memorial of Thy Passion and death. I *love* that infinite goodness which induced Thee to institute this Holy Sacrament of the altar, which is the grandest memorial of

all Thy works, and in which Thou dost communicate Thyself so wonderfully to Thy creatures. I *thank* Thee for this sublime proof of Thy love, and ardently wish that I could worthily acknowledge all the blessings that I have ever received from this fountain of grace and mercy. I sincerely *regret* that this precious pledge of Thy love is received by so many Christians with coldness and indifference. I wish to make amends for my own ingratitude, and heartfelt *atonement* for all those sinful acts of my life, by which I have wounded Thy loving Sacred Heart. I offer Thee my profound *adoration*, my *reparation*, my *sorrow* and my *love*, to appease and to rejoice, as much as I can, Thy Sacred Heart, in this Sacrament of love for all the acts of irreverence, profanation, and sacrilege which, to my shame, I may ever have committed, as well as for all those which have been committed by others. I adore Thee, my Lord and my God, with all the strength I have. I love Thee with the fervor of my whole soul; I acknowledge Thee as my only Master; I offer Thee all that I have, and all that I am. Jesus! I give Thee my heart with all its affections; I give Thee my soul with all its powers; I give Thee my body with all its senses. Jesus! I consecrate myself entirely to Thee; I wish to live and labor and suffer and die for the love of Thee. I abandon myself to Thee. Give me but Thy *love* and Thy *grace*, then my heart will be satisfied, and I will ask for nothing more. Thy kingdom come. Thy will be done! I desire to adore and love Thee now and always, not only to supply the defect of those Catholics who do not adore and love Thee, but also for the conversion of heretics, schismatics, atheists, blasphemers, Jews, and idolaters. O silent Dweller in the tabernacle, Thou art, indeed, a hidden God! here Thou art still the Victim of the cross! As I gaze upon the sacred Host, I recall that pathetic word of Thine, O Lord, at the Last Supper: "Do this in commemoration of Me"—"Remember Me!" Yes, the Blessed Sacrament is a memorial of the "*Man of sorrows*," a memorial of the greatest pain a creature on earth ever endured, a memorial of the most tender, most constant, most unselfish and most heroic love the world shall ever know—the last sweet gift of a Heart that fears to be forgotten. Oh, yes! Lord, I shall remember Thee. How could I forget Thy love, dearest Jesus! Mayest Thou be

known, adored, and loved by all, and may thanks be continually given to Thee in the Most Holy and Most Adorable Sacrament. Amen.

PRAYER OF ST. ALPHONSUS LIGUORI FOR A VISIT TO THE BLESSED SACRAMENT.

**L**ORD Jesus Christ, Who, through the love which Thou bearest to men, dost remain with them day and night in this Sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit Thee, I believe that Thou art present in the Sacrament of the altar. From the abyss of my nothingness I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this Sacrament, for having given me for my advocate Thy most holy Mother, Mary, and for having called me to visit Thee in this church.

I this day salute Thy most loving Heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation for all the injuries Thou hast received from Thy enemies in this Sacrament; thirdly, I wish by this visit, to adore Thee in all places in which Thou art least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thine infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires, and all that I have. From this day forward, do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, particularly those who were most devoted to the Blessed Sacrament and to most holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving Heart; and, thus united, I offer them to Thy Eternal Father, and I entreat Him, in Thy name, and for Thy sake, to accept them.

Indulgence of 300 days when said before the Blessed Sacrament. Plenary indulgence on usual conditions.—Pius IX., Sept. 7, 1854.

*Pious Ejaculations.*

**M**AY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days.—Pius IX., Feb. 29, 1868.

**O** SACRAMENT most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine!

Indulgence of 100 days.—Pius VI., May 24, 1776.

**M**AY the most just, most high, most adorable will of God in all things be done, praised, and magnified forever.

Indulgence of 100 days.—Pius VII., May 19, 1818.

### Sentiments of a Religious before the Blessed Sacrament.\*

How have I deserved this happy lot?

**B**EHOLD me in Thy presence, O my Jesus! Hidden in the Sacrament, Thou art the self-same Jesus Who for me didst sacrifice Thyself on the cross. Thou art He Who lovest me so much, and Who hast therefore confined Thyself in this prison of love. Amongst so many who have offended Thee less than I, and who have loved Thee better than I, Thou hast chosen me, in Thy goodness, to keep Thee company in this house, where, having drawn me from the midst of the world, Thou hast destined me always to live united with Thee, and afterwards to have me nigh unto Thee to praise and to love Thee in Thy eternal kingdom. O Lord! I thank Thee. *How have I deserved this happy lot?* Happy indeed am I, O my Jesus! for having left the world; and it is my great desire to perform the vilest office in Thy house rather than dwell in the proudest royal palaces of men. Receive me, then, O Lord! to stay with Thee all my life long; do not chase me away, as I deserve. Be pleased to allow that, among the many pious souls who serve Thee in this house, I, though I am a miserable sinner, may serve Thee also. Many years have I lived far from Thee. But now that Thou hast enlightened me to know the vanity of the world, and my own foolishness, I will not depart any more from Thy feet, O my Jesus! Thy sacramental presence shall animate me to fight when I am tempted. Dwelling so near to Thee, I shall be reminded of the obli-

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\* St. Alphonsus Liguori (adapted).

gation I am under to love Thee, and always have recourse to Thee in my combats against hell. I will always keep near to Thee. I love Thee, O my God! hidden in this Sacrament. Thou, for the love of me, remainest always on this altar. I, for the love of Thee, will always remain in Thy presence as much as I shall be able. There enclosed Thou always lovest me, and here enclosed I will always love Thee. Always, then, O my Jesus, my Love, my all! shall we remain together,—in time in this house, and during eternity in paradise. This is my hope, so may it be. Most holy Mary, obtain for me a great love for the Most Holy Sacrament.

Let us be always united; let us never more be separated.

**O** MY Jesus, this is what I seek of Thee, and what I will always ask of Thee in holy communion: "*Let us be always united; let us never more be separated.*" I know that Thou wilt not abandon me. Thou art so good and merciful. But I fear my own weaknesses, O my blessed Redeemer. "Suffer me not to be separated from Thee by sin!" As long as I am alive I am in danger from the enemies of my soul. Oh, through the merits of Thy Passion and death, I beseech Thee let me die, rather than commit a mortal sin. I repeat it, and pray Thee to grant me the grace always to repeat: "Suffer me not to be separated from Thee!" O God of my soul, my Lord and my all, I love Thee, I love Thee alone, and I will always love Thee! I desire but Thy love and Thy grace. May I be ever faithful to my vows. May I ever live according to the spirit of our Holy Rule. May I ever follow Thy example of humility, purity, obedience, poverty, and conformity to the will of our heavenly Father. Mary, dear Mother, pray for me, that I may love Jesus more and more and praise Him for ever with Thee in heaven.

### Adoration.

AN APPROPRIATE PRAYER TO THE BLESSED SACRAMENT FOR THURSDAY.

**O** MOST adorable Jesus, merciful Saviour, Victim of love upon our altars, receive, I beseech Thee, my profound adoration. I firmly believe that Thou art really present in the Holy Eucharist, where Thou mercifully hidest the splendor of Thy Majesty, lest it should deter us from approaching Thy sanctuary. I believe that Thou art as powerful, as amiable and as adorable under the sacramental

veils as Thou art in heaven. I believe Thou dwellest on our altars, not alone to receive our adorations, but to listen to our petitions—to remedy our evils—to be the strength and nourishment of our souls, our powerful Helper, our Refuge, and our Sacrifice. I hope in that boundless mercy which detains Thee among us poor weak sinners. I love that infinite goodness which induces Thee to communicate Thyself so liberally and so wonderfully to Thy creatures. I thank Thee for this marvelous proof of Thy love, and ardently wish that I could worthily acknowledge all the blessings I have ever received from this Fountain of grace and mercy. I sincerely regret that this precious pledge of Thy love is received with such coldness and indifference. Alas! I myself have too often wounded by my ingratitude Thy merciful Heart on this altar, and am more guilty than others, because Thou hast not only granted me abundantly the general blessings which this Fountain of grace pours on the world, but Thou hast provided me with the most favorable opportunities of loving and adoring Thee in this august Mystery. Thou hast placed me close to Thy sanctuary, where I can visit Thee frequently, and daily assist at the holy sacrifice of the Mass. Ah! my good God! Thou deservest all the love that my heart is capable of feeling; therefore, I humbly consecrate to Thee all my affections, and firmly resolve from this moment to endeavor to imitate the respect, gratitude, and love which always distinguished those among Thy faithful servants who were specially devoted to the August Sacrament of the altar. Accept, O divine Jesus! the adorable sacrifice of the Mass, and all the thoughts, words, actions, and sufferings of this day, which I fervently offer in thanksgiving for the institution of this sublime Mystery; in atonement for all the insults, irreverences, and sacrileges which have ever been committed against it; and to implore for myself, for all the faithful, and especially for priests and Religious a very fervent and fruitful devotion to the Holy Eucharist.

Grant me, through Thy divine Heart, a share in the pure and ardent love of the angels, who day and night surround the tabernacle, and of all the saints, who loved Thee most in this sacred Mystery of the altar, that I may serve Thee with purity of intention, with ardor and perseverance during

my life, and enjoy Thee for ever in the splendor of Thy glory. Amen.

### Thanksgiving.

INDULGENCED ACTS OF ADORATION AND ESPECIALLY THANKSGIVING.

Adoramus Te, Christe, et We adore Thee, Christ,  
benedicimus tibi. and we bless Thee.

Quia per sanctam crucem Because by Thy holy cross  
tuam redemisti mundum. Thou hast redeemed the  
world.

**I** ADORE Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul. I offer Thee all the-acts of adoration and thanksgiving that are offered to Thee by the angels and saints in heaven, and by the just on earth. I praise, love, and thank Thee with all the praise, love, and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised, and worthily received by all, in this Most Divine Sacrament.

Our Father, Hail Mary, Glory be to the Father.

I adore Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the Most Blessed Sacrament to be the food of my soul.

I adore Thee in all the consecrated Hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all, in this Sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy blessed Mother, and with the love and affection of Thy own most pure Heart. Grant, O most

amiable Spouse of my soul! in coming to me in this Most Holy Sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

Our Father, Hail Mary, Glory be to the Father

I adore Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which Thou didst form the sacred body of Our Lord Jesus Christ out of the most pure blood of the blessed Virgin Mary, become in this Sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this Most Blessed Sacrament.

Our Father, Hail Mary, Glory be to the Father.

TANTUM ERGO.

**T**ANTUM ergo Sacramen-  
tum

Veneremur cernui:

Et antiquum documentum

Novo cedat ritui:

Præstet fides supplementum

Sensuum defectui.

Genitori, Genitoque

Laus et jubilatio:

Salus, honor, virtus quoque,

Sit et benedictio:

Procedenti ab utroque

Compar sit laudatio.

V. Panem de cælo præ-  
stitisti eis.

R. Omne delectamentum in  
se habentem.

*Oremus.*

**D**EUS, qui nobis, sub sa-  
cramento mirabili  
passionis tuæ memoriam re-  
liquisti: tribue, quæsumus,

**D**OWN in adoration fall-  
ing.

Lo! the sacred Host we hail.

Lo! o'er ancient forms de-  
parting,

Newer rites of grace prevail;

Faith for all defect supplying

Where the feeble senses fail.

To the everlasting Father,

And the Son Who reigns on  
high,

With the Holy Ghost pro-  
ceeding

Forth from each eternally,

Be salvation, honor, blessing,

Might and endless majesty!

V. Thou gavest them bread  
from heaven.

R. And therein was sweet-  
ness of every kind.

*Let us pray.*

**G**OD, Who, beneath this  
marvelous Sacrament,  
hast left us a memorial of Thy  
Passion: grant us the grace, we

ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas, etc. beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption, Who livest and reignest, etc.

Plenary indulgence on usual conditions to all who, after confession and communion, on the first Thursday of the month, shall visit with devotion the Blessed Sacrament; 7 years and 7 quarantines, on all the other Thursdays of the year; 100 days on any other day of the year, to those who say them with a contrite heart.—Pius VI., Oct. 17, 1796.

INDULGENCED CHAPLET OF THE SACRED HEART OF JESUS.

*Consisting of Acts of Thanksgiving, Contrition, and Love.*

V. Incline unto mine aid, O God!

R. O Lord, make haste to help me!

1. **M**OST loving Jesus! my heart leaps for joy in thinking on Thy loving Sacred Heart, all tenderness and sweetness for sinful man; and, with trust unbounded, it never doubts Thy ready welcome. Ah me! my sins! how many and how great! With Peter and Magdalen, in tears, I bewail and abhor them, because they are an offence to Thee, my sole and chief good. Grant me, O grant me pardon for them all! O may I die, I beseech Thee, by Thy loving Heart, may I die rather than offend Thee, and may I live only to correspond to Thy love.

Say the Our Father once, the Glory be to the Father five times; and then:

O sweetest Heart of Jesus! I implore  
That I may ever love Thee more and more.

2. My Jesus! I bless Thy most humble Heart; and I give thanks to Thee. Who, in making it my model, not only dost urge me with much pressing to imitate it, but, at the cost of so many humiliations, dost Thyself stoop to point me out the path and smooth for me the way to follow Thee. Foolish and ungrateful that I am, how have I wandered far away from Thee! Mercy, my Jesus, mercy! Away, hateful pride and love of worldly honor! With lowly heart I wish to follow Thee, my Jesus, through humiliations and the cross, and

thus to gain peace and salvation. Only be Thou at hand to strengthen me, and I will ever bless Thy Sacred Heart.

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

3. My Jesus! I marvel at Thy most patient Heart, and I thank Thee for all those wondrous examples of unwearied patience which Thou didst leave me to guide me on my way. It grieves me that I have still to reproach myself with my extravagant delicacy, shrinking from the slightest pain. Oh, pour, then, into my heart, dear Jesus, eager and enduring love of suffering and of the cross, of mortification and of penance, that, following Thee to Calvary, I may with Thee attain the joys of paradise!

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

4. Dear Jesus! at the sight of Thy most gentle Heart, I shudder to see how unlike mine is to Thine, since at a shadow, at a look, at a word of opposition, I fret and grieve. Oh, then, pardon my excesses, and give me grace that, in every contradiction, I may follow the example of Thy unchangeable meekness, and so enjoy an everlasting holy peace

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

5. Sing praise to Jesus for His most generous Heart, the Conqueror of death and hell; yet never wilt thou reach its due with all thy praise. More than ever am I confounded, looking upon my coward heart, which, through human respect, dreads even a passing word. Courage, my soul! it shall be so with thee no more. My Jesus, I pray Thee for such strength that, fighting and conquering on earth, I may one day rejoice triumphantly with Thee in heaven.

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

Let us turn to Mary, consecrating ourselves to her more and more, and, trusting in her maternal heart, let us say to her:

By the precious gifts of thy sweetest heart, obtain for me, great Mother of my God and my Mother Mary, a true and lasting devotion to the Sacred Heart of Jesus, thy well-beloved

Son, that, united in every thought and affection with that Heart, I may fulfil all the duties of my state of life with ready heart, serving my Jesus ever more, but especially on this day.

V. Cor Jesu flagrans amore nostri,

R. Inflamma cor nostrum amore tui.

*Oremus.*

**I**LLO nos igne, quæsumus, Domine, Spiritus Sanctus inflammet, quem Dominus noster Jesus Christus e penetralibus cordis sui misit in terram et voluit vehementer accendi. Qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

V. Heart of Jesus, burning with love of us,

R. In flame our hearts with love of Thee.

*Let us pray.*

**L**ORD, we beseech Thee, let Thy Holy Spirit kindle in our hearts that fire of charity which Our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn with vehemence. Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God, for ever and ever. Amen.

Indulgence of 300 days every time, and plenary indulgence once a month on usual conditions.—Pius VII., March 20, 1815.

### Reparation.

AN ACT OF REPARATION OF HONOR TO OUR LORD JESUS CHRIST IN THE BLESSED SACRAMENT OF THE ALTAR.

**M**OST adorable Saviour, in Thy wondrous love for us Thou dost remain in the Blessed Sacrament of the altar, in order to be the perpetual Sacrifice of the New Law, the propitiatory Victim for our sins, the life-giving Manna of our souls, our powerful Mediator, our good Master, our best and kindest Friend

But, alas! with what ingratitude on our part has Thine infinite goodness been repaid. Prostrate before Thy veiled majesty, at the foot of the altar, where Thou art as truly and really present as in heaven, we come to make reparation and offer atonement for all the injuries and for all the ingratitude inflicted on Thee in the sacrament of Thy love.

O divine Jesus, O meek and humble Jesus, accept our feeble efforts to compassionate Thy suffering Heart, and to

make a fitting reparation to Thy outraged majesty for all blasphemies, profanations, and sacrileges ever committed; for our own want of devotion and reverence in Thy sacred presence, for our poor preparations and thanksgivings at holy communion, and for the little fruit we have drawn from holy communion through our own fault.

Pardon, O Lord, pardon, we beseech Thee, these and all our offences against Thee. We are truly sorry for having sinned, because Thou art infinitely good and sin displeases Thee. Thou wilt not despise a contrite and humble heart. We offer Thee our poor hearts filled with sentiments of sincere repentance and deep affection. We offer Thee, in atonement, Thy own bitter sufferings, the sorrows of Thy Blessed Mother, and the merits of all the saints. By the fervor of our love we desire to make amends to Thee for the injuries inflicted on Thee by ourselves, by infidels, heretics, and all negligent Christians. Yes, Jesus, we love Thee now above all things, and we are resolved to please Thee by doing Thy will and by faithfully discharging the obligations of our state of life. Thy kingdom come; Thy will be done on earth as it is in heaven!

How happy should we be, O Jesus, could we but make reparation to Thy glory, by our respect, by our zeal, aye, even by the shedding of our blood. At least, most adorable Saviour, grant us the grace to love Thee in the Most Holy Sacrament of the altar, with the most tender, the most generous, the most perfect, the most constant love.

O Sacrament most holy, O Sacrament divine,  
All praise and all thanksgiving be every moment Thine!

Virgin most holy, by thy holy and immaculate heart, make us enter into the adorable Heart of thy divine Son, Jesus Christ.

O sweet St. Joseph! obtain for us the gift of prayer and of perpetual union with Jesus and Mary. Amen.

AN ACT OF REPARATION TO THE SACRED HEART OF JESUS  
FOR THE FIRST FRIDAY OF THE MONTH.

**A**DORABLE Heart of Jesus, glowing with love for us, and inflamed with zeal for our salvation: O Heart! ever sensible of our misery and the wretchedness to which

our sins have reduced us, infinitely rich in mercy to heal the wounds of our souls, behold us humbly prostrate before thee to express the sorrow that fills our hearts for the coldness and indifference with which we have so long requited the numberless benefits that thou hast conferred upon us. With a deep sense of the outrages that have been heaped upon thee by our sins and the sins of others, we come to make a solemn reparation of honor to thy most sacred majesty. It was our sins that overwhelmed Thy Heart with bitterness; it was the weight of our iniquities that pressed down Thy face to the earth, in the Garden of Olives, and caused Thee to expire in anguish and agony on the cross. But now, repenting and sorrowful, we cast ourselves at Thy feet, and implore forgiveness. Adorable Heart of Jesus, source of true contrition and ever merciful to the penitent sinner, impart to our hearts the spirit of penance, and give to our eyes a fountain of tears, that we may sincerely bewail our sins now and for the rest of our days. Oh, would that we could blot them out, even with our blood! Pardon them, O Lord, in Thy mercy, and pardon and convert to Thee all that have committed irreverences and sacrileges against Thee in the Sacrament of Thy love, and thus give another proof that Thy mercy is above all Thy works. Divine Jesus, with Thee there are mercy and plentiful redemption; deliver us from our sins, accept the sincere desire we now entertain; and our holy resolution, relying on the assistance of Thy grace, henceforth to be faithful to Thee. And in order to repair the sins of ingratitude by which we have grieved Thy most tender and loving Heart, we are resolved in the future ever to love and honor Thee in the Most Adorable Sacrament of the altar, where Thou art ever present to hear and grant our petitions, and to be the food and life of our souls. Be Thou, O compassionate Jesus! our Mediator with Thy heavenly Father, Whom we have so grievously offended, strengthen our weakness, confirm these, our resolutions of amendment, and as Thy Sacred Heart is our refuge and our hope when we have sinned, so may it be the strength and support of our repentance, that nothing in life or death may ever again separate us from Thee. Amen.

INDULGENCED ACTS IN HONOR OF THE SACRED HEART OF JESUS.

(*Reparation and Petitions.*)

I.

Verbum caro factum est,      The Word was made flesh,  
et habitavit in nobis.      and dwelt amongst us.

**E**TERNAL Word, made man for love of us! humbly prostrate at Thy feet, we adore Thee with our soul's deepest veneration; and to repair our ingratitude for the great boon of Thy Incarnation, we join our hearts with the hearts of all who love Thee, and we offer to Thee with them our most humble and loving thanksgiving. Filled with the thought of the exceeding great humility, goodness, and tenderness which we behold in Thy divine Heart, we pray Thee to give us Thy grace, that we may imitate these virtues so dear to Thee.

Our Father, Hail Mary, Glory be to the Father.

II.

Crucifixus etiam pro nobis      He was crucified also for  
sub Pontio Pilato, passus et      us, suffered under Pontius  
sepultus est.      Pilate, and was buried.

**J**ESUS, loving Saviour! humbly prostrate at Thy feet, we adore Thee with our soul's deepest veneration; and to give Thee proof of our real sorrow for our want of feeling for all those outrages and woes which Thy loving Heart made Thee suffer for our salvation in Thy sorrowful Passion and most bitter death, we join our hearts with the hearts of all who love Thee, to thank Thee with our whole soul. We marvel at the boundless patience and the generosity of Thy Sacred Heart; and we pray Thee to fill our hearts with the spirit of Christian penance, that thereby we may courageously embrace suffering, and make Thy cross our greatest comfort and our glory.

Our Father, Hail Mary, Glory be to the Father.

III.

Panem de cœlo præstitisti      Thou didst give them bread  
eis.      from heaven to eat.  
Omne delectamentum in se      In whose taste was every  
habentem.      heavenly sweetness.

**J**ESUS, full of love for us! humbly prostrate at Thy feet, we adore Thee with our soul's deepest veneration; and in reparation for the outrages which Thy Sacred Heart daily receives in the Most Holy Sacrament of the altar, we unite ourselves with the hearts of all who love Thee, and give Thee tenderest thanks. We love, too, in that Sacred Heart of Thine, the incomprehensible fire of Thy love for Thy eternal Father; and we pray Thee to inflame our hearts with burning charity toward Thee and toward our neighbors.

Our Father, Hail Mary, Glory be to the Father.

IV.

**L**ASTLY, O most loving Jesus! we pray Thee by the sweetness of Thy Sacred Heart, convert sinners, console the suffering, help the dying, succor the souls in purgatory. Make our hearts one with Thine in the bonds of true peace and charity, save us from a sudden and unprovided death, and grant us a death holy and peaceful. Amen.

V. Cor Jesu flagrans amore nostri.

V. Heart of Jesus, burning with love of us.

R. Inflamma cor nostrum amore tui.

R. Inflame our hearts with love of Thee.

*Oremus.*

*Let us pray.*

**Q**UONCEDE, quæsumus, omnipotens Deus, ut qui in sanctissimo dilecti Filii tui corde gloriantes, præcipua in nos charitatis ejus beneficia recolimus, eorum pariter et actu delectemur et fructu. Per eundem Christum, etc.

**G**RANT, we beseech Thee, Almighty God, that we who glory in the Most Sacred Heart of Thy well-beloved Son, and renew in our hearts the remembrance of the great benefits of His heavenly charity toward us, may rejoice in their operation and fruit within our souls. Through the same Christ, Our Lord, etc.

*Prayer.*

**D**IVINE Heart of my Jesus! I adore thee with all the powers of my soul; I consecrate them to thee for ever, with my thoughts, my words, my works, and my whole self. I purpose to offer to thee, as far as I can, acts of adoration, love, and glory like unto those which thou offerest to thine eternal Father. Be thou, I beseech thee, the repairer of my transgressions, the protector of my life, my

refuge and asylum in the hour of my death. By thy sighs, and by that sea of bitterness in which thou wast plunged for me throughout thy whole mortal life, grant me true contrition for my sins, contempt of earthly things, a burning desire of eternal glory, trust in thy boundless merits, and final perseverance in thy grace.

Heart of Jesus, all love! I offer thee these humble prayers for myself and for all who unite with me in spirit to adore thee; vouchsafe out of thy great goodness to hear and answer them, chiefly for that one among us who first shall end this mortal life. Sweet Heart of Jesus! pour into his heart in his death agony thine inward consolations; take him within thy sacred wounds; cleanse him from all stains in that furnace of love, that so thou mayest soon open to him the gates of thy eternal glory, there to intercede with thee for all those who tarry in this land of exile.

Holiest Heart of my most loving Jesus! for myself, a wretched sinner, and for all who unite with me in adoring thee, I purpose to renew and offer to thee these acts of adoration and these prayers, at every moment, and to the last instant of my life. I recommend to Thee, my Jesus, the Church, Thy well-beloved Spouse, and our true Mother; the souls who are following the path of justice, poor sinners, the afflicted, the dying, all men on the whole face of the earth. Let not Thy blood be shed in vain for them; and vouchsafe, lastly, to apply it to the relief of the souls in purgatory, and, above all, to those who in life were wont to adore Thee devoutly.

Most loving heart of Mary, which, amongst the hearts of all God's creatures, art at once the purest and the most inflamed with love for Jesus, and the most compassionate toward us, poor sinners! obtain for us from the Heart of Jesus, Our Redeemer, all the graces which we ask of thee. Mother of mercies, one throb, a single beat of thy burning heart, offered by thee to the Heart of Jesus, has power to console us to the full. Grant us then this favor; and then the Heart of Jesus, through the filial love He had for thee, and will ever have, will not fail to hear and answer our request. Amen.

Indulgence of 300 days, once a day, to all the faithful who shall say these prayers, with the Our Father, the Hail Mary, and the Glory be to the Father, each three times; plenary indulgence once a month on usual conditions.—Pius VII., Feb. 12, 1808; Pius IX., June 18, 1876.

### **Reparation and Consecration for Religious.**

**J**ESUS, my Lord, in Thy presence I rejoice that I am permitted to dwell in this holy house as one of Thy special friends; I thank Thee for the grace of my sublime vocation: I rejoice that I am privileged to bear the fetters of the religious vows, which bind me to Thee. How true are Thy words, divine Master: "My yoke is sweet, and My burden light." In sacrifice I find the sweetest joy, in Thy love the greatest consolation, and in Thy service that peace which the world can not give. With the Royal Psalmist, I will sing Thy praises:

"The Lord is my light and my salvation, whom shall I fear?

"The Lord is the protector of my life, of whom shall I be afraid? . . .

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

"That I may see the delight of the Lord, and may visit His temple.

"For He hath hid me in His tabernacle: in the day of evils, He hath protected me in the secret place of His tabernacle.

"He hath exalted me upon a rock: and now He hath lifted up my head above my enemies.

"I have offered a sacrifice of jubilation; I will sing a psalm to the Lord.

"Hear, O Lord, my voice, with which I have cried to Thee: have mercy on me and hear me.

"Turn not away Thy face from me: decline not in Thy wrath from Thy servant.

"Be Thou my helper: forsake me not, do not Thou despise me, O God my Saviour.

"For my father and my mother have left me: but the Lord hath taken me up.

"Set me, O Lord, a law in Thy way, and guide me in the right path, because of my enemies. . . ." (Ps. xxvi.)

"Thou art my God, and I will praise Thee: Thou art my God, and I will exalt Thee.

"I will praise Thee, because Thou hast heard me: and art become my salvation.

“O praise ye the Lord, for He is good: for His mercy endureth forever” (Ps. cxvii.).

“I have chosen to be an abject in the house of my God rather than to dwell in the tabernacles of sinners; for better is one day in Thy courts above thousands” (Ps. lxxxiii.).

I place myself unreservedly in Thy hands, O Lord, to do with me what Thou pleasest. I desire but Thy love and Thy grace; I desire to love and please Thee alone. Glory and praise to Thee for evermore. How good and kind Thou art to us in the Sacrament of Thy love! Thou art indeed our hope, our support, our consolation, our joy, our very life in the daily routine of our duties. And yet even in Religious Houses, Thou dost sometimes suffer from the coldness and neglect of Thy chosen and highly favored friends. Pardon us, O Lord, pardon our offences, in Thy mercy. Surely we all love Thee sincerely and above all things, even though at times, like thoughtless children, we have given Thee pain. Pardon our carelessness, our want of devotion and recollection, our irreverences and all our shortcomings at Mass, at holy communion, and in Thy adorable presence. Behold me prostrate before Thee and desiring to make Thee a worthy reparation for all the indignities that have been offered Thee in this house.

In my weakness and poverty I have nothing that I can offer Thee by way of reparation for the offences committed against Thee in the Sacrament of the altar. But in Thy infinite goodness and love, Thou art content with a contrite and humble heart. Take my heart, dear Jesus; take all that I am and have; grant that I may love Thee and please Thee daily more and more, by cultivating the spirit of my vows, by greater fidelity to my holy Rule, by imitating Thy example of humility and obedience, and thus arrive at that perfection for which Thou hast destined me.

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

**O** ADORABLE Heart of Jesus, the tenderest, the most amiable, the most generous of all hearts! penetrated with gratitude at sight of thy benefits, I come to consecrate myself wholly and unreservedly to thee! I wish to devote all my energies to propagating thy worship and winning, if possible, all hearts to thee. Receive my heart this

day, O Jesus! or rather take it and change it, purify it, to render it worthy of Thee; make it humble, obedient, gentle, patient, faithful, and generous like Thine, by inflaming it with the fire of Thy love. Hide it in Thy divine Heart with all the hearts which love Thee, and are consecrated to Thee; never permit me to take my heart from Thee again. Ah! let me rather die than ever grieve Thy Adorable Heart. Yes, Heart of Jesus, to always love thee, to honor thee, to serve thee, to ever be wholly thine is the desire of my heart for life, for death, and for all eternity. Amen.

### **Renovation of Vows for Religious Persons.**

*(By Rev. Father de la Colombière, S.J.)*

**O** MY amiable Redeemer! I give and consecrate myself to Thy Sacred Heart in the most perfect manner of which I am capable.

I have in a manner nailed myself to Thy cross by the vows of my profession; I renew them in this divine Heart, in the presence of heaven and earth. I return Thee thanks for having inspired me to make them.

I own that the yoke of Thy holy service is neither hard nor weighty; I do not find myself embarrassed with my chains; on the contrary, I would wish to multiply them, or rivet them yet closer upon me.

I embrace, then, the dear cross of my vocation, even to my death; it shall be all my pleasure, all my glory and my delight.

God forbid that I should glory, that I should ever rejoice, save in the cross of Jesus Christ.

God forbid that I should ever have any other treasure than His poverty, any other delight than His sufferings, any other love than Himself.

No, no, my amiable Lord, never will I separate myself from Thee.

I hope, then, O Lord! that Thou wilt render me steadfast under all temptations, victorious against the assaults of my enemies, and that Thou wilt stretch out over me that beneficent hand which has bestowed

upon me so many favors, that I may be ever more and more generous in my love of Thee.

I entreat this of Thee, O my adorable Jesus! by Thy blood, by all Thy wounds, and by Thy Sacred Heart.

Grant that by the consecration which I make to Thee of all that I am, I may become this day a new production and a complete victim of Thy love.

ACTS OF HOMAGE TO THE EUCHARISTIC HEART OF JESUS.

I.

*Prayer.*

**H**EART of Jesus in the Eucharist, sweet companion of our exile, I adore thee.

Eucharistic Heart of Jesus;

Solitary Heart, humiliated Heart;

Abandoned Heart, forgotten Heart;

Despised Heart, outraged Heart;

Heart unknown by men;

Heart loving our hearts;

Heart desiring to be loved;

Heart patient in waiting for us;

Heart eager to grant our requests;

Heart desirous of being besought;

Heart source of new graces;

Silent Heart, wishing to speak to our souls;

Heart, sweet refuge of the hidden life;

Heart, teaching the secrets of divine union;

Heart of Him Who sleeps yet ever watches;

Eucharistic Heart of Jesus, have mercy on us.

Jesus, victim! I wish to console Thee;

To unite myself with Thee;

To immolate myself with Thee;

To annihilate myself before Thee;

To forget myself to think of Thee;

To be forgotten and despised for love of Thee—

Not to be loved or understood save only by Thee;

I will be silent to listen to Thee—

I will leave myself, to lose myself in Thee.

Grant that I may thus quench Thy thirst, the thirst for

my salvation and sanctification, and that, purified, I may offer Thee a pure and true love.

I will no longer weary Thy patience; take me, I give myself to Thee.

I offer Thee all my actions; my mind, that Thou mayest illuminate it; my heart, that Thou mayest direct it; my will, that Thou mayest render it firm; my misery, that Thou mayest succor it; my soul and my body, that Thou mayest nourish them.

Eucharistic Heart of my Jesus, Whose blood is the life of my soul, I will no longer live, but live thou alone in me. Amen.

## II.

### *Consecration.*

**J**ESUS! adorable Saviour, hidden in the Sacrament of Thy love, dwelling amongst us to sweeten our exile, shall I not exert myself to console Thine? Shall I not offer Thee my heart, since Thou hast given me Thine? It is true that to give myself to Thee is for my own advantage; it is to find the inestimable treasure of a loving, disinterested, faithful Heart, such as I would wish my own to be. Thus I, who can give nothing, am always receiving. Lord, I can not rival Thee in generosity, but I love Thee; deign to accept my poor heart, and although it is worth nothing, still it may become something by Thy grace. Since it loves Thee, do Thou make it good for something and keep it. Eucharistic Heart of Jesus! I consecrate to thee all the faculties of my soul, all the powers of my body. I wish to endeavor to know and love thee ever more and more, and to make thee better known and loved by others. I wish to labor only for thy glory, and to do only that which thy Father wills. I consecrate to thee all the moments of my life in a spirit of adoration before thy royal presence; of thanksgiving for this incomparable gift; in reparation for our cruel indifference; and in incessant supplication that our prayers offered to thee, with thee, and in thee, may ascend purified and fruitful to the throne of God's mercy and for His eternal glory. Amen.

### *Ejaculation.*

**E**UCHARISTIC Heart of Jesus, burning with love of us, inflame our hearts with love of thee.

## ACT OF ATONEMENT.

**E**UCHARISTIC Heart of my God, breathing and palpitating beneath the veils of the most sacred species, I adore thee. Moved by a new love in the presence of the immense benefit of the Divine Eucharist, penetrated with regret at my own ingratitude, I humbly annihilate myself in the still greater abyss of thy mercies. Thou hast chosen me from my youth; thou hast not disdained my infirmity; descending into my poor heart, thou didst come to invite it to a mutual love, giving happiness and peace. And I lost all because I was unfaithful to Thee, O my Jesus. I allowed my mind to become distracted and my heart to become cold; I listened to myself and I forgot Thee. Thou didst wish to be my Guide, my Counsellor, the Protector of my life, and I, allowing my passions to smother this sweet attraction, lost sight of Thee and forgot Thee. In the salutary pains of trial, in the joys of consolation, in my difficulties and my necessities, instead of having recourse to Thee, I sought creatures and forgot Thee. I forgot Thee in the beloved tabernacles wherein Thy love languishes; in the churches of the city wherein Thou art insulted; in sacrilegious and indifferent hearts, and in my own guilty one, O Jesus, even before and after having received Thee. Eucharistic Heart of my Saviour, the delight of my first communion and during the days of my fidelity, I surrender myself to thee. Come back, come back, and draw me anew to thyself. Pardon me once more, and I will expiate all by the strength of my love. Glorious archangel St. Michael, and you, beloved St. John, offer my reparation to Jesus and be propitious to me. Amen.

Indulgence of 200 days, once a day.—Leo XIII., July 18, 1885.

## DAILY OFFERING TO THE SACRED HEART OF JESUS.

**O**LORD Jesus Christ, in union with that divine intention with which Thou, whilst on earth, didst give praise to God through Thy most Sacred Heart, and which Thou dost still everywhere offer to Him in the Holy Eucharist, even to the consummation of the world, I, in imitation of the most sacred heart of the ever-immaculate Virgin Mary, do most cheerfully offer to Thee, during this entire day, all

my thoughts and intentions, all my affections and desires, my words and all my works.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 19, 1885.

EJACULATION TO THE SACRED HEART.

**M**AY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment in all the tabernacles of the world even to the end of time. Amen.

Indulgence of 100 days.—Pius IX., Feb. 29, 1868.

SPIRITUAL COMMUNION.

(By St. Alphonsus Liguori.)

1. **M**Y Jesus, I believe that Thou art truly present in the Most Blessed Sacrament. I love Thee above all things and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being already there, and unite myself wholly to Thee; never, never permit me to be separated from Thee.

2. Such an act of spiritual communion should be made at every visit to Jesus in the tabernacle; at holy Mass, when we do not receive the Sacrament; occasionally during the day or at least at morning and night prayers. The pious adorer should live in constant union with Jesus.

3. St. Teresa was wont to say to her spiritual daughters: "As often as ye hear holy Mass, although ye be unable to communicate sacramentally, you can make a spiritual communion, which is of great value." The Council of Trent requires for a spiritual communion an *ardent desire*, *lively faith*, and *fervent charity*. How often shall we communicate spiritually? As often as God inspires the holy desire, at any time, but especially at *Mass*, at *Benediction*, and at *Visits*. No particular form is required. We may use any form we please. With a contrite and a pure and loving heart, we may simply say: "Come, dearest Jesus, come into this my poor unhappy heart; come and satiate my longings; come and sanctify my soul; come, my sweetest Jesus, come."

We read in the lives of some of the saints how Our Lord, to satisfy their burning desire to receive the Holy Eucharist, communicated Himself to them in miraculous ways, as by

going from the priest's hand to St. Catharine of Sienna, and to blessed Imelda, or piercing through the breast of St. Juliana Falconieri, or as by the hands of angels or of His Blessed Mother to St. Bonaventure and St. Stanislaus. In various ways and by signal miracles, Jesus has manifested His approbation of *spiritual communion*.

ANOTHER PRAYER FOR SPIRITUAL COMMUNION.

**M**Y Saviour and my God! I am not worthy to appear before Thee, for I am a poor sinner; yet I approach Thee with confidence in Thy goodness and mercy, for Thou hast said: "Come to Me, all you that labor and are heavy-laden, and I will refresh you." Thou wilt not despise a contrite and humble heart. I am truly sorry for my sins, because by them I have offended Thee, Who art infinitely good. Whatever may have been my foolish transgressions in the past, I love Thee now above all things, and with all my heart. I have a great desire, a vehement longing, O divine Spouse of my soul, to receive Thee in holy communion, and since I can not now receive Thee in the Blessed Sacrament, I beseech Thee to come to me spiritually and to refresh my soul with Thy sweetness.

Come, my Lord, my God, and my all! Come to me, and let me never again be separated from Thee by sin. Teach me Thy blessed ways; help me with Thy grace to practice meekness, humility, charity, and all the virtues of Thy Sacred Heart. Receive me, as one who wishes to follow Thee, and let me live and labor and suffer and pray in union with Thee, for the glory of God, for the accomplishment of the heavenly Father's will, and for the salvation of souls. Jesus! I give Thee my heart with all its affections, my soul with all its powers, and my body with all its senses. My divine Master, help me with Thy grace, that I may be ever mindful of Thy presence, and that I may be faithful to the end in Thy services. Bless me in life and in death, that I may praise Thee for ever in heaven. Amen.

SIGHS TO JESUS IN THE BLESSED SACRAMENT.

**O** JESUS, sweetest Love, come Thou to me;  
 Come down in all Thy beauty unto me;  
 Thou Who didst die for longing love of me;  
 And never, never more depart from me.

Oh, melts my heart receiving Thee, my Own;  
My eyes are dim for lack of Thee, my Own;  
My flesh doth hunger, needing Thee, my Own;  
My soul doth faint apart from Thee, my Own.

Free me, O beauteous God, from all but Thee;  
Sever the chain that holds me back from Thee;  
Call me, O tender Love, I cry to Thee;  
Thou art my all! O bind me close to Thee.

O suffering Love, that hast so loved me;  
O patient Love, that weariest not of me;  
Alone, O Love! Thou weariest not of me!  
Ah! weary not till I am lost in Thee;  
Nay, weary not till I am found in Thee.

Say the "Anima Christi."

FRUIT OF THE VISIT AND SPIRITUAL COMMUNION.

1. **B**EHOLD Christ seated in thy heart as a kind Lord,  
Who hath made a friend of thee, His unworthy  
servant: regard thyself as a guest at His table, or rather as  
a hireling, since thou dost love Him when thou receivest con-  
solation, but, when thou art scourged for thy good, dost grow  
cold in love.

2. Love Him with thy whole strength, that so, in union  
with His strength and senses, thou mayest offer to God all  
the powers of thy soul, all the senses and members of thy  
body, and mayest resolve to use them always in obedience to  
Him.

3. Ask thy Lord for the virtue of obedience; that thou  
mayest imitate Him Who for thy salvation humbled Him-  
self and became "obedient unto death, even to the death of  
the cross" (Phil. ii. 8).

"Learn of Me, because I am meek and humble of Heart"  
(Matt. xi. 29).

*Ejaculation.*

Jesus, meek and humble of Heart, make my heart like  
unto Thine.

Indulgence of 300 days, once a day.—Pius IX., Jan. 25, 1868.

V. Blessed and praised every moment;

R. Be the Most Holy and Divine Sacrament.

*Let us pray.*

**O** GOD, Who in this wonderful Sacrament hast left us a memorial of Thy Passion; grant us the grace so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption; Who livest and reignest world without end. Amen.

### Supplication.

#### *General and Special Prayers.*

PRAYER FOR THE GLORIFICATION OF THE BLESSED SACRAMENT AND FOR THE WANTS OF THE HOLY CHURCH.

**F**ATHER in heaven, Lord of mercy, we praise Thee and thank Thee for the benefits that have come to us through the Blessed Eucharist. Thy infinite goodness substituted for the shadowy sacrifices of the Old Law, which could not satisfy Thee, this supreme Holocaust; and for the manna which of old poured down from heaven to nourish Thy first people in the desert, Thou givest to us the living flesh, the precious blood of the God-Man. This, His sacrifice, is daily offered on our altars; receive it, O Lord, as worthy of Thy greatness, and as the truest witness of Thy sovereignty; receive it as the solemn thanksgiving for a world's redemption, and especially from that Church which Thou hast filled with blessings. Take it, dear Lord, as the infinite satisfaction which appeases for the sins that have irritated Thy justice; and, above all, accept it as the most efficacious of all prayers whereby to obtain from Thy goodness the graces we need to sanctify our souls; for the exaltation of Thy holy Church, for the spread of Thy Gospel, and for the glory of Thy most holy name. Behold, O King of heaven and earth! the face of Thy Christ, immolated on Calvary for our sins; consider this dear object of Thy complacency disfigured on the cross, annihilated on the altar, hidden in the tabernacle, a Victim for the salvation of His people; and when Thou, O Lord, lookest upon this august spectacle, pardon our offences, grant us Thy protection, and receive us into Thy eternal kingdom. Thou didst perfect with infinite gifts His sacred humanity; for our sakes Thou didst enrich it with all grace, and didst constitute Him our Teacher, our High-Priest, our Mediator, the firm Rock of our salvation. To Thee He pleads for us, in Thy name He instructs us, He

sacrifices Himself for our redemption. Oh! suffer the anger of Thy justice to be appeased by His powerful mediation, that it may obtain for us all the riches of Thy eternal love.

Vindicate, O Father, the glory of Thy Son against sinners, and against the blasphemers of the Adorable Eucharist, as of old Thou didst declare Thine own. The innocent Lamb of God is as a sign of contradiction, against which the darts of infidels and heretics, of schismatics, of impious and wicked Christians, are maliciously cast. Too often He is a father forgotten by His own children, a monarch slighted by His subjects, a master abandoned by His disciples, a God dishonored by His creatures. But now grant, O eternal Father, that this Thy dearly beloved Son, to Whom we owe our all, may again receive His rights within the Eucharistic species, that all nations, all sects, returning into the bosom of the holy Catholic Church, may acknowledge Him, that therein all minds and hearts may be subject to Him, and that this Divine Sacrament may receive respect, love, adoration, thanksgiving, and praise throughout the world.

And for Thy holy Church, which glories in exalting the Blessed Sacrament and in extending its worship, we pray that the continual presence therein of her divine Saviour may perfect her; may it increase the faith, the hope, the charity of her living members; may it revive the faith and zeal of those who slumber, may it multiply her children, and be her defence against all her enemies. Bless, O my God, with Thy richest blessings, N., our chief bishop, the vicar of Thy Son here on earth, the visible head of His universal Church. Bless also the bishops and pastors of Thy Church, especially N., our prelate; all priests, and in particular the members of the "Eucharistic League" and of the "Apostleship of Prayer." Bless, O Lord, all Religious of both sexes, all Orders in Thy Church, all rulers, princes, magistrates, and all Thy people; grant that Thy Most Holy Sacrament may be to all the fountain of life, the treasure of grace, the banquet of joy, and the throne of mercy.

With Thy tender benediction, look, O Lord, upon the faithful adorers of this Most August Sacrament, and deign to hear the vows, the prayers, the sighs, that day and night they offer for Thy glory, for the increase of love and veneration for the mystery of the Eucharist.

Finally, O my Lord and my God, I beseech Thee, by the merits of this thrice-holy Victim, to have mercy on the poor, the afflicted, the sick, and the agonizing. Relieve them all in their sufferings, console them in their afflictions, help them in their need, strengthen them in their weakness, animate them in their combats, and to the souls detained in purgatory, apply the blood of this adorable sacrifice; and, if it be Thy good pleasure, speedily deliver them from that painful prison, so that they may come to adore Thee and give Thee glory, with all Thy saints, eternally in heaven.

PRAYERS FOR THE CHURCH AND FOR THE CIVIL AUTHORITIES.

(Composed by Archbishop Carroll.)

**W**E 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 through the whole world, 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 not be consecrated*, our bishop-elect); all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise amongst us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

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 counsel and fortitude, the President of the 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 the proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate us to the blessing of equal liberty.

We pray for his excellency, the Governor of this State, for the members of the 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 can not give; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray to 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, relatives, 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 PRAYER FOR ALL THINGS NEEDFUL, COMMONLY CALLED  
THE UNIVERSAL PRAYER.

**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: teach me to love Thee daily more and more. I am sorry that I have offended Thee: do Thou increase my sorrow.

I adore Thee as my first beginning; I aspire after Thee as my last end. I give Thee thanks as my constant Benefactor; I call upon Thee as my sovereign Protector.

Vouchsafe, O my God! to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that 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 of life.

Fill my heart with tender affection for Thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

May Thy grace help me 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 affliction, 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 comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Make me realize, 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 my Lord. Amen.

PRAYERS TO IMPLORE GRACES FOR OURSELVES, TOGETHER WITH ACTS OF ADMIRATION OF THE DIVINE GOODNESS.

**O**Y Lord and my God, how admirable in Thy goodness, how wonderful in Thy debasement and condescension art Thou in the Sacrament of Thy love! Thou, my Redeemer, Christ Jesus, art content to descend from heaven, to place Thyself within the consecrated Host, and to dwell within the tabernacle, day and night, solely to exercise Thy love toward me and to communicate to me the abundance of Thy graces. Oh, what bounty, what mercy! In the Divine Sacrament, wherein dwells the Author and Giver of all good, I behold the King of glory, Who, with gentle courtesy, calls me, and invites me, and expects me, that I may go to receive His graces and be consoled. Courage, then, my soul; come, let us beg for blessings and not be weary, but be confident that we shall receive them. "Let

us go, therefore, with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid" (Heb. iv. 16).

If I look into my own heart to discover its needs that they may be supplied, I find that I am in want of all; for all fails me, and I have no sound virtue, for vice alone predominates in me. My wants are without end, and Thou, my God, discernest them far more clearly than I can do. I am blind, and without light, and this is the first grace I ask of Thee: "Lord, that I may see" (Luke xviii. 41). Illuminate me, O true eternal Light, Who didst come into the world to enlighten every man; make me to see and to know my vileness, my poverty, my extreme misery, that knowing myself, I may learn humility. Want of humility is the great cause of my evil; I esteem myself too highly, and aspire to be highly esteemed by others; and hence I fall, and fall at every little occasion, without ever amending my faults. All my sins are the effects, the punishment of my pride. Oh, if I were but humble of heart, as I am under obligation to be! O my Jesus, Thou Who hast so abased Thyself in the Blessed Sacrament, almost to nothing, and dost dwell there, hiding within the sacred Host all Thy glorious gifts, I ask of Thee a true and holy humility, for without this I have neither capacity nor disposition to receive any of Thy graces, and this alone can fit me for them. I ask it of Thee by that stupendous humility which brings Thee to dwell within the Blessed Sacrament. O God of all greatness and of all humility, humble my pride and give me a humble and contrite heart.

With the grace of humility I also ask of Thee ever to increase in me the graces of faith, hope, and charity. These virtues are of necessity for my salvation, and yet how negligently does my heart make acts of them! How often do I allow a long time to pass without making so much as one act of faith, of hope, or of charity! O my Lord Jesus Christ! Who, in the Blessed Sacrament, hast deigned to leave us a mystery of faith, a pledge of hope, a bond of love, give me grace to acquire the good habit of frequently practicing these virtues during my life, that they may avail me in the hour of my death. Make me worthy to live and die in Thy faith, with a firm hope of living and dying in Thy love. Give me, O Lord Jesus! an increase of faith, hope, and charity.

But, besides all this, O my God! I beseech Thee to give me grace to live in holy charity with all my neighbors. Thou hast commanded me to love them, but I am neglectful

in observing this law; some among them I love from inclination, some from interest, and scarcely any purely for Thy love. I love him who treats me kindly, but I do not love him who offends me. Sometimes I intend to love all men, but I have too much reason to fear that in truth I do not love them with that Christian charity which is my duty. But Thou, in the institution of the Blessed Sacrament, hast left me a model, an example of charity; grant that by Thy grace I may imitate Thee. I resolve now to love all men sincerely and cordially for Thy sake, and particularly those who in any way have offended or injured me. All that I most desire for myself, I pray Thee to bestow on them, and to unite this my petition with Thine own prayer upon the cross, when Thou didst intercede for Thine enemies. Grant, dear Lord, that I may ever live in charity with all, that I may so live as never by any act of mine to break the bond of charity; that I may ever love my neighbor as Thou dost love me. Above all, I humbly beg of Thee the grace to live in all and through all, resigned to Thy all-holy will. I accept whatever Thy divine providence shall appoint in my life, and in my death; may Thy will in all things alone be done, not mine, O Lord! I desire all that Thou willest, and because Thou willest it; and in all circumstances I unite my will to Thine. Therefore, O my dear Redeemer, I now and for ever unite my will to that adorable will which, in the garden, Thou didst, in perfect submission, offer to Thy eternal Father; and I beseech Thee ever so to retain my will in unison with Thine, that nothing shall again disjoin them. Thou Thyself hast taught me to say, in the *Pater Noster*, "Thy will be done," and daily I repeat it, but too often I say the words only with my lips; now at least my heart pronounces them for all time, and in all possible occurrences—"Thy will be done on earth as it is in heaven." To-day, and in all the days of my life, may Thy most holy will be done in me, for me, by me. Teach me to know Thy holy will, and give me grace to follow it.

PETITION TO OBTAIN GRACES FOR OUR NEIGHBOR, AND PRAYERS FOR THE CHURCH, THE HOLY FATHER, PRELATES AND PRIESTS, SUPERIORS, PARENTS, BENEFACTORS. AND FRIENDS.

**N**OT for myself alone do I implore graces, O my God, but for all the souls Thou hast redeemed with Thy most precious blood, and especially for all those who are within Thy holy Catholic Church, and chiefly for those who

are zealous adorers of the Most Holy Sacrament of the altar. For this, dear Lord, I recommend them to Thee with most tender affection. Give to us all one united, fervent spirit, zealous to prevent the offences committed against Thee, and ever active to promote devotion to Thy glory in the Blessed Sacrament.

I commend to Thee, my Lord Jesus Christ, the holy Catholic Church; extend her bounds by the extirpation of heresy and the conversion of unbelievers.

I commend to Thee His Holiness, the Pope, Thy vicar on earth, and I beseech Thee to assist him in discerning and doing all that is most conducive to Thy honor and glory. I commend to Thee all our bishops and our priests. Clothe them with Thy spirit—Thy meekness, Thy humility, Thy obedience, Thy wisdom, Thy charity, and Thy zeal for the salvation of souls. Bless them in particular with an ardent devotion to the Blessed Sacrament. I commend to Thee the members of all Religious Orders that they may labor earnestly for their own sanctification, for the propagation of the faith, and for the glorification of the Holy Eucharist.

I commend to Thee all civil authorities, but especially all Catholic heads of governments, that they may live in peace and that they may be united in zeal and strength against the enemies of our holy faith. I recommend to Thee all sinners, for whose salvation Thou didst deign to become incarnate, to remain three-and-thirty years on earth and at last to die on the cross; and I beseech Thee to bestow upon them Thy powerful help, that they may repent and be converted, and may enter and remain in Thy holy grace. To Thee I commend my parents, my friends, my enemies, my superiors, spiritual and temporal, and all those to whom I am under obligation, and I beseech Thee to bless them, to give them grace to make a good use of their temporal goods, that so they may obtain eternal happiness: "*Ut sic transeamus per bona temporalia ut non amittamus eterna.*"—"That we may so pass through temporal blessings, as not to lose those which are eternal."

Finally, I recommend to Thy clemency the holy souls in purgatory, and especially those to whom I am most indebted by the bond of charity or of justice; and chiefly I implore Thee in behalf of those who, during their life, have been most devout to the Blessed Sacrament; as also those who have most loved the Blessed Virgin. For this I offer Thee my good Jesus, Thy wounds, Thy agony, Thy death, and all the merits of Thy most bitter Passion. I know that it

is Thy pleasure I should pray for these holy souls, who are worthy of Thy love. Hear, then, dear Lord, and grant this my prayer in their behalf, which I present to Thee in the words of Thy holy Church: "*Requiem æternam dona eis, Domine, et lux perpetua luceat eis.*"—"Eternal rest give unto them, O Lord, and let perpetual light shine upon them."

### Litany of the Blessed Sacrament.\*

**L**ORD have mercy. Lord have mercy.  
 Christ have mercy. Christ have mercy.  
 Lord have mercy. Lord have mercy.  
 Christ hear us. Christ graciously hear us.  
 God the Father of heaven, have mercy on us.  
 God the Son, Redeemer of the world,  
 God the Holy Ghost,  
 Holy Trinity, one God,  
 Living Bread, that camest down from heaven,  
 Hidden God and Saviour,  
 Wheat of the elect,  
 Wine of which virgins are the fruit,  
 Bread of fatness and royal dainties,  
 Perpetual Sacrifice,  
 Clean Oblation,  
 Lamb without spot,  
 Most pure Feast,  
 Food of Angels,  
 Hidden Manna,  
 Memorial of the wonders of God,  
 Super-substantial Bread,  
 Word made flesh, dwelling in us,  
 Sacred Host,  
 Chalice of Benediction,  
 Mystery of faith,  
 Most High and Adorable Sacrament,  
 Most holy of all sacrifices,  
 True propitiation for the living and the dead,  
 Heavenly Antidote against the poison of sin,  
 Most wonderful of all miracles,  
 Most holy commemoration of the Passion of Christ,  
 Gift transcending all fulness,  
 Special Memorial of divine love,

HAVE MERCY ON US.

\* For private devotion.

Affluence of divine bounty,  
Most august and holy Mystery,  
Medicine of immortality,  
Tremendous and life-giving Sacrament,  
Bread made flesh by the omnipotence of the Word,  
Unbloody Sacrifice,  
Our Feast at once and our Fellow-guest,  
Sweetest Banquet, at which angels minister,  
Sacrament of piety,  
Bond of charity,  
Priest and victim,  
Spiritual Sweetness tasted in its proper source,  
Refreshment of holy souls,  
Viaticum of such as die in the Lord,  
Pledge of future glory,  
Be merciful. Spare us, O Lord.  
Be merciful. Graciously hear us, O Lord.  
From an unworthy reception of Thy body and blood,  
From the lust of the flesh,  
From the lust of the eyes,  
From the pride of life,  
From every occasion of sin,  
Through the desire wherewith Thou didst long to eat  
this passover with Thy disciples,  
Through that profound humility wherewith Thou didst  
wash their feet,  
Through that ardent charity whereby Thou didst in-  
stitute this divine Sacrament,  
Through Thy precious blood, which Thou hast left us  
on our altars,  
Through the five wounds of this Thy most holy body,  
which Thou didst receive for us,  
We sinners beseech Thee, hear us.  
That Thou wouldst vouchsafe to preserve and increase  
our faith, reverence, and devotion toward this admir-  
able Sacrament,  
That Thou wouldst vouchsafe to conduct us, through a  
true confession of our sins, to a frequent reception of  
the Holy Eucharist,  
That Thou wouldst vouchsafe to deliver us from all  
heresy, perfidy, and blindness of heart,  
That Thou wouldst vouchsafe to impart to us the pre-  
cious and heavenly fruits of this Most Holy Sacrament,  
That at the hour of death Thou wouldst strengthen and  
defend us by this heavenly viaticum,  
Son of God,

Have mercy on us.

O Lord, deliver us.

We beseech Thee, 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, 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.

V. Thou didst give them bread from heaven. Alleluia.

R. Containing in itself all sweetness. Alleluia.

*Let us pray.*

**O** GOD, Who in this wonderful Sacrament has left unto us a memorial of Thy Passion; grant us the grace, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever continue to feel within ourselves the blessed fruit of Thy redemption. Who livest and reignest God for ever and ever. Amen.

FORM OF CONSECRATION TO THE SACRED HEART OF  
JESUS.

Published with the Encyclical Letter of His Holiness Leo XIII., dated May 25, 1899, on the consecration of mankind to the Sacred Heart of Jesus.

**M**OST sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself to-day to Thy most Sacred Heart. Many indeed have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee: grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one

Shepherd. Be Thou King also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church, assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the Divine Heart that wrought our salvation; to it be glory and honor for ever. Amen.

**Litany of the Sacred Heart.**

**L**ORD, have mercy on us. Christ, have mercy on us.  
Lord, have mercy on us.  
Christ, hear us. Christ, graciously hear us.  
God, the Father of heaven,  
God the Son, Redeemer of the world,  
God the Holy Ghost,  
Holy Trinity, one God,  
Heart of Jesus, Son of the eternal Father,  
Heart of Jesus, formed by the Holy Ghost in the womb  
of the Virgin Mother,  
Heart of Jesus, substantially united to the Word of God,  
Heart of Jesus, of infinite majesty,  
Heart of Jesus, sacred temple of God,  
Heart of Jesus, tabernacle of the Most High,  
Heart of Jesus, house of God and gate of heaven,  
Heart of Jesus, burning furnace of charity,  
Heart of Jesus, abode of justice and love,  
Heart of Jesus, full of goodness and love,  
Heart of Jesus, abyss of all virtues,  
Heart of Jesus, most worthy of all praise,  
Heart of Jesus, king and center of all hearts,  
Heart of Jesus, in whom are all the treasures of wisdom  
and knowledge,  
Heart of Jesus, in whom dwells the fulness of divinity,  
Heart of Jesus, in whom the Father was well pleased,  
Heart of Jesus, of whose fulness we have all received,  
Heart of Jesus, desire of the everlasting hills,  
Heart of Jesus, patient and most merciful,  
Heart of Jesus, enriching all who invoke thee,

*Have mercy on us.*

Heart of Jesus, fountain of life and holiness,  
 Heart of Jesus, propitiation for our sins,  
 Heart of Jesus, loaded down with opprobrium,  
 Heart of Jesus, bruised for our offences,  
 Heart of Jesus, obedient unto death,  
 Heart of Jesus, pierced with a lance,  
 Heart of Jesus, source of all consolation,  
 Heart of Jesus, our life and resurrection,  
 Heart of Jesus, our peace and reconciliation,  
 Heart of Jesus, victim for sin,  
 Heart of Jesus, salvation of those who trust in thee,  
 Heart of Jesus, hope of those who die in thee,  
 Heart of Jesus, delight of all the saints,  
 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.  
 V. Jesus, meek and humble of Heart,  
 R. Make our hearts like unto Thine.

Have mercy on us.

*Let us pray.*

**O** ALMIGHTY and eternal God, look upon the Heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in the name of sinners and for those who seek Thy mercy; be Thou appeased, and grant us pardon in the name of the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Indulgence of 300 days. once a day.—Leo XIII., April 2, 1899.

### Little Office of the Sacred Heart of Jesus.

AT MATINS.

V. **O** LORD, open Thou my lips,  
 R. And my mouth shall sound Thy praise.  
 V. O God, come to my assistance.  
 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.

*From Septuagesima till Paschal time, instead of Alleluia,  
is said: Praise be to Thee, O Lord, King of eternal glory.*

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

*Hymn.*

THOU, joy of all the courts of heaven,  
Thou, splendor of the Father's face,  
In mercy didst our flesh embrace,  
To be for us a victim given.

Our heart's delight; O Jesu, bless  
My heart with fires that purify,  
Lest it should praise unworthily,  
Thy Heart, the throne of holiness.

Sweet, lovable beyond compare,  
O Heart, which love has set on fire,  
Which languishes with love's desire,  
Thy mercy show me; hear my prayer.

Sweeter art thou than honey stored;  
O Sacred Heart, to thee are dear  
Pure minds, to thee pure hearts draw near.  
Be thou by every heart adored. Amen.

*Ant.* O Sacred Heart of Jesus, most obedient to thy  
Father's will, turn our hearts to thyself that we may ever  
do those things which are pleasing to thee.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the  
midst of my heart.

*Let us pray.*

OR LORD Jesus, Who hast deigned to open to the Church,  
Thy spouse, the unspeakable delights and riches of  
Thy Heart; grant that we Thy servants may be worthy to  
be enriched and refreshed with the heavenly graces spring-  
ing from this sweetest source. Who livest and reignest  
world without end. Amen.

AT LAUDS.

V. O GOD, come to my assistance.

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.

*From Septuagesima till Paschal time, instead of Alleluia,  
is said: Praise be to Thee, O Lord, King of eternal glory.*

V. Heart of Jesus, inflamed with love of us,

R. In flame our hearts with love of thee.

*Hymn.*

**O** HEART, the Godhead's worthy throne,  
Thee did the Spirit's power create,  
In Mary's womb immaculate,—  
The Virgin Mother's holy One.

Praised is through thee the Trinity;  
Thou art the Father's bliss; the Son  
Hath knit thee with Himself in one;  
And rests the Holy Ghost in thee.

In thee the wrecked world safety finds,  
And faithful souls their peace secure,  
A cloister too, where chaste and pure  
Serenely rest their hearts and minds.

Sweeter art thou than honey stored;  
O Sacred Heart, to thee are dear  
Pure minds, to thee pure hearts draw near.  
Be thou by every heart adored. Amen.

*Ant.* O Sacred Heart of Jesus, thirsting for our salvation,  
recall us faithless wanderers to a right mind, that we  
may not die in our sins.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the  
midst of my heart.

*Let us pray.*

**O** LORD Jesus, Who hast deigned to open to the Church,  
Thy spouse, the unspeakable delights and riches of  
Thy Heart, grant that we Thy servants may be worthy  
to be enriched and refreshed with the heavenly graces spring-  
ing from this sweetest source. Who livest and reignest  
world without end. Amen.

AT PRIME.

V. **O** GOD, come to my assistance.

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.

*From Septuagesima till Paschal time, instead of Alleluia, is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

*Hymn.*

**H**EART, victim of eternal love,  
Undying bliss of all the blest,  
Of mortal men the strength and rest,  
Their one, their highest hope above.

When, with deep wound, love pierced thy side  
It welcomed us, and in the gate  
It cried: "Come quickly, do not wait;  
Behold the way, how fair and wide!"

Since thou hast washed us in that tide  
Of blood which gushed from every pore,  
Gather and keep us evermore  
Deep in the shelter of thy side.

Sweeter art thou than honey stored;  
O Sacred Heart, to thee are dear  
Pure minds, to thee pure hearts draw near.  
Be thou by every heart adored. Amen.

*Ant.* O Sacred Heart of Jesus, most perfect pattern of purity, make us to be clean of heart, that we may be worthy to be found like unto thee.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

*Let us pray.*

**O**LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart, grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

AT TIERCE.

V. **O** GOD, come to my assistance.

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.

*From Septuagesima till Paschal time, instead of Alleluia, is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. In flame our hearts with love of thee.

*Hymn.*

**D**AY that same love, O stricken breast,  
Now wound our hearts, which wounded Thine;  
And fill us with love's sacred wine,  
Life-giving nectar of the blest!

In faith's new mystery to our hearts  
God gives His flesh to be their food,  
And the full chalice of His blood  
In His own feast of love imparts.

He Whom all heaven with blissful dread  
Adores, now shrouds His majesty  
With mystic veil that He may be  
To little ones their daily bread.

Sweeter art thou than honey stored;  
O Sacred Heart, to thee are dear  
Pure minds, to thee pure hearts draw near.  
Be thou by every heart adored. Amen.

*Ant.* O Sacred Heart of Jesus, most meek with all thine enemies, may thy peace so reign in us, that from our hearts we may forgive those that persecute and calumniate us.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

*Let us pray.*

**O**LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart, grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

AT SEXT.

V. **O** GOD, come to my assistance.

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.

*From Septuagesima till Paschal time, instead of Alleluia, is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. In flame our hearts with love of thee.

*Hymn.*

**G**OD will our choicest victims slight  
O Heart, unless they rest on thee,  
Whose altar wide, all earth and sea  
Embracing, towers o'er heaven's height.

Here reign enthroned the virtues all,  
Whose bright array with faithful care  
Must needs watch innocence so fair,  
Lest left alone she surely fall.

In this Heart's depths that law of right  
Moves, which should rule earth's destiny;  
And thence for our felicity  
Grace pours its stream of love and light.

Sweeter art thou than honey stored;  
O Sacred Heart, to thee are dear  
Pure minds, to thee pure hearts draw near.  
Be thou by every heart adored. Amen.

*Ant.* O Sacred Heart of Jesus, broken with sorrow for our sins, bestow on us a humble and contrite heart, that we may bring forth fruits worthy of penance.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

*Let us pray.*

**O** LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source Who livest and reignest world without end. Amen.

AT NONE.

V. **O** GOD, come to my assistance.

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

*From Septuagesima till Paschal time, instead of Alleluia,  
is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. In flame our hearts with love of thee.

*Hymn.*

HEART, the sun's pure ray near thine  
Is dark; heaven shrinks near thine abode;  
Thou sum of all the works of God,  
Of His eternal word the shrine.

Thine acts, O Heart, encompass all  
The offerings worthy of the Sire;  
Nor is there any least desire  
Not thine, on which His blessings fall.

Our sins the wrath of God provoke;  
He lifts the thunderbolt, yet sees  
Thy throbbings, gentle Heart, and these  
Stay and recall His vengeful stroke

Sweeter art thou than honey stored;  
O Sacred Heart, to thee are dear  
Pure minds, to thee pure hearts draw near.  
Be thou by every heart adored. Amen.

*Ant.* O Sacred Heart of Jesus, to which poverty was most  
dear, place us as a seal upon thyself, that in thee, as in our  
only treasure, our hearts may ever wholly be.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the  
midst of my heart.

*Let us pray.*

O LORD Jesus, Who hast deigned to open to the Church,  
Thy spouse, the unspeakable delights and riches of  
Thy Heart; grant that we, Thy servants, may be worthy  
to be enriched and refreshed with the heavenly graces spring-  
ing from this sweetest source. Who livest and reignest world  
without end. Amen.

AT VESPERS.

V. O GOD, come to my assistance,  
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.

*From Septuagesima till Paschal time, instead of Alleluia, is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

*Hymn.*

EQUAL to God's dread sanctity,  
O Victim Heart, thine altar bears  
Always, regarding not the years,  
Atonement for iniquity.

Filling with plaintive note thy nest,  
She feeds, who is thy mystic dove,  
Among thy flowers on bread of love—  
Thy Spouse, O Heart of God, at rest.

Here breathes that stainless lily's breath,  
Which decks the virgin's crown so rare,  
And here the rose without compare  
Grows red to grace the martyr's death.

Sweeter art thou than honey stored;  
O Sacred Heart, to thee are dear  
Pure minds, to thee pure hearts draw near.  
Be thou by every heart adored. Amen.

*Ant.* O Sacred Heart of Jesus, full of loving kindness for those who love thee, may our flesh and our heart be absorbed in thee, that thou mayest be the love of our heart and our portion forever.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

*Let us pray*

O LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we, Thy servants, may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

AT COMPLINE.

V. O GOD, come to my assistance,

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.

*From Septuagesima till Paschal time, instead of Alleluia, is said: Praise be to Thee, O Lord, King of eternal glory.*

V. Heart of Jesus, inflamed with love of us,

R. In flame our hearts with love of thee.

*Hymn.*

**O**N fire with love's sweet violence,  
The Mother's heart pants ceaselessly  
All for her Son's—His own to be  
In mystic self-indifference.

The bonds of love, which naught can part,  
The Mother's heart with His unite;  
His fires of love do hers ignite  
And hers reenter straight His Heart.

Sweeter art thou than honey stored;  
O Sacred Heart, to thee are dear  
Pure minds, to thee pure hearts draw near.  
Be thou by every heart adored. Amen.

*Ant.* O Victim of charity, most loving Heart of Jesus, immolated for our sins, neglected and outraged by ungrateful men, change us, quicken us, and set us on fire.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

*Let us pray.*

**O**LORD Jesus, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we, Thy servants, may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

Pope Leo XIII. granted an indulgence of 200 days for the recitation of this office. This indulgence can be gained once a day.

## The Holy Hour.

## I.

THE Holy Hour is a pious exercise of mental or vocal prayer, in union with the prayer of Our Lord in the Garden of Olives on Maundy Thursday night. It was taught as a practice to Blessed Margaret Mary Alacoque, by Our Lord Himself, Who appeared to her while she was adoring the Blessed Sacrament, and said: "Every night, between Thursday and Friday, I will make you partaker of that sorrow unto death which it was My will to suffer in the Garden of Olives. . . . To join with Me in the humble prayer which I then offered to My Father, you shall rise between eleven o'clock and midnight; you shall prostrate yourself with Me for *one hour*, with your face to the ground, both to appease the anger of God by imploring mercy for sinners, and to sweeten in some way the bitterness I felt when My apostles abandoned Me, being unable to watch one hour with Me."

In 1829, Father Debrosse, S.J., founded a confraternity in the chapel of the Jesuits at Paray-le-Monial, for the purpose of spreading this devotion. In virtue of a rescript of Pius IX., issued in 1875, all the associates of the Apostleship of Prayer can gain the plenary indulgence for keeping the Holy Hour. The devotion may be practiced either in public or in private; if in public, then any hour may be named for any day in the week by the local directors; if in private, then the time is restricted to an hour, between 2 P.M. of every Thursday and about 6 P.M. on Friday. There are no special prayers or practices obligatory during the Holy Hour, but it should be offered in memory of the sacred Passion, and in particular of the prayer and agony of Our Saviour in the Garden of Gethsemane.

No particular place is prescribed for keeping the Holy Hour; hence even sick persons can practice this beautiful devotion. To gain the plenary indulgence, the ordinary conditions of confession, communion, and prayer for the Pope's intention are obligatory. Independently of this, however, the pious exercise of the Holy Hour must be most meritorious and pleasing to Our Lord. We thereby make reparation to the Heart of Jesus for the ingratitude of men; participate in Our Saviour's agony; implore mercy for sinners, and appease the anger of God.\*

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\* Lefevbre's "Month of the Sacred Heart," "The Watches of the Sacred Passion," by the Rev. P. Gallwey, S.J., and parts

As to vocal prayers for the Holy Hour, there is an abundance and a variety of them in this book, e.g., the Office of the Sacred Heart; the Litanies; the Acts of Consecration and Reparation, and the Prayers in reference to the Passion of Our Lord. The Rosary in honor of the sorrowful mysteries may also be recited.

## II.

### REFLECTIONS, MEDITATIONS, AND PRAYERS FOR THE HOLY HOUR.

**A**T no other time, perhaps, did the Heart of Jesus suffer more than during His agony in the Garden of Olives. And it is to this sad vigil that He calls us, gently chiding us as He reproached the sleeping disciples: "Can you not watch one hour with Me?" Oh, accept His loving invitation! He will not refuse you powerful graces that will touch and even convert your sinful heart.

Represent to yourself Our Lord Jesus Christ leaving the supper-room where He had just instituted the Sacrament of His love, and directing His steps toward the lonely garden where His Passion began, with the sorrow of His Sacred Heart.

Imagine that, by a special favor the good Master chooses you to be a witness of His agony and a companion in His blessed prayer. Hasten, therefore, with all the fervor of your soul, to answer His loving call.

What a favor, O my Jesus! Thou invitest me to witness Thy agony and to realize the infinite love Thou bearest for sinners. I follow Thee, O my Jesus, with readiness, and I desire to watch and pray with Thee during this hour. But Thou knowest my weakness. Sustain me, therefore, O Jesus, for without Thy assistance I shall be more cowardly than Thy apostles, and shall remain insensible to Thy sorrow and love.

I come, O my God infinitely holy, to prostrate myself, in union with Thy divine Son, before Thy supreme majesty,

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of Book II. and Book III. of Thomas à Kempis' "The Following of Christ" will serve very well for spiritual reading during the Holy Hour. Pious souls of every class, by using Father Gallwey's most admirable work, will feel their hearts burning with love of Him Who suffered for love of us all.

and to annihilate myself in the presence of Thy infinite greatness. I come to offer Thee His agony and the sorrows of His Heart, to satisfy Thy justice. I come to weep for my sins and those of all men. Hear my supplications, and accept my homage, or rather cast Thine eyes on the Heart of Thy beloved Son, with whom I desire to be united during this prayer.

*The First Prostration of Jesus.*

“He hath borne our infirmities and carried our sorrows.”

**B**EHOLD your divine Saviour prostrate, His face to the very ground, moaning under the weight of the iniquities of the whole world. He bore them; He took them on Himself; He offers to expiate them. Nevertheless, He feels so great a horror for them that He seems crushed and even annihilated under the weight of sorrow and humiliation.

Adore profoundly this august and holy Victim. Beg Him to let you share His horror for sin, and to pierce your heart with holy and bitter sorrow.

Recite with compunction of heart the Confiteor and an act of contrition.

Behold the total abandonment in which our divine Saviour is found. A dread silence surrounds Him; His apostles are asleep; His Mother is far away; He is alone with His Father. But the Father, infinitely holy, no longer considers His divine Son as the object of His eternal complacency. He beholds in Him only the Victim upon Whom will fall His vengeance against sin.

Repeat several invocations from the Litany of the Holy Name. Pronounce the name of Jesus with burning love. Oh, at what a dear rate the Son of God purchased this divine name! Now He suffers that He may indeed become Our Saviour, Our Jesus.

Contemplate your Victim rising with difficulty and going to His disciples. He finds them asleep. Hear His gentle voice of reproach: “Could you not watch one hour with Me?” Imagine that on returning to His place, Jesus directs His loving looks toward you. Cast yourself at His feet and say with loving heart: “O Jesus, I, too, have often abandoned Thee. I have afflicted Thy Heart by my wanderings, but now I return, to be faithful to Thee until death.”

*The Second Prostration.*

**I**MAGINE you hear the sweet voice of your divine Saviour, exclaiming: “My soul is sorrowful even unto death.” Two swords pierced the Heart of Jesus—the sword of His

love for His Father, and the sword of His love for men. He wished to repair the outrage done to His Father by sin; and yet sin will still be committed, and the majesty of the Father will again be insulted. He suffered to save men, to prevent them from falling into hell; and yet many will despise His goodness, and lose their souls despite His devotedness and love.

Keep the eyes of your soul fixed with love and compassion on your suffering Saviour.

Contemplate His sacred head bowed to the earth. Behold the anguish of His adorable countenance. He sinks under the weight of so great an affliction. His agony begins. He seems about to die of sorrow.

Let your heart be pierced with the sadness which filled the Heart of Jesus, and reduced Him to this deplorable state. His blood flowing in vain for so many cherished souls! His Father's goodness outraged by so many sins! Jesus scans the centuries and beholds me. He sees my little energy in overcoming myself, my infidelities, my ingratitude. Penetrated with grief for having contributed to the agony of Jesus, let us say from our hearts: Behold, O my Jesus, this ungrateful soul who has been so deaf to Thy voice, who has, on a thousand occasions, despised the mercies of Thy adorable Heart. Weep no longer for me, O my amiable Jesus. I return to Thee; I return for ever. Alas, my soul is loaded with miseries, stained with innumerable sins, but it belongs to Thee. To possess it Thou consentest to suffer so much. O merciful Saviour, Thou hast said: Come to me, all ye that labor, and I will refresh you. Here is my soul, O Jesus; it will be Thine for evermore. I come to share in Thy sorrow, and to console Thee by my sincere return.

Animated with the desire of giving greater consolation to the Heart of Jesus, form acts of love, saying: I love my neighbor as myself, etc. Promise Jesus that you will try to gain souls to His love, and to recall the straying to the true fold.

Continue to contemplate your adorable Saviour delivered to agonies more cruel than death. He perseveres in prayer, notwithstanding the weariness, fear, and sorrow that fill His Sacred Heart. Listen with profound respect to the prayer of your Lord. Let it sink to the depth of your flinty heart. Prostrate before your Saviour, unite in His sentiments. Enter into His Heart, and repeat, with fervor, His divine prayer. Unreservedly offer yourself with Him to do the will of God.

My adorable Saviour, Thy example teaches me the surest

means of arriving at perfection. Yes, I desire to imitate Thee in Thy divine resignation. On every occasion I will say: Thy will, O Father, Thy will, and not mine be done.

Jesus goes again to His disciples and finds them still asleep. He returns, in sadness, to the place of His prayer.

*The Third Prostration.*

**O**UR Saviour considers with intense anguish the suffering of His Passion, and His Sacred Heart endures them all. Oh, how great was the love necessary to accept them! In union with the Victim recall these sufferings, and first, the treacherous kiss of Judas. Ah, bitterly bewail your own baseness, in communions that were tepid, in those, perhaps, that were sacrilegious, in which you also gave the perjured kiss. Make an act of spiritual communion. Say three times, with the deepest contrition: Lord Jesus, my soul is not worthy to receive Thee. Say only the word and it shall be healed. Add in union with the angels surrounding the tabernacle: Lamb without spot, who art daily immolated for the honor of God and the salvation of the world, be for ever blessed and glorified! O good Shepherd, that Thou mightest remain with Thy cherished flock, Thou didst not fear to expose Thyself to all the outrages and profanations of sinners. Be Thou for ever blessed and glorified! Saving Host, chalice of benediction, disarming the anger of God, be for ever blessed and glorified!

The Heart of Jesus accepts the sentence of scourging. Already He feels the blows. His body is but one wound. His feet wade in His blood. The pillar to which He is attached is red with His blood, and shreds of His sacred flesh lie scattered around. Alas! by what cruel treatment Jesus wishes to expiate our sensuality and sloth, our vanity, but, above all, our faults against the lily of virtues—purity.

Follow the inspirations of your devotions, and form acts of contrition in union with all holy penitents.

Jesus beholds the cross, the heavy cross prepared for Him to carry to the top of Calvary, and upon which He is to die, a Victim of divine justice and His infinite love for men. Oh, how painful, how crushing is the cross! Our sins have made it so heavy that Jesus can hardly carry it. Thrice on the way to Calvary He will fall, borne to the earth by its cruel weight. Nevertheless, He receives it and embraces it with holy ardor. Let us try to fathom this mystery of love. Jesus embraces the cross, because the cross will be our remedy, our strength, our salvation. Bless a thousand times your good God, Who has loved you to such excess.

Promise Him that you will never again refuse the precious treasures He offers you when He deigns to give you a share in His cross.

Repeat with tender and profound gratitude: We adore Thee, O Jesus, and bless Thee, because by Thy holy cross Thou hast redeemed the world.

Add with love and confidence: O Jesus, I wish to carry the cross with Thee.

Jesus at length contemplates that last hour, which He calls His Hour, so great is His desire to finish the work of our redemption. Behold this hour of death in all its bitterness. The Heart of Jesus feels all the sufferings prepared for Him. Stay with Him in His agony. He is stripped of His clothes; His hands and feet are pierced: He is raised on the cross, suspended between two thieves. He is insulted, abandoned by all. Listen to His dying words. Contemplate Him with love. Cry out from your heart: O Jesus, best of Masters and tenderest of Fathers, my heart feels a profound grief in considering the cruel sufferings Thou hast endured. Never, never again, shall anything separate me from Thee! Thou dost wish to shed even the last drop of Thy blood to expiate my many sins. Thy goodness touches my cold heart. O Jesus, I wish to be Thine during life—till death.

Repeat this prayer several times. Then add five times, in honor of the five wounds: Jesus, my Saviour, I will love Thee always, I will love Thee for ever.

Recall to mind that Jesus, while thus considering the sufferings of His Passion, feels them all in His Heart, and that His agony is increased by the crushing thought, God will again be offended; men will continue to cast themselves into the abyss of perdition.

How bitter is this chalice presented to our divine Redeemer! His holy humanity is terrified, and again the cry of distress escapes from His blessed lips: Father, let the chalice pass from Me.

In this awful moment an angel descends from heaven, and reverently raises Jesus. In company with this angel, approach your Saviour, and say to Him: "Wilt Thou, dear Lord, permit this poor soul to perish eternally?" And Jesus, with looks of tender pity cast upon you, will reply: "No, I will die willingly for you." Words can make no answer to such an excess of love. Let your heart alone speak to your Victim, with thanksgiving and gratitude inspired by the goodness of your most amiable Saviour.

And Jesus being in an agony and bloody sweat, prayed

the longer. The more our infinitely compassionate Saviour suffers, the more He prays. Oh, how many and how great the graces showered upon the earth through the humility, the submission, the burning zeal which dictate the prayer of the God-Man. Ask with confidence for the blessings you most need. Pray for your parents, brethren, and friends, for your superiors, for your Order, for the Church. Pray with Jesus, like Jesus, through Jesus, and you will obtain all you desire.

Recite five Our Fathers, and Five Hail Marys.

Jesus arises, leaving the place dyed in the blood of His agony, of His martyrdom of love and superhuman courage, and goes to meet His cruel enemies. Follow Him in spirit, saying with all the love and energy of your soul: My beloved Jesus, Thou art going to die for me: I wish to die for Thee. O Jesus, no more during life will my heart be separated from Thee.

Repeat the sacred words of the divine Victim: It is consummated. Apply them to yourself in saying: My resolution is taken. I renounce for ever all the sins and evil habits of my life which have caused so much suffering to my Saviour. I shall never again refuse anything to Him Who has so loved me as to deliver Himself for me. "Greater love than this no man hath, that he lay down his life for his friends." \*

#### *Resolutions and Amendment.*

**M**Y sweetest Jesus, I here take the resolution of losing all rather than losing Thy grace. I am weak, but Thou art strong; Thy strength will render me strong against my enemies. Under Thy protection, what have I to fear? My sweetest Saviour, do not allow me to be separated from Thee. Assist me in the dangers in which I may find myself; may I never fail in having recourse to Thee! I ardently desire to be faithful to Thee, and to live for Thee alone, so long as I may still remain on earth. It is for Thee to give me the strength of which I stand in need.

Increase in me, oh, purest Heart of Jesus! the fear of displeasing thee. I tremble at the sight of my past infidelities, but thy merits and the multiplied graces thou hast bestowed on me restore my confidence. Now that I love thee, I hope thou wilt not abandon me, and of this I feel assured in view of the mercy thou didst extend to me when I did not think of loving thee. I do not count on my own strength, for by experience I know how little it is worth. I depend entirely

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\* From Spencer's "The Little Grain of Wheat."

on thy goodness and this is why I hope never more to be separated from thee.

My divine Redeemer, never will I leave Thee again. Even should all others leave Thee I will remain faithful to Thee, should it even cost me my life. I solemnly protest that were there neither paradise nor hell, I would never cease loving Thee, since, my Love, Thou art always worthy of infinite love.

If I could begin my life anew, I would employ it wholly in loving Thee; but I can not recall the years I have lost. I give Thee thanks for having borne with me until now, and not having cast me away from Thee for ever.

Since Thou hast spared me it is but just that I should consecrate the rest of my life to Thee. May all my thoughts, desires, and affections be pleasing to Thee.

My beloved Jesus! I renew my vows; I accept with renewed fervor all the obligations and all the sacrifices of my state of life, for love of Thee. I will be more devoted than ever to my Holy Rule, for it is the expression of Thy will. And at my last hour, when Thy holy image shall be pressed to my dying lips, when all the world shall not be able to help me, then do Thou not abandon me; for Thou art my Redeemer. Receive me into Thy Sacred Heart, and may my last sigh be a sigh of love, so that I may love Thee and bless Thee eternally.

#### ACT OF ATONEMENT.

**O** SACRED Heart of Jesus! humbly prostrate before thee, we come to renew our consecration, with the resolution of repairing by an increase of love and fidelity toward thee, all the outrages unceasingly offered thee:

We solemnly promise

V. The more thy mysteries are blasphemed,

R. The more firmly we will believe them, O Sacred Heart of Jesus!

V. The more impiety endeavors to extinguish our hopes of immortality,

R. The more we will trust in Thy Heart, sole hope of mortals!

V. The more hearts resist thy divine attractions,

R. The more we will love thee, O infinitely amiable Heart of Jesus!

V. The more thy divinity is attacked,

R. The more we will adore it, O Divine Heart of Jesus!

V. The more thy holy laws are forgotten and transgressed,

R. The more we will observe them, O most holy Heart of Jesus!

V. The more thy sacraments are despised and abandoned,  
R. The more we will receive them with love and respect,  
O most liberal Heart of Jesus!

V. The more thy adorable virtues are forgotten,  
R. The more we will endeavor to practise them, O Heart!  
model of every virtue.

V. The more the devil labors to destroy souls,  
R. The more we will be inflamed with desire to save them,  
O Heart of Jesus, zealous lover of souls!

V. The more pride and sensuality tend to destroy abnegation and love of duty,

R. The more generous we will be in overcoming ourselves,  
O Heart of Jesus!

O Jesus, make us such true apostles of Thy Heart, that reparation to Thee may be our best reward. Amen.

Good Jesus, Who alone orderest all things well,  
I cast myself upon Thine infinite, undeserved love:  
I trust Thee with my all . . . myself, and all whom I love,  
and all that I desire,

My present and my future, my hopes, and my fears,

My time and my eternity, my joys and my sorrows,

Deal with me as Thou willest and knowest best,

Only bind me safe to Thine everlasting love!

*Prayer.*

**I** ADORE thee, O Sacred Heart of Jesus, the joy, the satisfaction, and the supreme ruler of all hearts. With the same loving kindness that led thee to take the hand of St. Thomas, and carry it thyself into thy side, make my heart seek no joy but in thee, O Sacred Heart. May my heart be ever subject to thy gentle sway, for out of thee it will find but labor and tribulation, and all the evils of an unhappy bondage. Amen.

INDULGENCES GRANTED BY POPE PIUS IX. FOR A NOVENA IN HONOR OF THE SACRED HEART OF JESUS.

**T**HE Sovereign Pontiff, Pius IX., by a rescript given at Gaeta, Jan. 5, 1849, and by another rescript of the S. Congr. of Indulgences, Nov. 26, 1876, enlarging the concession made by Pius VII., Jan. 13, 1818, granted on the Feast of the Sacred Heart, or at one other time during the year, to all the faithful who shall, with at least contrite heart and devotion, make a novena in honor of the Sacred Heart of Jesus with any formula of prayer, provided it be approved by competent ecclesiastical authority, an indulgence of 300 days, every day.

A plenary indulgence, during the novena, or on one of the eight days immediately following, provided that, being truly penitent, after confession and communion, they shall pray devoutly for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

### **A Favorite Novena to the Sacred Heart of Jesus.**

(Feast, Friday after the Octave of Corpus Christi.)

#### *Prayer.*

**D**IVINE Jesus, Who hast said: "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you," behold me prostrate at Thy feet, animated with a lively faith and confidence in these promises, dictated by Thy Sacred Heart and pronounced by Thy adorable lips. I come to ask [here mention the request]. To whom can I address myself if not to Thee, Whose Heart is an inexhaustible source of all graces and merits? Where should I seek for graces if not in the treasure which contains all the riches of Thy clemency and bounty? Where must I knock if it be not at the door through which God communicates Himself to us and through which we go to God? To thee, then, O Heart of Jesus, I have recourse; in thee I find consolation when afflicted, protection when persecuted, strength when overwhelmed with trials, and light in doubt and darkness.

Thou canst bestow on me the grace which I implore. Thou hast only to will it and my prayer is granted. I acknowledge that I am most unworthy of Thy favors, O Jesus! But Thou art the God of mercy, and Thou wilt not refuse a contrite heart. Cast upon me a look of mercy, I conjure Thee, and Thy compassionate Heart will find in my miseries and weakness a pressing motive for granting my petition. O Sacred Heart, whatever may be thy decision with regard to my request, I will never cease to adore, love, praise, and serve thee. Deign, my Jesus, to accept this, my act of perfect submission to the decrees of Thy Adorable Heart, which I sincerely desire may be fulfilled in and by me and all Thy creatures for ever and ever. Amen.

## THE HEART OF JESUS THE SOURCE OF ALL HAPPINESS.

**T**HERE is one thing for which every heart craves, after its own manner. We all long for happiness—that is the one great desire that lives in every soul. Hast Thou not, sweet Jesus, given us that longing? And when Thou hast given so much, surely Thou wilt not refuse the accomplishment of this desire also. Tell us, dear Lord, what souls are happy, and we will learn from their example. Let us look at the faces of those who serve Thee, and we will see them growing brighter and brighter as they draw near Thee, and they will tell us: When we love Thee sincerely, then we shall be happy; when we make Thy will the center around which we move, then we shall be happy; when Thy sweet Heart, hidden under the sacramental species, is more beautiful in our sight than all else, when we shape and mould our lives according to the example of that Sacred Heart, then peace and joy and happiness will be ours. Teach us, sweet Heart of Jesus, from thy tabernacle, to serve thee as thou deservest, to love thee above all things, to work for thee bravely and generously, solely because of thy love and not for thy gifts. Oh, what happiness may I not promise myself if I but cling to Thy most generous Heart, and use my best endeavors to faithfully serve and love Thee. In flame my heart with the love of Thee. With St. Ignatius I pray: ‘Lord Jesus, give me but Thy love and Thy grace; more than this I do not ask.’ My Jesus, I love Thee with my whole heart and above all things. Let me live but for Thee; let me die in Thy grace.

## INVOCATIONS TO THE SACRED HEART OF JESUS.

**L**OVE of the Heart of Jesus, inflame my heart  
Charity of the Heart of Jesus, flow into my heart.  
Strength of the Heart of Jesus, support my heart.  
Mercy of the Heart of Jesus, pardon my heart.  
Patience of the Heart of Jesus, grow not weary of my heart.  
Kingdom of the Heart of Jesus, be in my Heart.  
Wisdom of the Heart of Jesus, teach my heart.  
Will of the Heart of Jesus, dispose of my heart.  
Zeal of the Heart of Jesus, consume my heart.

Immaculate Virgin, pray for us to the Sacred Heart of Jesus.

Adorable Trinity, we thank Thee for all the favors Thou

hast conferred on Thy servant, Blessed Margaret Mary, and through her intercession we hope to obtain the graces we ask for in this novena.

PRAYER OF BLESSED MARGARET MARY.

**E**TERNAL Father, permit me to offer Thee the Heart of Thy well-beloved Son, Jesus Christ, as He offers Himself to Thee in sacrifice. Receive this oblation for me, together with all the desires, sentiments, affections, movements, and acts of this Sacred Heart. They are all mine, since He immolates Himself for me, and henceforth I wish to have no desires but His. Receive them in satisfaction for my sins, and in thanksgiving for all Thy benefits. Receive them, that through His merits Thou mayst grant me all the graces necessary for me, especially the grace of final perseverance. Receive them as so many acts of love, adoration, and praise, which I offer Thy divine majesty, since it is by the Heart of Jesus Thou art worthily honored and glorified. Amen.

**Other Acts and Prayers which May be Used During a Novena of the Sacred Heart.**

VEN. DE LA COLOMBIÈRE'S PRAYER TO THE SACRED HEART.

**O** SACRED Heart of Jesus, do thou teach me an entire forgetfulness of myself, since there is no other way of entering into thee. Grant that I may do nothing that is not worthy of thee. Teach me what I ought to do to attain to thy pure love, with the desire of which thou hast inspired me. I feel in myself a great wish to please thee, and a great inability to do so without special light and assistance, which I can look for only from thee. Do Thou accomplish in me, O Lord, Thy will. I oppose it, I know well; but I would fain not do so. It is for thee, O Divine Heart, to do all; thine alone shall be the glory of my sanctification if I become a saint. This is as clear to me as the day. It will be greatly to thy glory; and it is for this alone I desire to be perfect. Amen.

ACT OF CONSECRATION TO THE SACRED HEART.

**O** SACRED Heart of Jesus, filled with infinite love, broken by my ingratitude, pierced by my sins, yet loving me still, accept the consecration that I make to thee, of all that I am and all that I have. Take every faculty of my soul and body, and draw me, day by day, nearer and nearer to thy sacred side, and there as I can bear the lesson, teach me thy blessed ways! Amen.

ANOTHER ACT OF CONSECRATION TO THE SACRED HEART.

**O** MOST adorable and Sacred Heart of Jesus! I consecrate to thee my soul with all its faculties, my heart with all its affections, my body with all its senses, now and for all the days of my life. O most merciful Heart of Jesus! grant that I may never be sullied by the stain of mortal sin, and that I may avoid, to the best of my power, wilful venial sin. O most loving Heart of Jesus! preserve me in thy divine fear and love all the days of my life, protect me at the hour of my death, and grant me the grace to see God "face to face" in the joys of paradise. Amen.

Adorable Heart of Jesus, have mercy on us!

Immaculate heart of M<sup>á</sup>ry, pray for us!

AN ACT OF CONSECRATION, COMPOSED BY BLESSED MARGARET MARY ALAÇOQUE.

**I**, N.N., give and consecrate to the Sacred Heart of Jesus Christ my person and my life, all my actions, pains, and sufferings, resolved not to use any portion of my own self but for His honor, love, and glory.

My irrevocable determination is to be entirely His, and to do everything for His love, renouncing with all my heart any act that may displease Him.

I do choose you, O most Sacred Heart, for the only object of my love, the protector of my life, the security of my salvation, the safeguard against my frailty and fickleness, the reparation for my delinquencies in life, and my most secure refuge in the hour of death.

Be yourself, O bountiful Heart, my justification before your divine Father, and defend me from the dread of His just wrath. O most loving Heart, I place all my trust in you, for I am afraid of my own malice and weakness, but all my hope rests with your mercy.

Destroy, then, in me whatever may displease you or resist you; would that the pure love of you be so deeply imprinted in my heart that I could never forsake you or be separated from you.

I beseech you, by all your mercies toward me, that my name may be written in you; since I crave but one thing, that all my happiness and glory may be to live and to die as your most humble servant. Amen.

An indulgence of 300 days, once a day.—Leo XIII., Jan. 13, 1898.

## A NOVENA FOR A SPECIAL INTENTION

**A**DORABLE Heart of Jesus! Furnace of love! Ocean of boundless mercy! Consolation of the afflicted! Refuge of sinners, and hope of the whole world! I kneel before thee in humble and fervent adoration, while I unite my supplications to the perpetual homage thou thyself renderest to the Divinity on our altars. Most amiable Heart! having loved us with an eternal love, supply thyself for my insensibility, and receive my desire at least of loving thee with all the ardor and sincerity thou so justly meritest. But remember, O Adorable Heart! that thou hast disclosed thyself to us not only as an object of our adoration; thou desirest much more to engage our love, and to become the ground and motive of our tender confidence. For this end thou wert pierced through with a lance on the cross; and for this same purpose thou remainest a daily victim of thine own love on our altars. O infinitely compassionate Heart of Jesus! which was overwhelmed with sorrow in the Garden of Olives, at the view of our spiritual and corporal miseries, I come to thee now with all the confidence thou desirest I should repose in the extent of thy power and the riches of thy mercy. O my God! convinced that those things which are impossible to human means are infinitely easy to thee, and relying with a humble, steadfast faith on the sacred words of truth itself, that whatever we ask the Father in the name of Jesus should be granted, I now most humbly implore in that adorable name, in virtue of that promise, and through the abundant mercies of the Sacred Heart of Jesus, the particular favor I petition for in this novena. [Specify it.]

O blessed Margaret Mary! St. Gertrude! and all ye glorious servants of Christ, who while on earth were particularly devoted to the Sacred Heart of Jesus, join your prayers with mine and obtain from the divine Object of all your devotion the concession of the favor which I now request. Beg likewise of this adorable Heart, which has dominion over all hearts, and could in a moment change the most obdurate, to have compassion on those who are in the dreadful state of mortal sin, and to open to us all the treasures of its mercy at the hour of our death. Amen.

## NOVENA TO BLESSED MARGARET MARY.

**O** BLESSED Margaret Mary, whose wonderful intimacy with Our Lord inspires all thy clients with confidence, exert, we beseech thee, thy influence with His Divine Heart,

excite its compassion for us in our present necessity, and obtain what we so earnestly ask in this novena. How many graces, how many conversions thy prayers and penances, when thou didst dwell on earth, drew from that Ocean of love and mercy! Be not less zealous now, but let us soon feel the effects of thy powerful intercession with the Sacred Heart of Jesus. Amen.

Our Father, Hail Mary, Glory be to the Father.

### **Consecration of Religious Communities and Families.**

**A**DORABLE Heart of Jesus, mindful of these words of ineffable love: "Come to Me, all you that labor and are burdened, and I will refresh you," in the trials and sorrows of our times, we, though most unworthy, yet with contrite and humble hearts, approach thee with confidence as our divine Friend, to consecrate to thee most solemnly and for ever, our house, ourselves, and all our possessions. We kneel before thee in profound adoration, in fervent thanksgiving for the numberless graces and blessings that have flowed down upon our Community (or family) from the tabernacle; in reparation also for our own irreverences and the offences of others against thee in the Sacrament of thy love, and finally in earnest supplication that our prayers, works, and sufferings, which we now consecrate to thee, may please thee, and give glory to thy eternal Father.

We devote and consecrate our lives to thee, O Sacred Heart of Jesus, resolving firmly to love thee more fervently and constantly, to imitate thy virtues, to do what we can to propagate devotion to thee, and to labor and suffer in union with thee, for the heavenly Father's glory, our own sanctification, and the salvation of souls.

May thy blessing descend upon this house and upon those who dwell therein, that all may become more pleasing to thee by meekness, humility, charity, conformity to the will of God, self-denial, patience with

one another, and in particular by devotedness to their respective duties.

May all cultivate a life that is hidden in God—an interior life, without selfishness or egotism, and with a sole view to advancing in the science of the saints, and to promoting the glory of God. Deign to look down upon us graciously, and to seal our good resolutions with thy grace, so that they may ever remain firm and unchangeable.

Heart of Jesus, have mercy on us; immaculate heart of Mary, pray for us; dear St. Joseph, protect us; guardian angel, defend us; all ye saints, intercede for us. Amen.

### The Venerable Mother Julie Billiard and Her Devotion to the Sacred Heart.

**M**OTHER Julie Billiard, foundress of the Sisters of Notre Dame, who died at Namur in 1866, had always a great devotion to the Sacred Heart and boundless confidence in it. It was to this Divine Heart that she owed the cure of a most painful malady that had afflicted her for more than thirty years. Father Infantin, a man of great faith, begged her, one day, to join him in making a novena to the Sacred Heart. On Friday, June 8, 1804, the very day of the Feast of the Sacred Heart and the fifth day of the novena, the Father went to see Mother Julie. The first thing he said to her was: "Mother, if you have faith, take just one step in honor of the Heart of Jesus." Julie rose and advanced a step, the first she had taken for twenty-two years. "Now advance another," said the Father; she obeyed. "One more," and again she obeyed. "That will do," said the missionary; "now, sit down." She sat down saying that she was cured, as indeed she was. Her heart was inseparably united, as it were, to the Heart of Jesus, the one object of her thoughts and affections. One day she wrote to her companions: "How sweet it is to dwell in the Heart of Jesus! Let us never leave it, dear daughters; let us all live there in love, let us all die there of love." As soon as she had gathered round her some few helpers in her work, her first thought was to consecrate herself, together with them, to the Sacred Heart of Jesus and the immaculate heart of Mary. Here is a part of the formula which the venerable foundress herself wrote for this first consecration:

"Jesus, my King and my God, I consecrate myself to Thy Sacred Heart for time and for eternity. To this Divine Heart I consecrate all that I am, all that I have, all that I hope for: my liberty, my soul, and all its powers, my memory, my understanding, my will, my imagination, my body with all its senses, all my thoughts, my desires, my words, my actions, my affections, my designs, all my spiritual and corporal sufferings, all my present merits and those of the future, every moment of my life, and especially my last sigh. I also bind myself, my Jesus, to foster and to propagate the devotion to Thy Sacred Heart among the faithful. Mary, Virgin Immaculate, my Queen and my Mother, I likewise consecrate myself to thy most holy heart. Grant, O my Jesus, that I may breathe my last sigh in Thine Adorable Heart. May that sigh be an act of love!

### Rosary of the Sacred Heart.

HERE are various forms of the "Beads of the Sacred Heart," composed of different sets of indulgenced prayers. There is no need, however, for special beads. By repeating certain indulgenced ejaculations, according to one's choice, with the ordinary string of beads, a perfect treasury of indulgences is obtained. As a private form of devotion, it can be adapted to one's inclination.

Some printed forms of the Sacred Heart Beads are misleading, because they do not discriminate carefully enough between ejaculations that have an indulgence attached for *each* recitation, and such as have an indulgence that can be gained but *once a day*.

#### ON THE CROSS.

SOUL of Christ, sanctify me! Body of Christ, save me! Blood of Christ, inebriate me! Water from the side of Christ, wash me! Passion of Christ, strengthen me! O good Jesus, hear me; within Thy wounds, hide me; permit me not to be separated from Thee; from the malignant enemy, defend me; in the hour of death call me and bid me come to Thee, that with Thy saints, I may praise Thee, for ever and ever. Amen.

Indulgence of 300 days, each time.—Pius IX., Jan. 9, 1854.

Or say the following:

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

Indulgence of 100 days, each time.—Pius VII., Sept. 22, 1817.

Any of the following may be used:

ON THE LARGE BEADS AFTER EACH DECADE.

O sweetest Heart of Jesus, I implore that I may ever love thee more and more.

Indulgence of 300 days, each time; plenary indulgence, once a month, on the usual conditions.—Pius IX., Nov. 26, 1876.

Jesus, meek and humble of Heart, make my heart like unto Thine.

Indulgence of 300 days, once a day.—Pius IX., Jan. 25, 1868.

Heart of Jesus, burning with love of us, inflame our hearts with love of thee.

Indulgence of 100 days, once a day.—Leo XIII., June 16, 1893.

ON THE SMALL BEADS.

Sweet Heart of Jesus, be my love.

Indulgence of 300 days, once a day.—Leo XIII., May 21, 1892.

Sweet heart of Mary, be my salvation.

The latter invocation to the heart of Mary has attached to it for each recitation 300 hundred days' indulgence.—Pius IX., Sept. 30, 1852.

AT THE CONCLUSION.

Jesus, Mary, and Joseph, I give you my heart and my soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

Indulgence of 300 days, each time that all three invocations are recited; 100 days, when only one is recited.—Pius VII., April 28, 1807.

Or any of the following:

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at

every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX., Feb. 29, 1868.

Blessed be the holy and immaculate Conception of the Most Blessed Virgin Mary, Mother of God.

Indulgence of 300 days, each time.—Leo XIII., Sept. 10, 1878.

O Mary, who didst come into this world free from stain, obtain of God for me that I may leave it without sin.

Indulgence of 100 days, once a day.—Pius IX., March 27, 1863.

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 19, 1891.

*Prayer.*

**O** GOD! Who, out of Thy immense love, hast given to the faithful the most Sacred Heart of Thy Son, Our Lord, as the object of Thy tender affection; grant, we beseech Thee, that we may so love and honor this pledge of Thy love on earth, as by it to merit the love both of Thee and Thy gift, and be eternally loved by Thee and this most blessed Heart in heaven; through the same Jesus Christ our Lord. Amen.

Through Thy Sacred Heart, O Jesus! overflowing with all sweetness, we recommend to Thee ourselves and all our concerns, our parents, confessors, relatives, friends, benefactors, superiors, and enemies; take under Thy protection this house, city, and country; extend this Thy care to all such as are under any affliction, and to those who labor in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, and more particularly on the poor suffering souls in purgatory, as also on those who are engaged and united with us in the holy confraternity of honoring and worshipping Thee. Bless these in particular, O good Jesus, and bless them according to the extent of Thy infinite power, mercy, and charity. Amen.

PRAYER WHEN SUFFERING.

**S**WEET Jesus! may Thine own patient, loving Heart teach me to love suffering, and to prize highly every thorn Thou givest me from Thy crown, every splinter of Thy sacred cross.

O most loving Heart of my Jesus, thou who art the fruitful source of all graces, deign to inflame my heart with a most perfect love of thee, and of thy dear Mother Mary—an ardent charity for my neighbor, an entire resignation to thy most holy will—a contempt for worldly pleasures, a holy life, and a happy death. Amen.

*The following Acts are recited publicly in many churches on the first Friday of the month. Other Acts in this book may be used also for this occasion.*

#### ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

**A**DORABLE Heart of Jesus, the most loving, the most generous of all hearts! Heart ever burning with love upon our altars; deeply penetrated with gratitude and love for thy numberless blessings, we consecrate ourselves unreservedly to thee. We give thee our hearts; that the offering may be acceptable, make them meek, humble, patient, and generous, like thine. O Jesus, we consecrate to Thee our thoughts, words, actions, and sufferings. We pledge ourselves to labor unceasingly to propagate devotion to Thy Sacred Heart and gain souls to Thy love. Receive us, then, as Thy devoted servants, and mayest Thou be henceforth the sole object of our love, our refuge, and strength during life, our hope and salvation in the hour of death. Amen.

#### AN ACT OF REPARATION.

**D**IVINE Jesus! ever present on our altars, we cast ourselves at Thy sacred feet, penetrated with lively sorrow at the sight of the ingratitude and outrages which unceasingly afflict Thy Heart.

Look upon us as victims laden with our own sins and the sins of all mankind, that, by this homage, we may offer Thee an acceptable atonement and solemn reparation. Have mercy on us, O Jesus, have mercy on us! From the cross Thou didst forgive Thy executioners; pardon us also; listen to the pleadings of Thy Sacred Heart, and our sins will be consumed in its love.

We do not merit this grace; but with the fire of Thy love, destroy in us all that may be displeasing to Thee, and implant in our hearts sentiments worthy of appeasing Thy justice. Sacred Heart of Jesus! watch over our Sovereign Pontiff, and thy holy Church, our Mother. Be thou the salvation of Christians, the safeguard of those who have recourse

to thee, the refuge of sinners. Grant us the grace of devoting ourselves solely and entirely to thy service; and thus gaining souls to thy love, may we finally share in the inheritance thou hast reserved for those who love thee. Amen.

A SHORT ACT OF CONSECRATION.

(Recommended to Promoters.)

**O** JESUS, Saviour of mankind, Thou hast mercifully revealed to us the wonderful riches of Thy Heart; in thanksgiving for Thy benefits, especially for the institution of the Holy Eucharist—in reparation for the offences against the Blessed Sacrament—in union with Thy mediation in heaven for us, poor sinners, I consecrate myself entirely to Thee, for the glory of God and the salvation of souls. I promise to aid in spreading the worship and in promoting the interests of Thy Sacred Heart.

I choose, moreover, the Blessed Virgin Mary for my Queen, my Advocate, and my Mother, and I am resolved to imitate her virtues, in particular her love for sinners, and to foster and promote devotion to her Immaculate Conception. I beseech Thee humbly to accept this promise. Thou hast inspired me to make it; grant me the grace to fulfil it. Amen.

Sweet Heart of Jesus, be my love!

Sweet heart of Mary, be my salvation!

The Month of June.

**H**IS Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, May 8, 1873, granted to all the faithful who, during the month of June, either in public or in private, shall, with at least contrite heart, say some special prayers, or perform some pious acts in honor of the most Sacred Heart of Jesus, an indulgence of seven years, once a day; a plenary indulgence, on any one day of the month, provided that, being truly penitent, after confession and communion, they shall visit some church or public oratory, and pray there devoutly, for some time, for the intention of His Holiness.

Acts and prayers in sufficient abundance and variety are found in this book for the month of June.

FEAST OF THE SACRED HEART.

**A** PLENARY indulgence to all the faithful who, being truly penitent, after confession and communion, shall visit any church or public oratory in which the Feast

of the Sacred Heart is celebrated, and pray there for the intention of the Sovereign Pontiff.—Pius VII., July 7, 1815.

PIOUS EXERCISE OF THE FRIDAYS IN HONOR OF THE SACRED HEART OF JESUS

**T**O the faithful who, on Friday after confession and communion, shall meditate for some time upon the infinite goodness of the Sacred Heart of Jesus, and pray according to the intentions of the Sovereign Pontiff, a plenary indulgence, on the first Friday of every month; an indulgence of seven years and seven quarantines on all the other Fridays of the year.—Leo XIII., Sept. 7, 1897.

INVOKING THE BLESSING OF THE SACRED HEART UPON A FRIEND.

**M**AY the grace and blessing of the Sacred Heart be with you; the peace of the Sacred Heart encompass you; the merits of the Sacred Heart plead for you; the love of the Sacred Heart inflame you; the sorrows of the Sacred Heart console you; the zeal of the Sacred Heart animate you; the virtues of the Sacred Heart shine forth in every word and work, and may the joys of the beatific vision be your eternal recompense. Amen.

PRAYER FOR THE FAITHFUL IN THEIR AGONY.

**O** CLEMENTISSIME Jesu, amator animarum: obsecro Te per agoniam cordis tui sanctissimi, et per dolores matris tuæ immaculatæ, lava in sanguine tuo peccatores totius mundi, nunc positos in agonia et hodie morituros. Amen.

V. Cor Jesu in agonia factum, miserere morientium.

**M**OST merciful Jesus, lover of souls! I pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, wash in Thy blood the sinners of the whole world who are now in their agony, and are to die this day. Amen.

V. Heart of Jesus, once in agony, pity the dying.

Indulgence of 100 days each time, to those who shall say it at least three times a day for a month, at different hours of the day; a plenary indulgence, once a month, on usual conditions.—Pius IX., Feb. 2, 1850.

## Devotions in Honor of the Passion of Our Lord.\*

### Thoughts from the Saints.

**S**T. Bonaventure says: "He who desires to go on advancing from virtue to virtue, from grace to grace, should constantly meditate on the Passion of Jesus Christ. There is no exercise more profitable for the entire sanctification of the soul than frequent meditation on the sufferings of Our Lord."

He who frequently reflects on the Passion, can not live without loving Jesus Christ. As St. Paul says: "The charity of Christ presseth us" (2 Cor. v. 14).

Such a one will feel himself so constrained by the Saviour's ineffable love for him, that he will not possibly be able to refrain from loving a God so full of love, Who has suffered so much to win our love. Hence, the Apostle of the Gentiles said that he desired to know nothing but Jesus, and Jesus crucified. "I judged not myself to know anything among you but Jesus Christ, and Him crucified" (1 Cor. ii. 2). All the saints have learned the art of loving God from the study of the crucifix. St. Francis of Assisi found no subject on which he exhorted his brethren with greater eagerness than the constant remembrance of the Passion of Jesus.

"As for myself," writes St. Alphonsus, "I can never be satiated with meditating on the Passion of our divine Redeemer. In this subject I find everything. To meditate well on it teaches the perfect observance of the vows and rules, the love of contempt and of the trials that are inseparable from the religious life. He will never effect much who does not carry Jesus Christ crucified in his heart. He who keeps his Redeemer in view, can not but love Him truly." Jesus Christ crucified should be our love, our life, our treasure, our all. With St. Paul, we ought to be able to say: "With Christ I am nailed to the cross; and I live, now not I, but Christ liveth in me. . . . I live in the faith of the Son of God, Who loved me and delivered Himself for me" (Gal. ii. 19, 20).

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\* The devotions in honor of the Sacred Heart are usually given to Friday. All the suitable Sacred Heart prayers will be found in conjunction with the devotion to the Blessed Sacrament, beginning page 601. See foot-note on page 547.

MEDITATIONS ON THE SORROWFUL PASSION OF OUR LORD AND SAVIOUR JESUS CHRIST, AND PIOUS EXTERIOR AND INTERIOR EXERCISES FOR EVERY DAY IN THE MONTH.\*

Day of Month.	Mysteries of Christ's Passion.	Exterior Exercises.	Interior Exercises.
1	Jesus takes leave of His Mother.	Not to complain to any one about one's sufferings, and not to seek human consolation.	I wish for nothing besides Thee, O my Lord and God.
2	Jesus washes the feet of His disciples.	To assume the meaner occupations.	O Lord, wash and cleanse my impure heart.
3	Jesus Christ institutes the Sacrament of the Blessed Eucharist.	Often make a spiritual communion during the day, and at meals perform some little mortification.	O Lord, I am not worthy that Thou shouldst enter under my roof.
4	Jesus gives His last admonitions to His apostles before His Passion.	Not to speak unnecessarily during the day, and be so much the more attentive to the divine inspirations.	Speak, O Lord, for Thy servant heareth.
5	Jesus prays in the Garden of Olives and sweats blood for our salvation.	Fervently hasten to the prescribed exercises of devotion.	Lord, not my will but Thine be done!
6	Jesus is betrayed by Judas with a kiss.	Act in a friendly manner toward those who are disagreeable and opposed to us.	Who will grant, O Life of my soul, that I may die for Thee?
7	Jesus is arrested and bound like a criminal.	To deny our own will.	O my Jesus, like a lamb Thou didst not open Thy mouth.
8	Jesus is led to Anas.	Perform at once the good resolved upon or commanded.	Thou, O God, art my strength; in Thee I can do all things.
9	Jesus receives a blow on the cheek from a servant.	Not to excuse ourselves, when, though innocent, we are blamed or punished.	O Lord, I am only what I am before Thee, neither better nor worse.
10	Jesus is thrice denied by Peter.	To complain of no one.	Behold me, O Lord, have mercy on me.
11	Jesus is mocked all night long, and is badly treated and tormented.	To mortify ourselves on all occasions without attracting observation.	O my Jesus, Thou canst now say, I am a worm, and not a man.

\* From "Helps to a Spiritual Life."

Day of Month.	Mysteries of Christ's Passion.	Exterior Exercises.	Interior Exercises.
12	Jesus is brought to Pilate at early morn.	To address our neighbor in a friendly manner.	O Lord, I offer myself to Thee as a constant holocaust of Thy love.
13	Jesus is led bound to Herod.	Neither do nor neglect anything good out of human respect.	O my Jesus, the more Thou allowest Thyself to be despised the more I love Thee.
14	Jesus Christ, the eternal Wisdom, is clothed in a white garment and mocked.	To say or do something that may draw contempt on us.	O my dearest Spouse, I will rather be despised with Thee, than be honored without Thee.
15	Jesus is brought back in great disgrace from Herod to Pilate.	Constantly to preserve holy patience amid crosses and trials.	My kingdom is not of this world.
16	Barabbas, the robber, is preferred to Jesus, the chief Good.	To say nothing in our own praise.	O dearest Jesus, my God and my all.
17	Jesus is most cruelly scourged.	Carefully to restrain our eyes in honor of Jesus stripped.	O Lord, is it possible for me to see Thee in such torments, and not to melt into tears?
18	Jesus Christ, the King of heaven and earth, is crowned with thorns.	On this day especially let us yield to our neighbor in all things lawful.	O my Jesus, it was I, who by my pride, placed this crown of thorns on Thy head.
19	Jesus is shown in this lamentable state to the people.	Neither desire to please men, nor fear to displease them.	My Lord and my God, in possessing Thee I possess all things.
20	Jesus is unjustly condemned to death.	To explain everything in favor of our neighbor.	O Lord, I have deserved death.
21	Jesus carries His heavy cross.	In honor of Jesus carrying His cross to assist others in their hard work.	My Lord, grant me the grace to suffer something for Thy sake.
22	Jesus, carrying His cross, meets His sorrowful Mother.	To practice some devotion in honor of the Mother of God, and to console the afflicted.	O dearest Mother, assist me in every trial, anguish, and want.
23	At the end of the way of the cross Jesus is allowed neither refreshment nor rest.	Not to eat out of meal-time, not to sit down without necessity, if fatigued.	O my Jesus, for Thy sake change for me all earthly sweetness into bitterness.

Day of Month.	Mysteries of Christ's Passion.	Exterior Exercises.	Interior Exercises.
24	Jesus is stripped of His clothes shamefully and amid great suffering.	To suffer patiently the inclemencies of the weather.	Forgive me, O my Saviour, for having so delicately treated my body.
25	Jesus is nailed to the cross.	Not to lean against anything when seated, or — when not observed — to pray with outstretched arms.	O Lord, suffer not Thy great pains to be in vain for me.
26	Jesus, fearfully insulted and reviled, prays for His enemies.	Most willingly to return good for injuries received.	O Lord, how much more hast Thou forgiven me, than I have forgiven my neighbor!
27	Jesus cries out, I thirst; and is given gall and vinegar to drink.	Not to drink out of meals.	May the blood of Jesus Christ be given me to drink and to cleanse me from my sins.
28	Jesus amid great torments gives up His soul.	To obey perfectly even in difficult matters.	O Jesus, to Thee I live; O Jesus, to Thee I die; O Jesus, Thine am I in life and death!
29	The Sacred Heart of Jesus is pierced with a lance.	To exercise hearty and benevolent charity toward our neighbor.	With the darts of Thy love, O Lord, wound my heart, and remain my portion for ever.
30	Jesus is taken down from the cross and placed in the sepulcher.	Strive to practice poverty perfectly.	O my only Good, I willingly embrace holy poverty, since, for my sake, Thou didst become the poorest of all.
31	Mary, the Mother of sorrows, is constant in suffering, and perfectly conformed to God's holy will.	Strive to practice true self-denial, and accept all things with a holy indifference from the hands of God.	Holy Mother, impress thy sufferings deeply in our hearts.

### The Via Crucis or Way of the Cross.

To gain the many plenary and partial indulgences annexed to the "Way of the Cross," only two conditions are necessary.

1. *To follow the Stations* (where they are canonically erected), moving from one to another without any notable interruption.
2. *To meditate on the Passion.*

#### A PREPARATION FOR THE WAY OF THE CROSS.

**D**O we all remember how holy and how easy a manner of honoring our dear Saviour's Passion it is to follow the "Way of the Cross"? How pleasing this is to Our Lord we may judge from His own words to St. Gertrude: "As they who handle flour can not but be whitened by it, so no one, however imperfect his devotion may be, can occupy his mind with the Passion, without receiving some benefit. However grievous the load of a man's sins, he may take comfort in the hope of pardon, if he offer to God the Father My Passion and death." The Church bestows on those who perform this devotion all the indulgences formerly granted to those who devoutly visited the Holy Land, and venerated the very spots on which Our Saviour suffered.

It is very easy to make the Stations. Only one condition is required: to think about Our Lord's sufferings as we visit each of the fourteen Stations in turn. We are not obliged to remain long at each one. No prayers are enjoined; we have only to think of Our Lord's sufferings; and when the pictures are before our eyes, this is not difficult.

And yet, how greatly neglected is this easiest and most profitable devotion, because men think it too hard for them! Like the beads, it is a devotion particularly suited to those who can not read.

The Stations begin when Our Lord is condemned to death. If we have in our minds what He had gone through before that moment, we shall make them more devoutly. Our Lord had washed His disciples' feet; He had prayed, and spoken words of love to them; He had given them His blessed body and blood. In the Garden of Gethsemane, the three disciples had fallen asleep. "He was offered because He willed it." Yet His soul shrank in fear and horror from the coming torments, all of which He clearly saw, from which there was no escape, and in which no one would stand by Him. An agony of shame and sorrow for all the sins He had taken upon Him then overwhelmed Him. O blessed contrition of the Son of God, which gives such value to our

poor acts of sorrow! This agony was followed by another, that of weariness and desolation at the ingratitude of so many who would reject and despise all He was about to suffer for their love. "My soul is sorrowful unto death." At length an angel is sent to Him. O divine humility of the Son of God, to accept comfort from His own creature! Next comes the betrayal—the kiss of Judas—Jesus is seized and bound, His right hand passes through the half-secured coil of rope and is stretched out, as of old, to heal the ear of His enemy—then it returns to its fetters; He is now dragged before the judges—and is disowned by His disciple Peter. . . . The terrible scourging follows, and after it the crowning with thorns. What must be the extent of the evil of sin, which demands so great a satisfaction!

Such was Our Lord's preparation for making the "Way of the Cross."

FIRST STATION.

*Jesus Christ Condemned to Death.*

"God did not spare His own Son, but delivered Him up for us all."

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

*(This versicle and response are repeated before each station.)*

**W**HILE Pilate condemns Him to death, Jesus in His Heart renews His unshaken resolution to suffer His Passion and to undergo this cruel death for us. For the love of me He overcomes all the repugnance of nature. Is my determination to die to myself, to carry out my good resolutions as strong? He endures so much, and asks so little. If I refuse that little can I be said to love Him?

*Our Father, Hail Mary, Glory be to the Father.*

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

V. May the souls of the faithful, etc.

R. Amen.

*Stabat Mater.*

SECOND STATION.

*Jesus Receives the Cross.*

"The Lord hath laid upon Him the iniquity of us all; for the sins of His people He hath struck Him,"

**J**ESUS embraces His cross, takes it on His shoulders, and continues to carry it generously, cheerfully. When St. Andrew cried out: "O good cross!" he had but a

spark of Our Lord's love of the cross 'How do I carry my daily cross? the cross of my state, of my daily duties, of illness, of interior and exterior sufferings?

May the example of our divine Master make us renew our resignation and our love of the cross; our perseverance in carrying it courageously.

*Our Father, etc., as above.*

THIRD STATION.

*Jesus falls the First Time under the Weight of the Cross.*

"Truly He took upon Himself our pains, and He bore our sorrows."

**J**ESUS falls under the weight of the cross. His sufferings are intense, inconceivable. He is grieved at His fall because it delays His sacrifice. "With desire I have desired" to accomplish My Passion. But He is not irritated either with Himself or His executioners; calmly and with resignation He continues His way. Do I rise promptly after each fall, making my act of contrition, which at once casts out the poison of sin; and calmly resume my way, renewing my sorrow at the next Examen and at Confession?

*Our Father, etc., as above.*

FOURTH STATION.

*Jesus is Met by His Blessed Mother.*

"O all ye that pass by, attend and see if there be sorrow like unto my sorrow."

**W**HY did Jesus permit this painful meeting? He wished to make Mary a partaker of His Passion. She was to become my Mother by sharing His sufferings. Oh, how much my Mother Mary loves me! For my sake she gives up her adorable, her best-beloved Son to torments and death. What is my love, my devotion toward her? Do I frequently invoke this loving Mother? Am I faithful in honoring her by the Rosary and other practices?

*Our Father, etc., as above.*

FIFTH STATION.

*The Cross is Laid upon Simon of Cyrene.*

"It behooveth us to glory in the cross of Our Lord Jesus Christ."

**O**UR Lord can no longer carry His cross alone; yet no one offers to help Him. Simon of Cyrene is forced to do so and soon his heart is changed; he learns to love the cross. Jesus wishes to help me to carry my cross, but He

desires to be urged to do so. I must pray, and keep near Him, by my fervor in my spiritual Exercises, Mass, holy communion, by ejaculatory prayers and remembrance of the presence of God.

*Our Father, etc., as above.*

#### SIXTH STATION.

*The Face of Jesus is Wiped by Veronica.*

“Turn not Thy face from me, O Lord, and withdraw not in anger from Thy servant.”

**T**HE pious Veronica braves danger and insults in order to solace the sufferings of Jesus. He, in return, imprints His sacred features on her veil with sweat and blood. My divine Saviour wishes me to reproduce His features in my soul; but that it may be so there must be sweat: labors, efforts, and struggle; blood: mortification, pain, suffering. Without this my desire of holiness is vain.

*Our Father, etc., as above.*

#### SEVENTH STATION.

*Jesus falls a Second Time.*

“I am a worm and no man, the reproach of men and outcast of the people.”

**J**ESUS falls a second time, yet in spite of the cruelty of His executioners, notwithstanding His extreme weakness, and His terror at the approach of death, His courage does not fail; He rises generously to continue His painful road with even greater courage. My Saviour, grant that I may profit by this example. A first fall astonishes me; by a second and a third I am quite overcome. I scarcely rise, and then how feebly! The enemy whispers to me: “If you rise let it be languidly.” But by His example Jesus says: “Rise energetically.” This one point well observed would assure my progress in holiness.

*Our Father, etc., as above.*

#### EIGHTH STATION.

*The Women of Jerusalem Mourn for Our Lord.*

“The crown has fallen from our head; woe unto us, for we have sinned.”

**J**ESUS is followed by a crowd of compassionate women weeping and lamenting. Touched by their compassion He forgets His own sorrows and says to them:

“Daughters of Jerusalem, weep not for Me, but for yourselves and for your children.” The sentiment of compassion is good, but the compassion that leads to action is better. I must weep over my faults, and, better still, fight against the principal source of them: my predominant passion. “Behold,” says Jesus, “how I trample under foot pride, sensuality and the passions of the human heart by My excesses of humiliation and suffering and will you not weep over yourself?” Not to deserve these reproaches of my Saviour I will assiduously practice the Particular Examen.  
*Our Father, etc., as above.*

NINTH STATION.

*Jesus falls the Third Time Under the Cross.*

“My people, what have I done to thee, or in what have I grieved thee? Answer thou Me.”

**J**ESUS again gives me a lesson how I ought to persevere in rising after my falls. Rising anew after each fall, and notwithstanding His weakness, He reaches the summit of Calvary. What is it that can help me after my guilty and repeated falls? A holy obstinacy in always rising again, in never giving up my resolutions; this is true perseverance and assured sanctity. Am I thus resolved never to abandon the struggle?

*Our Father, etc., as above*

TENTH STATION

*Jesus is Stripped of His Garments.*

“The Lord hath laid upon Him the iniquity of us all, and by His stripes we are healed.”

**I**N this mystery Jesus expiates especially the sensual pleasures and guilty voluptuousness of mankind. Am I fully determined never to give Him anything to expiate or to suffer upon this account? “Blessed are the clean of heart” Seeing all that my Saviour endures, I will be careful never to run any risk of sinning, to avoid all occasions of danger and not seek to know, to see, read or think of anything that would sully my soul. On the contrary I will patiently suffer pain, and be faithful to the practice of corporal mortification.

*Our Father, etc., as above.*

## ELEVENTH STATION.

*Jesus is Nailed to the Cross.*

“What are these wounds that I see in the midst of Thy hands?  
They are the wounds that I have received in the house of  
those who loved Me!”

**J**ESUS gives Himself up to His executioners who pierce His sacred hands and feet with cruel nails. “They have pierced My hands and feet; they have numbered all My bones.” “He was crucified—even for us”—becoming obedient unto death, even unto the death of the cross. What a sublime lesson of obedience! After the example of my divine Saviour, am I thus ready to suffer any pain rather than not obey my Superiors? My Lord does this—but do I not sometimes refuse to obey for fear of a little pain or a trifling inconvenience? Ought I not to be more generous and say: “Stainless will I live, or rather die”?

*Our Father, etc., as above*

## TWELFTH STATION.

*Jesus Dies Upon the Cross.*

“Christ was made obedient for us unto death, even unto the death of the cross.”

**A**S Jesus hangs upon the cross He utters the cry of anguish: “My God, My God, why hast Thou forsaken Me!” “All,” then “is consummated” Hanging there, one living mass of pain, suffering the keenest excess of agony in every power of His holy soul, in every limb and sense of His sacred body, He has redeemed me like a God. “Because with the Lord there is mercy, and with Him plentiful Redemption.” Who can doubt of pardon, having such a victim to offer to the Eternal Father, and not exclaim when tempted to despondency: “Father, into Thy hands I commend my spirit”? Thus Jesus accomplishes His work of devotedness and sacrifice. “Behold this Heart,” He says, “which has so loved men!” Can I now spare myself? Ought I not to devote myself entirely to His interests, to my work, especially that which is hard and difficult, and even say with His saints: “Still more suffering, O Lord, still more!”

*Our Father, etc., as above.*

THIRTEENTH STATION.

*Jesus is Laid in the arms of His Blessed Mother.*

“Holy Mother, pierce me through; in my heart each wound renew of my Saviour crucified.”

**W**HAT anguish must have been that of Mary when the lifeless body of her divine Son was placed in her arms!

Each wound of His was a sword which pierced her immaculate heart. And yet Mary is the Queen of heaven and earth, and beloved by God more than all other creatures together. Suffering is, then, the sign of His love, and I must not refuse to be treated like my Mother. I must abandon myself with confidence to all the designs of God's sweet providence and not change into poison, by my impatience, the gifts God sends me to make me like His Son.

*Our Father, etc., as above.*

FOURTEENTH STATION.

*Jesus is Laid in the Sepulcher.*

“Thou wilt not give Thy holy One to see corruption.”

**I**N the holy sepulcher there is no natural life, but only the divine. The sacred wounds are there, the mangled body, but what peace there is on those features, what serenity on that brow! So will it be with me when nature is dead in me, and when my passions are quelled. To attain to this supernatural life I will practice exterior recollection by silence and modesty of demeanor, and interior recollection by seeking the things that are above.

*Our Father, etc., as above.*

*Let us pray.*

**L**OOK down, O Lord, we beseech Thee, on this Thy family, for which Our Lord Jesus Christ did not hesitate to be delivered into the hands of wicked men, and to suffer the torment of the cross. Who livest and reignest world without end. Amen.

*Five Our Fathers, Hail Marys and Glory for the intention of the Holy Father.*

**Litany of the Passion.\***

**L**ORD, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us! Christ, graciously hear us.  
 God, the Father of heaven,  
 God, the Son, Redeemer of the world,  
 God, the Holy Ghost,  
 Holy Trinity, one God,  
 Jesus, the Eternal Wisdom,  
 Jesus, sold for thirty pieces of silver,  
 Jesus, prostrate on the ground in prayer,  
 Jesus, strengthened by an angel,  
 Jesus, in Thine agony bathed in a bloody sweat,  
 Jesus, betrayed by Judas with a kiss,  
 Jesus, bound by the soldiers,  
 Jesus, forsaken by Thy disciples,  
 Jesus, brought before Annas and Caiphaz,  
 Jesus, struck in the face by a servant,  
 Jesus, accused by false witnesses,  
 Jesus, declared guilty of death,  
 Jesus, spat upon,  
 Jesus, blindfolded,  
 Jesus, smitten on the cheek,  
 Jesus, thrice denied by Peter,  
 Jesus, delivered up to Pilate,  
 Jesus, despised and mocked by Herod,  
 Jesus, clothed in a white garment,  
 Jesus, rejected for Barabbas,  
 Jesus, torn with scourges,  
 Jesus, bruised for our sins,  
 Jesus, esteemed a leper,  
 Jesus, covered with a purple robe,  
 Jesus, crowned with thorns,  
 Jesus, struck with a reed upon the head,  
 Jesus, demanded for crucifixion by the Jews,  
 Jesus, condemned to an ignominious death,  
 Jesus, given up to the will of Thine enemies,  
 Jesus, loaded with the heavy weight of the cross,  
 Jesus, led like a sheep to the slaughter,  
 Jesus, stripped of Thy garments,  
 Jesus, fastened with nails to the cross,

Have mercy on us.

\* For private devotion.

Jesus, reviled by the malefactors,  
Jesus, promising paradise to the penitent thief,  
Jesus, commending St. John to Thy Mother as her son,  
Jesus, declaring Thyself forsaken by Thy Father,  
Jesus, in Thy thirst given gall and vinegar to drink,  
Jesus, testifying that all things written concerning Thee  
were accomplished,  
Jesus, commending Thy spirit into the hands of Thy  
Father,  
Jesus, obedient even to the death of the cross  
Jesus, pierced with a lance,  
Jesus, made a propitiation for us,  
Jesus, taken down from the cross,  
Jesus, laid in the sepulcher,  
Jesus, rising gloriously from the dead,  
Jesus, ascending into heaven,  
Jesus, our Advocate with the Father,  
Jesus, sending down on Thy disciples the Holy Ghost,  
the Paraclete,  
Jesus, exalting Thy Mother above the choirs of angels,  
Jesus, Who shalt come to judge the living and the dead,  
Be merciful.

*Have mercy on us.*

*Spare us, O Lord.*

Be merciful.

*Graciously hear us, O Lord.*

From all evil,

From all sin,

From anger, hatred, and every evil will,

From war, famine, and pestilence,

From all dangers of mind and body,

From everlasting death,

Through Thy most pure conception,

Through Thy miraculous nativity,

Through Thy humble circumcision,

Through Thy baptism and holy fasting,

Through Thy labors and watchings,

Through Thy cruel scourging and crowning,

Through Thy thirst, and tears, and nakedness,

Through Thy precious death and cross,

Through Thy glorious Resurrection and Ascension,

Through Thy sending forth the Holy Ghost, the Para-  
clete,

In the day of judgment,

We sinners

*Beseek Thee, hear us.*

*Lord Jesus, deliver us.*

That Thou wouldst spare us,  
 That Thou wouldst pardon us,  
 That Thou wouldst vouchsafe to bring us to true penance,  
 That Thou wouldst vouchsafe mercifully to pour into our  
 hearts the grace of the Holy Spirit,  
 That Thou wouldst vouchsafe to defend and propagate  
 Thy holy Church,  
 That Thou wouldst vouchsafe to preserve and increase  
 all societies assembled in Thy holy name,  
 That Thou wouldst vouchsafe to bestow upon us true  
 peace,  
 That Thou wouldst vouchsafe to give us perseverance in  
 grace and in Thy holy service,  
 That Thou wouldst vouchsafe to deliver us from unclean  
 thoughts, the temptations of the devil, and everlasting  
 damnation,  
 That Thou wouldst vouchsafe to unite us to the com-  
 pany of Thy saints,  
 That Thou wouldst vouchsafe graciously 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, gra-  
 ciously hear us, O Lord.  
 Lamb of God, Who takest away the sins of the world, have  
 mercy on us, O Lord.  
 Christ, hear us; Christ, graciously hear us.  
 V. We adore Thee, O Christ, and praise Thee:  
 R. Because by Thy holy cross Thou hast redeemed the  
 world.

We beseech Thee, hear us.

*Let us pray.*

**A**Lmighty and eternal God, Who hast appointed Thine  
 only-begotten Son the Saviour of the world, and  
 hast willed to be appeased with His blood, grant that we  
 may so venerate this price of our salvation, and by its might  
 be so defended upon earth from the evils of this present life,  
 that in heaven we may rejoice in its everlasting fruit. Who  
 liveth and reigneth with Thee in the unity of the Holy  
 Ghost, world without end. Amen.

PRAYERS COMPOSED BY ST. CLARA OF ASSISI IN HONOR OF  
 THE FIVE WOUNDS OF OUR LORD JESUS CHRIST

I.

*To the Wound in the Right Hand.*

**P**RAISE be to Thee, O my Lord Jesus Christ, for the  
 most sacred wound in Thy right hand. By this  
 adorable wound and by Thy most sacred Passion pardon

me all the sins I have committed against Thee in thought, word, and deed, with my negligence in Thy service and the sensuality of which I have been guilty, whether in sleeping or watching. Grant me a devout remembrance of Thy most merciful death, and of Thy divine wounds; grant me the grace to mortify my body and thus offer Thee a token of my gratitude, Who livest and reignest for ever and ever. Amen.

*Our Father, Hail Mary.*

II.

*To the Wound in the Left Hand*

**P**RAISE and glory to Thee, O sweet Jesus Christ, for the most sacred wound in Thy left hand. By this adorable wound have mercy on me and deign to root out of my heart everything displeasing to Thee. Give me victory over Thy perverse enemies, that with Thy grace I may be able to overcome them. By the merits of Thy most merciful death save me from all dangers in the present and the future life, and grant that in heaven I may live gloriously with Thee, Who livest and reignest for ever and ever. Amen.

*Our Father, Hail Mary.*

III.

*To the Wound in the Right Foot.*

**P**RAISE and glory to Thee, O sweet Jesus Christ, for the most sacred wound in Thy right foot. By this adorable wound grant that I may be able to do penance for my sins. By Thy most merciful death I devoutly supplicate Thee to keep Thy poor servant, night and day, united to Thy holy will, averting all disasters from body and soul. When the day of wrath shall come, receive me in Thy mercy, and conduct me to eternal blessedness; Thou Who livest and reignest for ever and ever. Amen.

*Our Father, Hail Mary.*

IV.

*To the Wound in the Left Foot.*

**P**RAISE and glory to Thee, O most merciful Jesus Christ, for the most sacred wound in Thy left foot. By this adorable wound grant me the grace of a full indulgence that, with Thy help, I may deserve to avoid the sentence of eternal reprobation. I pray Thee also, by Thy most holy death, O my merciful Redeemer, that I may before death receive the Sacrament of Thy body and blood, with the confession of my sins and perfect penitence, and purity of body and mind. Grant that I may also receive the sacred unction

for my eternal salvation, O Lord, Who livest and reignest for ever and ever. Amen.

*Our Father, Hail Mary.*

V.

*To the Wound in the Sacred Side.*

**P**RAISE and glory to Thee, O most benign Jesus Christ, for the most sacred wound in Thy side. By this adorable wound, and by Thy infinite mercy shown in the opening of Thy side, first to the soldier, Longinus, and now to us all, I beseech Thee that, having freed me by baptism from original sin, so now, by Thy precious blood, which is offered and received in all parts of the world, Thou wilt deliver me from all evils, past, present, and future. By Thy most bitter death, grant me a lively faith, a firm hope, a perfect charity, that I may love Thee with all my heart, with all my soul, and with all my strength. Confirm me in doing good; grant me perseverance in Thy service by which I may ever please Thee. Amen.

*Our Father, Hail Mary.*

V. **A**DORAMUS Te,  
Christe, et  
benedicimus tibi.

R. Quia per mortem et sanguinem tuum redemisti mundum.

*Oremus.*

**O**MNIPOTENS sempiternus Deus, qui humanum genus per Filii tui Domini nostri Jesu Christi quinque vulnera redemisti, præsta supplicibus tuis, ut qui ejusdem vulnera quotidie veneramur, per pretiosum ejus sanguinem a morte subitanea et æterna liberari valeamus. Per eundem Christum Dominum nostrum. Amen.

V **W**E adore Thee, O Christ, and bless Thee.

R. Because by Thy death and Thy blood Thou hast redeemed the world.

*Let us pray.*

**A**LMIGHTY, everlasting God, Who hast redeemed the world by the five wounds of Thy Son, Our Lord Jesus Christ, grant us, Thy suppliants, that, daily venerating His holy wounds, we may by His precious blood be delivered from a sudden and eternal death. Through the same Christ our Lord. Amen.

Indulgence of 300 days, once a day.—Leo XIII., Nov. 21, 1885.

HOW PLEASING IT IS TO OUR LORD TO PRAY WITH HANDS OUT-STRETCHED IN THE FORM OF A CROSS.

**S**T. Gertrude said to Our Lord: Teach me, O Thou best Teacher, one way at least in which we may most specially commemorate Thy holy Passion. Our Lord answered her thus: "When you pray, spread forth your hands so as to represent to God the Father the memory of My Passion, in union with that love with which I stretched out My hands on the cross; and if you do this habitually, without fear of ridicule or reproach, you will pay Me an honor as great as is shown to a king when he is solemnly enthroned."

ST. GERTRUDE'S OFFERING TO GOD OF THE LIFE AND SUFFERINGS OF OUR LORD.

**F**ATHER Dignam, S.J., on the occasion of a retreat, once said to the Sisters: "The Passion is our treasure. You know well that little book of St. Gertrude's in which she makes that long and beautiful offering to God of the life and sufferings of Our Lord. There is a shorter form which you might use now and again, especially in Lent, till the spirit of it sinks deep into your souls and has become, as it was with St. Gertrude, an habitual thought, and until, like her, you are constantly offering it to God for yourself and others. If you gain but one grace even, a truer and more abiding sorrow for sin, your industry during Lent will not have been spent in vain."

This prayer was revealed to St. Gertrude during a marvelous and unusual visitation of grace, and she was told at the same time that Our Lord would accept it with singular favor from all who repeated it. It became so familiar to the saint that during her last illness she repeated it continually.

**O** MOST loving Father, in atonement and satisfaction for all my sins, I offer Thee the whole Passion of Thy most beloved Son, from the plaintive wail He uttered when laid upon straw in the manger, through all the helplessness of His infancy, the privations of His boyhood, the adversities of His youth, the sufferings of His manhood, until that hour when He bowed His head upon the cross with a loud cry, and gave up the ghost. And, in atonement and satisfaction for all my negligences, I offer Thee, O most loving Father, all of the most holy life of Thy Son, perfect

in its every thought, and word, and action, from the hour when He came down from His lofty throne to the Virgin's womb, and thence came forth into our dreary wilderness, to the hour when He presented to Thy fatherly regard the glory of His conquering flesh. Amen.

ACT OF RESIGNATION.

**I**T was revealed to St. Gertrude that those who submit and conform themselves entirely to the divine will, desiring above all things that the adorable will of God may be most fully done in all that concerns them, whether in body or in soul, touch the Sacred Heart most sensibly. For such perfect resignation is an acknowledgment of God's sovereignty, and gives Him as much honor as is given to an earthly king when the crown of his realm is set on his head.

**O** MOST holy Father, I, Thy poor and vile creature, entirely renounce my own will, and offer and resign myself to Thy most holy will and pleasure; above all delights of this world, I wish and desire that Thy most adorable, most placid will may be perfectly done in me, by me, in all that concerns me, whether in body or in soul, in time and in eternity. And to this end I would readily submit all the members of my body to suffering of any kind and degree.

O my God, wert Thou to give me fullest choice of asking all I wish, and didst Thou swear to me by Thyself that Thou wouldst grant my petition in all things, I would neither desire nor ask aught else than that Thy most adorable will may be perfectly done in me and in every creature of Thine, according to Thy supreme and faultless good pleasure. Wherefore, in union with that resignation with which Jesus committed Himself wholly to Thy will in the Garden of Olives, and in union with His affection and His intention, I say from His Heart and in His words: "Not my will, but Thine be done, O most holy Father, now and for evermore." Amen.

INDULGENCED PRAYER IN HONOR OF THE PASSION OF OUR LORD.

**O** MY Lord Jesus Christ! Who, to redeem the world, didst vouchsafe to be born amongst men, to be circumcised, to be rejected, and persecuted by the Jews, to be betrayed by the traitor, Judas, with a kiss, and as a lamb,

gentle and innocent, to be bound with cords and dragged in scorn before the tribunals of Annas, Caiphas, Pilate, and Herod; Who didst suffer Thyself to be accused by false witnesses, to be torn by the scourge and overwhelmed with opprobrium; to be spat upon, to be crowned with thorns, buffeted, struck with a reed blindfolded, stripped of Thy garments; to be nailed to the cross and raised on it between two thieves; to be given gall and vinegar to drink, and to be pierced with a lance; do Thou, O Lord, by these Thy most sacred pains, which I, all unworthy, call to mind, and by Thy holy cross and death, save me (and Thy servant N. in his agony \*) from the pains of hell, and vouchsafe to bring me whither Thou didst bring the good thief who was crucified with Thee. Who, with the Father and the Holy Ghost, livest and reignest, God, for ever and ever. Amen.

Our Father, Hail Mary, Glory be to the Father, etc., five times.

Indulgence of 300 days, once a day.—Pius VII., Aug. 25, 1820; plenary indulgence on any one of the last three days of the month under usual conditions.

SEVEN OFFERINGS OF THE PRECIOUS BLOOD OF JESUS CHRIST.

I. **E**TERNAL Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for my dear Mother, the holy Church that she may enlarge her borders and be magnified among all the nations of the earth; for the safety and well-being of her visible head, the Sovereign Roman Pontiff; for the cardinals, bishops, and pastors of souls, and for all the ministers of Thy sanctuary.

Then say the "Glory be to the Father," and the ejaculation, "Blessing and thanksgiving be to Jesus, Who with His blood hath saved us!"

II. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God for peace and union among all Catholic kings and princes, for the humiliation of the enemies of our holy faith, and for the welfare of all Christian people.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

III. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the repentance of unbelievers, for the uprooting of heresy, and for the conversion of sinners.

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\* If the prayer is said for a person in his last agony.

“Glory be to the Father,” and, “Blessing and thanksgiving,” etc.

IV. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my kindred, friends, and enemies; for the poor, the sick, and wretched, and for all for whom Thou, my God, knowest that I ought to pray, or wouldst have me pray.

“Glory be to the Father,” and, “Blessing and thanksgiving,” etc.

V. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Sav'our and my God, for all who, this day, are passing to the other life; that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of Thy glory.

“Glory be to the Father,” and, “Blessing and thanksgiving,” etc.

VI. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all those who love this great treasure, for those who join with me in adoring it and honoring it, and who strive to spread devotion to it.

“Glory be to the Father,” and, “Blessing and thanksgiving,” etc.

VII. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal, in aid of the holy souls in purgatory, and chiefly for those who most loved this blood, the price of our redemption, and who were most devout to the sorrows and pains of most holy Mary, our dear Mother.

“Glory be to the Father,” and, “Blessing and thanksgiving,” etc.

Glory be to the blood of Jesus, now and for ever, and throughout all ages. Amen.

Indulgence of 300 days, each time.—Pius VII., Sept. 22, 1817.  
Plenary indulgence once a month, under usual conditions.

#### *Ejaculation.*

**E**TERNAL Father! I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of the holy Church.

Indulgence of 100 days, each time.—Pius VII., Sept. 22, 1817

### Month of the Precious Blood.

THE month of July is dedicated to the honor of the most precious blood, which was shed for the redemption of all mankind, and without which shedding, St. Paul tells us, there is no remission of sin. This great festival was established in a spirit of thanksgiving by His Holiness Pope Pius IX., while in exile at Gæta, at the request of the saintly general of the Congregation of the Most Precious Blood, Merlini. Earlier in the year, on the Friday after the fourth Sunday in Lent, this devotion has been commemorated by a special office. Catholic devotion consecrates the month of July to the precious blood, that blood which was the price of our redemption, and which still is offered for us in the mystic sacrifice of Calvary daily renewed on our altars in the Mass, and which becomes the nourishment of our souls and bodies when we partake worthily of the Sacrament of the altar. The contemplation of the sufferings of Our Saviour to which we are incited by devotion to the most precious blood, reminds us, His followers, that we are called upon to walk in the footprints of our suffering Saviour, if we desire to be crowned with Him. As St. Bernard puts it, the members of a thorn-crowned Head must not shrink from sharing in His pain. And so from the beginning of the establishment of Christ's Church the true children of a crucified Saviour have ever had to share in the bitterness of His anguish and oft times in the agony of His death. For three hundred years after Christ had ascended into heaven, countless martyrs shed their blood in attestation of their faith and love. Less fortunate than those glorious confessors, cheerfully pouring out their life's blood for Christ, God pities our weakness and spares us sufferings under which we might have succumbed. But still for us, as for them, suffering, patiently borne, must be the golden key to open the gates of His kingdom. The saying is as true to-day as when Jesus first uttered it: "He who does not carry his cross after Me is not worthy of Me." There is no one that is released from treading in that path of tears that leads to Him.

For what heart is without sorrow, we may ask? What life is not, at least, occasionally darkened by it? How many there are who seem to have it as their permanent portion! Some eyes scarcely ever cease from hidden weeping, and some hearts are always pierced with the sword of hidden anguish!

Bear your sorrows with patience, for the love of God, for

the sake of your soul, and in union with the sufferings of your Saviour, Jesus Christ. Sufferings are blessings in the light of faith. They bring us nearer to God. They make us resemble our divine Master. Do not fear! Sorrow will grow lighter with time or entirely pass away—even as the agony, the scourge, the crown, and the cross gave place to the radiant glory of the Resurrection!\*

### Novena in Honor of the Precious Blood of Jesus.

#### I.

#### DEVOUT ASPIRATIONS.

**G**LORY be to Jesus!  
Who in bitter pains  
Poured for me the life-blood  
From His sacred veins.

Grace and life eternal  
In that blood I find:  
Blest be His compassion,  
Infinitely kind!

Blessed through endless ages  
Be the precious stream  
Which from endless torment  
Doth the world redeem.

There the fainting spirit  
Drinks of life her fill;  
There, as in a fountain,  
Laves herself at will.

O the blood of Christ!  
It soothes the Father's ire,  
Opes the gate of heaven,  
Quells eternal fire.

Abel's blood for vengeance  
Pleaded to the skies;  
But the blood of Jesus  
For our pardon cries.

Oft as it is sprinkled  
On our guilty hearts,  
Satan in confusion,  
Terror-struck, departs.

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\* From the "Sentinel of the Blessed Sacrament."

Oft as earth exulting  
Wafts its praise on high,  
Hell with terror trembles,  
Heaven is filled with joy.

Lift ye, then, your voices,  
Swell the mighty flood;  
Louder still and louder,  
Praise the precious blood!

Indulgence of 100 days, once a day.—Pius VII., Oct. 18, 1815.

II.

**B**EHOLD me at Thy feet, Jesus of Nazareth; here I am, the most miserable of creatures that comes into Thy presence, humbled and penitent. Have mercy on me, O Lord, according to Thy great mercy. I have sinned, and my sins have been against Thee. O God of infinite goodness, O Jesus, hear my prayers; grant, loving Father, the petitions I lay at Thy feet; cast a benign glance upon my soul, Thou Who art the loving Father of men, the supreme Judge, the King of heaven and earth, the true Benefactor of the wretched. Come to my help, then, O Jesus of Nazareth; grant the grace which I ask as I kneel at Thy feet. My soul belongs to Thee, for Thou hast created and redeemed it with Thy precious blood; let not Thy work be lost; loving Father, look down upon me and bless me. O God of mercy, have compassion on me; forgive me who am Thy son; be not stern toward me; grant me tears of penance; forgive me as Thou didst forgive the penitent thief; look down upon me from high heaven and bless me.

*The Apostles' Creed once.*

Indulgence of 200 days, once a day.—Leo XIII., June 26, 1894.

III.

Say the prayers for the *Seven Offerings of the Precious Blood of Jesus* for the intentions of your Novena, as on p. 701.

BURY THY SORROW.

**B**URY thy sorrow, hide it with care;  
Bury it deeply; the world has its share.  
Think of it calmly, when curtained by night,  
Tell it to Jesus and all will be right;

Tell it to Jesus, He knoweth thy grief;  
 Tell it to Jesus, He'll send thee relief.  
 Hearts grown weary with heavier woe  
 Drop into darkness; go, comfort them, go—  
 Bury thy sorrow, let others be blest,  
 Give them the sunshine; tell Jesus the rest.

PRAYERS IN HONOR OF THE HOLY FACE OF OUR LORD.

**I** SALUTE Thee, I adore Thee, and I love Thee, O Jesus, my Saviour, outraged anew by blasphemers; and I offer Thee, through the heart of Thy blessed Mother, the worship of all the angels and saints as an incense of sweet odor, most humbly beseeching Thee, by the virtue of Thy sacred face, to repair and renew in me and in all men Thy image disfigured by sin. Amen.

*Our Father, Hail Mary, Glory be to the Father.*

PRAYER OF POPE PIUS IX.

**O** MY Jesus, cast upon us a look of mercy; turn Thy face toward each of us, as Thou didst to Veronica, not that we may see it with our bodily eyes, for this we do not deserve, but turn it toward our hearts, so that, remembering Thee, we may ever draw from this fountain of strength the vigor necessary to sustain the combats of life. Amen.

PRAYERS OF M. DUPONT.

**O** SAVIOUR Jesus, at the sight of Thy most holy face disfigured by suffering, at the sight of Thy Sacred Heart so full of love, I cry out with St. Augustine: "Lord Jesus, imprint on my heart Thy sacred wounds, so that I may read therein sorrow and love; sorrow, to endure every sorrow for Thee; love, to despise every love for Thee."

*Prayer.*

**O** ADORABLE face of my Jesus, so mercifully bowed upon the tree of the cross on the day of Thy Passion, for the salvation of men, now again, incline in Thy pity toward us poor sinners; cast upon us a look of compassion, and receive us to the kiss of peace. Amen.

Sacred Heart of Jesus, have mercy on us. Amen.

*Sit nomen Domini benedictum! Amen.*

## The Ceremonies of Holy Week Explained.\*

### PALM SUNDAY.

Where there is only one priest, he says or sings the parts of the service which in High Mass are sung by the deacon and sub-deacon.

THE ceremony of Palm Sunday consists of three parts: First, the celebrant blesses and distributes palm-leaves (for which, on account of the difficulty and expense of obtaining them in sufficient quantity, branches of box, willow, or yew are often substituted) to all present. Then comes the procession of palms; and thirdly, the holy Mass is offered, during which the "Passion" according to St. Matthew (being that evangelist's narrative of the sufferings and death of Our Saviour) is sung.

Now, during this service the Church sets herself to picture to us two very opposite feelings: joy and gladness at her Master's triumphal entry into Jerusalem; bitter sorrow at His approaching death. On this day, the first day of the week of the Passover, the week in which Jesus died, He entered the holy city in triumph. We are told that His disciples were with Him; that the multitudes cut down branches of palm-trees, and cried aloud with one voice: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!" At the same time the cloud of approaching tribulation was gathering dark and thick over the Church, for in five days her Master was to be crucified. To express to us, her children, these opposite emotions, she gives us, first, the blessing of palms, and, in the joyous procession, depicts the triumphal entry of Jesus into Jerusalem; while, in the Mass that follows, the mournful chant of the Passion shadows forth the coming desolation.

We shall now take each part separately, so that you may understand what the priest is doing while you follow him in your Holy-Week book. After the *Asperges*, which is the same as on other Sundays, except that the *Gloria Patri* is omitted, as is usual in Passiontide, the priest begins:

#### *I. The Blessing of the Palms.*

IT is a rule in the Church's liturgy to bless and sanctify everything that is used in the service of God or given to the people. The palms are blessed with great solemnity; and, indeed, we might easily suppose that the Mass had

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\* London Catholic Truth Society.

already begun, and was to be offered up in honor of Our Lord's entry into Jerusalem. After a Collect, the subdeacon sings the Lesson, which relates how Moses and the children of Israel encamped in the wilderness under the seventy palm-trees at Elim; the deacon chants the Gospel, giving St. Matthew's account of this day; a Preface is sung, and even a *Sanctus*. After this preparation come the prayers of blessing, in which we are reminded of God's gracious mercies in the past; how the dove brought the olive-branch to Noe in the ark; and how God protected the Jews under the palm-trees of Elim.

Then comes the distribution of the palms. Receive the palm kneeling; kiss it, as a mark of reverence to the blessing of the Church, and also kiss the priest's hand as an act of respect to the Church's ministers. During the procession, and while the Passion is sung, hold your palm in your hand.

### *II. The Procession.*

AS soon as the palms are distributed, the clergy and choir leave the sanctuary, following the cross-bearer and acolytes. The music is bright and joyous, in memory of the shouts of triumph which hailed Our King; while all carry palms to help us to realize the procession on this day in the holy city. The procession leaves the Church still singing, but on its return it finds the doors shut against it. Its progress is arrested, but its song of joy continues, until at length the subdeacon strikes the closed doors with the cross he is carrying. The doors are then thrown open, and all enter singing the praises of Our Saviour-God. By this symbolical act is signified that the gates of heaven were shut against all men in punishment for the sin of our first parents, but that Jesus has opened these gates once more to us by His cross, which has triumphed over sin and death.

### *III. The Mass.*

THE third part of to-day's service is the offering of the holy sacrifice of the Mass. The parts sung by the choir are expressive of the deepest grief; and, indeed, the Church retains no trace of the short-lived joy and triumph of the procession of the palms. St. Matthew's narrative of the Passion, which is sung to-day before the Gospel, imparts to this Sunday that character of sacred gloom which is known to us all. For the last five or six hundred years the Church has adopted a special chant for this narrative of the holy Gospel. It is sung by three deacons (or priests vested as deacons) and the choir. One deacon takes the part of Chronicler, and sings all the narrative of the Evangelist.

Another deacon, called the *Christus*, sings in a low and plaintive voice the words spoken by our dear Lord Himself; the third takes at a high pitch the words of Pilate, Judas, and Caiphaz, while the choir sings the words and exclamations of the crowd. When the Chronicler relates the death of Our Saviour, all kneel for a few moments in silent awe and contemplation of the sacrifice that is consummated. After this the Gospel is sung; but, to express our sorrow, lights are not carried; at the same time, to express the living hope of Our Master's triumph, we hold in our hands the palms of victory.

After the Gospel, the Mass continues as usual to the end.

TENEBRÆ.

*Wednesday, Thursday, and Friday of Holy Week.*

AS we enter the church we are struck by many signs of mourning at this sacred time. The sanctuary looks deserted and unfurnished. The tabernacle stands open, for the Blessed Sacrament has been removed. The veil of the tabernacle, flowers, and other ornaments are gone. Nothing remains on the altar except the veiled crucifix and the six candles. In the center of the sanctuary stands the book for the psalms and lessons. At the epistle side stands a large triangular candlestick, holding fifteen candles of common or unbleached wax.

The Office at which we are now to assist is called *Tenebræ* (meaning *darkness*), because it pictures to us, by the gradual darkening of the church, the more than natural darkness that overshadowed the world at the death of Jesus Christ. It is the preparation which the Church gives us that we may assist in proper dispositions at the sacred function which is to take place next morning. On Wednesday evening we sing the *Tenebræ* of Thursday in preparation for the Mass and Office of Thursday. On Thursday evening we sing by anticipation the Office of Good Friday. On Friday evening we sing in preparation for the Office and Mass of Easter Eve. In early times these Offices were begun at midnight, but we are allowed to have them at an earlier hour in order to enable more of us to be present.

The service consists of Matins and Lauds, and is a portion of the Divine Office which every priest of the Church is bound to say each day. We have remarked that no adornment and ornament, nothing but what is essential, is allowed to remain in the sanctuary during these days of mourning. The Church carries this same spirit into her service of prayer, and leaves nothing in the Office save what is essential to it—

the psalms and lessons. The versicles and hymns, the invitations and responses which are used at other times, and form, so to speak, the drapery and adornment in which the psalms and lessons are clothed, are omitted on these days. The Matins consist of three parts, called *Nocturns* (night offices). Each nocturn is made up of three psalms and three lessons. The Lauds consist of five psalms, followed by the Canticle of Zachary (*Benedictus*), and the whole Office is closed with the 50th Psalm (*Miserere*) and a Collect. The *Tenebræ* service for Maundy Thursday in the psalms and lessons brings before us the Passion of Our Saviour, and in an especial way the treachery of Judas. In the third nocturn, however, the lessons appropriately relate St. Paul's account of the institution of the Holy Eucharist.

The ceremonies of this service are rich in meaning. At the end of each psalm one of the candles in the triangular candlestick is extinguished, until, as the Office proceeds, one only is left alight. By this is shown forth how one by one the disciples forsook their Master and slunk away. The one candle that remains alight represents Jesus Christ forsaken and left to "tread the wine-press alone." During the Canticle of Zachary (*Benedictus*) the six candles on the altar are put out, and the lights in the church are gradually lowered, to symbolize the noonday darkness that covered the earth at the death of its Creator.

At the end of the *Benedictus*, the single candle that still burns is hidden behind the altar, while the *Miserere* is sung amid the gloom. A Collect is then said in a low voice by the senior priest present, and a confused noise is made, to express the convulsions of nature when the earth quaked, and the rocks were split, and the graves gave up their dead. The candle is then brought from behind the altar, still alight, to represent that, after His death and burial, our dear Lord came forth immortal from the tomb. The Office ended, all depart in silence.

#### MAUNDY THURSDAY.

**I**N spite of the mourning of Holy Week, the Church can not allow this great day to pass without some signs of joy. It is the day of the Last Supper of our dear Lord—the day on which He instituted the Most Holy Sacrament of the Eucharist; and in honor of that great Mystery the Church lays aside her mourning, at least during the celebration of holy Mass, and bids us deck the altar with our richest ornaments, and wear vestments of white, the color denoting joy and gladness. We would remind our readers that the

Last Supper took place on the first day of the *Azymes*, or the *Feast of the Unleavened Bread*, and it is for that reason that we always use unleavened bread for consecration in holy Mass. Again, to show forth the unity and greatness of this Supper, the Church allows on this day only one Mass to be offered in each church, at which the clergy and congregation assist and receive holy communion, the priests wearing stoles, the token of their priesthood. This brings before us in a forcible way the scene in the upper chamber in Jerusalem, where Our Lord alone consecrated and then gave holy communion to those present. We shall divide our explanations of the service into three sections:

*I. The Mass.*

**A**MID the triumph of this great feast a web of sorrow is interwoven, to show that our joy is not lasting, for we have not forgotten the Passion of Jesus Christ. The celebrant intones the *Gloria in excelsis*, and the bells ring out joyously in answer to the organ's peals; but after that, both bells and organ are silent until Holy Saturday, to show the sorrow of the whole world at Our Saviour's death. The Collects recall to us Judas and the good thief; both are guilty, but one is pardoned. The kiss of peace is omitted, to show our horror of the treacherous kiss of Judas in the garden on this night.

*II. The Procession to the Altar of Repose.*

**O**N Good Friday, as we shall see, the Church suspends the offering of the holy sacrifice of the Mass, to commemorate in this solemn way the sacrifice that was offered on that day on Calvary. The priest consecrates two Hosts on Holy Thursday during the Mass. One of these he receives in holy communion; the other he reverently places in a chalice, and reserves to be consumed on Good Friday. The Blessed Sacrament could not be reserved with fitting respect at the high altar, on account of the mournful ceremonies of this holy time; and consequently a chapel or altar, apart from the high altar, is prepared and adorned with rich hangings, lights, and flowers; here our blessed Lord remains until Good Friday. When the Mass to-day is finished, the choir and clergy go in procession to this Chapel of Repose. After the cross-bearer and acolytes come the choir and clergy, singing the *Pange Lingua*, followed by the celebrant and sacred ministers under the canopy. The priest does not carry the monstrance, as in other processions, but the chalice, containing the Blessed Sacrament, covered with a veil. When he arrives at the Altar of Repose he

places it in the tabernacle or urn, where it will remain until to-morrow's service. Until then Jesus will not be left alone; by day and night loving souls will keep watch there in humble adoration; making amends for the scorn and insults which Jesus has suffered for our sins. More especially will they be present during the silent watches of the night; for this is the night when He suffered the agony in the garden, and was betrayed by Judas, and delivered into the hands of His enemies.

### *III. Stripping the Altars.*

THE procession then leaves the Altar of Repose, the sacred ministers go to the sacristy, and the other clergy and choir go to the sanctuary to recite Vespers, which are said, not sung. At the end of Vespers the priests enter the sanctuary to strip the altar, as Jesus was stripped of His garments before the crucifixion. The ornaments and flowers that were there to denote our joyful commemoration of the institution of the Blessed Sacrament are taken away; the very altar-cloths are stripped off, because the daily sacrifice is suspended, in token of our grief: "They have parted My garments among them, and upon My vesture they have cast lots." The holy water is removed from the porch, and none is put there until after the Mass on Holy Saturday

#### GOOD FRIDAY.

WE have come now to the day of the Church's widowhood, and she would have it to be a day of desolation, as her true children feel it to be. The sanctuary is altogether bare and unadorned. The altar was stripped of its ornaments yesterday morning, and nothing remains except the crucifix, now veiled in black, and the six candlesticks. The sanctuary carpet has been taken away, and even the candles are not lighted until the latter part of the function. To enable us to enter into the spirit of this service, and to appreciate fully the meaning of its various parts, we must bear in mind that to-day the priest does not offer sacrifice—that he does not, so to say, stand in the place of Jesus Christ and speak in His name and with His power; but rather as the spokesman and representative of the congregation present: as a consequence of this, they follow and take part in the various acts of reparation he performs. This is the key-note to the right understanding of the whole function.

The service of to-day consists of a series of distinct actions. We shall divide our explanation into four parts: 1. *History,*

containing the Prophecies and the Passion according to St. John. 2. *Supplication*, containing public prayer for all sorts and conditions of men. 3. *Reparation*, containing the unveiling and adoration of the cross. 4. *The Mass of the Presanctified*.

### I. *The Passion.*

THE choir and sacred ministers approach the sanctuary in silence. Neither incense nor lights are carried before them, and the vestments are black, "as when one mourneth." On the altar there is neither Missal nor altar-cloth. When the sacred ministers reach the sanctuary, instead of beginning by public prayer, they prostrate themselves on the ground in silence, while a cloth and the book are laid on the altar. They then rise, and at once proceed to read the Lessons and Collects, which bring before us the Paschal Lamb, the type of the Lamb of God, Who is to-day sacrificed for our sins. These Lessons prepare us for the "Passion," which gives us St. John's account of the terrible events of this great day. The Passion is sung, as on Palm Sunday, by three deacons (or priests), who each take a part, the choir sustaining, as before, the part of the multitude.

### II. *The Prayers.*

THE second part of the service consists of *supplication* and *petition*. The idea of the Church in this action is to make intercession with God on this day for all classes and conditions of men. While the Church bids us pray at all times for the conversion of sinners and evil-doers, on this day she makes *public* and *official* prayer for those who are "enemies of the cross of Christ." For mercy knows no bounds; and our dying Saviour has given utterance to the words, *Father, forgive them, for they know not what they do.*

The celebrant sings eight prayers, each of which is prefaced by a few words to show its object. Before each prayer the deacon bids us kneel for a moment, and the subdeacon bids us rise, to show by this bodily action our union in the petition made by the priest in our name. First comes the prayer for the spouse of Jesus Christ, the Church of God; then the prayer for the Vicar of Jesus Christ, the Pope happily reigning; then the prayer for bishops, priests, and other servants of the Church; then the prayer for catechumens; then the prayer for all in tribulation or danger; then the prayer for heretics and schismatics; then the prayer for the Jews; and, lastly, that our charity may embrace all human creatures for whom Jesus shed His blood, comes the prayer for pagans. Before the prayer for the Jews, the deacon refrains from

bidding us to genuflect, because they turned this mark of adoration into an insult against Our Lord in His Passion.

### III. *The Unveiling of the Cross.*

THE third action in to-day's service is *reparation*. The Church will have us make what reparation we can to Jesus Christ for the ignominy of His Passion by showing honor and veneration to the cross in memory of His crucifixion to-day. Accordingly, the celebrant takes off his chasuble, the symbol of his priestly dignity, in order to be the first to humble himself on this day of mourning. He receives the veiled cross, and, standing at the side of the altar, he uncovers a small part, raising it slightly for people to see, and sings in a low voice: "Behold the wood of the cross, on which hung the salvation of the world;" and all kneel to pay their homage to the sign of our redemption. Mounting nearer the altar, he goes through the same ceremony a second time; and then, coming to the center of the altar, he removes the veil entirely, and lifting the cross aloft, sings in a high note the same words a third time, in memory of Our Saviour's words: "When I shall have been lifted up, I will draw all things to Myself." By this uncovering of the cross is represented the gradual preaching to the Jews and afterwards to the Gentiles the great mystery of the crucifixion, "to the Jews a stumbling-block and to the Gentiles foolishness."

The celebrant then places the crucifix on the ground, and, in token of his humiliation and abasement, takes off his shoes, for the place whereon he stands is holy ground, and goes to kiss the feet of the figure that represents his dying Saviour. As he approaches, he kneels three times, and finally kisses devoutly the symbol of our redemption. All who are present follow his example, either at this crucifix or at one of the crosses in the side chapels (according to convenience), taking care to make *three* genuflections (not more), and making the third close to the cross itself, so that as they kneel they can kiss the figure. During this touching ceremony, the choir sings in plaintive chants the *Reproaches*, which bring before us in a dramatic way the rebukes, loving and gentle, addressed by Our Saviour to the Jews. It will help us much to realize to-day's events if we read these *Reproaches*, which our dear Lord addresses now to us.

### IV. *The Mass of the Presanctified.*

WE need not delay long over our explanation of the fourth action in to-day's service—the Mass of the Presanctified. The candles on the altar are now lighted in

reverence for the coming presence of Jesus Christ. The clergy go in procession to the Chapel of Repose, and bring back to the high altar the Blessed Sacrament, which has been reserved in a chalice since the Mass of yesterday. During the procession the choir sing the *Vexilla Regis*. On this day alone throughout the Christian year the Church suspends the offering of the holy sacrifice of the Mass, that our thoughts may be wholly taken up with the contemplation of the one sacrifice that was consummated to-day on Calvary. The Blessed Sacrament, which the celebrant receives to-day, was consecrated (or *presanctified*) yesterday. Consequently, since there is no actual sacrifice to-day, this part of the service is called the *Mass of the Presanctified*. When the Blessed Sacrament is brought to the altar, the priest incenses it. He then turns to the people and bids them pray (*orate, fratres*), and himself prays aloud, singing the *Pater Noster*, he holds up for their adoration the sacred body of Our Lord, and then reverently receives it. To mark our mourning and confusion to-day, the priest does not remain at the altar to say any public prayers of thanksgiving or to give a blessing, as in other Masses; but straightway leaves the sanctuary. As soon as he departs, the Vespers are recited as yesterday, and the altars are stripped. The sanctuary is empty, its light is gone, no lamp burns in any part of the church, the pictures are veiled; the naked cross stands alone to proclaim the mourning of the spouse for the crucifixion of her Lord. "They shall mourn for Him, as one mourneth for an only son, and they shall grieve over Him as is the manner to grieve for the death of the first-born."

#### HOLY SATURDAY.

**I**T was the practice of the Church from the earliest ages that no Mass was said on Holy Saturday. For a thousand years after the foundation of the Church it was the custom to spend this day in prayer and fasting, in watching in spirit with the holy women at the sepulcher until the morning of the Resurrection. At midnight, on Friday, the Divine Office for Easter eve was sung; but the service and Mass that we have now on Holy Saturday really took place on Saturday night, and, extending till dawn on Sunday morning, was the immediate herald of the Resurrection. As the sun went down on Easter eve, the bishop and clergy and faithful used to repair to the church for this office, and its magnificent functions occupied the whole night, until sunrise on Easter Day. We should bear this in mind if we wish to enter into the spirit of this service, and if we

would understand the many allusions we find in it to the night. Another point to remember is, that the service of this night was specially ordained and fitted for the baptism of those converts, or catechumens, who had been previously found worthy of admission into the Christian Church. This will throw light upon the meaning of many of its ceremonies and prayers. We shall divide the service into two sections: the Blessings and the Mass.

### I. *The Blessings.*

THE Church, as we remarked on Palm Sunday, blesses and sanctifies everything she uses in her sacred functions. Holy Saturday is in a special manner a day of blessings, for it is in a sense the birthday of the Church. The service begins, not in the sanctuary, but at the very entrance to the Church, where new fire kindled from a flint is blessed. From this the light is taken for the candles and lamps throughout the church which were extinguished on Good Friday. This was of first importance in the early Church, that the faithful might have light for the long night ceremony. Five grains of incense are then blessed, and the deacon lights a triple candle (in honor of the Three Persons of the Adorable Trinity), and leads the way through the darkness to the sanctuary, thrice announcing as he goes *Lumen Christi*, the Light of Christ. When the procession reaches the sanctuary, the deacon chants his song of triumph (*Exultet*), and solemnly blesses the great Paschal candle. This candle is of unusual size, standing alone, of a pillar-like form; and in the ages when the service was held at night, shed a "dim religious light" over the sanctuary during the long vigil. When lighted, it is the representation both of the pillar of fire which went before the people of God in their wanderings through the desert, and of the new-born glory of Jesus risen from the grave. During this grand song of joy the deacon pauses three times; once to fix in the candle the five grains of incense in the form of a cross, which, by their number, represent the five wounds, and, by their substance, the precious spices which the holy women brought to the sepulcher this night to embalm the body of their dead Lord; a second time he pauses to light the newly blest candle; and a third time, while the lamps in the church are once more lighted. After this *Exultet* come the Twelve Prophecies, which were primarily intended for the instruction of the catechumens who were to be baptized this night.

Then comes the blessing of the baptismal font. In front of the procession is carried the Paschal candle, which leads

these neophytes to the waters of salvation, even as the pillar of fire led the children of Israel to the saving waters of the Red Sea. When the celebrant reaches the baptistery, he sings the blessing of the font. He divides the water in the form of a cross, and scatters some toward the four quarters of the world; he breathes upon it, and invokes the grace and power of the Holy Ghost upon it. He dips the Paschal candle three times into the water. The people are then sprinkled with this Easter water, and after this the holy chrism and oil of catechumens is poured into the font to mingle with the baptismal water. This completes the solemn blessing of the font, and after this, formerly, the catechumens were baptized and then confirmed. After the blessing of the font the procession returns to the sanctuary, and the litanies of the saints are sung, during which the celebrant and sacred ministers lie prostrate before the altar. Toward the end of the litanies the priests rise and go to the sacristy to vest for Mass.

## *II. The Mass.*

**A**S we have pointed out, the foregoing ceremonies formerly took place during the night of Easter eve, and the Mass at which we are now going to assist is really the Mass that used to be offered at daybreak on Easter morn, after the long vigil. This will explain why it is of such a joyous character. The vestments are white, the *Gloria* is sung, the bells ring out cheerfully, the organ is heard once more. Pictures and images are uncovered; flowers again adorn the altar, which is decked in white. The Collect of the Mass makes intercession for the newly baptized, "the new offspring of Thy family." After the *Épistle*, the celebrant intones solemnly three times the *Alleluia*, which is taken up by the choir; the Gospel relates to us the visit to the sepulcher of Mary Magdalen and the other Mary at the dawn of day. The Creed is not sung, as it used to be reserved for the second Mass which was sung later on Easter day. The kiss of peace is still omitted, for it was not until evening on the day of the Resurrection that Jesus stood in the midst of His apostles in the upper chamber in the holy city and gave them His peace. For the same reason the *Agnus Dei* is left out. When this Mass was appointed to be sung on the Saturday morning (instead of at the dawn of Easter day), it was necessary that it should be followed by Vespers. As the service is already so long, the Church bids us sing, immediately after the communion, Vespers containing one psalm and the *Magnificat*. This now takes the place of the post-

communion in other Masses, and when these have been sung, the Mass concludes with the blessing and the last Gospel according to St. John.

EASTER SUNDAY.

*The Fruits of the Passion.*

WHEN Easter comes we must not forget the Passion of Jesus. The Church reminds us of it every day in holy Mass. Jesus Himself appeared in heaven as a lamb that had been slain. Only we have now to look to the joyful side of the Passion, to its glorious fruits.

1. The first fruit of the Passion is the exaltation of the Man-Christ Jesus to sit on the right hand of God. In Him our human nature received divine honors, and these honors were won by the sufferings of the Passion. "For the joy that was set before Him He endured the cross, and sitteth on the right hand of the throne of God" (Heb. xii. 2).

2. The second fruit of the Passion is the saving from sin and eternal death all those who choose to avail themselves of the grace offered them. "He shall see a long-lived seed." Millions, who otherwise would have dwelt for ever in the abyss of hell, are, through the graces won for them by Our Lord in His sacred Passion, the happy denizens of heaven to all eternity. It is this which will constitute the chief glory of the sacred humanity.

3. The third fruit of the Passion is the crushing of Satan and all the company of hell beneath the feet of Jesus. Never was there so glorious a victory under the guise of defeat, never a more complete or unexpected triumph. He who was in His Passion an object of derision to devils and wicked men, came forth, in His Resurrection, King of kings and Lord of lords, triumphant over sin and death, before Whom every knee shall bow in heaven and in earth and hell. Thanks be to God for the unspeakable glory of the Passion of Jesus Christ!

*Prayers for Easter.*

ALL the days of the mortal life of Jesus Christ, previous to that of His Resurrection, were, according to St. Paul, the days of His humiliation; whereas, Easter Sunday is properly called the day of His glory; since it was by His Resurrection that the seal of heaven was affixed to His doctrine, His other miracles confirmed, His mission proved, and all His labors crowned. Hence arises the joy of the Church on this, the greatest of her festivals.

**A**LLELUIA to the risen Saviour, the King of glory!  
Christ is risen from the dead: walk ye in newness  
of life.

If you have risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God. Be mindful of the things that are above, not the things that are upon the earth.

**T**HIS is the day the Lord hath made; come, let us exult  
and rejoice thereon.

V. Praise the Lord; for He is good; and His mercy endureth for ever. Alleluia, alleluia.

Christ Himself is become our Paschal sacrifice. Alleluia.  
Do Thou, victorious King, have mercy on us.

*Let us pray.*

**O** GOD! Who this day didst open to us the approach  
to eternity by Thy only Son, victorious over death;  
prosper, by Thy grace, our vows, which Thou didst anticipate by Thy inspiration. Through the same, etc.

O God! Who by the yearly solemnity of Our Lord's Resurrection, fillest our hearts with gladness, mercifully grant that the temporal feasts which we celebrate, may lead us to the eternal joys of heaven through the same Christ our Lord. Amen.

HYMN FOR EASTER SUNDAY.

*O Filii et Filia.*

**V**E sons and daughters of the Lord!  
The King of glory, King adored,  
This day Himself from death restored.

All in the early morning gray  
Went holy women on their way,  
To see the tomb where Jesus lay.

Of spices pure a precious store  
In their pure hands those women bore,  
To anoint the sacred body o'er.

Then straightway one in white they see,  
Who saith, "Ye seek the Lord; but He  
Is risen, and gone to Galilee."

This told they Peter, told they John;  
Who forthwith to the tomb are gone,  
But Peter is by John outrun.

That self-same night, while, out of fear,  
The doors were shut, their Lord most dear  
To His apostles did appear.

But Thomas, when of this he heard,  
Was doubtful of his brethren's word;  
Wherefore again there comes the Lord.

"Thomas, behold My side," saith He;  
"My hands, My feet, My body see,  
And doubt not, but believe in Me."

When Thomas saw that wounded side,  
The truth no longer he denied;  
"Thou art my Lord and God!" he cried.

Oh, blest are they who have not seen  
Their Lord, and yet believe in Him!  
Eternal life awaiteth them.

Now let us praise the Lord most high,  
And strive His name to magnify  
On this great day, through earth and sky:

Whose mercy ever runneth o'er;  
Whom men and angel hosts adore;  
To Him be glory evermore.

## VII.

### Devotions in Honor of the Blessed Virgin Mary.

#### Reflections of a Religious on Devotion to Our Lady.\*

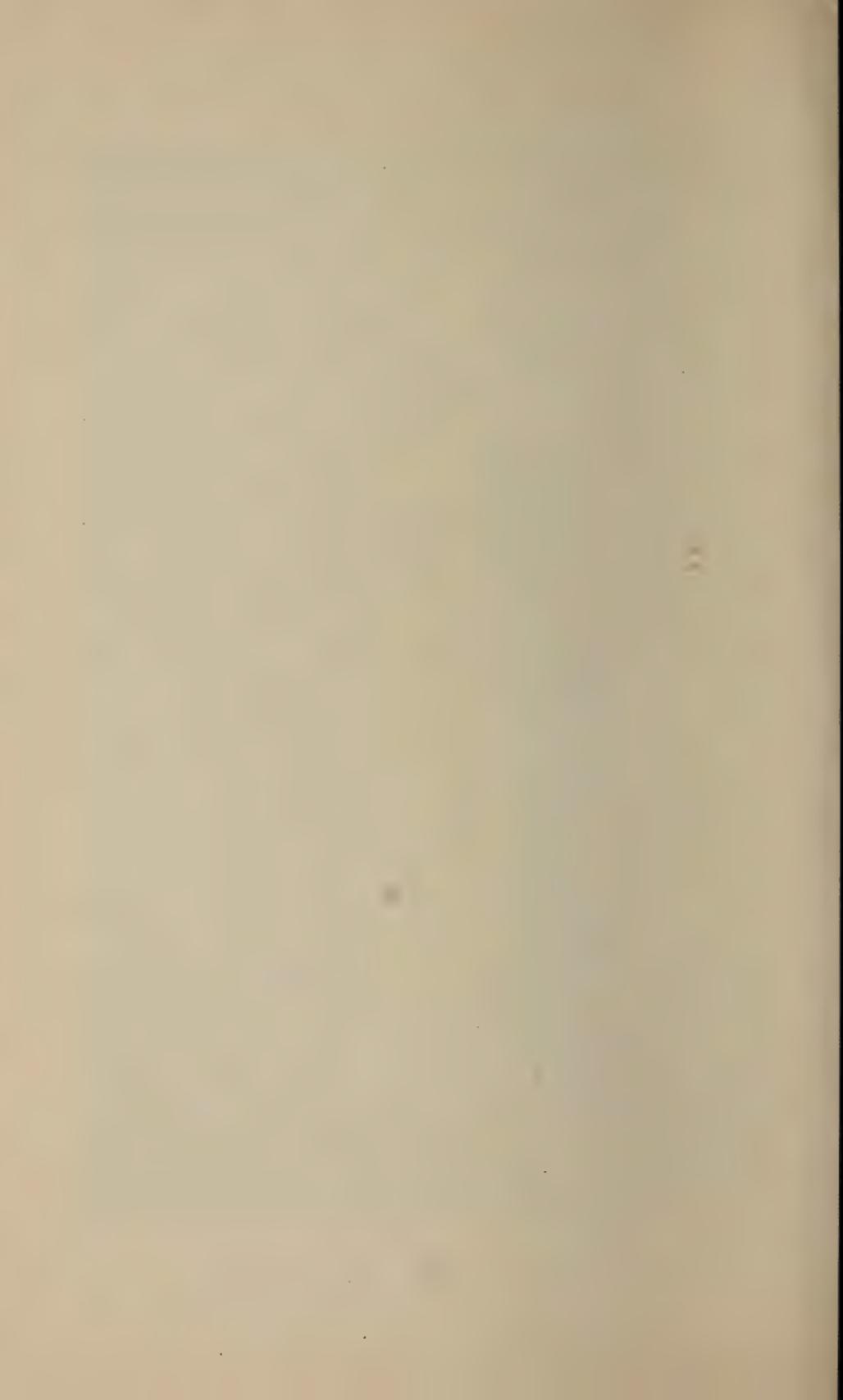
"**B**EHOLD thy Son. . . Behold thy Mother" (John xix. 27). These were the last words that Jesus Christ addressed to any creature before His death; they are His last will. By them He intrusted all His disciples to His own beloved Mother as her spiritual children, and gave her to all His disciples as their spiritual Mother. These words have a special reference to Religious, who are represented by St. John, the beloved disciple of Our Saviour. He was a virginal soul, who had left all things for Christ's sake. Religious vow and practice chastity, have left all things for Christ's sake, and have become His beloved spouses. No one else, then, has a greater claim to Mary as a Mother.

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\* From "Helps to a Spiritual Life."



“Thou art all fair, O My love, and there is not a spot  
in thee.”—*Canticle iv. 7.*



Religious may then say, Mary, in fact, has been truly our Mother, and the most tender of mothers, for we may, indeed, say, "All good things came to me together with her, and innumerable riches through her hands, for she is an infinite treasure to men; which they that use, become the friends of God" (Wisd. vii. 11, 14). We owe everything to Mary. It is through her that we received all the graces bestowed on us whilst we were in the world, and particularly the inestimable grace of our vocation. How many times did she not preserve us from danger, how many times did she not obtain for us victory over the allurements and temptations of the world! It was she who obtained for us the strength and heroism requisite to leave the world, to renounce its pleasures, to give up our own will. We can easily remember how she helped us when we invoked her, how she consoled and encouraged us in our trials. But what favors has she not conferred on us since the day on which we were consecrated and espoused to her divine Son! Without her help we could never have practiced the virtues required of Religious—humility, self-denial, obedience, meekness, and charity. Without her we could not have overcome our many temptations, borne our numerous little trials. We could not have persevered until now in our holy vocation, had we not been assisted by the Mother of perseverance.

And had we been more loving and devoted children to her, had we more promptly invoked her, more fervently prayed to her, and more faithfully honored her, we should not have committed so many faults, or be now so full of imperfections and so devoid of virtue.

We claim Mary as our Mother, and boast of being her children. But to be truly her children, we should bear some resemblance to her. As she is our spiritual Mother, her spiritual features, that is, her virtues, should be delineated in us, should be visible in our conduct. In the first place, we should resemble her in humility. Although she was the holiest and most perfect and most exalted of creatures, she excelled all in humility. By her virginity, says the Church, Mary pleased God; but it was by her humility that she conceived the Son of God. "Without humility," says St. Bernard, "even Mary's spotless virginity would not have saved her." "Humility," says St. Teresa, "drew the Son of God from heaven into the womb of a virgin; and it is only by a similar humility that we can draw Him into our souls."

Secondly, Mary distinguished herself by her love of silence, recollection, retirement, and prayer. Her union with God

was constant and uninterrupted. Prayer was the food of her soul; it was a second nature to her. Let us strive to imitate her in this, and especially in making our daily meditation well.—Thirdly, Mary was a model of obedience. Let us consider our Rules as the will of God toward us, and look upon the orders of our Superiors as the orders of God Himself.—Fourthly, Mary was all aglow with divine love, and zealous for the salvation of mankind. Let us love no one but God, and allow in our heart no affection unless it be for God or in God, and, at the same time, let us be ready to sacrifice ourselves for the welfare and salvation of our neighbor in so far as obedience permits.—In fine, Mary is the Queen of martyrs the Mother of sorrows, for next to Jesus, no one ever suffered so much and so willingly and patiently as Mary. Let us, like her, accept all sufferings, all trials and crosses, with patience and resignation, as sent to us by God out of love for us.

Let us ask Mary, our Mother, Our Lady of Perpetual Help, the Mother of mercy, the Mother of perseverance, to help us faithfully to keep our good resolutions, to help us to imitate her virtues. Let us entreat her, by the love she bears to our Spouse Jesus, by the love she bears to us her children, to help us to resemble her, to become her true and worthy children. She who is the most loving of mothers can not refuse a prayer so pleasing to her—a prayer which she can easily grant us, for she is all-powerful with her divine Son. He can not refuse anything to her who bore Him, whom He loved, honored, and obeyed on earth as His Mother, and whom He has exalted in heaven above all creatures. Let us in all our sorrows, in all our trials and sufferings, and especially in all our temptations and dangers, have recourse to her with the utmost fervor, love, and confidence, for she, the most powerful and tender of mothers, will obtain for us all we ask through her. “In all your wants,” says the holy Redemptorist, Blessed Clement Maria Hofbauer, “turn to the Blessed Virgin. She is the Mother of mercy, and will obtain mercy for you from her Son. Never has the Son refused His Mother a grace, for He can not turn away a prayer of His Mother. She has found, and always will find, grace with God.” “He who remembers,” says St. Alphonsus, “having, in temptations against chastity, invoked the name of Mary, may rest assured of not having given consent to them.”

We should daily honor Mary in a special manner, and pray much and often to her. We can never honor her too much, whom God has so greatly honored. We ought, moreover, to do all in our power to inspire others with devotion

to her, with a tender love for her and an unlimited confidence in her intercession. We ought to consider our devotion to Mary as our protection, as the surest means of salvation and sanctification, and as a pledge of life everlasting, because she never forsakes those who are devout to her. "If you persevere until death," says St. Alphonsus, "in true devotion to Mary, your salvation is assured."

CONSECRATION TO MARY, OUR MOTHER.

*For Religious.*

**O** MOST holy and immaculate Virgin Mary, the Mother of Jesus, my beloved Spouse, I now again choose thee as my own Mother. Henceforth I will never cease to love, cherish, and venerate thee as my own beloved Mother all the days of my life. To thee will I have recourse in all my trials, sufferings, and temptations, and I shall do my best to induce others to love and venerate thee, and to invoke thee in all their wants. O Mary, deign to accept me as thine own most loving child, and make me faithful to thee. Make me, like thee, humble, meek, patient, charitable, pure, obedient, and docile to my Rules and Superiors. Deign to obtain for me an unwavering love for my Spouse, Jesus, and a holy and well-regulated zeal for the salvation of souls. O Mary, my dearest Mother, do not forsake me, thy child, when I am assailed by temptation; hasten then at once to my assistance, and do not permit me ever to prove untrue to my beloved Jesus. Enable me, by thy all-powerful help, to become, through a constant growth in virtue and holiness, daily more and more pleasing to Jesus, my heavenly Spouse, and to persevere until death in the love of Him and of thee, my most tender and beloved Mother Mary. Amen.

PRAYER TO THE HEART OF MARY, MOTHER OF GOD AND OUR MOTHER.

**H**EART of Mary, Mother of God, our Mother; heart most amiable; delight of the ever-adorable Trinity, and worthy of all the veneration and tenderness of angels and of men; heart most like the Heart of Jesus, whose most perfect image thou art; heart full of goodness, ever compassionate toward our miseries! vouchsafe to thaw our icy hearts, and change them to the likeness of the Heart of Jesus. Infuse into them the love of thy virtues, inflame them with that blessed fire with which thou dost ever burn. In thee let the holy Church find safe shelter; be thou its guardian and its ever-sweet asylum, its tower of strength, impregnable against the assaults of its enemies. Be thou the road leading to Jesus; be thou the channel whereby we receive all graces

needful for our salvation. Be thou our help in need, our comfort in trouble, our strength in temptation, our refuge in persecution, our aid in danger; but especially in the last struggle of our life at the moment of our death, when all hell shall be unchained against us to snatch away our souls, in that dread moment, that hour so terrible, on which depends our eternity—ah! then, most tender Virgin, do thou make us feel how great is the sweetness of thy Mother's heart, how great thy power with the Heart of Jesus, opening to us, in the very fount of mercy itself, a safe refuge, that so one day we too may join with thee in paradise in praising the Heart of Jesus for ever and for ever. Amen.

*Act of Praise to the Sacred Hearts of Jesus and Mary.*

**M**AY the Divine Heart of Jesus and the immaculate heart of Mary be known, praised, blessed, loved, worshipped, and glorified always and in all places. Amen.

Indulgence of 60 days, once a day, to those who shall say this prayer, together with the act of praise to the Sacred Heart of Jesus and the immaculate heart of Mary; a plenary indulgence, on the Feasts of the Nativity, of the Assumption, and of the sacred heart of Mary, on usual conditions; and praying for the Pope's intentions at a church, or at any altar in any church dedicated to our blessed Lady; a plenary indulgence at the hour of death, to those who shall have practiced this pious exercise every day.—Pius VII., Aug. 18, 1807; Feb. 1, 1816.

MEMORARE TO THE BLESSED VIRGIN.

**M**EMORARE, O piissima virgo Maria, non esse auditum a sæculo quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego tali animatus confidentia, ad te, virgo virginum, Mater, curro, ad te venio, coram te gemens peccator assisto; noli, mater Verbi, verba mea despiciere, sed audi propitia, et exaudi. Amen.

**R**EMEMBER, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.

Indulgence of 300 days, each time; plenary indulgence once a month, on usual conditions.—Pius IX., Dec. 11, 1846.

PRAYER OF ST. ALOYSIUS GONZAGA TO THE BLESSED VIRGIN.

**M**OST holy Mary, my Lady, to thy faithful care and special keeping and to the bosom of thy mercy, to-day and every day, and particularly at the hour of my death, I commend my soul and my body; all my hope and consolation, all my trials and miseries, my life and the end of my life, I commit to thee, that through thy most holy intercession and by thy merits, all my actions may be directed and ordered according to thy will and that of thy divine Son. Amen.

Indulgence of 200 days, once a day.—Leo XIII., March 15, 1890.

### Indulgenced Novenas in Honor of the Blessed Virgin Mary.

ELEVEN NOVENAS IN HONOR OF THE BLESSED VIRGIN MARY.

**T**HE Sovereign Pontiff, Pius IX., granted to all the faithful who, devoutly and with contrite heart, shall make at any time during the year any of the following *novenas in honor of the Blessed Virgin Mary*, with any formula of prayer, provided it be approved by competent ecclesiastical authority, an indulgence of 300 days, each day; a plenary indulgence, either during the course of each novena, or upon one of the eight days immediately following, on usual conditions.

#### *List of these Novenas.*

1. In honor of the Immaculate Conception of the Blessed Virgin Mary.
2. In honor of the Birth of Mary most holy.
3. In honor of the Presentation of Mary in the Temple.
4. In honor of the Annunciation.
5. In honor of the Visitation.
6. In honor of Mary's holy Delivery and of the Birth of the Child Jesus.
7. In honor of the Purification of the Blessed Virgin Mary.
8. In honor of the Dolors of Mary.
9. In honor of the Assumption of Mary.
10. In honor of the Sacred Heart of Mary and of her Patronage.
11. In honor of the Feast of the Most Holy Rosary of the Blessed Virgin.

N.B.—The prayers in this book are all approved by ecclesiastical authority, and hence may be used at pleasure in making the above-mentioned novenas.

A very simple and satisfactory method of making a novena in honor of the Blessed Virgin Mary consists in reciting the following prayers:

1. The Litany of Loretto.
2. The Memorare, and an act of consecration.
3. Three Our Fathers, Hail Marys, and Glorys in thanksgiving to the Blessed Trinity for the prerogatives and graces bestowed upon the Blessed Virgin Mary. Conclude with an ejaculation appropriate to the season on the festival commemorated. The following will suffice for all seasons.

*Ejaculation.*

**O** DOMINA mea! O mater mea! memento me esse tuum. **M**Y Queen! my Mother! remember I am thine own.

Serva me, defende me, ut rem et possessionem tuam. Keep me, guard me, as thy property and possession.

Indulgence of 40 days, each time.—Pius IX., Aug. 5, 1851.

*Other Ejaculations.*

Sweet heart of Mary, be my salvation!

Indulgence of 300 days, each time.—Pius IX., Sept. 30, 1852; plenary indulgence, once a month, under usual conditions, to those who shall have said it every day.

O Mary, conceived without sin, pray for us, who have recourse to thee!

Indulgence of 100 days, once a day.—Leo XIII., March 15, 1884.

Mary, Mother of God, and Mother of mercy, pray for me and for the departed.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 15, 1883.

**Novena in Honor of the Blessed Virgin Mary for any Festival and for any Special Occasion.**

In connection with the *Litany of Loretto* and the *Memorare*, the following prayer may be said occasionally:

**O** MARY, ever-blessed Virgin, Mother of God, Queen of the angels and of the saints, I salute thee with the most profound veneration and filial devotion. I renew the consecration of myself and all I have to thee. I thank thee for thy maternal protection and for the many blessings that I have received through thy wondrous mercy and most powerful intercession. In all my necessities I have recourse to thee, with unbounded confidence. O Help of Christians, O Mother of mercy, I beseech thee now to hear my prayer,

and to obtain for me of thy divine Son the favor that I request in this novena.

Obtain for me, also, dearest Mother, the grace that I may imitate thee and become more like to thee in the practice of the virtues of humility, obedience, purity, poverty, submission to the will of God, and charity. Be my protectress in life, guard and guide me in dangers, direct me in perplexities, lead me in the way of perfection, and assist me in the hour of my death, that I may come to Jesus, and with thee enjoy Him, bless Him, and love Him eternally in heaven. Amen.\*

### The Mysteries of the Holy Rosary.

#### THE FRUIT OF EACH MYSTERY.

##### *Joyful Mysteries.—Spirit of Holy Joy.*

- 1.—Annunciation. . . . . Humility.
- 2.—Visitation. . . . . Fraternal Charity.
- 3.—Nativity. . . . . Spirit of Poverty.
- 4.—Presentation. . . . . Obedience.
- 5.—Jesus with the Doctors. . . . . Love of Jesus and of His Holy Services.

##### *Sorrowful Mysteries.—Spirit of Compassion and Contrition.*

- 1.—Agony. . . . . Fervor in Prayer.
- 2.—Scourging . . . . . Penance.
- 3.—Crowning with Thorns. . . . . Moral Courage.
- 4.—Carriage of the Cross. . . . . Patience.
- 5.—Crucifixion. . . . . Self-sacrifice for God and our Neighbor.

##### *Glorious Mysteries.—Spirit of Adoration and Faith.*

- 1.—Resurrection. . . . . Faith.
- 2.—Ascension. . . . . Hope.
- 3.—Descent of the Holy Ghost. . . . . Love and Zeal for Souls.
- 4.—Assumption. . . . . Filial devotion to Mary.
- 5.—Coronation of B. V. M. . . . . Perseverance.

#### *Prayer.*

**O** GOD, Whose only-begotten Son hath purchased for us the rewards of eternal salvation through His life, death, and Resurrection, we beseech Thee grant to us, who

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\* Other novenas for the festivals of the Blessed Virgin Mary will be found in the latter part of this book.

are commemorating those mysteries in the holy Rosary of the Blessed Virgin Mary, the grace to hearken to the lessons they teach us and to obtain the blessings they promise. Through the same Christ Jesus our Lord. Amen.

### Offering of Intentions, before Reciting the Rosary, in Union with the Precious Blood.

**E**TERNAL Father, we offer Thee this Rosary, through the most pure heart of Mary in union with the precious blood of Jesus Christ, in thanksgiving for all Thy benefits, in atonement for our sins, for the wants of the holy Church, the interests of the Sacred Heart of Jesus, for all those graces and blessings that will keep us close to that loving Heart in life, in death, in time, and for eternity. For the sick, the dying, conversion of sinners, and souls in purgatory; for those who have asked our prayers and for whom we are bound to pray; for Superiors, Congregation, and family intentions, that God may direct all to His greater honor and glory, and for a happy death for each member.

### Rosary of the Blessed Virgin.

#### THE JOYFUL MYSTERIES.

- V. **I**NCLINE unto my aid, O God.  
R. O Lord, make haste to help me.  
V. Glory be to the Father, etc.  
R. As it was in the beginning, etc.

*First Mystery.—The Annunciation.*

(To obtain the Virtue of Humility.)

**L**ET us contemplate in this mystery how the angel Gabriel saluted our blessed Lady with the title, Full of Grace, and declared unto her the Incarnation of Our Lord and Saviour Jesus Christ.

Our Father, etc., once. Hail Mary, ten times. Glory be to the Father, etc.

*Prayer.*

**O**HOLY Mary, Queen of virgins, by the most high mystery of the Incarnation of thy beloved Son, Our Lord Jesus Christ, by which our salvation was so happily begun: obtain for us, by thy intercession, light to know this so great benefit which He hath bestowed upon us, vouchsafing in

it to make Himself our Brother, and thee, His own most beloved Mother, our Mother also. Amen.

*Second Mystery—The Visitation.*

(Charity.)

**L**ET us contemplate in this mystery how the blessed Virgin Mary, understanding from the angel that her cousin St. Elizabeth had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

Our Father, etc., as above.

*Prayer.*

**O** HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us by thy intercession, that our hearts may be visited by thy most holy Son, that being freed from all sin, we may praise Him and give Him thanks for ever. Amen.

*Third Mystery.—The Nativity.*

(Poverty of Spirit.)

**L**ET us contemplate in this mystery how the blessed Virgin Mary, when the time of her delivery was come, brought forth Our Redeemer, Christ Jesus, at midnight, and laid Him in a manger, because there was no room for Him in the inns of Bethlehem.

Our Father, etc., as above.

*Prayer.*

**O** MOST pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy only Son, Our Saviour; we beseech thee, obtain for us, by thy intercession, grace to lead so pure and holy a life in this world that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and His benefits to us by thee. Amen.

*Fourth Mystery.—The Presentation.*

(Obedience.)

**L**ET us contemplate in this mystery how the blessed Virgin Mary, on the day of her purification, presented the Child Jesus in the Temple, where holy Simeon, giving thanks to God, with great devotion received Him into his arms.

Our Father, etc., as above.

*Prayer.*

**O** HOLY Virgin, most admirable mistress and pattern of obedience, who didst present in the Temple the Lord of the Temple, obtain for us, of thy beloved Son, that with holy Simeon and devout Anna we may praise and glorify Him for ever. Amen.

*The Fifth Mystery.—The Finding in the Temple.*  
(Zeal.)

**L**ET us contemplate in this mystery how the blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought Him for the space of three days, and at length found Him in the Temple, in the midst of the doctors, disputing with them, being of the age of twelve years.

Our Father, etc., as above.

*Prayer.*

**M**OST Blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy wherewith thy soul was filled in finding thy beloved Son in the Temple, in the midst of the doctors, disputing with them, obtain of Him for us so to seek Him and to find Him in the holy Catholic Church that we may never be separated from Him. Amen.

*Salve Regina.*

**H**AIL, holy Queen! Mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears; turn then, most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, holy Mother of God.

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

*Let us pray.*

**H**EAR, O merciful God, the prayer of Thy servants, that we who meet together in the society of the most holy Rosary of the Blessed Virgin Mother of God, may, through her intercession, by Thee be delivered from the dangers that continually hang over us. Amen.

O God, Whose only-begotten Son, by His life, death, and Resurrection, has purchased for us the reward of eternal life, grant, we beseech Thee, that meditating on these mysteries in the most holy Rosary of the blessed Virgin Mary, we

may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

THE DOLOROUS OR SORROWFUL MYSTERIES.

*First Mystery.—The Agony in the Garden.*

(To obtain the Virtue of Resignation.)

**L**ET us contemplate in this mystery how Our Lord Jesus Christ was so afflicted for us in the Garden of Gethsemane, that His body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

Our Father, etc., once. Hail Mary, ten times. Glory, etc.

*Prayer.*

**M**OST holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto His Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always and in all things conform and subject ourselves to the will of God. Amen.

*Second Mystery.—The Scourging at the Pillar.*

(Holy Purity.)

**L**ET us contemplate in this mystery how Our Lord Jesus Christ was most cruelly scourged in Pilate's house, the stripes He received being innumerable.

Our Father, etc., as above.

*Prayer.*

**O**MOTHER of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of Him for us grace that we may know how to mortify our rebellious senses, and cut off all occasions of sinning with that sword of grief and compassion which pierced thy most tender soul. Amen.

*Third Mystery.—The Crowning with Thorns.*

(Humility.)

**L**ET us contemplate in this mystery how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the most sacred head of Our Lord Jesus Christ.

Our Father, etc., as above.

*Prayer.*

**O**MOTHER of our eternal Prince and King of glory, by those sharp thorns wherewith His most holy head was pierced, we beseech thee that, through thy intercession,

we may be delivered from all motions of pride, and, in the day of judgment, from that confusion which our sins deserve. Amen.

*Fourth Mystery.—The Carrying of the Cross*  
(Patience.)

**L**ET us contemplate in this mystery how Our Lord Jesus Christ, being sentenced to die, bore with great patience the cross, which was laid upon Him for His greater torment and ignominy.

Our Father, etc., as above.

*Prayer.*

**O**HOLY Virgin, example of patience, by the most painful carrying of the cross on which thy Son, Our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of Him, through thy intercession, courage and strength to follow His footsteps, and to bear our cross after Him unto the end of our lives. Amen.

*Fifth Mystery.—The Crucifixion.*  
(Abiding Sorrow for Sin.)

**L**ET us contemplate in this mystery how Our Lord Jesus Christ, being come to Mount Calvary, was stripped of His clothes, and His hands and feet most cruelly nailed to the cross, in the presence of His most afflicted Mother.

Our Father, etc., as above.

*Prayer.*

**O**HOLY Mary, Mother of God, as the body of thy beloved Son was for us stretched on the cross, so may our desires be daily more and more extended in His service, and our hearts wounded with compassion for His most bitter Passion; and thou, O most blessed Virgin, graciously vouchsafe, by thy powerful intercession, to help us to accomplish the work of our salvation.

Hail, Holy Queen, etc.

THE GLORIOUS MYSTERIES.

*First Mystery.—The Resurrection.*  
(To Obtain the Virtue of Faith.)

**L**ET us contemplate in this mystery how Our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, etc., once; Hail Mary, etc., ten times; Glory, etc.

*Prayer.*

**O** GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the Resurrection of thine only Son, we beseech thee obtain of Him for us that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

*Second Mystery.—The Ascension.*

(Hope.)

**L**ET us contemplate in this mystery how Our Lord Jesus Christ, forty days after His Resurrection, ascended into heaven, attended by angels, in the sight and to the great admiration of His most holy Mother, His holy apostles and disciples.

Our Father, etc., as above.

*Prayer.*

**O** MOTHER of God, Comfortress of the afflicted, as thy beloved Son, when He ascended into heaven, lifted up His hands and blessed His apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to Him for us, that we may enjoy the benefits of His blessing, and thine also, on earth and hereafter in heaven. Amen.

*Third Mystery.—The Descent of the Holy Ghost.*

(Charity.)

**L**ET us contemplate in this mystery how Our Lord Jesus Christ being seated on the right hand of God, sent, as He had promised, the Holy Ghost upon His apostles, who, after His Ascension, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the fulfilment of His promise.

Our Father, etc., as above.

*Prayer.*

**O** SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee, obtain by thine intercession, that this most sweet Comforter, Whom thy beloved Son sent down upon His apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

*Fourth Mystery.—The Assumption of the Blessed Virgin.*

(Desire of Heaven)

**L**ET us contemplate in this mystery how the glorious Virgin, languishing upon earth for many years after the Resurrection of her Son, passed out of this world at length,

and was by Him assumed into heaven, accompanied by the holy angels.

Our Father, etc., as above.

*Prayer.*

**O** MOST prudent Virgin, who entering the heavenly palace didst fill the holy angels with joy and man with hope, vouchsafe to intercede for us at the hour of our death, that being delivered from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state to enjoy the happiness of eternal life. Amen.

*Fifth Mystery.—The Coronation of the Blessed Virgin.*

(Confidence in Mary.)

**L**ET us contemplate in this mystery how the glorious Virgin Mary was, to the great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, etc., as above.

*Prayer.*

**O** GLORIOUS Queen of all the heavenly citizens, we beseech thee accept this Rosary, which as a crown of roses we offer at thy feet, and grant, most gracious Lady, by thy powerful intercession, that our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us until it shall be changed into the happy fruition of thy blessed sight. Amen.

Hail, holy Queen, etc., as before.

PRAYER TO OUR LADY, QUEEN OF THE MOST HOLY ROSARY.

**Q**UEEN of the most holy Rosary, in these days of bold impiety, show forth thy power by the tokens of thy former victories, and from the throne on which thou sittest as dispenser of pardon and of graces look down upon the Church of Thy Son, upon His Vicar, and upon all Orders of ecclesiastics and laymen who are struggling against the fierce assaults of the enemy; hasten, powerful conqueror of heresies, hasten the hour of mercy, though the hour of justice is hurried on every day by innumerable sins. Obtain for me, the least of men, as I kneel in humble supplication before thee, the grace I need most to live among the just on earth, to reign among the just in heaven, whilst, in the meantime, together with all the faithful in the world, O Queen of the most holy Rosary, I salute and hail thee.

Queen of the most holy Rosary, pray for us.

An indulgence of 100 days, once a day.—Leo XIII., July 3, 1886.

INVOCATION OF THE NAME OF MARY.

To all those who devoutly invoke the name of Mary, an indulgence of 25 days, each time.—Clement XIII., Sept. 5, 1759.

*Ejaculation in Honor of the Immaculate Conception.*

**I**N conceptione tua, virgo Maria, immaculata fuisti; ora pro nobis Patrem cujus Filium Jesum de Spiritu Sancto conceptum peperisti.

**I**N thy conception, O Virgin Mary! thou wast immaculate. Pray for us to the Father, Whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth.

An indulgence of 100 days, each time.—Pius VI., Nov. 21, 1793.

**Little Office of the Immaculate Conception.**

AT MATINS.

Eia, mea labia, nunc annuntiate

Come, my lips, and wide proclaim

Laudes et præconia Virginis beatæ.

The Blessed Virgin's spotless fame.

V. **D**OMINA, in adiutorium meum intende.

V **O** L A D Y make speed to befriend me.

R. Me de manu hostium potenter defende.

R. From the hands of the enemy mightily defend me.

V. Gloria Patri, etc. Alleluia.

V. Glory be to the Father, etc. Alleluia.

*From Septuagesima to Easter, instead of Alleluia is said:*

Laus tibi, Domine, Rex æternæ gloriæ.

Praise be to Thee, O Lord, King of everlasting glory.

*Hymn.*

**S**ALVE, mundi domina,  
Cœlorum regina:  
Salve, virgo virginum,  
Stella matutina.

**H**AIL, Queen of the heavens!  
Hail, Mistress of earth!  
Hail, Virgin most pure  
Of immaculate birth!

Salve plena gratia,  
Clara luce divina:  
Mundi in auxilium,  
Domina, festina.

Clear Star of the morning,  
In beauty enshrined!  
O Lady! make speed  
To the help of mankind.

Ab æterno Dominus  
Te præordinavit  
Matrem unigeniti  
Verbi, quo creavit

Thee God in the depth  
Of eternity chose;  
And formed thee all fair,  
As His glorious spouse;

Terram, pontum, æthera:  
Te pulchram ornavit  
Sibi sponsam, quæ  
In Adam non peccavit.

And called thee His Word's  
Own Mother to be,  
By Whom He created  
The earth, sky, and sea.

Amen.

Amen.

V. Elegit eam Deus, et  
præelegit eam.

V. God elected her, and  
pre-elected her.

R. In tabernaculo suo habi-  
tare fecit eam.

R. He made her to dwell in  
His tabernacle.

V. Domina, protege ora-  
tionem meam.

V. O Lady! aid my prayer.

R. Et clamor meus ad te  
veniat.

R. And let my cry come  
unto thee.

*Oremus.*

*Let us pray.*

**S**ANCTA Maria, regina  
cælorum, mater Do-  
mini nostri Jesu Christi, et  
mundi domina, quæ nullum  
derelinquis, et nullum despi-  
cis: respice me, domina,  
clementer oculo pietatis, et  
impetra mihi apud tuum  
dilectum Filium cunctorum  
veniam peccatorum: ut qui  
nunc tuam sanctam et im-  
maculatam conceptionem de-  
voto affectu recolo, æternæ  
in futurum beatitudinis, bra-  
vium capiam, ipso, quem  
virgo peperisti, donante Do-  
mino nostro Jesu Christo:  
qui cum Patre et Sancto  
Spiritu vivit et regnat, in  
Trinitate perfecta, Deus, in  
sæcula sæculorum. Amen.

**H**OLY Mary, Queen of  
heaven, Mother of Our  
Lord Jesus Christ, and Mis-  
tress of the world, who for-  
sakest no one, and despisest  
no one, look upon me, O  
Lady! with an eye of pity,  
and entreat for me, of thy  
beloved Son, the forgiveness  
of all my sins; that, as I  
now celebrate, with devout  
affection, thy holy and im-  
maculate conception, so, here-  
after, I may receive the prize  
of eternal blessedness, by  
the grace of Him Whom thou,  
in virginity, didst bring forth,  
Jesus Christ our Lord: Who,  
with the Father and the Holy  
Ghost, liveth and reigneth,  
in perfect Trinity, God, world  
without end. Amen.

V. Domina, protege ora-  
tionem meam.

V. O Lady! aid my prayer.

R. Et clamor meus ad te  
veniat.

R. And let my cry come  
unto thee.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per  
misericordiam Dei requiescant  
in pace.

R. Amen.

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.

AT PRIME.

V. **D**OMINA, in adju-  
torium meum  
intende.

R. Me de manu hostium  
potenter defende.

V. Gloria Patri, etc. Alle-  
luia.

V. **O** L A D Y! make  
speed to befriend  
me.

R. From the hands of the  
enemy mightily defend me.

V. Glory be to the Father,  
etc. Alleluia.

*Hymn.*

**S**ALVE, virgo sapiens,  
Domus Deo dicata,  
Columna septemplici  
Mensaque exornata.

Ab omni contagio  
Mundi præservata:  
Semper sancta in utero  
Matris, ex qua nata.

Tu mater viventium,  
Et porta es sanctorum:  
Nova stella Jacob,  
Domina angelorum.

Zabulo terribilis  
Acies castrorum;  
Porta et refugium  
Sis christianorum.

Amen.

V. Ipse creavit illam in  
Spiritu Sancto.

R. Et effudit illam super  
omnia opera sua;

V. Domina, protege, etc.  
(*cum oratione ut supra*).

**H**AIL, Virgin most wise!  
Hail, Deity's shrine!  
With seven fair pillars,  
And table divine!

Preserved from the guilt  
Which hath come on us all!  
Exempt, in the womb,  
From the taint of the fall!

O new Star of Jacob,  
Of angels the Queen!  
O Gate of the saints!  
O Mothe of men!

To Zabulon fearful  
As th' embattled array!  
Be thou of the faithful  
The refuge and stay.

Amen.

V. The Lord Himself cre-  
ated her in the Holy Ghost.

R. And poured her out  
over all His works.

V. O Lady, aid, etc. (*with  
the prayer as above*).

AT TIERCE

V. Domina, in adjutorium,  
etc.

V. O Lady, make speed  
etc.

*Hymn.*

**S**ALVE, arca fœderis,  
Thronus Salomonis,  
Arcus pulcher ætheris,  
Rubus visionis:

Virga frondens germinis:  
Vellus Gedeonis:  
Porta clausa numinis,  
Favusque Samsonis.

Decebat tam nobilem  
Natum præcavere  
Ab originali

Labe matris Evæ,

Almam, quam elegerat,  
Genitricem vere,  
Nulli prorsus sinens  
Culpæ subiacere.

Amen.

V. Ego in altissimis habito.

R. Et thronus meus in columna nubis.

V. Domina, protege, etc.  
(*cum oratione ut supra*).

**H**AIL, Solomon's Throne!  
Pure Ark of the law!  
Fair Rainbow and Bush,  
Which the patriarch saw!

Hail, Gedeon's Fleece!  
Hail, blossoming Rod!  
Samson's sweet Honeycomb!  
Portal of God!

Well-fitting it was  
That a Son so divine  
Should preserve from all  
touch  
Of original sin,

Nor suffer by smallest  
Defect to be stained  
That Mother, whom He  
For Himself had ordained.

Amen.

V. I dwell in the highest.

R. And my throne is on the pillar of the clouds.

V. O Lady, aid, etc. (*with the prayer as above*).

AT SEXT.

V. Domina, in adiutorium,  
etc.

V. O Lady, make speed,  
etc.

*Hymn.*

**S**ALVE, virgo puerpera,  
Templum Trinitatis,  
Angelorum gaudium,  
Cella puritatis:

Solamen mœrentium,  
Hortus voluptatis:  
Palma patientiæ,  
Cedrus castitatis.

Terra es benedicta  
Et sacerdotalis,  
Sancta et immunis  
Culpæ originalis.

**H**AIL, virginal Mother!  
Hail, purity's Cell!  
Fair Shrine, where the Trinity  
Loveth to dwell!

Hail, Garden of pleasure!  
Celestial Balm!  
Cedar of chastity!  
Martyrdom's Palm!

Thou Land set apart  
From uses profane!  
And free from the curse  
Which in Adam began!

Civitas altissimi,  
Porta orientalis:  
In te est omnis gratia,  
Virgo singularis.

Amen.

V. Sicut lilium inter spinas.

R. Sic amica mea inter filias Adæ.

V. Domina, protege, etc.  
(*cum oratione ut supra*).

Thou City of God!  
Thou Gate of the east  
In thee is all grace  
O Joy of the blest!

Amen.

V. As the lily among the thorns.

R. So is my beloved among the daughters of Adam.

V. O Lady, aid, etc. (*with the prayer as above*).

AT NONE.

V. Domina, in adjutorium,  
etc.

V. O Lady, make speed,  
etc.

*Hymn.*

**S**'ALVE, urbs refugii,  
Turrisque munita

David, propugnaculis  
Armisque insignita.

In conceptione  
Charitate ignita,  
Draconis potestas  
Est a te contrita.

O mulier fortis,  
Et invicta Judith!  
Pulchra Abisag virgo.  
Verum fovens David!

Rachel curatorem  
Ægypti gestavit:  
Salvatorem mundi

Maria portavit.

Amen.

V. Tota pulchra es, amica mea.

R. Et macula originalis nunquam fuit in te.

V. Domina, protege, etc.  
(*cum oratione ut supra*).

**H**AIL, City of refuge!  
Hail, David's high tower,  
With battlements crowned  
And girded with power!

Filled at thy conception  
With love and with light!  
The dragon by thee  
Was shorn of his might.

O Woman most valiant!  
O Judith thrice blest!  
As David was nursed  
In fair Abisag's breast;

As the saviour of Egypt  
Upon Rachel's knee:  
So the world's great Redeemer  
Was cherished by thee.

Amen.

V. Thou art all fair, my beloved.

R. And the original stain was never in thee.

V. O Lady, aid, etc. (*with the prayer as above*).

## AT VESPERS.

V. Domina, in adiutorium,  
etc.

V. O Lady, make speed,  
etc.

*Hymn.*

**S**ALVE, horologium,  
Quo, retrogadiatur  
Sol in decem lineis;  
Verbum incarnatur.

Homo ut ab inferis

Ad summa attollatur,  
Immensus ab angelis  
Paulo minoratur.

Solis hujus radiis  
Maria coruscat;  
Consurgens aurora  
In conceptu micat.

Lilium inter spinas,  
Quæ serpentis conterat  
Caput: pulchra ut luna  
Errantes colustrat.

Amen.

V. Ego feci in cœlis, ut  
oriaretur lumen indeficiens.

R. Et quasi nebula texi  
omnem terram.

V. Domina, protege, etc.  
(*cum oratione ut supra*).

**H**AIL, Dial of Achaz!  
On thee the true sun  
Told backward the course  
Which from old he had run!

And, that man might be  
raised,  
Submitting to shame,  
A little more low  
Than the angels became.

Thou, rapt in the blaze  
Of His infinite light,  
Dost shine as the morn  
On the confines of night;

As the moon on the lost  
Through obscurity dawns;  
The serpent's destroyer!  
A lily 'mid thorns!

Amen.

V. I made an unfailing  
light to arise in heaven.

R. And as a mist I over-  
spread the whole earth.

V. O Lady, aid, etc. (*with  
the prayer as above*)

## AT COMPLINE.

V. **Q**ONVERTAT nos,  
Domina, tuis pre-  
cibus placatus Jesus Christus  
Filius tuus.

R. Et avertat iram suam  
a nobis.

V. Domina, in adiutorium  
meum intende.

R. Me de manu hostium  
potenter defende.

V. Gloria Patri, etc.

V. **M**AY Jesus Christ,  
thy Son, recon-  
ciled by thy prayers, O Lady!  
convert our hearts.

R. And turn away His  
anger from us.

V. O Lady! make speed  
to befriend me.

R. From the hands of the  
enemy mightily defend me.

V. Glory be to the Father,  
etc.

Hymn.

**S**ALVE, virgo florens,  
Mater illibata,  
Regina clementiæ,  
Stellis coronata.

Super omnes angelos  
Pura, immaculata,  
Atque ad regis dexteram  
Stans veste deaurata.

Per te, mater gratiæ,  
Dulcis spes reorum,  
Fulgens stella maris,  
Portus naufragorum.

Patens cœli janua.  
Salus infirmorum  
Videamus regem  
In aula sanctorum.

Amen.

V. **O**LEUM effusum,  
Maria, nomen  
tuum.

R. Servi tui dilexerunt te  
nimis.

V. Domina, protege, etc.  
(cum oratione ut supra).

**H**AIL, Mother most pure!  
Hail, Virgin renowned!  
Hail, Queen with the stars,  
As a diadem, crowned.

Above all the angels  
In glory untold,  
Standing next to the King  
In a vesture of gold.

O Mother of mercy!  
O Star of the wave!  
O Hope of the guilty!  
O Light of the grave!

Through thee may we come  
To the haven of rest;  
And see heaven's King  
In the courts of the blest!

Amen.

V. **T**HY name, O Mary!  
is as oil poured  
out.

R. Thy servants have loved  
thee exceedingly.

V. O Lady, aid, etc. (with  
the prayers and versicles as  
above).

THE COMMENDATION.

**S**UPPLICES offerimus  
Tibi, virgo pia,  
Hæc laudum præconia:  
Fac nos ut in via

Ducas cursu prospero;  
Et in agonia  
Tu nobis assiste,  
O dulcis Maria.

R. Deo gratias.

Ant. Hæc est virga in qua  
nec nodus originalis, nec cor-  
tex actualis culpæ fuit.

**T**HESE praises and  
prayers  
I lay at thy feet,  
O Virgin of virgins!  
O Mary most sweet!

Be thou my true guide  
Through this pilgrimage here;  
And stand by my side  
When death draweth near

R. Thanks be to God.

Ant. This is the rod in  
which was neither knot of  
original sin, nor rind of actual  
guilt.

V. In conceptione tua virgo immaculata fuisti.

R. Ora pro nobis Patrem, cujus Filium peperisti.

*Oremus.*

**D**EUS qui per immaculatam Virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti, nos quoque mundos ejus intercessione ad te pervenire concedas. Per eundem Christum Dominum nostrum.

R. Amen.

Indulgence of 300 days, each time.—Pius IX., March 31, 1876.

ANTHEM, VERSICLE, AND PRAYER IN HONOR OF THE IMMACULATE MARY.

*Ant.* **H**ÆC est virga in qua nec nodus originalis, nec cortex actualis culpæ fuit.

V. In conceptione tua virgo immaculata fuisti.

R. Ora pro nobis Patrem, cujus Filium peperisti.

*Oremus.*

**D**EUS qui per immaculatam Virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti, nos quoque mundos ejus intercessione ad te

V. In thy conception, O Virgin! thou wast immaculate.

R. Pray for us to the Father, Whose Son thou didst bring forth

*Let us pray.*

**O** GOD, Who, by the immaculate conception of the Virgin, didst prepare a worthy habitation for Thy Son: we beseech Thee that, as in view of the death of that Son, Thou didst preserve her from all stain of sin, so Thou wouldst enable us, being made pure by her intercession, to come unto Thee. Through the same Christ our Lord.

R. Amen.

*Ant.* **T**HIS is the rod in which was neither knot of original sin, nor rind of actual guilt

V. In thy conception, O Virgin! thou wast immaculate.

R. Pray for us to the Father, Whose Son thou didst bring forth.

*Let us pray.*

**O** GOD, Who, by the immaculate conception of the Virgin, didst prepare a worthy habitation for Thy Son: we beseech Thee that, as in view of the death of that Son, Thou didst preserve her from all stain of sin, so Thou wouldst enable us, being made

pervenire concedas. Pereum-  
dem Christum Dominum  
nostrum.

pure by her intercession, to  
come unto Thee. Through  
the same Christ our Lord.

R. Amen.

R. Amen.

Indulgence of 100 days, each time.—Pius IX., March 31, 1876.

CHAPLET IN HONOR OF THE IMMACULATE HEART OF MARY.

*Suitable for a Novena.*

V. **D**EUS in adjutorium  
meum intende.

R. Domine ad adjuvan-  
dum me festina.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. **I**NCLINE unto my  
aid, O God!

R. O Lord! make haste to  
help me.

V. Glory be to the Father,  
etc.

R. As it was, etc.

I. **I**MMACULATE Virgin, who, conceived without sin, didst direct every movement of thy most pure heart to that God Who was ever the object of thy love, and who was ever most submissive to His will: obtain for me the grace to hate sin with my whole heart, and to learn of thee to live in perfect resignation to the will of God.

*Our Father, once, Hail Mary, seven times.*

Heart transpierced with pain and woe!  
Set my heart with love aglow.

II. **I**MARVEL, Mary, at thy deep humility, through which thy blessed heart was troubled at the gracious message brought thee by Gabriel, the archangel, that thou wast chosen Mother of the Son of the Most High, and through which thou didst proclaim thyself His humble handmaid: wherefore, in great confusion at the sight of my pride, I ask thee for the grace of a contrite and humble heart, that, knowing my own misery, I may obtain that crown of glory promised to the truly humble of heart.

*Our Father, etc., Heart, etc.*

III. **B**LESSED Virgin, who, in thy sweetest heart, didst keep as a precious treasure the words of Jesus, thy Son, and, pondering on the lofty mysteries they contained, didst learn to live for God alone: how doth my cold heart confound me! O dearest Mother! get me grace so to meditate within my heart upon God's holy law, that I may strive to follow thee in the fervent practice of every Christian virtue.

*Our Father, etc., Heart, etc.*

IV. **G**LORIOUS Queen of martyrs, whose sacred heart was pierced in thy Son's bitter Passion by the sword, whereof the holy old man Simeon had prophesied: gain for my heart true courage and a holy patience to bear the troubles and misfortunes of this miserable life, that so, by crucifying my flesh with its desires, while following the mortification of the cross, I may, indeed, show myself to be a true son of thine.

*Our Father, etc., Heart, etc.*

V. **O** MARY, mystical rose, whose loving heart, burning with the living fire of charity, did accept us for thy sons at the cross's foot, becoming thus our tender Mother! make me feel the sweetness of thy maternal heart and thy power with Jesus, that, when menaced by the perils of this mortal life, and most of all in the dread hour of death, my heart, united with thine, may love my Jesus then and through all ages. Amen.

*Our Father, etc., Heart, etc.*

**L**ET us now turn to the Most Sacred Heart of Jesus, that He may inflame us with His holy love.

O Divine Heart of Jesus! to thee I consecrate myself, full of deep gratitude for the many blessings I have received and daily do receive from thy boundless charity. With my whole heart I thank thee for having, in addition to them all, vouchsafed to give me thy own most holy Mother, giving me to her as a son, in the person of the beloved disciple. Let my heart ever burn with love for thee, finding in thy sweetest Heart its peace, its refuge, and its happiness.

Indulgence of 300 days, once a day; plenary indulgence under usual conditions.—Pius IX., Dec. 11, 1854.

LITTLE CHAPLET IN HONOR OF THE IMMACULATE CONCEPTION OF THE VIRGIN MARY.

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

*First set.*—Blessed be the holy and immaculate conception of the most blessed Virgin Mary.

*Then say the Our Father once, the Hail Mary four times, and the Glory be to the Father once.*

*Second set.*—Blessed be the holy, etc.: one Our Father, etc., as before.

*Third set.*—Blessed be the holy, etc., etc., as before.

Indulgence of 300 days, each time; plenary indulgence under usual conditions.—Pius IX., June 22, 1855.

A VISIT TO OUR LADY OF SORROWS.

*(To be made before her altar or image, immediately after performing the Stations, or at any other time.)*

**O** MOST holy Mother, Queen of sorrows, who didst follow thy beloved Son through all the way of the cross, and whose heart was pierced with a fresh sword of grief at all the stations of that most sorrowful journey; obtain for us, we beseech thee, O most loving Mother, a perpetual remembrance of our blessed Saviour's cross and death, and a true and tender devotion to all the mysteries of His most holy Passion; obtain for us the grace to hate sin, even as He hated it in the agony in the garden; to endure wrong and insult with all patience, as He endureth them in the judgment-hall; to be meek and humble in all our trials, as He was before His judges; to love our enemies even as He loved His murderers, and prayed for them upon the cross; and to glorify God and do good to our neighbors, even as He did in every mystery of His sufferings. O Queen of martyrs, who, by the dolours of thy immaculate heart on Calvary, didst merit to share the Passion of our blessed Redeemer, obtain for us some portion of thy compassion, that for the love of Jesus crucified, we may be crucified to the world in this life; and in the life to come, may, by His infinite merits and thy powerful intercession, reign with Him in glory everlasting. Amen.

PIOUS EXERCISE IN HONOR OF OUR LADY OF DOLORS.

**S**ANCTA mater istud agas,  
Crucifixi fige plagas

**B**ID me bear, O Mother  
blessed!  
On my heart the wounds  
impresséd  
Suffered by the Crucified.

Cordi meo valide.

An indulgence of 300 days, once a day, to those who, with contrite heart, shall say the Hail Mary, seven times, and after each Hail Mary, the stanza, as above.—Pius VII., Dec. 1, 1815.

PRAYER TO OUR LADY OF SORROWS.

**O** MARY! I beseech thee by the sorrows thou didst experience in beholding thy divine Son dying on the cross, procure for me a good death; obtain for me that, having loved Jesus and thee, my most tender Mother here on earth, I may love you both and bless you eternally in heaven. Amen.

### A *Novena* in Honor of the Dolors of the Blessed Virgin.

**O** MOST holy and afflicted Virgin! Queen of martyrs! thou who didst stand beneath the cross, witnessing the agony of thy expiring Son—through the unceasing sufferings of thy life of sorrow, and the bliss which now more than amply repays thee for thy past trials, look down with a mother's tenderness and pity on me, who kneel before thee to venerate thy dolors, and place my requests, with filial confidence, in the sanctuary of thy wounded heart; present them, I beseech thee, on my behalf, to Jesus Christ, through the merits of His own most sacred death and Passion, together with thy sufferings at the foot of the cross, and through the united efficacy of both, obtain the grant of my present petition. To whom shall I recur in my wants and miseries if not to thee, O Mother of mercy, who, having so deeply drunk of the chalice of thy Son, canst compassionate the woes of those who still sigh in the land of exile? *Sancta Maria, Mater Dolorosa, ora pro me!*

#### PRAYER TO MARY, OUR LADY OF GOOD COUNSEL.

**M**OST glorious Virgin, selected by the eternal councils as Mother of the Eternal Word made man, treasury of divine grace and advocate of sinners, I, the most unworthy of thy servants, have recourse to thee, that thou mayest be my guide and counsellor in this valley of tears; obtain for me, by the most precious blood of thy divine Son, the pardon of my sins, the salvation of my soul, and the means necessary to secure it. Obtain the triumph of the holy Church over her enemies and the propagation of the reign of Jesus Christ all over the world. Amen.

Indulgence of 100 days, once a day.—*Leo XIII.*, Nov. 23, 1880.

#### PRAYERS IN HONOR OF OUR LADY OF PERPETUAL HELP.

##### I.

**O** MOTHER of perpetual help! grant that I may ever invoke thy most powerful name, which is the safeguard of the living and the salvation of the dying. O purest Mary! O sweetest Mary! let thy name henceforth

be ever on my lips. Delay not, O blessed Lady! to succor me, whenever I call on thee; for, in all my temptations, in all my needs, I shall never cease to call on thee, ever repeating thy sacred name, Mary, Mary. O what consolation, what sweetness, what confidence, what emotion fills my soul when I utter thy sacred name, or even only think of thee! I thank the Lord for have given thee, for my good, so sweet, so powerful, so lovely a name. But I will not be content with merely uttering thy name. Let my love for thee prompt me ever to hail thee, Mother of perpetual help.

II.

**O** MOTHER of perpetual help! thou art the dispenser of all the gifts which God grants to us miserable sinners; and for this end He has made thee so powerful, so rich, and so bountiful, in order that thou mayest succor us in our misery. Thou art the advocate of the most wretched and abandoned sinners who have recourse to thee: come to my help; I commend myself to thee. In thy hands I place my eternal salvation, and to thee I intrust my soul. Count me among thy most devoted servants; take me under thy protection, and it is enough for me. For, if thou protect me, I fear nothing; not from my sins, because thou wilt obtain for me the pardon of them; nor from the devils, because thou art more powerful than all hell together; nor even from Jesus, my Judge, because by one prayer from thee He will be appeased. But one thing I fear; that, in the hour of temptation, I may through negligence fail to have recourse to thee, and thus perish miserably. Obtain for me, therefore, the pardon of my sins, love for Jesus, final perseverance, and the grace ever to have recourse to thee, O Mother of perpetual help.

PRAYER TO OUR LADY OF LOURDES.

**O** EVER immaculate Virgin, Mother of mercy, Health of the sick, Refuge of sinners, Comfort of the afflicted, thou knowest my wants, my troubles, my sufferings; deign to cast upon me a look of mercy. By appearing in the Grotto of Lourdes, thou wert pleased to make it a privileged sanctuary, whence thou didst dispense thy favors, and already many sufferers have obtained the cure of their infirmities, both spiritual and corporal. I come, therefore, with the most unbounded confidence, to implore thy maternal intercession. Obtain, O loving Mother, the grant of my requests. Through gratitude for thy favors, I will endeavor to imitate thy virtues, that I may one day share thy glory. Amen.

O Mary, conceived without sin, pray for us, who have recourse to thee!

Our Lady of the Sacred Heart, pray for us.

*Ejaculation.*

**T**O thee, O virgin Mother, never touched by stain of sin, actual or venial, I recommend and confide the purity of my heart.

Indulgence of 100 days, once a day.—Pius IX., Nov. 26, 1854.

A PRAYER TO THE BLESSED VIRGIN, MOTHER OF PURE LOVE.

**O** HOLY Virgin! thou art my good Mother, and by excellence, the Mother of pure love. Thou hast obtained for me many graces during the course of my life; be pleased to obtain one favor more, which will crown all the rest—this is to love my God—to love Him purely, to love Him ardently, to love Him constantly as long as I shall remain on earth—that I may have the happiness of loving Him eternally with thee in heaven. Amen.

PRAYER TO OUR LADY OF LIGHT.

**O**UR Lady of light, spouse of the Holy Ghost, I give thee my whole self, soul and body, all that I have, or may have, to keep for Jesus, that I may be His for evermore.

Our Lady of light, spouse of the Holy Ghost, pray for me.

A FORM OF CONSECRATION TO THE MOTHER OF GOD.

*(Used by St. Aloysius Gonzaga.)*

**M**OST holy Mary, my Lady, to thy faithful care and particular protection and to the bosom of thy mercy, to-day and every day, and particularly at the hour of my death, I commend my soul and my body; all my hope and consolation, all my trials and miseries, my life and the end of my life, I commit to thee, that through thy most holy intercession and by thy merits all my actions may be directed and ordered according to thy will and that of thy divine Son. Amen.

Indulgence of 200 days, once a day.—Leo XIII., March 15, 1890.

PRAYER SAID IN SOME RELIGIOUS COMMUNITIES ON SATURDAY EVENINGS.

**M**OST holy Virgin! Immaculate Queen! Mother of God! and our own dear Mother, Mary! Refuge of sinners! Comfortress of the afflicted! prostrate at

thy feet, in the presence of thy heavenly court, we consecrate ourselves to thy service. We choose thee for our Mistress and our Queen; accept us as thy servants, and receive the offering of our bodies and our souls, of our hearts and our minds, of all that we are and possess. We offer thee this house and community, our friends and relatives, and all whom we love in this world.

Take us all under thy protection, and give us thy blessing, O most dear Mother. Protect us against temptation, deliver us from danger, assist us in our infirmities, comfort us in our afflictions, preserve us from sin, and at the hour of our death, O come, dear Mother, and take our souls and bring them to paradise, that we may serve thee, and thank thee, and bless thee, and glorify thy beloved Son, Our Saviour, Jesus Christ, eternally. Amen.

PRAYER OF A RELIGIOUS TO MARY.

If Mary so loves the faithful, how must she not love Religious who have sacrificed their liberty, their life, their all for the love of Jesus Christ!

**M**OST amiable, loving, and beloved Queen, I render thee continual thanks, as also to my Saviour, for having taken me out of the world and called me to this Order, where devotion to thee is singularly held in honor and practiced. Take me into thy service, O my tender Mother; miserable though I be, yet refuse me not a place among the many souls thou holdest dear. After God, thou shalt always be my hope and my love. In all my needs, in all my trials, in all my temptations, it is to thee that I will always have recourse as my refuge and my consolation. I wish for naught but God and thee to support me in the struggles and sorrows of life. I renounce all else, preferring to serve thee rather than to reign over the whole world. For me, to reign means to serve, love, and bless thee on earth, my sweetest sovereign; for, as St. Anselm says,

serving thee is reigning. Mother of perseverance, obtain for me the grace of being faithful to thee until death, faithful in my vows, faithful in imitating thy virtues, and thus I hope to arrive one day in thy glorious dwelling: there will I kneel at thy feet, to praise thee, and thank thee for thy goodness and mercy. *Jesus and Mary!* Sweet objects of my love; for you will I labor and suffer; may I serve you in life, may I bless you, and love you for ever.

O dearest Mother, pray for me, that I may one day be united in heaven with thy divine Son, Who has redeemed me by His precious blood.

When my soul shall leave this world and all its perishable goods, to appear before the judgment-seat of thy divine Son, then, O clement, O loving, O sweet Virgin Mary, intercede with Him for me, that He may be to me a Saviour and not a Judge.

Oh, do thou thyself present my soul before the throne of Jesus, that I may see Him face to face, adore and love Him for ever, Whom I now adore here in the Most Holy Sacrament. Amen.

THE THIRTY DAYS' PRAYER TO THE BLESSED VIRGIN MARY,  
*In Honor of the Passion of Our Lord Jesus Christ.*

It is particularly recommended as a proper devotion for every day in Lent, and on all Fridays throughout the year.

**E**VER-GLORIOUS and Blessed Virgin, Queen of virgins, Mother of mercy, hope and comfort of dejected souls, through that sword of sorrow which pierced thy tender heart, whilst thine only Son, Jesus Christ our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love He had for thee, grieving in thy grief, whilst from His cross He recommended thee to the care and protection of His beloved disciple, St. John: take pity, we beseech thee, on our poverty and necessities; have compassion on our anxieties; assist and comfort us in all our infirmities and miseries. Thou art the Mother of mercies, the sweet consolatrix and refuge of the desolate and afflicted: look, therefore, with pity on us, miserable children of Eve,

and hear our prayer: for since, in just punishment of our sins, we are encompassed by evils, whither can we fly for more secure shelter than to thy maternal protection? Attend, therefore, with an ear of pity, we beseech thee, to our humble and earnest request. We ask it through the mercy of thy dear Son, and through the love and condescension wherewith He embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and Whom, after the expiration of nine months, thou didst bring forth from thy chaste womb to visit this world, and bless it with His presence. We ask it through the anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when He besought His eternal Father to remove from Him, if possible, the bitter chalice of His future Passion. We ask it through the threefold repetition of His prayer in the garden, from whence afterwards, with mournful tears, thou didst accompany Him to the doleful theater of His sufferings and death. We ask it through the welds and sores of His virginal flesh, occasioned by the cords and whips wherewith He was bound and scourged when stripped of His seamless garment, for which His executioners afterwards cast lots. We ask it through the scoffs and ignominies by which He was insulted, the false accusations and unjust sentence by which He was condemned to death, and which He bore with heavenly patience. We ask it through His bitter tears and sweat of blood, His silence and resignation, His sadness and grief of heart. We ask it through the blood which trickled from His royal and sacred head, when struck with the scepter of a reed and pierced with His crown of thorns. We ask it through the torments He endured, when His hands and feet were fastened with gross nails to the tree of the cross. We ask it through His vehement thirst and bitter potion of vinegar and gall. We ask it through His dereliction on the cross, when He exclaimed: "My God, My God, why hast Thou forsaken Me?" We ask it through His mercy extended to the good thief, and through His recommending His precious soul into the hands of His eternal Father before He expired, saying: "All is consummated." We ask it through the blood mixed with water which issued from His sacred side when pierced with a lance, and whence a flood of grace and mercy hath flowed to us. We ask it through His immaculate life, bitter Passion, and ignominious death upon the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the Temple, the earthquake, and darkness of the sun and moon. We

ask it through His descent into hell, where He comforted the saints of the Old Law, and led captivity captive. We ask it through His glorious victory over death, His triumphant Ascension into heaven, and through the grace of the Holy Ghost, infused into the hearts of the disciples when He descended on them in the form of fiery tongues. We ask it through His awful appearance on the last day, when He shall come to judge the living and the dead, and shall destroy the world by fire. We ask it through the compassion He bore thee, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art absorbed in the sweet contemplation of His divine perfections. O glorious and ever-blessed Virgin, comfort the hearts of thy supplicants, by obtaining for us——.\* And as we are persuaded that our divine Saviour honors thee as His beloved Mother, to whom He can refuse nothing, so let us experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and the charity of His amiable Heart, which mercifully granteth the requests, and complieth with the desires of those who love and fear Him. O most Blessed Virgin! besides the object of our present petition, and whatever else we may stand in need of, obtain for us of thy dear Son, Our Lord and Our God, lively faith, firm hope, perfect charity, true contrition, a horror of sin, love of God and our neighbor, contempt of the world, and patience and resignation under the trials and difficulties of this life. Obtain for us, also, O sacred Mother of God! the gift of final perseverance, and the grace to receive the last Sacraments worthily at the hour of death. Lastly, obtain, we beseech thee, for our parents, relatives, our Sisters in Religion, and our benefactors, whether living or dead, life everlasting. Amen.

PRAYER OF ST. ALPHONSUS DE LIGUORI.

*To the B. V. Mary.*

**M**OST holy and immaculate Virgin! O my Mother! thou who art the Mother of my Lord, the Queen of the world, the Advocate, Hope, and Refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great Queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all do I thank thee for having saved me from hell, which I had so often deserved. I love thee, Lady most worthy of all love, and, by the love which I bear thee, I promise ever in the

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\* Here mention your request.

future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the Mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my Mother! by thy love for God I beseech thee to be at all times my helper, but above all at the last moment of my life. Leave me not until thou seest me safe in heaven, there for endless ages to bless thee and sing thy praises. Amen.

Indulgence of 300 days, each time; plenary indulgence once a month, on the usual conditions.—Pius IX., Sept. 7, 1854.

THREE OFFERINGS IN HONOR OF THE BLESSED VIRGIN MARY.

I. **H**OLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the daughter of the eternal Father, and to thee I consecrate my soul and all its powers.

*Hail Mary, etc.*

II. **H**OLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the Mother of the only-begotten Son, and to thee I consecrate my body with all its senses.

*Hail Mary, etc.*

III. **H**OLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the spouse of the Holy Ghost, and to thee I consecrate my heart and all its affections, praying thee to obtain for me from the ever-blessed Trinity all the graces which I need for my salvation.

*Hail Mary, etc.*

Indulgence of 300 days, each time.—Leo XII., Oct. 21, 1823.

AN ACT OF CONSECRATION TO OUR QUEEN AND MOTHER.

**O** DOMINA mea! O mater mea! tibi me totum offero; atque ut me tibi probem devotum, consecro tibi hodie oculos meos, aures meas, os meum, cor meum, plane me totum. Quoniam itaque tuus sum, O bona mater, ser-

**Q**UENY Queen! my Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore,

va me, defende me, ut rem good Mother, as I am thine  
ac possessionem tuam own, keep me, guard me, as  
thy property and possession

Indulgence of 100 days, once a day.—Pius IX., Aug. 5, 1851.

THE REMEMBER OF OUR LADY OF THE SACRED HEART.\*

*A Most Efficacious Prayer.*

**R**EMEMBER, O Our Lady of the Sacred Heart! the unlimited power that thou possessest over the Heart of thy adorable Son. Full of confidence in thy merits, I come to implore thy protection. O sovereign Mistress of the Heart of Jesus! of that Heart which is the inexhaustible source of all graces, and which thou canst open at thy pleasure, and cause all the treasures of love and mercy, of light and salvation, that this Heart incloses, to descend upon man, grant me, I conjure thee, the favor I solicit. No, I can not bear a refusal, and because thou art my Mother, O Our Lady of the Sacred Heart! favorably receive my prayer, and vouchsafe to grant my petition. Amen.

AN ACT OF CONSECRATION TO THE MOST HOLY HEART OF MARY.

**O** HEART of Mary, ever Virgin! O heart the holiest, the purest, the most perfect, that the Almighty hath formed in any creature; O heart, full of all grace and sweetness, throne of love and mercy, image of the adorable Heart of Jesus, heart that didst love God more than all the seraphim, that didst procure more glory to the most holy Trinity than all the saints together, that didst endure for love of us the bitter dolors at the foot of the cross, and dost so justly merit the reverence, love, and gratitude of all mankind, I give thee thanks for all the benefits which thou hast obtained for me from the divine Mercy; I unite myself to all the souls that find their joy and consolation in loving and honoring thee. O heart most amiable, the delight and admiration of the angels and the saints, henceforth thou shalt be to me, next to the Heart of Jesus, the object of my tenderest devotion, my refuge in affliction, my consolation in sorrow, my place of retreat from the enemies of my salvation, and, at the hour of my death, the surest anchor of my hope. Amen.

**O** HOLY Mother of God, glorious Queen of heaven and earth! I choose thee this day for my Mother, and my Advocate at the throne of thy divine Son. Accept the

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\* This and the following prayer are from the *Visitation Manual*.

offering I here make of my heart. May it be irrevocable. It never can be out of danger whilst at my disposal; never secure but in thy hands. Obtain for me at present the gift of true repentance, and such graces as I may afterwards stand in need of, for the gaining of life everlasting. Amen.

## Officium Parvum Beatæ Mariæ Virginis.

The Office of the Blessed Virgin Mary; or, the Hours of Our Lady.

(In Latin and English.)\*

### INDULGENCES.

**I**NDULGENCES for saying the "Office of the Blessed Virgin Mary."

To those who shall recite the whole Office of the Blessed Virgin, even to those who are bound to recite it, an indulgence of seven years and seven quarantines, once a day; a plenary indulgence, once a month, on any day, to those who have recited it on every day of the month on the usual conditions; indulgence of 300 days, once a day, to those who shall recite only Matins and Lauds; an indulgence of 50 days for the reciting of each hour of said Office, as also for the reciting of the Vespers and Compline apart from the rest of the office.—Leo XIII., Nov. 17, 1887; Dec. 8, 1897.

For the hymn *Ave Maris Stella*, an indulgence of 300 days, once a day.—Leo XIII., Jan. 27, 1888.

For the "Song of the Blessed Virgin Mary," *The Magnificat*, an indulgence of 100 days, once a day; an indulgence of seven years and as many quarantines once every Saturday in the year.—Leo XIII., Sept. 20, 1879; Feb. 22, 1888.

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\* During Eastertide *Alleluia* is not added to the Invitatory, Versicles, or Responses.

The first Office (I.) is to be said from the day following Candlemas until Vespers of the Saturday before the first Sunday of Advent, save that on the Annunciation it is said as in Advent.

The second Office (II.) is to be said from Vespers of the Saturday before the first Sunday of Advent until Vespers on Christmas Eve, and on the day of the Annunciation.

The third Office (III.) is to be said from Vespers on Christmas Eve until Candlemas inclusive.

## Comments on the Rubrics of the Office of the Blessed Virgin Mary.

THE Little Office of the Blessed Virgin Mary is of ancient usage in the Church. It was recited by the clergy and devout laity, and practiced by rule in religious monasteries, even from the sixth and seventh centuries, and probably at a more early period. There is at least sufficient historical evidence to prove that a liturgical form of prayer in honor of Our Lady is of very early times.

This Office was instituted by the Church, guided by the Spirit of God, and is divided into seven canonical hours, according to the following order, set down in the Roman Breviary: 1st, Vespers; 2d, Compline; 3d, Matins with Lauds; 4th, Prime; 5th, Tierce; 6th, Sext; and 7th, None. These canonical terms should be adopted in naming the hours.

As a rule, in the recitation of the Little Office of the Blessed Virgin Mary the Antiphons of the Psalms are announced in the manner that is proper to an Office of simple rite, i.e., the first words (preceding the asterisk) *only* of the Antiphons are said before the Psalms, but the entire Antiphon is recited after the Psalms.

There is, however, an exception to this rule, though this fact seems to be commonly overlooked, and therefore we have printed the Antiphons in full both before and after the Psalms. Ordinarily, indeed, the Office being of a simple rite, only the first words of the Antiphons are said *before* the Psalms.

But on certain occasions the Antiphons are recited as of *double* rite, i.e., all the Antiphons to the Psalms and Canticles have to be said *in full* before and after, as appears from the following decree of the Roman Congregation, dated February 27, 1883.

This is a reply to some *dubia*, which were submitted to the Congregation of Sacred Rites by a Sisterhood in the diocese of Rennes:

The hymn *Te Deum* must be said in the Little Office of the Blessed Virgin Mary from Christmas until Septuagesima, and from Easter until Advent; but in Advent and from Septuagesima until Easter, only on the Feasts of the Blessed Virgin.

*In Choro*, on those days on which feasts of double rite are celebrated, the Antiphons for Matins, Lauds, and Vespers are to be doubled, i.e., said entire before and after the

Psalms, whenever the Office is recited in full, viz., with three Nocturns. If, however, only one Nocturn is recited on *festis duplicia*, the Antiphons must not be doubled.

The Latin text of this decree reads as follows:

“In Officio parvo B. M. V. recitari debet *Te Deum* a Nativitate Domini usque ad Septuagesimam, et a Dominica Resurrectionis usque ad Adventum; in Adventu autem et a Septuagesima usque ad Pascha non nisi in festis B. M. V.

“In Choro diebus, quibus celebrantur festa duplicia, Antiphonæ ad Matutinum, Laudes et Vesperas *duplicandæ* sunt, si officium recitetur *integrum*, i.e., cum tribus Nocturnis, non vero si unum tantum Nocturnum recitetur.”

CEREMONIAL.\*

“**L**ET all things be done decently and according to order,” says St. Paul (1 Cor. xiv. 40). The use of ceremonial is toward this end, and is inspired by the spirit of reverence. In the following we offer suggestions, based upon the practices of well-organized Communities, which have been found to answer.

(1) At the sound of the bell the Community meet at some place outside the chapel, and form into two ranks, the youngest nearest the entrance, the Superior last. At the given signal they enter the choir, two and two, and, after genuflecting, proceed to their respective stalls.

(2) Kneeling, they say silently the introductory prayer.

(3) When the Superior gives the signal (by a tap on the desk) they rise, and bow profoundly (so that the tips of fingers may touch the knees), say in silence the *Ave Maria*.

(4) At the signal, all turning eastward (i.e., toward the altar), the Superior, or the Hebdomadary, that is, the one who for the week conducts the service, begins *Domine labia mea aperies*, making a sign of the cross upon the lips; then, *Deus in adjutorium meum intende*, making the large sign of the cross.

(5) At the *Gloria* all turn, facing each other, and bow profoundly.

(6) Then the first Cantor goes into the middle to the Lectern and commences the Invitatory, to which both sides of the choir respond. The Psalm is said by the Cantor. On the greater festivals two Cantors should be used.

(7) In the third verse, at the words *Venite adoremus*, all kneel till the words *Nos autem*, when they rise for the repetition of the Invitatory.

(8) The first line of the hymn is given out by the first

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\* *Vide* Taunton's "Little Office of Our Lady."

Cantor and the rest of the verse is taken up by his side of the choir; then the second choir take up the second verse, and so on, both choirs joining in and bowing profoundly for the last verse.

(9) The Antiphon is given out by the first Cantor, and also the Psalm up to the asterisk, then all his side of the choir take it up. At the end the Cantor repeats the Antiphon, and the second Cantor from the other side begins the second Antiphon and Psalms.

(10) While the Psalms are being said the choir can recline in their stalls or sit down.

(11) A short pause ought to be made just after the last verse, and all, rising and bowing profoundly, say the *Gloria Patri*.

N.B.—This always takes place before the *Gloria Patri* whenever said at the end of a Psalm.

(12) The Psalms over, all rise; the first Cantor says the Versicle, to which all respond.

(13) The Superior, or Hebdomadary, says *Pater Noster* aloud, then all, bowing, continue it in secret till *Et ne nos*, which is said by the Superior aloud, and all, rising, make the answer.

(14) The Superior then gives the absolution.

(15) The Reader goes to the Lectern and after genuflecting turns, bowing toward the Superior, and says *Jube domine*. After the blessing, given by the Superior, to which all reply *Amen*, the choir sits while the Reader reads the Lesson.

(16) At the end of the Lesson the choir, started by the Cantor, say the Responsory; but the Versicle is said by the Reader, who having said it retires to his place, while the next one in order comes out to read the second Lesson.

(17) The Superior, or Hebdomadary, ought to read in his place the third Lesson, during which, if it be the Superior, all stand out of respect.

(18) The Lessons over, the *Te Deum* is started by the Cantor, all rising and facing eastward.

(19) At the *Te ergo* all kneel, facing one another, rising at the next verse.

(20) If Matins is not followed at once by Lauds after the *Te Deum* the Versicle, *Domine exaudi orationem*, with the Prayer from Lauds and the concluding Versicles, are said. Otherwise—

#### AT LAUDS.

(1) All turning toward the altar, the Superior or Hebdomadary begins, making the sign of the cross, *Deus in*

*adjutorium.* At the *Gloria* all turn, facing one another, and bowing, profoundly, say the *Gloria Patri*.

N.B.—This ceremonial is used at all the hours.

(2) The first Cantor starts the first Antiphon and Psalm and repeats the former at the end, and so with the third and fifth.

(3) The second Antiphon and Psalm are started by the second Cantor, and so with the fourth.

(4) During the Psalms in this and all other hours the choir recline in their stalls or sit, as the custom may be. The former for preference.

(5) If it is found that the reciting note is lowered after several Psalms, at the *Laudate* it will be well for the first Cantor to raise the pitch when giving out the Antiphon.

(6) The Psalmody over, all rise and face eastward while the Superior, or the Hebdomadary, says the Little Chapter, to which all answer, *Deo Gratias*. Then, all turning faceways, the first Cantor gives out the first line of the hymn and all his side continue it. The second verse is said by the opposite choir, and all bow during the last verse.

(7) The Versicle is said by the Cantor, and all make the Response.

(8) Then he starts the Antiphon and the *Benedictus*.

(9) At the *Canticle*, which is to be said more solemnly than the rest of the Office, all turn eastwards and make the sign of the cross.

N.B.—This is done at the three Canticles. The *Gloria* is said as usual.

(10) After the repetition by the Cantor of the Antiphon, the first Cantor's side start *Kyrie eleison*, to which the second Cantor's side respond *Christe eleison*, both sides joining in the last invocation. Then the Superior, or Hebdomadary, says the Versicles, to which all respond, and the prayer, during which all except the reciter bow profoundly, rising to answer *Amen*. Then follows the Commemoration. All say the Antiphon; the Cantor follows with the Versicle, to which all respond; the Superior, or other, recites the prayer.

(11) After the concluding Versicles, all bow while saying together in secret the *Pater*, rising for the *Dominus det nobis*.

(12) All then kneel (except from Saturday Vespers until after Sunday's Compline and during Paschal time, when all remain standing, but facing eastwards) for the Antiphon of Our Lady, which being over, after a few moments' private prayer, all retire as they entered. Having arrived at the appointed place (called the *statio*) the Superior passes through

the ranks and turning, salutes each side, and then all depart in peace.

THE LITTLE HOURS.

- (1) These are said in the same way.
- (2) The Hymn comes before the Psalms.

VESPERS.

- (1) All as at Lauds, with the following exception:
- (2) In the second Psalm all bow while saying the *Sit nomen Domini benedictum*.
- (3) All kneel for the first verse of the *Ave Maris Stella*.

COMPLINE.

- (1) The *Converte* is said turned eastwards, toward the altar.
- (2) The rest of the Office as above.
- (3) The Superior gives the final blessing, during which all bow profoundly.
- (4) The Antiphon of Our Lady follows at once.

PRAYER TO BE SAID BEFORE DIVINE OFFICE.

**A**PERI Domine os meum, ad benedicendum nomen sanctum tuum: munda quoque cor meum ab omnibus vanis, perversis, et alienis cogitationibus: intellectum illumina, affectum inflamma, ut digne, attente, ac devote hoc officium recitare valeam, et exaudiri merear ante conspectum divinæ Majestatis tuæ. Per Christum Dominum nostrum. *R. Amen.*

Domine in unione illius divinæ intentionis, qua ipse in terris laudes Deo persolvisti, has tibi horas persolve.

**O** LORD, open Thou my mouth, that it may bless Thy holy name; cleanse my heart too from all vain, evil, or wandering thoughts. Enlighten mine understanding, kindle mine affections, that I may be able to say this office meetly with attention and devotion, and may deserve to be heard before the presence of Thy divine Majesty. Through Christ our Lord. *R. Amen.*

O Lord, in union with that divine intention wherewith Thou Thyself, while on earth, didst offer praises unto God, I offer these hours unto Thee.

PRAYER TO BE SAID AFTER DIVINE OFFICE.

*To those who, after Divine Office, shall on their knees recite with devotion the following prayer, Pope Leo X. granted indulgence in respect of those shortcomings and faults which they may have committed through human frailty, while saying Office.*

**S**ACROSANCTÆ, et in-  
dividuae Trinitati, cru-  
cifixi Domini nostri Jesu  
Christi humanitati, beatissi-  
mæ et gloriosissimæ semper-  
que Virginis Mariæ fecundæ  
integritati, et omnium sancto-  
rum universitati sit sempiterna laus, honor, virtus et gloria ab omni creatura, nobisque remissio omnium peccatorum, per infinita sæcula sæculorum. R. Amen.

V. Beata viscera Mariæ  
Virginis, quæ portaverunt æ-  
terni Patris Filium.

R. Et beata ubera quæ  
lactaverunt Christum Domi-  
num.

Pater, Ave.

**P**ATER noster, qui es in  
cœlis, sanctificetur no-  
men tuum. Adveniat re-  
gnum tuum. Fiat voluntas  
tua, sicut in cœlo et in terra.  
Panem nostrum quotidianum  
da nobis hodie. Et dimitte  
nobis debita nostra, sicut et  
nos dimittimus debitoribus  
nostris. Et ne nos inducas in  
temptationem: sed libera nos  
a malo. Amen.

**A**VE Maria, gratia plena,  
Dominus tecum:  
benedicta tu in mulieribus, et  
benedictus fructus ventris

**T**O the most holy and un-  
divided Trinity, to the  
manhood of our crucified  
Lord Jesus Christ, to the  
fruitful virginity of the most  
blessed and glorious Mary,  
ever a Virgin, to the entire  
assembly of the saints, be  
ascribed everlasting praise,  
honor, power, and glory, by  
every creature; and to us be  
granted the remission of all  
our sins, world without end.

R. Amen.

V. Blessed is the Virgin  
Mary's womb, which bore  
the Son of the everlasting  
Father.

R. And blessed are the  
paps which gave suck to  
Christ our Lord.

Our Father, Hail Mary.

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

**H**AIL, Mary, full of grace,  
the Lord is with thee:  
blessed art thou among wom-  
en, and blessed is the fruit of

tui Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

**Q**REDO in Deum, Patrem omnipotentem Creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos: tertia die resurrexit a mortuis ascendit ad cœlos sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos. Credo in Spiritum sanctum sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam. Amen.

**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, died and was buried: He descended into hell: the third day He arose again from the dead: He ascended into heaven, 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 the life everlasting. Amen.

### Officium Parvum Beatæ Mariæ Virginis.—The Hours of Our Lady.

AT VESPERS.

Ave Maria, etc., *secreto*.

Hail Mary, etc., *in silence*.

*Quæ dicitur semper secreto in principio omnium Horarum beatæ Mariæ.*

*The Ave Maria is always said at the beginning of each of the Hours of the Blessed Virgin Mary.*

**D**EUS, in adjutorium meum intende.

**O** GOD, hasten to mine aid.

R. Domine, ad adjuvandum me festina.

R. O Lord, make haste to help me.

Gloria Patri, et Filio, et Spiritui sancto.

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

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

*Sic dicitur Alleluia ad omnes Horas, per totum annum, præterquam à Septuagesima usque ad Sabbat. Sanctum; cujus loco tunc dicitur:*

*From Septuagesima Sunday until Holy Saturday, instead of Alleluia, is said:*

Laus tibi, Domine, Rex æternæ gloriæ.

Praise be to Thee, O Lord, King of glory everlasting.

*I. Extra Adventum.*

*From Candlemas until Advent.*

*Antiphona.* Dum esset Rex \* in accubitu suo, nardus mea dedit odorem suavitatis.

*Anthem.* While the King \* was at table, my spikenard yielded a sweet smell.

*II. In Adventu.*

*During Advent.*

*Ant.* Missus est \* Gabriel Angelus ad Mariam Virginem desponsatam Joseph.

*Ant.* The angel Gabriel was sent \* to Mary the Virgin, who was espoused to Joseph.

*III Post Adventum.*

*From Christmas until Candlemas.*

*Ant.* O admirabile commercium! \* Creator generis humani animatum corpus sumens, de Virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis suam Deitatem.

*Ant.* O wondrous union! \* The Creator of mankind, taking a living body, vouchsafed to be born of a Virgin, and becoming man, conceived without seed, bestowed upon us His Godhead

PSALM. CIX.

PSALM CIX.

**D**IXIT Dominus Domino meo: \* Sede a dextris meis.

**T**HE Lord said to my Lord: Sit Thou at My right hand.

Donec ponam inimicos tuos, \* scabellum pedum tuorum.

Until I make Thy enemies Thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: \* dominare in medio inimicorum tuorum.

The Lord will send forth the scepter of thy power out of Sion: rule thou in the midst of thine enemies.

Tecum principium in die virtutis tuæ, in splendoribus Sanctorum: \* ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: \* Tu es Sacerdos in æternum secundum ordinem Melchisedech.

Dominus a dextris tuis, \* confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: \* conquassabit capita in terra multorum.

De torrente in via bibet: \* propterea exaltabit caput.

Gloria Patri, etc.

*I. Extra Adventum.*

*Ant.* Dum esset Rex in accubitu suo, nardus mea dedit odorem suavitatis.

*Ant.* Læva ejus \* sub capite meo, et dextera illius amplexabitur me.

*II. In Adventu.*

*Ant.* Missus est Gabriel Angelus ad Mariam Virginem desponsatam Joseph.

*Ant.* Ave, Maria, \* gratia plena, Dominus tecum: benedicta tu in mulieribus, Alleluia.

*III. Post Adventum.*

*Ant.* O admirabile commercium! Creator generis

Thine is dominion in the day of Thy power, amid the brightness of the saints: from the womb before the day-star have I begotten thee.

The Lord hath sworn, and He will not repent: Thou art a priest for ever after the order of Melchisedech.

The Lord upon thy right hand hath overthrown kings in the day of His wrath.

He shall judge among the nations; He shall fill the land with the fallen. He shall smite in sunder the heads in the land of many.

He shall drink of a brook in the way: therefore shall He lift up His head.

Glory be, etc.

*From Candlemas until Advent.*

*Ant.* While the King was at table, my spikenard yielded a sweet smell.

*Ant.* His left hand \* is under my head, and His right hand shall embrace me.

*During Advent.*

*Ant.* The angel Gabriel was sent to Mary the Virgin, who was espoused to Joseph.

*Ant.* Hail, Mary, \* full of grace, the Lord is with thee; blessed art thou amongst women, Alleluia.

*From Christmas until Candlemas.*

*Ant.* O wondrous union! The Creator of mankind, tak-

humani animatum corpus sumens, de Virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis suam Deitatem.

*Ant.* Quando natus es\* ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum; te laudamus, Deus noster.

PSALM. CXII

**L**AUDATE pueri Dominum: \* laudate nomen Domini.

Sit nomen Domini benedictum: \* ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum,\* laudabile nomen Domini.

Excelsus super omnes Gentes Dominus,\* et super cælos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat,\* et humilia respicit in cælo et in terra?

Suscitans a terra inopem: \* et de stercore erigens pauperem:

Ut collocet eum cum principibus,\* cum principibus populi sui.

Qui habitare facit sterilem in domo,\* matrem filiorum lætantem.

Gloria Patri, etc.

ing a living body, vouchsafed to be born of a Virgin, and becoming man, conceived without seed, bestowed upon us His Godhead.

*Ant.* When Thou wert wondrously born\* of a Virgin, then were the Scriptures fulfilled: Thou camest down like the rain upon the fleece, that Thou mightest save mankind. We praise Thee, Our God.

PSALM CXII.

**P**RAISE the Lord, ye servants: praise the name of the Lord.

Blessed be the name of the Lord, from this time forth for evermore.

From the rising of the sun unto its going down the name of the Lord is worthy to be praised.

The Lord is high above all nations; and His glory is above the heavens.

Who is like unto the Lord Our God, Who dwelleth on high, yet regardeth lowly things in heaven and on earth?

Who raiseth up the needy from the earth, and lifteth the poor out of the dunghill;

That He may set him with the princes, even with the princes of His people.

Who maketh the barren woman dwell in her house the joyful mother of children.

Glory be, etc.

*I. Extra Adventum.*

*Ant.* Læva ejus sub capite meo, et dextera illius amplexabitur me

*Ant.* Nigra sum,\* sed formosa, filiæ Jerusalem: ideo dilexit me Rex, et introduxit me in cubiculum suum.

*II. In Adventu.*

*Ant.* Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, Alleluia.

*Ant.* Ne timeas Maria:\* invenisti gratiam apud Dominum: ecce concipies, et paries Filium, Alleluia.

*III. Post Adventum.*

*Ant.* Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum; te laudamus, Deus noster.

*Ant.* Rubum, quem viderat Moyses\* incombustum, conservatam agnovimus tuam laudabilem virginitatem; Dei Genitrix, intercede pro nobis.

PSALM. CXXI.

**I**ÆTATUS sum in his quæ dicta sunt mihi:  
\* In domum Domini ibimus.

*From Candlemas until Advent.*

*Ant.* His left hand is under my head, and His right hand shall embrace me.

*Ant.* I am black,\* but beautiful, O ye daughters of Jerusalem: therefore the King hath loved me, and brought me into His chamber.

*During Advent.*

*Ant.* Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, Alleluia.

*Ant.* Fear not, O Mary:\* thou hast found grace before the Lord. Behold, thou shalt conceive and shalt bring forth a Son, Alleluia.

*From Christmas until Candlemas.*

*Ant.* When Thou wert wondrously born of a Virgin, then were the Scriptures fulfilled: Thou camest down like the rain upon the fleece, that Thou mightest save mankind. We praise Thee, Our God.

*Ant.* The bush which Moses saw\* unconsumed we acknowledge to be thine admirable virginity, which thou didst keep inviolate; Mother of God, plead for us.

PSALM CXXI.

**I** WAS glad at the things that were said unto me:  
We will go into the house of the Lord.

Stantes erant pedes nostri,\* in atriis tuis, Jerusalem.

Jerusalem quæ ædificatur ut civitas: \* cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: \* testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio,\* sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem:\* et abundantia diligentibus te.

Fiat pax in virtute tua:\* et abundantia in turribus tuis.

Propter fratres meos et proximos meos\* loquebar pacem de te.

Propter domum Domini Dei nostri,\* quæsivi bona tibi.

Gloria Patri, etc.

*I. Extra Adventum.*

*Ant.* Nigra sum sed formosa, filiæ Jerusalem: ideo dilexit me Rex, et introduxit me in cubiculum suum.

*Ant.* Jam hiems transiit,\* imber abiit et recessit: surge amica mea, et veni.

*II. In Adventu*

*Ant.* Ne timeas, Maria: invenisti gratiam apud Dominum: ecce concipies, et paries Filium, Alleluia.

Our feet were standing within thy courts, O Jerusalem.

Jerusalem, which is built as a city, that is compact together.

For thither the tribes went up, the tribes of the Lord: an ordinance for Israel, to give thanks to the name of the Lord.

For there are set up thrones of judgment, thrones of the house of David.

Pray ye for the things that are for the peace of Jerusalem; and plenty be to them that love thee.

Let peace be in thy stronghold, and plenty in thy towers.

For my brethren and my neighbors' sake I spake peace concerning thee.

For the sake of the house of the Lord our God, I have sought good things for thee.

Glory be, etc.

*From Candlemas until Advent.*

*Ant.* I am black, but beautiful, O ye daughters of Jerusalem: therefore the King hath loved me, and brought me into His chamber.

*Ant.* Now winter is past,\* the rain is over and gone: arise, my love, and come.

*During Advent.*

*Ant.* Fear not, Mary: thou hast found grace before the Lord. Behold, thou shalt conceive and shalt bring forth a Son, Alleluia.

*Ant.* Dabit ei Dominus \*  
sedem David patris ejus, et  
regnabit in æternum.

*Ant.* The Lord shall give  
Him \* the throne of David  
His father, and He shall  
reign for ever.

*III. Post Adventum.*

*From Christmas until  
Candlemas*

*Ant.* Rubum, quem viderat  
Moyses incombustum,  
conservatam agnovimus tuam  
laudabilem virginitatem;  
Dei Genitrix, intercede pro  
nobis.

*Ant.* The bush which Moses  
saw unconsumed we acknowledge  
to be thine admirable  
virginity, which thou  
didst keep inviolate; Mother  
of God, plead for us.

*Ant.* Germinavit radix Jesse,  
\* orta est stella ex Jacob:  
Virgo peperit Salvatorem: te  
laudamus, Deus noster.

*Ant.* The root of Jesse  
hath budded,\* a star hath  
arisen out of Jacob; a virgin  
hath brought forth a  
Saviour; we give praise to  
Thee, Our God.

PSALM. CXXVI.

PSALM CXXVI.

**N**ISI Dominus ædificaverit  
domum: \* in vanum  
laboraverunt qui ædificant  
eam.

**U**NLESS the Lord build a  
house, they labor in  
vain that build it.

Nisi Dominus custodierit  
civitatem,\* frustra vigilat qui  
custodit eam.

Unless the Lord keep the  
city, he watcheth in vain  
that keepeth it.

Vanum est vobis ante lucem  
surgere: \* surgite postquam  
sederitis, qui manducatis  
panem doloris.

In vain do ye rise before  
the light: rise not till ye have  
rested, ye that eat the bread  
of sorrow.

Cum dederit dilectis suis  
somnum: \* ecce hereditas Domini,  
filii: merces fructus  
ventris.

When He giveth sleep to  
His beloved, lo, children  
are an heritage from the  
Lord, and the fruit of the  
womb a reward

Sicut sagittæ in manu potentis: \*  
ita filii excussorum.

Like as arrows in the hand  
of the mighty, so are the  
children of the outcast.

Beatus vir qui implevit  
desiderium suum ex ipsis: \*  
non confundetur, cum loquetur  
inimicis suis in porta.

Blessed is the man whose  
desire is satisfied with them:  
he shall not be confounded  
when he speaketh with his  
enemies in the gate

Gloria Patri, etc.

Glory be, etc.

I. *Extra Adventum.*

*Ant.* Jam hiems transiit, imber abiit et recessit: surge amica mea, et veni.

*Ant.* Speciosa facta es,\* et suavis in deliciis tuis, sancta Dei Genitrix.

II. *In Adventu.*

*Ant.* Dabit ei Dominus sedem David patris ejus, et regnabit in æternum.

*Ant.* Ecce ancilla Domini,\* fiat mihi secundum verbum tuum.

III. *Post Adventum.*

*Ant.* Germinavit radix Jesse, orta est stella ex Jacob: Virgo peperit Salvatorem: te laudamus, Deus noster.

*Ant.* Ecce Maria \* genuit nobis Salvatorem, quem Johannes videns exclamavit dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, Alleluia.

PSALM. CXLVII.

**L**AUDA Jerusalem Dominum:\* lauda Deum tuum Sion.

Quoniam confortavit seras portarum tuarum:\* benedixit filiis tuis in te.

Qui posuit fines tuos pacem:\* et adipe frumenti satiat te.

Qui emittit eloquium suum

*From Candlemas until Advent.*

*Ant.* Now winter is past, the rain is over and gone: arise, my love, and come.

*Ant.* Beautiful art thou,\* and sweet in thy delight, O holy Mother of God.

*During Advent.*

*Ant.* The Lord shall give Him the throne of David His father, and He shall reign for ever.

*Ant.* Behold the handmaid of the Lord,\* be it done unto me according to thy word.

*From Christmas until Candlemas.*

*Ant.* The root of Jesse hath budded, a star hath arisen out of Jacob; a virgin hath brought forth a Saviour; we give praise to Thee, Our God.

*Ant.* Behold, Mary \* hath brought us forth a Saviour, Whom when John saw, he cried aloud, saying: Behold the Lamb of God! Behold Him Who taketh away the sins of the world, Alleluia.

PSALM CXLVII.

**P**RAISE the Lord, O Jerusalem: praise thy God, O Sion.

For He hath strengthened the bars of thy gates: He hath blessed thy children within thee.

Who maketh thy borders peaceful, and filleth thee with the fat of corn.

Who sendeth forth His de-

terræ:\* velociter currit sermo ejus.

Qui dat nivem sicut lanam:\* nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas:\* ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea:\* flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob:\* justitias, et judicia sua Israel.

Non fecit taliter omni nationi:\* et judicia sua non manifestavit eis.

Gloria Patri, etc.

*I. Extra Adventum.*

*Ant.* Speciosa facta es, et suavis in deliciis tuis, sancta Dei Genitrix.

*II. In Adventu.*

*Ant.* Ecce ancilla Domini, fiat mihi secundum verbum tuum.

*III. Post Adventum.*

*Ant.* Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, Alleluia.

*I, III. Extra et post Adventum.*

CAPITULUM.

*Eccli. xxiv.*

Ab initio, et ante sæcula creata sum et usque ad futu-

ree upon earth: very swiftly runneth His word.

Who giveth snow like wool: He scattereth mist like ashes.

He sendeth His ice like morsels: who shall stand before the face of His cold?

He sendeth forth His word and melteth them; His wind bloweth, and the waters flow.

Who declareth His word unto Jacob: His justice and judgment to Israel.

He hath not done so to every nation; nor hath He shown them His judgments.

Glory be, etc.

*From Candlemas until Advent.*

*Ant.* Beautiful art thou, and sweet in thy delight, O holy Mother of God.

*During Advent.*

*Ant.* Behold the handmaid of the Lord, be it done unto me according to thy word.

*From Christmas until Candlemas.*

*Ant.* Behold, Mary hath brought us forth a Saviour, Whom when John saw, he cried aloud, saying: Behold the Lamb of God! Behold Him Who taketh away the sins of the world, Alleluia.

*From Christmas until Advent.*

LITTLE CHAPTER.

*Ecclus. xxiv.*

From the beginning, and before the world was I cre-

rum sæculum non desinam,  
et in habitatione sancta co-  
ram ipso ministravi.

R. Deo gratias.

*II. In Adventu.*

CAPITULUM.

*Isa. xi.*

Egreditur virga de radice  
Jesse, et flos de radice ejus  
ascendet, et requiescet su-  
per eum Spiritus Domini.

R. Deo gratias.

HYMNUS.

**A**VE, maris stella,  
Dei Mater alma,  
Atque semper Virgo,  
Felix cœli porta.

Sumens illud ave  
Gabrielis 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 singularis,  
Inter omnes mitis,  
Nos culpis solutos,  
Mites fac et castos.

Vitam præsta puram,  
Iter para tutum,  
Ut videntes Jesum  
Semper collætetur.

ated, and unto the world to  
come I shall not cease to be,  
and in the holy dwelling-  
place have I ministered before  
Him.

R. Thanks be to God.

*During Advent.*

LITTLE CHAPTER.

*Isa. xi.*

There shall come forth a  
rod out of the root of Jesse,  
and a flower shall rise up  
out of his root, and the  
Spirit of the Lord shall rest  
upon him.

R. Thanks be to God.

HYMN.

**H**AIL, thou star of ocean!  
Portal of the sky!  
Ever Virgin Mother  
Of the Lord most high!

Oh! by Gabriel's Ave,  
Uttered long ago,  
Eva's name reversing,  
Establish peace below.

Break the captives' fetters,  
Light on blindness pour;  
All our ills expelling,  
Every bliss implore.

Show thyself a Mother;  
Offer Him our sighs,  
Who for us Incarnate  
Did not thee despise.

Virgin of all virgins!  
To thy shelter take us:  
Gentlest of the gentle!  
Chaste and gentle make us

Still, as on we journey,  
Help our weak endeavor,  
Till with thee and Jesus  
We rejoice for ever.

Sit laus Deo Patri,  
Summo Christo decus,  
Spiritui sancto,  
Tribus honor unus.

Amen.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

### I. *Extra Adventum.*

*Ant.* Beata mater,\* et intacta Virgo, gloriosa Regina mundi, intercede pro nobis ad Dominum.

Temp. Pasch., *omissa prædicta Antiphona, dicitur:*

*Ant.* Regina cæli \* lætare, Alleluia: quia quem meruisti portare, Alleluia: resurrexit sicut dixit, Alleluia: ora pro nobis Deum, Alleluia.

### II. *In Adventu.*

*Ant.* Spiritus sanctus \* in te descendet, Maria: ne timeas, habebis in utero Filium Dei, Alleluia.

### III. *Post Adventum.*

*Ant.* Magnum hæreditatis mysterium!\* Templum Dei factus est uterus nescientis virum: non est pollutus ex ea carnem assumens: omnes gentes venient dicentes: Gloria tibi, Domine.

Through the highest heaven,  
To the almighty Three,  
Father, Son, and Spirit,  
One same glory be.

Amen.

V. Grace is poured forth on thy lips.

R. Therefore God hath blessed thee for ever.

### *From Candlemas until Advent.*

*Ant.* O blessed Mother,\* and Virgin undefiled, O glorious Queen of the world, plead for us before the Lord.

*During Eastertide, instead of the above, is said:*

*Ant.* O Queen of heaven,\* rejoice, Alleluia! for He Whom thou wast meet to bear, Alleluia, hath risen, as He said, Alleluia; pray for us to God, Alleluia.

### *During Advent.*

*Ant.* The Holy Ghost \* shall come upon thee, Mary; fear not, thou shalt hold within thy womb the Son of God, Alleluia.

### *From Christmas until Candlemas.*

*Ant.* How great the mystery\* of our inheritance! The womb of one that knoweth not man hath become the temple of God! He was not defiled in taking flesh of her. All nations shall come and shall say: Glory be to Thee, O Lord.

CANTICUM B. M. V.

*Luc. i.*

**M**AGNIFICAT \* anima  
mea Dominum.

Et exultavit spiritus meus \* in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: \* ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: \* et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies \* timentibus eum.

Fecit potentiam in brachio suo: \* dispersit superbos mente cordis sui.

Deposuit potentes de sede, \* et exaltavit humiles.

Esurientes implevit bonis, \* et divites dimisit inanes.

Suscepit Israel puerum suum, \* recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, \* Abraham, et semini ejus in sæcula.

Gloria Patri, etc.

*I. Extra Adventum.*

*Ant.* Beata Mater, et intacta Virgo, gloriosa Regina mundi, intercede pro nobis ad Dominum.

*Tempore Paschali.*

*Ant.* Regina cœli lætare, Alleluia: quia quem meruisti

SONG OF THE B. V. MARY.

*Luke i.*

**M**Y soul doth magnify  
the Lord.

And my spirit hath rejoiced in God my Saviour.

For He hath regarded the lowliness of His handmaid; for behold from henceforth all generations shall call me blessed.

For He that is mighty hath done great things unto me; and holy is His name.

And His mercy is from generation to generation unto them that fear Him.

He hath showed strength with His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich He hath sent empty away.

He hath upholden His servant Israel, being mindful of His mercy.

As He spake unto our fathers, unto Abraham and to his seed for ever.

Glory be, etc.

*From Candlemas until Advent.*

*Ant.* O blessed Mother, and Virgin undefiled, O glorious Queen of the world, plead for us before the Lord.

*During Eastertide.*

*Ant.* O Queen of heaven, rejoice, Alleluia, for He

portare, Alleluia: resurrexit sicut dixit, Alleluia: ora pro nobis Deum, Alleluia.

### *II. In Adventu.*

*Ant.* Spiritus sanctus in te descendet Maria: ne timeas habebis in utero Filium Dei, Alleluia.

### *III. Post Adventum.*

*Ant.* Magnum hæreditatis mysterium! Templum Dei factus est uterus nescientis virum: non est pollutus ex ea carnem assumens: omnes gentes venient dicentes: Gloria tibi, Domine.

Kyrie, eleison.  
Christe, eleison.  
Kyrie, eleison.

\* *V.* Domine, exaudi orationem meam.

\* *R.* Et clamor meus ad te veniat.

### *I. Extra Adventum.*

*Oremus.*

**Q**UONCEDE nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione a præsentī liberari tristitia, et æterna perfrui lætitia. Per

Whom thou wast meet to bear, Alleluia, hath risen, as He said, Alleluia; pray for us to God, Alleluia.

### *During Advent.*

*Ant.* The Holy Ghost shall come upon thee, Mary; fear not, thou shalt hold within thy womb the Son of God, Alleluia.

### *From Christmas until Candlemas.*

*Ant.* How great the mystery of our inheritance! The womb of one that knoweth not man hath become the temple of God! He was not defiled in taking flesh of her. All nations shall come and shall say: Glory be to Thee, O Lord.

Lord, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.  
*V.* O Lord, hear my prayer.

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

### *From Candlemas until Advent.*

*Let us pray.*

**G**RANT, we beseech Thee, O Lord God, that we, Thy servants, may enjoy perpetual health of mind and body; and, by the glorious intercession of the Blessed Mary, ever Virgin, be delivered from present sorrow

\* Here and elsewhere, before and after the Prayer, if a priest or deacon be saying the Office, *V. Dominus vobiscum* and *R. Et cum spiritu tuo* are said instead of *V. Domine exaudi*, etc.

Christum Dominum nostrum.

and possess eternal joy.  
Through Christ our Lord.

R. Amen.

R. Amen.

II. In Adventu.

During Advent.

Oremus.

Let us pray.

**D**EUS, qui de beatæ Mariæ Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Christum Dominum nostrum.

**O** GOD, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message: grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession. Through the same Christ our Lord.

R. Amen.

R. Amen.

III. Post Adventum.

From Christmas until  
Candlemas.

Oremus.

Let us pray.

**D**EUS, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum.

**O** GOD, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ Thy Son.

R. Amen.

R. Amen.

PRO SANCTIS.

COMMEMORATION OF THE  
SAINTS

I, III. Extra et post Adventum.

Throughout the year until  
Advent.

Ant. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

Ant. All ye saints of God, vouchsafe to plead for our salvation and for that of all mankind.

V. Lætamini in Domino, et exultate justi.

V. Be glad in the Lord, and rejoice, ye just.

R. Et gloriâmini, omnes  
recti corde.

*Oremus.*

**P**ROTEGE, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli, et aliorum Apostolorum patrocinio confidentem, perpetua defensione conserva.

**O**MNES Sancti tui, quæsumus Domine, nos ubique adjuvent: ut dum eorum meritâ recolimus, patrocinia sentiamus; et pacem tuam nostris concede: temporibus, et ab Ecclesia tua cunctam repelle nequitiam: iter, actus et voluntates nostras, et omnium famulorum tuorum, in salutis tuæ prosperitate dispone: benefactoribus nostris sempiterna bona retribue, et omnibus fidelibus defunctis requiem æternam concede. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

\* V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

R. And be joyful, all ye that are of right heart.

*Let us pray.*

**S**HIELD, O Lord, Thy people, and ever keep them in Thy care, who put their trust in the pleading of Thine apostles Peter and Paul, and of the other apostles.

**M**AY all Thy saints, we beseech Thee, O Lord, everywhere come to our help, that while we do honor to their merits, we may also enjoy their intercession: grant Thine own peace unto our times, and drive away all wickedness from Thy Church; direct our way, our actions, and our wishes and those of all Thy servants in the way of salvation;—to our benefactors render everlasting blessings, and to all the faithful departed grant eternal rest. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

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.

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\* If said by a priest or deacon, V. *Dominus vobiscum*, etc. See note, page 774.

PRO SANCTIS.

COMMEMORATION OF THE SAINTS

II. In Adventu.

During Advent.

*Ant.* Ecce Dominus veniet, et omnes Sancti ejus cum eo, et erit in die illa lux magna, Alleluia.

*Ant.* Behold, the Lord shall come, and all His saints with Him, and in that day there shall be great light, Alleluia.

*V.* Ecce apparebit Dominus super nubem candidam.

*V.* Behold, the Lord shall appear upon a shining cloud.

*R.* Et cum eo Sanctorum millia.

*R.* And with Him thousands of saints.

*Oremus.*

*Let us pray.*

CONSCIENTIAS nostras, quæsumus Domine, visitando purifica, ut veniens Jesus Christus Filius tuus Dominus noster cum omnibus Sanctis paratam sibi in nobis inveniatur mansionem. Qui tecum vivit et regnat in unitate Spiritus sancti Deus per omnia sæcula sæculorum.

CLEANSE our consciences, we beseech Thee, O Lord, by Thy visitation, that when Jesus Christ Thy Son, Our Lord, shall come with all the saints, He may find within us a resting-place made ready for Him. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

*R.* Amen.

*R.* Amen.

*V.* Domine, exaudi orationem meam, etc.

*V.* O Lord, hear my prayer, etc., as above.

AT COMPLINE.

Ave, Maria, etc.

Hail, Mary, etc.

Converte nos, Deus salutaris noster.

Convert us, O God our Saviour.

*R.* Et averte iram tuam a nobis.

*R.* And turn away Thine anger from us.

*V.* Deus, in adjutorium meum intende.

*V.* O God, hasten to mine aid.

*R.* Domine, ad adjuvandum me festina.

*R.* O Lord, make haste to help me.

Gloria Patri, etc.

Glory be, etc.

Alleluia, vel Laus tibi, Domine, Rex æternæ gloriæ.

Alleluia, or Praise be to Thee, O Lord, King of glory everlasting.

## PSALM. CXXVIII.

**S**ÆPË expugnaverunt  
me a juventute mea: \*  
dicat nunc Israel.

Sæpe expugnaverunt me  
a juventute mea: \* etenim non  
potuerunt mihi.

Supra dorsum meum fabri-  
caverunt peccatores: \* pro-  
longaverunt iniquitatem su-  
am.

Dominus justus concidit  
cervices peccatorum: \* con-  
fundantur, et convertantur  
retorsum omnes qui oderunt  
Sion.

Fiant sicut fœnum tecto-  
rum: \* quod priusquam evella-  
tur, exaruit.

De quo non implevit ma-  
num suam qui metit, \* et si-  
num suum qui manipulos  
colligit.

Et non dixerunt qui præte-  
ribant: Benedictio Domini  
super vos: \* benediximus vo-  
bis in nomine Domini.

Gloria Patri, etc.

## PSALM. CXXIX.

**D**E profundis clamavi ad  
te, Domine: \* Domi-  
ne, exaudi vocem meam.

Fiant aures tuæ intenden-  
tes, \* in vocem deprecati-  
onis meæ.

Si iniquitates observave-  
ris, Domine: \* Domine, quis  
sustinebit?

Quia apud te propitiatio  
est: \* et propter legem tuam  
sustinui te, Domine.

Sustinuit anima mea in

## PSALM CXXVIII.

**O**FTEN have they fought  
against me from my  
youth; let Israel now say.

Often have they fought  
against me from my youth;  
but they could not prevail  
against me.

The wicked have wrought  
upon my back: they have  
prolonged their iniquity.

The just Lord hath hewn  
asunder the necks of sinners:  
let them all be confounded  
and turned back that hate  
Sion.

Let them be as grass of  
the housetops, which wither-  
eth before it be plucked up.

Wherewith the mower fill-  
eth not his hand; nor he that  
gathereth the sheaves, his  
bosom.

And they that pass by say  
not: The blessing of the Lord  
be upon you: we bless you in  
the name of the Lord.

Glory be, etc.

## PSALM CXXIX.

**O**UT of the depths have I  
cried unto Thee, O  
Lord. Lord, hear my voice.

O let Thine ears be atten-  
tive to the voice of my sup-  
plication.

If Thou, O Lord, wilt ob-  
serve 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

verbo ejus:\* speravit anima mea in Domino.

A custodia matutina usque ad noctem,\* speret Israel in Domino.

Quia apud Dominum misericordia:\* et copiosa apud eum redemptio.

Et ipse redimet Israel,\* ex omnibus iniquitatibus ejus.

Gloria Patri, etc.

PSALM. CXXX.

**D**OMINE, non est exaltatum cor meum:\* neque elati sunt oculi mei.

Neque ambulavi in magnis:\* neque in mirabilibus super me.

Si non humiliter sentiebam:\* sed exaltavi animam meam:

Sicut ablactatus es super matre tua,\* ita retributio in anima mea.

Speret Israel in Domino,\* ex hoc nunc, et usque in sæculum.

Gloria Patri, etc.

HYMNUS.

**M**EMENTO, rerum Conditor,  
Nostri quod olim corporis,

Sacrata ab alvo Virginis

Nascendo formam sumpseris.

Maria, mater gratiæ,

Dulcis parens clementiæ,

Tu nos ab hoste protege,

Et mortis hora suscipe.

word. My soul hath hoped in the Lord.

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

For with the Lord there is mercy, and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Glory be, etc.

PSALM CXXX.

**O**LORD, my heart is not lifted up; nor are mine eyes lofty.

Neither do I walk in great matters, nor in things too wonderful for me.

If I have not been humbly minded, but have lifted up my soul,

As a child that is weaned upon his mother's breast, so let my reward be in my soul.

Let Israel hope in the Lord from this time forth for evermore.

Glory be, etc.

HYMN.

**R**EMEMBER, O Creator Lord,  
That in the Virgin's sacred womb

Thou wast conceived, and of her flesh

Didst our mortality assume.

Mother of grace! O Mary blest!

To thee, sweet fount of life, we fly;

Shield us through life, and take us hence

thy dear bosom, when we die.

Jesu, tibi sit gloria,  
Qui natus es de Virgine,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.

Amen.

*I, III. Extra et post  
Adventum.*

CAPITULUM.

*Eccli. xxiv.*

Ego Mater pulchræ dilecti-  
onis, et timoris, et agnitionis,  
et sanctæ spei.

*R. Deo gratias*

*V. Ora pro nobis, sancta  
Dei Genitrix.*

*R. Ut digni efficiamur pro-  
missionibus Christi.*

*II. In Adventu.*

CAPITULUM.

*Isa. vii.*

Ecce virgo concipiet, et  
pariet Filium, et vocabitur  
nomen ejus Emmanuel. Bu-  
tyrum et mel comedet, ut  
sciat reprobare malum, et eli-  
gere bonum.

*R. Deo gratias.*

*V. Angelus Domini nuntia-  
vit Mariæ.*

*R. Et concepit de Spiritu  
sancto.*

*I. Extra Adventum.*

*Ant. Sub tuum præsidium.*

*Tempore Paschali, omissa præ-  
dicta Antiphona, dicitur:*

*Ant. Regina cæli.*

*II. In Adventu.*

*Ant. Spiritus sanctus*

O Jesu! born of Virgin bright,  
Immortal glory be to Thee;  
Praise to the Father infinite,  
And Holy Ghost eternally.

Amen.

*From Christmas until  
Advent.*

LITTLE CHAPTER.

*Ecclus. xxiv.*

I am the Mother of fair  
love, and of fear, and of  
knowledge, and of holy hope.

*R. Thanks be to God.*

*V. Pray for us, O holy  
Mother of God.*

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

*During Advent.*

LITTLE CHAPTER.

*Isa. vii.*

Behold, a virgin shall con-  
ceive, and bear a Son, and  
His name shall be called  
Emmanuel: Butter and  
honey shall He eat, that he  
may know to refuse evil  
and to choose good.

*R. Thanks be to God.*

*V. The angel of the Lord  
declared unto Mary.*

*R. And she conceived of  
the Holy Ghost.*

*From Candlemas until  
Advent.*

*Ant. We fly to thy pat-  
ronage.*

*During Eastertide, instead of  
the above, is said:*

*Ant. O Queen of heaven.*

*During Advent.*

*Ant. The Holy Ghost.*

*III. Post Adventum.*

*Ant.* Magnum hæreditatis  
mysterium!

CANT. SIMEONIS.

*Luc. ii.*

Nunc dimittis servum tuum,  
Domine,\* secundum  
verbum tuum in pace.

Quia viderunt oculi mei \*  
salutare tuum:

Quod parasti \* ante faciem  
omnium populorum.

Lumen ad revelationem  
Gentium,\* et gloriam plebis  
tuæ Israel.

*I. Extra Adventum.*

*Ant.* Sub tuum præsidium  
confugimus, sancta Dei Geni-  
trix: nostras deprecationes  
ne despicias in necessitatibus  
nostris, sed a periculis cunctis  
libera nos semper, Virgo glo-  
riosa et benedicta.

*Tempore Paschali.*

*Ant.* Regina cæli lætare,  
Alleluia: quia quem meruisti  
portare, Alleluia: resurrexit  
sicut dixit, Alleluia: ora pro  
nobis Deum, Alleluia.

*II. In Adventu.*

*Ant.* Spiritus sanctus in te  
descendet, Maria: ne timeas,  
habebis in utero Filium Dei,  
Alleluia.

*III. Post Adventum.*

*Ant.* Magnum hæreditatis  
mysterium! Templum Dei  
factus est uterus nescientis

*From Christmas until  
Candlemas.*

*Ant.* How great the mys-  
tery of our inheritance!

SONG OF SIMEON.

*Luke ii.*

Now Thou dost dismiss Thy  
servant, O Lord, according  
to Thy word in peace:

Because mine eyes have  
seen Thy salvation,

Which Thou hast pre-  
pared before the face of all  
peoples:

A light to the revelation of  
the Gentiles and the glory of  
Thy people Israel.

*From Candlemas till Advent.*

*Ant.* We fly to thy patron-  
age, O holy Mother of God;  
despise not our petitions in  
our necessities, but ever deli-  
ver us from all evil, O glori-  
ous and blessed Virgin.

*During Eastertide.*

*Ant.* O Queen of heaven,  
rejoice, Alleluia, for He Whom  
thou wast meet to bear, Al-  
leluia, hath risen, as He said,  
Alleluia; pray for us to God;  
Alleluia.

*During Advent.*

*Ant.* The Holy Ghost shall  
come upon thee, Mary; fear  
not, thou shalt hold within  
thy womb the Son of God,  
Alleluia.

*From Christmas until  
Candlemas.*

*Ant.* And how great the  
mystery of our inheritance!  
The womb of one that know

virum: non est pollutus ex ea  
carnem assumens: omnes  
gentes venient dicentes: Glo-  
ria tibi Domine.

Kyrie, eleison.  
Christe, eleison  
Kyrie, eleison.

V. Domine, exaudi oratio-  
nem meam.

R. Et clamor meus ad te  
veniat.

*I. Extra Adventum.*

*Oremus.*

**B**EATÆ et gloriosæ sem-  
per Virginis Mariæ,  
quæsumus, Domine, interces-  
sio gloriosa nos protegat,  
et ad vitam perducatur æter-  
nam. Per Dominum no-  
strum Jesum Christum Filium  
tuum; qui tecum vivit et re-  
gnat in unitate Spiritus sancti  
Deus, per omnia sæcula sæ-  
culorum.

R. Amen.

*II. In Adventu.*

*Oremus.*

**D**EUS, qui de beatæ Ma-  
riæ Virginis utero Ver-  
bum tuum, Angelo nuntiante,  
carnem suscipere voluisti:  
præsta supplicibus tuis; ut  
qui vere eam Genitricem Dei  
credimus, ejus apud te in-  
tercessionibus adjuvemur.  
Per eundem Dominum no-  
strum Jesum Christum, Fili-  
um tuum qui tecum vivit et  
regnat in unitate Spiritus  
sancti Deus, per omnia sæ-  
cula sæculorum.

R. Amen.

eth not man hath become the  
temple of God! He was not  
defiled in taking flesh of her.  
All nations shall come and  
shall say: Glory be to Thee,  
O Lord.

Lord, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.

V. O Lord, hear my prayer.

R. And let my cry come  
unto Thee.

*From Candlemas until  
Advent.*

*Let us pray.*

**M**AY the glorious plead-  
ing of the blessed and  
glorious Mary, ever a vir-  
gin, shield us, we beseech  
Thee, O Lord, and bring us  
to life everlasting. Through  
Our Lord Jesus Thy Son,  
Who liveth and reigneth with  
Thee in the unity of the Holy  
Ghost, God, world without  
end.

R. Amen.

*During Advent*

*Let us pray.*

**O** GOD, Who didst will  
that Thine eternal  
Word should take flesh in the  
womb of the Blessed Virgin  
Mary, when the angel de-  
livered his message; grant  
that Thy petitioners, who  
verily believe her to be the  
Mother of God, may be as-  
sisted by her intercession.  
Through the same Jesus  
Christ, Thy Son, Who liveth  
and reigneth with Thee, in  
the unity of the Holy Ghost,  
God, world without end.

R. Amen.

*III. Post Adventum.*

*Oremus.*

**D**EUS, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus Auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

**BENEDICTIO.**

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, ✠ et Filius, et Spiritus sanctus.

R. Amen.

*Deinde dicitur una ex infra-scriptis antiphonis, et dicitur flexis genibus præterquam tempore Paschali, et similiter in fine Laudum.*

*A Sabbato ante I Dom. Adventus usque ad Purificationem inclusive.*

Alma Redemptoris Mater, quæ pervia cœli

Porta manes, et stella maris, succurre cadenti

Surgere qui curat, populo: tu quæ genuisti,

*From Christmas till Advent.*

*Let us pray.*

**O** GOD, Who by the fruitful virginity of blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

**THE BLESSING.**

May the almighty and merciful Lord, ✠ Father and Son and Holy Ghost, bless and keep us.

R. Amen.

*Then is said one of the following Anthems of the Blessed Virgin Mary according to the season. Except at Eastertide it is said kneeling; so also at the end of Lauds.*

*From the Saturday before the first Sunday of Advent to Candlemas inclusive.*

Mother of Christ! hear thou thy people's cry,

Star of the deep, and Portal of the sky,

Mother of Him Who thee from nothing made,

Natura mirante, tuum  
sanctum Genitorem,

Virgo prius ac posterius,  
Gabrielis ab ore,

Sumens illud Ave, peccatorum  
miserere.

*II. In Adventu.*

V. Angelus Domini nuntiavit  
Mariæ.

R. Et concepit de Spiritu  
sancto.

*Oremus.*

**G**RATIAM tuam, quæsumus  
Domine, mentibus  
nostris infunde: ut qui, An-  
gelo nuntiante, Christi Filii  
tui incarnationem cognovi-  
mus, per passionem ejus et  
crucem, ad resurrectionis glo-  
riam perducamur. Per eum-  
dem Christum Dominum no-  
strum.

R. Amen.

V. Divinum auxilium ma-  
neat semper nobiscum.

R. Amen.

Pater, Ave, Credo, *secreto.*

*A Vigilia Nativitatis usque  
ad totam diem Purificationis.*

V. Post partum Virgo in-  
violata permansisti.

R. Dei Genitrix, intercede  
pro nobis.

*Oremus.*

**D**EUS, qui salutis æternæ,  
beatæ Mariæ Virgini-  
tate fœcunda, humano ge-  
neri præmia præstitisti: tri-  
bue, quæsumus; ut ipsam  
pro nobis intercedere senti-

Sinking we strive and call  
to thee for aid:

Oh, by that joy which  
Gabriel brought to thee,

Pure Virgin first and last,  
look on our misery.

*In Advent.*

V. The angel of the Lord  
declared unto Mary.

R. And she conceived of  
the Holy Ghost.

*Let us pray.*

**P**OUR forth, we beseech  
Thee, O Lord, Thy  
grace into our hearts, that we,  
to whom the Incarnation of  
Christ, Thy Son, was made  
known by the message of an  
angel, may by His Passion  
and cross be brought to the  
glory of His Resurrection.  
Through the same Christ  
our Lord.

R. Amen.

V. May the divine assist-  
ance remain always with us.

R. Amen.

Pater, Ave, and Credo, *in  
silence.*

*From the First Vespers of  
Christmas onwards.*

V. After childbirth, O Vir-  
gin, thou didst remain invio-  
late.

R. O Mother of God, plead  
for us.

*Let us pray*

**O** GOD, Who by the fruit-  
ful virginity of blessed  
Mary hast given to mankind  
the rewards of eternal salva-  
tion; grant, we beseech Thee,  
that we may experience her

amus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum: \* qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Pater, Ave, Credo, *secreto.*

A Purificatione usque ad Completorium Sabbati Sancti exclusive.

ANTIPHONA.

**A**VE Regina cœlorum,

Ave Domina Angelorum:  
Salve radix, salve porta,  
Ex qua mundo lux est orta.

Gaude Virgo gloriosa,  
Super omnes speciosa:  
Vale, o valde decora,  
Et pro nobis Christum exora.

V. Dignare me laudare te,  
Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Oremus.

**Q**UONCEDE, misericors Deus, fragilitati nostræ præsidium: ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum.

R. Amen.

intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Pater, Ave, and Credo, *in silence.*

From Candlemas until Compline on Holy Saturday exclusively.

ANTHEM.

**H**AIL, O Queen of heav'n enthroned!

Hail, by angels Mistress owned!  
Root of Jesse! Gate of morn,  
Whence the world's true Light was born:

Glorious Virgin, joy to thee,  
Beautiful surpassingly!  
Fairest thou where all are fair!  
Plead for us a pitying prayer.

V. Vouchsafe that I may praise thee, O Blessed Virgin.

R. Grant me strength against thine enemies.

Let us pray.

**O** MOST merciful God, grant succor unto our frailty; that as we celebrate the memory of the holy Mother of God, so by the help of her intercession we may rise again from our sins. Through the same Christ our Lord

R. Amen.

\* This Prayer in the Roman Breviary ends here; in the Propaganda edition of the *Officium Parvum*, it is continued as printed.

V. Divinum auxilium ma-  
neat semper nobiscum.

R. Amen.

Pater, Ave, Credo, *secreto*.

*A Completorio Sabbati Sanc-  
ti usque ad Nonam Sabbati  
post Pentecosten inclusive.*

ANTIPHONA.

**R**EGINA cœli lætare, Alle-  
luia,

Quia quem meruisti portare,  
Alleluia,

Resurrexit sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo  
Maria, Alleluia.

R. Quia surrexit Dominus  
vere, Alleluia.

*Oremus.*

**D**EUS, qui per resurrec-  
tionem Filii tui Do-  
mini nostri Jesu Christi mun-  
dum lætificare dignatus es:  
præsta quæsumus; ut per  
ejus Genitricem Virginem  
Mariam perpetuæ capiamus  
gaudia vitæ. Per eundem  
Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium ma-  
neat semper nobiscum.

R. Amen.

Pater, Ave, Credo, *secreto*.

*A Completorio Sabbati post  
Pentecosten usque ad Ad-  
ventum.*

ANTIPHONA.

**S**ALVE Regina, Mater mi-  
sericordiæ, vita, dulcedo,  
et spes nostra salve.

V. May the divine assist-  
ance remain always with us.

R. Amen.

Pater, Ave, and Credo, *in  
silence.*

*From Compline of Holy Sat-  
urday until None on the  
Saturday after Pentecost in-  
clusively.*

ANTHEM.

**O** QUEEN of heaven, re-  
joice, Alleluia,

For He Whom thou wast  
meet to bear, Alleluia,

Hath risen, as He said, Alleluia.

Pray for us to God, Alleluia.

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

R. For the Lord hath  
risen indeed, Alleluia.

*Let us pray.*

**O** GOD, Who didst vouch-  
safe to give joy to the  
world through the Resurrec-  
tion of Thy Son, Our Lord  
Jesus Christ; grant, we be-  
seech Thee, that, through  
His Mother, the Virgin Mary,  
we may obtain the joys of  
everlasting life. Through  
the same Christ our Lord.

R. Amen.

V. May the divine assist-  
ance remain always with us.

R. Amen.

Pater, Ave, and Credo, *in  
silence.*

*From Compline of the Satur-  
day after Pentecost until  
Advent.*

ANTHEM.

**H**AIL, holy Queen, Mother  
of mercy. Hail, our life,  
our sweetness, and our hope!

Ad te clamamus, exsules filii Hevæ;

Ad te suspiramus, gementes et flentes in hac lacrimarum valle.

Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende.

O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

*Oremus.*

**O**MNIPOTENS sempiternus Deus, qui gloriose Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante præparasti: da, ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Pater, Ave, Credo, *secreto*.

To thee do we cry, poor banished children of Eve.

To thee do we send up our sighs, mourning, and weeping in this vale of tears.

Turn then, most gracious advocate, thine eyes of mercy toward us.

And after this our exile show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

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

*Let us pray.*

**A**Lmighty, everlasting God, Who, by the co-operation of the Holy Ghost, didst so make ready the body and soul of the glorious Virgin Mother Mary that she deserved to become a meet dwelling for Thy Son; grant that we, who rejoice in her memory, may through her loving intercession be delivered from the evils that hang over us, and from everlasting death. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Pater, Ave, and Credo in *silence*.

AT MATINS.

Ave Maria, *secreto*.

Domine, labia mea aperies.

R. Et os meum annuntiabit laudem tuam.

Hail, Mary, *silently*.

Lord, Thou shalt open my lips.

R. And my mouth shall declare Thy praise.

V. Deus, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

INVITATORIUM.

Ave, Maria, gratia plena: Dominus tecum. Ave, Maria, gratia plena: Dominus tecum.

PSALM. XCIV.

**V**ENITE, exultemus Domino, jubilemus Deo salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Ave, Maria, gratia plena: Dominus tecum.

Quoniam Deus magnus Dominus, et rex magnus super omnes deos; quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspiciat.

Dominus tecum.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: venite, adoremus, et procidamus ante Deum: ploremus coram Domino qui fecit nos, quia ipse est Dominus Deus noster nos autem populus ejus, et oves pascuæ ejus.

Ave, Maria, gratia plena: Dominus tecum.

Hodie si vocem ejus audieritis, nolite obdurare corda

V. O God hasten, to mine aid.

R. O Lord, make haste to help me.

Glory be, etc.

Alleluia, *or* Praise be to Thee, O Lord, King of glory everlasting.

INVITATORY.

Hail, Mary, full of grace, the Lord is with thee. Hail, Mary, full of grace, the Lord is with thee.

PSALM XCIV.

**O** COME, let us exult in the Lord; let us rejoice before God our Saviour. Let us come into His presence with thanksgiving; and rejoice before Him with psalms.

Hail, Mary, full of grace, the Lord is with thee.

For the Lord is a great God, and a great King above all gods; for the Lord will not cast off His people, for in His hand are all the ends of the earth; and the heights of the mountains He be- holdeth.

The Lord is with thee.

For the sea is His, and He made it; and His hands founded the dry land. Come, let us worship and fall down before God; let us weep before the Lord that made us; for He is the Lord our God; and we are His people, and the sheep of His pasture.

Hail, Mary, full of grace; the Lord is with thee.

To-day if ye shall hear His voice, harden not your

vestra, sicut in exacerbatione secundum diem tentationis in deserto: ubi tentaverunt me patres vestri, probaverunt et viderunt opera mea.

Dominus tecum.

Quadraginta annis proximus fui generationi huic, et dixi: Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Ave, Maria, gratia plena: Dominus tecum.

Gloria Patri, et Filio, et Spiritui sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Dominus tecum.

Ave, Maria, gratia plena: Dominus tecum.

HYMNUS.

**Q**UEM terra, pontus, sidera,  
Colunt, adorant, prædicant,  
Trinam regentem machinam,  
Claustrum Mariæ bajulat.

Cui luna, sol, et omnia,  
Deserviunt per tempora

Perfusa cœli gratiæ,

Gestant puellæ viscera.

Beata mater, munere

hearts; as in the provocation, according to the day of temptation in the wilderness: where your fathers tempted Me, proved and saw My works.

The Lord is with thee.

Forty years long was I nigh unto that generation, and said: They do always err in their heart; and they have not known My ways: to whom I swore in My wrath that they should not enter into My rest.

Hail, Mary, full of grace, the Lord is with thee.

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.

The Lord is with thee.

Hail, Mary, full of grace, the Lord is with thee.

HYMN.

**T**HE Lord, Whom earth,  
and air, and sea  
With one adoring voice re-  
sound;  
Who rules them all in majesty;  
In Mary's heart a cloister  
found.

Lo! in a humble Virgin's womb  
O'ershadowed by almighty  
power,  
He Whom the stars, and sun,  
and moon,  
Each serve in their appointed  
hour.

O Mother blest, to whom was  
given

Cujus supernus artifex	Within thy compass to contain
Mundum pugillo continens,	The Architect of earth and heaven,
Ventris sub arca clausus est.	Whose hands the universe sustain!

Beata cœli nuntio, Fœcunda sancto Spiritu,	To thee was sent an angel down; In thee the Spirit was enshrined;
Desideratus gentibus,	From thee came forth that mighty One,
Cujus per alvum fusus est.	The long-desired of all mankind.

Jesu, tibi sit gloria, Qui natus es de Virgine, Cum Patre, et almo Spiritu, In sempiterna sæcula. Amen.	O Jesu! born of Virgin bright, Immortal glory be to Thee; Praise to the Father infinite, And Holy Ghost eternally. Amen.
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<i>Isti tres Psalmi sequentes dic. diebus Dominicis, Feria II et V ad Nocturn.</i>	<i>The three following Psalms are said on Sunday, Monday, and Thursday at the Nocturn.</i>
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<i>Ant.</i> Benedicta tu * in mulieribus, et benedictus fructus ventris tui.	<i>Ant.</i> Blessed art thou * amongst women, and blessed is the fruit of thy womb.
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## PSALM. VIII.

Domine, Dominus noster,\*  
quam admirabile est nomen  
tuum in universa terra!

Quoniam elevata est magnificentia tua \* super cœlos.

Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos,\* ut destruas inimicum et ultorem.

Quoniam videbo cœlos tuos, opera digitorum tuorum,\* lunam et stellas quæ tu fundasti.

Quid est homo, quod me-

## PSALM VIII.

O Lord our Lord, how admirable is Thy name in the whole earth!

For Thy magnificence is exalted above the heavens.

Out of the mouth of babes and sucklings Thou hast perfected praise because of Thine enemies, that Thou mayest destroy the enemy and the avenger.

For I will behold Thy heavens, the works of Thy fingers: the moon and the stars which Thou hast set.

What is man that Thou

mor est ejus? \* aut filius hominis, quoniam visitas eum?

Minuisti eum paulo minus ab angelis; gloria et honore coronasti eum; \* et constituisti eum super opera manuum tuarum.

Omnia subjecisti sub pedibus ejus, \* oves et boves universas, insuper et pecora campi.

Volucres cœli, et pisces maris, \* qui perambulant semitas maris

Domine, Dominus noster, \* quam admirabile est nomen tuum in universa terra!

Gloria Patri, etc.

*Ant.* Benedicta tu in mulieribus, et benedictus fructus ventris tui.

*Ant.* Sicut myrrha electa \* odorem dedisti suavitatis, sancta Dei Genitrix.

PSALM. XVIII.

**Q**ŒLI enarrant gloriam Dei, \* et opera manuum ejus annuntiat firmamentum.

Dies diei eructat verbum, \* et nox nocti indicat scientiam.

Non sunt loquelæ, neque sermones, \* quorum non audiuntur voces eorum.

In omnem terram exivit sonus eorum, \* et in fines orbis terræ verba eorum.

In sole posuit tabernaculum suum; \* et ipse tanquam sponsus procedens de thalamo suo.

Exultavit ut gigas ad cur-

art mindful of him? or the son of man that Thou visitest him?

Thou hast made him a little less than the angels, Thou hast crowned him with glory and honor; and hast set him over the works of Thy hands.

All things Thou hast put under his feet: sheep and all oxen, yea, also the beasts of the field.

The birds of the air and the fishes of the sea, that pass through the paths of the sea.

O Lord our Lord, how admirable is Thy name in all the earth!

Glory be, etc.

*Ant.* Blessed art thou amongst women, and blessed is the fruit of thy womb.

*Ant.* Like unto choice myrrh \* thou yieldest a sweet smell, O holy Mother of God.

PSALM XVIII.

**T**HE heavens are telling the glory of God; and the firmament declareth the works of His hands.

Day unto day uttereth speech; and night unto night showeth knowledge.

They are not speeches nor words, whose voices are not heard.

Unto all the earth their sound hath gone forth, and their words unto the ends of the world.

In the sun hath He set His tabernacle; and as a bridegroom cometh out His bride-chamber.

He hath rejoiced as a

rendam viam;\* a summo  
cælo egressio ejus.

Et occursus ejus usque  
ad summum ejus;\* nec est  
qui se abscondat a calore  
ejus.

Lex Domini immaculata,  
convertens animas;\* testi-  
monium Domini fidele, sa-  
pientiam præstans parvulis.

Justitiæ Domini rectæ, læ-  
tificantes corda;\* præceptum  
Domini lucidum, illuminans  
oculos.

Timor Domini sanctus, per-  
manens in sæculum sæculi;\*  
judicia Domini vera, justi-  
ficata in semetipsa.

Desiderabilia super au-  
rum, et lapidem pretiosum  
multum;\* et dulciora super  
mel et favum.

Etenim servus tuus custo-  
dit ea;\* in custodiendis illis  
retributio multa.

Delicta quis intelligit? Ab  
occultis meis munda me;\*  
et ab alienis parce servo tuo.

Si mei non fuerint domi-  
nati, tunc immaculatus ero,\*  
et emundabor a delicto maxi-  
mo.

Et erunt ut complacent  
eloquia oris mei,\* et medita-  
tio cordis mei in conspectu  
tuo semper.

Domine, adjutor meus,\* et  
redemptor meus.

Gloria Patri, etc

*Ant.* Sicut myrrha electa  
odorem dedisti suavitatis,  
sancta Dei Genitrix.

giant to run His course. His  
going forth is from the end  
of heaven;

And His course even unto  
the end thereof: and there  
is none that is hid from His  
heat.

The law of the Lord is with-  
out spot, converting souls:  
the testimony of the Lord is  
faithful, giving wisdom to  
little ones.

The precepts of the Lord  
are right, rejoicing hearts:  
the commandment of the  
Lord is lightsome, enlighten-  
ing the eyes.

The fear of the Lord is holy,  
enduring for ever and ever:  
the judgments of the Lord  
are true, justified in them-  
selves.

More to be desired are they  
than gold and many precious  
stones; and sweeter than  
honey and the honey-comb.

For Thy servant keepeth  
them; and in keeping them  
there is great reward.

Who understandeth his  
sins? From my secret ones  
cleanse me, and from stran-  
gers spare Thy servant.

If they shall have no do-  
minion over me, then shall I  
be without spot: and I shall  
be cleansed from grievous sin.

And the sayings of my  
mouth and the meditation  
of my heart in Thy sight  
shall be ever pleasing.

O Lord, my helper and my  
Redeemer.

Glory be, etc.

*Ant.* Like unto choice  
myrrh thou yieldest a sweet  
smell. O holy Mother of God.

*Ant.* Ante torum\* hujus Virginis frequentate nobis dulcia cantica dramatis.

*Ant.* Before this Virgin's couch\* sing us again and again the sweet songs of the play.

PSALM. XXIII.

**D**OMINI est terra, et plenitudo ejus:\* orbis terrarum, et universi qui habitant in eo.

Quia ipse super maria fundavit eum,\* et super flumina præparavit eum.

Quis ascendet in montem Domini?\* aut quis stabit in loco sancto ejus?

Innocens manibus et mundo corde,\* qui non accepit in vano animam suam, nec juravit in dolo proximo suo

Hic accipiet benedictionem a Domino,\* et misericordiam a Deo salutari suo.

Hæc est generatio quærentium eum,\* quærentium faciem Dei Jacob.

Attollite portas, principes, vestras, et elevamini portæ æternales,\* et introibit Rex gloriæ.

Quis est iste Rex gloriæ?\* Dominus fortis et potens, Dominus potens in prælio.

Attollite portas, principes, vestras, et elevamini portæ æternales,\* et introibit Rex gloriæ.

Quis est iste Rex gloriæ?\* Dominus virtutum, ipse est Rex gloriæ.

Gloria Patri, etc.

*Ant.* Ante torum hujus

PSALM XXIII.

**T**HE earth is the Lord's, and the fulness thereof: the world and all they that dwell therein.

For He hath founded it upon the seas; and hath prepared it upon the rivers.

Who shall go up to the mountain of the Lord? or who shall stand in His holy place?

He that hath clean hands and a pure heart: who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

He shall receive a blessing from the Lord, and mercy from God his Saviour.

This is the generation of them that seek Him: of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Who is this King of glory? The Lord strong and mighty: the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of glory shall enter in.

Who is this King of glory? The Lord of hosts, He is the King of glory.

Glory be, etc.

*Ant.* Before this Virgin's couch sing us again and

Virginis frequentate nobis  
dulcia cantica dramatis.

again the sweet songs of the  
play.

*Isti tres Psalmi sequentes dic.  
Feria III et VI ad Noc-  
turnum.*

*The three following Psalms  
are said on Tuesday and  
Friday at the Nocturn.*

*Ant.* Specie tua,\* et pul-  
chritudine tua, intende, pro-  
spere procede, et regna.

*Ant.* In Thy comeliness\*  
and Thy beauty, go forth,  
advance prosperously and  
reign.

PSALM. XLIV.

**E**RUCTAVIT cor meum  
verbum bonum;\* dico  
ego opera mea Regi.

Lingua mea calamus scri-  
bæ,\* velociter scribentis.

Speciosus forma præ filiis  
hominum, diffusa est gratia  
in labiis tuis;\* propterea  
benedixit te Deus in æter-  
num.

Accingere gladio tuo super  
femur tuum,\* potentissime.

Specie tua et pulchritu-  
dine tua:\* intende, prospere  
procede, et regna.

Propter veritatem, et man-  
suetudinem, et justitiam;\*  
et deducet te mirabiliter dex-  
tera tua.

Sagittæ tuæ acutæ, populi  
sub te cadent,\* in corda ini-  
micorum Regis.

Sedes tua, Deus, in sæcu-  
lum sæculi;\* virga directi-  
onis virga regni tui.

Dilexisti justitiam, et odi-  
sti iniquitatem;\* propterea  
unxit Te Deus, Deus tuus,  
oleo lætitiæ præ consortibus  
tuis.

Myrrha, et gutta, et casia

PSALM XLIV.

**M**Y heart hath uttered a  
good word: I address  
my works to the King.

My tongue is the pen of a  
writer that writeth swiftly.

Thou art beautiful above  
the sons of men, grace is  
poured forth on Thy lips;  
therefore God hath blessed  
Thee for ever.

Gird Thy sword upon Thy  
thigh, O Thou most mighty.

With Thy comeliness and  
Thy beauty, bend [Thy  
bow], advance prosperously  
and reign.

In behalf of truth and  
meekness and justice; and  
Thy right hand shall guide  
Thee wondrously.

Thine arrows are sharp;  
under Thee shall the peoples  
fall, into the hearts of the  
King's enemies.

Thy throne, O God, is for  
ever and ever: the scepter  
of Thy kingdom is a scepter  
of uprightness.

Thou lovest justice and  
hatest iniquity: therefore  
God, Thy God, hath anointed  
Thee with the oil of gladness  
above Thy fellows.

Myrrh and aloes and cas-

a vestimentis tuis, a domibus eburneis;\* ex quibus delectaverunt te filiæ regum in honore tuo.

Astitit Regina a dextris tuis in vestitu deaurato,\* circumdata varietate.

Audi, filia, et vide, et inclina aurem tuam;\* et obliviscere populum tuum, et domum patris tui.

Et concupiscet Rex decorem tuum,\* quoniam ipse est Dominus Deus tuus, et adorabunt eum.

Et filiæ Tyri in muneribus \* vultum tuum deprecabuntur; omnes divites plebis.

Omnis gloria ejus filiæ Regis ab intus,\* in fimbriis aureis, circumamicta varietatibus.

Adducentur Regi virgines post eam,\* proximæ ejus afferentur tibi.

Afferentur in lætitia et exultatione;\* adducentur in templum Regis.

Pro patribus tuis nati sunt tibi filii;\* constitues eos principes super omnem terram.

Memores erunt nominis tui,\* in omni generatione et generationem.

Propterea populi confitebuntur tibi in æternum,\* et in sæculum sæculi.

Gloria Patri, etc.

*Ant.* Specie tua, et pulchritudine tua, intende, prospere procede, et regna.

sia perfume Thy garments, from out of ivory palaces: from which kings' daughters gladden Thee in Thine honor.

On Thy right hand standeth the Queen, in golden raiment wrought about with variety.

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house.

And the King shall greatly desire thy beauty; for He is the Lord thy God, and Him they shall adore.

And the daughters of Tyre, all the rich ones of the people, with gifts shall entreat thy face.

All her glory [is that] of the King's daughter from within, with fringes of gold, arrayed in divers colors.

After her shall virgins be brought unto the King: her neighbors shall be brought unto thee.

With joy and gladness shall they be brought: they shall be brought into the temple of the King.

Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

They shall be mindful of thy name from generation to generation.

Therefore shall the people praise thee for ever: yea for ever and ever.

Glory be, etc.

*Ant.* In Thy comeliness and Thy beauty, go forth, advance prosperously and reign.

*Ant.* Adjuvabit eam \* Deus vultu suo: Deus in medio ejus, non commovebitur.

## PSALM. XLV.

**D**EUS noster refugium, et virtus; \* adjutor in tribulationibus quæ invenerunt nos nimis.

Propterea non timebimus dum turbabitur terra, \* et transferentur montes in cor maris.

Sonuerunt, et turbatæ sunt aquæ eorum; \* conturbati sunt montes in fortitudine ejus.

Fluminis impetus lætificat civitatem Dei: \* sanctificavit tabernaculum suum Altissimus.

Deus in medio ejus, non commovebitur; \* adjuvabit eam Deus mane diluculo.

Conturbatæ sunt gentes, et inclinata sunt regna: \* dedit vocem suam, mota est terra.

Dominus virtutum nobiscum; \* susceptor noster Deus Jacob.

Venite, et videte opera Domini, quæ posuit prodigia super terram, \* auferens bella usque ad finem terræ.

Arcum conteret, et confringet arma, \* et scuta comburet igni.

Vacate, et videte quoniam ego sum Deus: \* exaltabor in gentibus et exaltabor in terra.

*Ant.* God shall help her \* with His countenance; God is in the midst of her, she shall not be moved.

## PSALM XLV.

**O**UR God is a refuge and strength; a helper in troubles, which have come upon us heavily.

Therefore shall we not fear when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.

Their waters roar and are troubled: the mountains are troubled at the violence thereof.

The stream of the river maketh glad the city of God: the Most High hath hallowed His tabernacle.

God is in the midst of her, she shall not be moved: God shall help her in the morning early.

Nations were troubled, and kingdoms bowed down: He gave forth His voice: the earth quaked.

The Lord of hosts is with us: the God of Jacob is our helper.

Come ye and behold the works of the Lord: what wonders He hath wrought upon earth, making wars to cease even to the ends of the earth.

He shall break the bow and snap the weapons in sunder; and the shields shall He burn with fire.

Be still, and see that I am God: I will be exalted among the nations, and I will be exalted in the earth.

Dominus virtutum nobiscum;\* susceptor noster Deus Jacob.

Gloria Patri, etc.

*Ant.* Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovebitur.

*Ant.* Sicut lætantium\* omnium nostrum habitatio est in te, sancta Dei Genitrix.

PSALM. LXXXVI.

**F**UNDAMENTA ejus in montibus sanctis;\* diligit Dominus portas Sion super omnia tabernacula Jacob.

Gloriosa dicta sunt de te,\* civitas Dei!

Memor ero Rahab, et Babylonis,\* scientium me.

Ecce alienigenæ, et Tyrus, et populus Æthiopum,\* hi fuerunt illic.

Numquid Sion dicet: Homo et homo natus est in ea,\* et ipse fundavit eam Altissimus?

Dominus narrabit in scripturis populorum et principum,\* horum qui fuerunt in ea.

Sicut lætantium omnium\* habitatio est in te.

Gloria Patri, etc.

*Ant.* Sicut lætantium omnium nostrum habitatio est in te, sancta Dei Genitrix.

The Lord of hosts is with us: the God of Jacob is our helper.

Glory be, etc.

*Ant.* God shall help her with His countenance; God is in the midst of her; she shall not be moved.

*Ant.* As of people all rejoicing,\* so is our dwelling in thee, O holy Mother of God.

PSALM LXXXVI.

**H**IS foundations are in the holy mountains; the Lord loveth the gates of Sion above all the dwellings of Jacob.

Glorious things are spoken of thee, O city of God.

I will be mindful of Rahab and of Babylon, that know me.

Behold strangers, and Tyre, and the people of the Ethiopians, these were there.

Shall it not be said of Sion: This one, and that one, is born in her: and the Most High Himself hath founded her?

The Lord shall tell it in His writings of peoples and of princes, of them that have been in her.

As of people all rejoicing, so is our dwelling in thee.

Glory be, etc.

*Ant.* As of people all rejoicing, so is our dwelling in thee, O holy Mother of God.

*Isti tres Psalmi sequentes dicuntur Feria quarta et Sab-  
bato ad Nocturnum.*

*Ant. Gaude, Maria Virgo,\* cunctas hæreses sola interemisti in universo mundo.*

## PSALM. XCV.

**Q**UANTATE Domino canticum novum,\* cantate Domino, omnis terra.

Cantate Domino, et benedicite nomini ejus:\* annuntiate de die in diem salutare ejus.

Annuntiate inter gentes gloriam ejus,\* in omnibus populis mirabilia ejus.

Quoniam magnus Dominus, et laudabilis nimis;\* terribilis est super omnes deos.

Quoniam omnes dii gentium dæmonia;\* Dominus autem cælos fecit.

Confessio et pulchritudo in conspectu ejus;\* sanctimonia et magnificentia in sanctificatione ejus.

Afferte Domino patriæ gentium; afferte Domino gloriam et honorem;\* afferte Domino gloriam nomini ejus.

Tollite hostias, et introite in atria ejus;\* adore Dominum in atrio sancto ejus.

Commoveatur a facie ejus universa terra;\* dicite in Gentibus, quia Dominus regnavit.

Etenim correxit orbem terræ, qui non commovebitur;\* judicabit populos in æquitate.

*The three following Psalms are said on Wednesday and Saturday at the Nocturn:*

*Ant. Rejoice, O Virgin Mary,\* along thou hast destroyed all heresies throughout the world.*

## PSALM XCV.

**O**SING unto the Lord a new song: sing unto the Lord, all the earth.

Sing unto the Lord, and bless His name: tell forth His salvation from day to day.

Tell forth His glory among the Gentiles: His wonders amongst all peoples.

For the Lord is great, and highly to be praised: He is to be feared above all gods.

For all the gods of the Gentiles are devils; but the Lord made the heavens.

Praise and beauty are before Him; holiness and majesty are in His sanctuary.

Bring unto the Lord, O ye kindred of the Gentiles, bring unto the Lord glory and honor: bring unto the Lord glory unto His name.

Bring sacrifices, and come into His courts: adore ye the Lord in His holy court.

Let all the earth be moved at His presence: tell ye among the Gentiles that the Lord hath reigned.

For He hath established the world, and it shall not be moved: He will judge the peoples with equity

Lætentur cœli, et exultet terra; commoveatur mare et plenitudo ejus; \* gaudebunt campi, et omnia quæ in eis sunt.

Tunc exultabunt omnia ligna silvarum a facie Domini, quia venit,\* quoniam venit judicare terram.

Judicabit orbem terræ in æquitate,\* et populos in veritate sua

Gloria Patri, etc.

*Ant.* Gaude, Maria Virgo, cunctas hæreses sola interemisti in universo mundo.

*Ant.* Dignare me \* laudare te, Virgo sacrata: da mihi virtutem contra hostes tuos.

PSALM. XCVI.

**D**OMINUS regnavit; exultet terra;\* lætentur insulæ multæ.

Nubes et caligo in circuitu ejus;\* justitia et iudicium correctio sedis ejus.

Ignis ante ipsum præcedet,\* et inflammabit in circuitu inimicos ejus.

Illuxerunt fulgura ejus orbi terræ;\* vidit, et commota est terra.

Montes sicut cera fluxerunt a facie Domini;\* a facie Domini omnis terra.

Annuntiaverunt cœli justitiam ejus;\* et viderunt omnes populi gloriam ejus.

Confundantur omnes qui

Let the heavens rejoice and let the earth be glad: let the sea be moved, and the fulness thereof; the fields shall be joyful, and all things that are therein.

Then shall all the trees of the woods rejoice before the face of the Lord, for He cometh: for He cometh to judge the earth.

He shall judge the world with equity, and the peoples in His truth.

Glory be, etc.

*Ant.* Rejoice, O Virgin Mary, alone thou hast destroyed all heresies throughout the world.

*Ant.* Vouchsafe that I \* may praise thee, holy Virgin; grant me might against thine enemies.

PSALM XCVI.

**T**HE Lord doth reign; let the earth rejoice: let the multitude of the isles be glad.

Clouds and darkness are round about Him: justice and judgment are the foundation of His throne.

Fire shall go forth before Him, and shall burn up His enemies on every side.

His lightnings shone upon the world: the earth saw, and was moved.

The mountains melted like wax before the face of the Lord; yea, all the earth, at the presence of the Lord.

The heavens declared His justice; and all the peoples saw His glory.

Let them all be con-

adorant sculptilia,\* et qui gloriantur in simulacris suis.

Adorate eum, omnes angeli ejus;\* audivit, et lætata est Sion.

Et exultaverunt filiæ Judæ,\* propter judicia tua Domine.

Quoniam tu Dominus Altissimus super omnem terram;\* nimis exaltatus es super omnes deos.

Qui diligitis Dominum, odite malum;\* custodit Dominus animas sanctorum suorum, de manu peccatoris liberabit eos.

Lux orta est justo,\* et rectis corde lætitia.

Lætamini, justii, in Domino;\* et confitemini memoriæ sanctificationis ejus.

Gloria Patri, etc.

*Ant.* Dignare me laudare te, Virgo sacrata: da mihi virtutem contra hostes tuos.

*Ant.* Post partum\* Virgo inviolata permansisti: Dei Genitrix, intercede pro nobis.

*In Advent.* *Ant.* Angelus Domini\* nuntiavit Mariæ, et concepit de Spiritu sancto.

PSALM. XCVII.

**Q**ANTATE Domino canticum novum,\* quia mirabilia fecit.

Salvavit sibi dextera ejus,\* et abrachium sanctum ejus.

founded that adore graven things; and that glory in their idols.

Adore Him all ye, His angels; Sion heard, and was glad.

And the daughters of Judæ rejoiced, because of Thy judgments, O Lord.

For Thou art Lord most high over all the earth: Thou art exalted exceedingly above all gods.

Ye that love the Lord hate evil: the Lord keepeth the souls of His saints; He will deliver them out of the hand of the sinner.

Light is risen to the just; and gladness to such as are right of heart.

Rejoice in the Lord, O ye just: and give praise to the remembrance of His holiness.

Glory be, etc.

*Ant.* Vouchsafe that I may praise thee, holy Virgin; grant me might against thine enemies.

*Ant.* After childbirth, O Virgin, thou didst remain inviolate; plead for us, O Mother of God.

*In Advent.* *Ant.* The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

PSALM XCVII.

**S**ING unto the Lord a new song: for He hath done wonderful things.

His right hand and His holy arm hath wrought salvation for Him.

Notum fecit Dominus salutare suum; \* in conspectu Gentium revelavit justitiam suam.

Recordatus est misericordiæ suæ,\* et veritatis suæ domui Israel.

Viderunt omnes termini terræ \* salutare Dei nostri.

Jubilate Deo omnis terra;\* cantate et exultate, et psallite.

Psallite Domino in cithara, in cithara et voce psalmi;\* in tubis ductilibus, et voce tubæ corneæ.

Jubilate in conspectu Regis Domini;\* moveatur mare, et plenitudo ejus; orbis terrarum, et qui habitant in eo.

Flumina plaudent manu, simul montes exultabunt a conspectu Domini,\* quoniam venit judicare terram.

Judicabit orbem terrarum in justitia,\* et populos in æquitate.

Gloria Patri, etc.

*Ant.* Post partum Virgo inviolata permansisti: Dei genitrix, intercede pro nobis.

*In Advent. Ant.* Angelus Domini nuntiavit Mariæ, et concepit de Spiritu sancto. Alleluia.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

He hath remembered His mercy and His truth toward the house of Israel.

All the ends of the earth have seen the salvation of Our God.

Sing joyfully unto God, all the earth; sing, rejoice, and give praise.

Give praise unto the Lord upon the harp, upon the harp and with voice of psalms: with the long trumpets and sound of the horn.

Sing joyfully before the Lord our King; let the sea be moved, and the fulness thereof; the compass of the earth, and they that dwell therein.

The rivers shall clap their hands, the mountains shall rejoice together at the presence of the Lord, for He cometh to judge the earth.

He shall judge the world with justice, and the peoples with equity.

Glory be, etc.

*Ant.* After childbirth, O Virgin, thou didst remain inviolate; plead for us, O Mother of God.

*In Advent. Ant.* The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost. Alleluia.

V. Grace is poured forth upon thy lips.

R. Therefore God hath blessed thee for ever.

Pater noster, etc., *secreto.*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

*I, III. Extra et post Adventum.*

ABSOLUTIO.

Precibus et meritis beatæ Mariæ semper Virginis, et omnium Sanctorum, perducat nos Dominus ad regna cœlorum.

R. Amen.

V. Jube, domne, benedicere.

BENEDICTIO.

Nos cum prole pia benedicat Virgo Maria.

R. Amen.

LECTIO I.

*Eccli. xxiv.*

In omnibus requiem quæsi, et in hæreditate Domini morabor. Tunc præcepit, et dixit mihi Creator omnium: et qui creavit me, requievit in tabernaculo meo, et dixit mihi: In Jacob inhabita, et in Israel hæreditare, et in electis meis mitte radices. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Sancta et immaculata virginitas, quibus te laudibus efferam nescio: Quia quem cœli capere non poterant, tuo gremio contulisti.

V. Benedicta tu in mulie-

Our Father, etc., *in silence.*

V. And lead us not into temptation.

R. But deliver us from evil.

*The following Lessons, etc., are said throughout the year, except during Advent.*

THE ABSOLUTION.

Through the prayers and merits of blessed Mary, ever a Virgin, and of all the saints, may the Lord bring us to the kingdom of heaven.

R. Amen.

V. Pray, a blessing.

THE BLESSING.

May the Virgin Mary with her loving Child bless us.

R. Amen.

LESSON I.

*Ecclus. xxiv.*

In all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded and said to me; and He that made me rested in my tabernacle, and He said to me: Let thy dwelling be in Jacob, and thine inheritance in Israel, and take root in My chosen people. Do Thou, Lord, have mercy on us.

R. Thanks be to God.

R. O holy and immaculate virginity, I know not with what praises to extol thee. For Him Whom heaven could not hold thou didst carry at thy bosom.

V. Blessed art thou

ribus, et benedictus fructus ventris tui. Quia quem cœli capere non poterant, tuo gremio contulisti.

V. Jube, domne, benedicere.

BENEDICTIO.

Ipsa Virgo virginum intercedat pro nobis ad Dominum.

R. Amen.

LECTIO II.

Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea. Et radicavi in populo honorificato, et in parte Dei mei hæreditas illius, et in plenitudine Sanctorum detentio mea. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Beata es, Virgo Maria, quæ Dominum portasti Creatorem mundi. Genuisti qui te fecit, et in æternum permanes Virgo.

V. Ave Maria, gratia plena: Dominus tecum. Genuisti qui te fecit, et in æternum permanes Virgo.

*Quando dicitur Te Deum laudamus, assumitur in fine hujus Responsorii:*

Gloria Patri, et Filio, et Spiritui Sancto. Genuisti qui

amongst women, and blessed is the fruit of thy womb. For Him Whom heaven could not hold thou didst carry at thy bosom.

V. Pray, a blessing.

THE BLESSING.

May the Virgin of virgins herself plead for us before the Lord.

R. Amen.

LESSON II.

And so was I established in Sion, and in the holy city likewise I rested; and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God is His inheritance, and my abode is in the full assembly of saints. Do Thou, Lord, have mercy on us.

R. Thanks be to God.

R. Blessed art thou, O Virgin Mary, who didst bear the Lord, the Creator of the world. Thou didst bring forth Him that made thee and remainest a virgin for ever.

V. Hail, Mary, full of grace, the Lord is with thee. Thou didst bring forth Him that made thee, and remainest a virgin for ever.

*When the Te Deum is said, at the end of the Responsorium is added:*

Glory be to the Father, and to the Son, and to the Holy Ghost. Thou didst bring forth Him that made

te fecit, et in æternum permanes Virgo.

V. Jube, domne, benedicere.

BENEDICTIO.

Per Virginem Matrem concedat nobis Dominus salutem et pacem.

R. Amen.

LECTIO III.

Quasi cedrus exaltata sum in Libano, et quasi cypressus in monte Sion; quasi palma exaltata sum in Cades, et quasi plantatio rosæ in Jerico. Quasi oliva speciosa in campis, et quasi platanus exaltata sum juxta aquam in plateis. Sicut cinnamomum et balsamum aromatizans odorem dedi: quasi myrrha electa dedi suavitatem odoris. Tu autem, Domine miserere nobis.

R. Deo gratias.

*Sequens Responsorium omit-  
titur quando dicitur Te  
Deum.*

R. Felix namque es, sacra Virgo Maria, et omni laude dignissima: Quia ex te ortus est sol justitiæ, Christus Deus noster.

V. Ora pro populo, interveni pro clero, intercede pro devoto femineo sexu; sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem. Quia ex te ortus est sol justitiæ, Christus Deus noster.

thee, and remainest a virgin for ever.

V. Pray, a blessing.

THE BLESSING.

Through the Virgin Mother may the Lord grant us salvation and peace.

R. Amen.

LESSON III.

I was exalted like a cedar in Lebanon, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho. As a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave forth a sweet fragrance like cinnamon and aromatic balm. I yielded a sweet smell like choicest myrrh. Do Thou, Lord, have mercy on us.

R. Thanks be to God.

*When the Te Deum is said,  
the following Responsory  
is omitted.*

R. Happy indeed art thou, O holy Virgin Mary, and most worthy of all praise: For out of thee arose the Sun of righteousness, Christ our God.

V. Pray for the people, intercede for the clergy, plead for religious women. Let all enjoy thine aid who keep holy commemoration of thee. For out of thee arose the Sun of righteousness, Christ our God.

V. Gloria Patri, et Filio,  
et Spiritui Sancto. Christus  
Deus noster.

V. Glory be to the Father,  
and to the Son, and to the  
Holy Ghost. Christ our God.

*Sequens Hymnus Te Deum  
dic. a Nativ. Domini usque  
ad Septuag., et a Dom.  
Resurrectionis usque ad Ad-  
vent., et quando dicitur,  
omittitur III Responsorium,  
et in II Responsorio dicitur  
Gloria Patri, ut dictum  
est supra: in Adventu autem  
et a Septuag. usque ad Pa-  
scha non dic. nisi in Festis  
B. Mariæ.*

*The following Hymn, Te De-  
um, is said from Christmas  
until Septuagesima, and  
from Easter Sunday until  
Advent. When it is said,  
the third Responary is  
omitted, and Gloria Patri  
is said in the second Re-  
sponary, as was noted above.  
In Advent and from Sep-  
tuagesima until Easter it  
is only said on festivals of  
the Blessed Virgin.*

HYMNUS SS. AMBROSII ET  
AUGUSTINI.

HYMN OF SS. AMBROSE AND  
AUGUSTINE.

**T**E Deum laudamus: \* te  
Dominum confitemur.

**W**E praise Thee, O God;  
we acknowledge Thee  
to be the Lord.

Te æternum Patrem: \* om-  
nis terra veneratur.

Thee, the Father everlast-  
ing, all the earth doth wor-  
ship.

Tibi omnes Angeli,\* tibi  
cœli, et universæ Potestates:

To Thee all the angels, to  
Thee the heavens, and all  
the powers,

Tibi Cherubim et Sera-  
phim \* incessabili voce pro-  
clamant:

To Thee the cherubim and  
Seraphim cry out without  
ceasing:

Sanctus, Sanctus, Sanctus,  
\* Dominus Deus Sabaoth

Holy, Holy, Holy, Lord  
God of hosts.

Pleni sunt cœli et terra \*  
majestatis gloriæ tuæ.

Full are the heavens and  
the earth of the majesty of  
Thy glory.

Te gloriosus \* Apostolo-  
rum chorus,

Thee the glorious choir of  
the apostles,

Te Prophetarum laudabilis  
numerus,

Thee the admirable com-  
pany of the prophets,

Te Martyrum candidatus \*  
laudat exercitus.

Thee the white-robed army  
of martyrs doth praise.

Te per orbem terrarum \*  
sancta confitetur Ecclesia,

Thee the holy Church  
throughout the world doth  
confess,

Patrem \* immensæ Ma-  
jestatis.

Venerandum tuum verum,\*  
et unicum Filium,

Sanctum quoque Paracli-  
tum Spiritum.

Tu Rex gloriæ,\* Christe.

Tu Patris \* sempiternus  
es Filius.

Tu ad liberandum suscep-  
tus hominem,\* non horru-  
isti Virginis uterum.

Tu, devicto mortis aculeo,\*  
aperuisti credentibus regna  
cœlorum

Tu ad dexteram Dei sedes,\*  
in gloria Patris.

Judex crederis \* esse ventu-  
rus.

\* Te ergo quæsumus, tuis  
famulis subveni:\* quos pre-  
tioso sanguine redemisti.

Æterna fac cum Sanctis  
tuis \* in gloria numerari.

Salvum fac populum tuum,  
Domine;\* et benedic hæ-  
reditati tuæ.

Et rege eos,\* et extolle illos  
usque in æternum.

Per singulos dies \* bene-  
dicimus te.

Et laudamus nomen tuum  
in sæculum,\* et in sæculum  
sæculi.

Dignare, Domine, die isto \*  
sine peccato nos custodire.

Miserere nostri, Domine:\*  
miserere nostri.

Fiat misericordia tua, Do-

The Father of incompre-  
hensible Majesty,

Thine adorable, true, and  
only Son,

And the Holy Ghost the  
Paraclete.

Thou, O Christ, art the  
King of glory.

Thou art the everlasting  
Son of the Father.

Thou, having taken upon  
Thee to deliver man, didst  
not disdain the Virgin's  
womb.

Thou, having overcome  
the sting of death, hast  
opened to believers the king-  
dom of heaven.

Thou sittest at the right  
hand of God, in the glory of  
the Father.

Thou, we believe, art the  
Judge to come.

\* We beseech Thee, there-  
fore, to help Thy servants,  
whom Thou hast redeemed  
with Thy precious blood.

Make them to be num-  
bered with Thy saints in  
glory everlasting.

O Lord, save Thy people,  
and bless Thine inheritance.

And govern them, and  
exalt them for ever.

Day by day we bless Thee.

And we praise Thy name  
for ever; yea, for ever and  
ever.

Vouchsafe, O Lord, this  
day, to keep us without sin.

Have mercy on us, O Lord;  
have mercy on us.

Let Thy mercy, O Lord,

\* Kneel at this verse.

mine, super nos:\* quemadmodum speravimus in te.

In te, Domine, speravi:\* non confundar in æternum.

*II. In Adventu.*

ABSOLUTIO.

Precibus et meritis beatæ Mariæ semper Virginis, et omnium Sanctorum, perducatur nos Dominus ad regna cœlorum.

R. Amen.

V. Jube, domne, benedicere.

BENEDICTIO.

Nos cum prole pia benedicat Virgo Maria

R. Amen.

LECTIO I.

*Luc. i.*

Missus est Angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen erat Joseph, de domo David, et nomen Virginis Maria. Et ingressus Angelus ad eam, dixit: Ave, gratia plena: Dominus tecum: benedicta ut in mulieribus. Tu autem, Domine, miserere nobis

R. Deo gratias.

R. Missus est Gabriel angelus ad Mariam Virginem desponsatam Joseph, nuntians ei verbum, et expavescit Virgo de lumine. Ne timeas, Maria, invenisti gratiam apud Dominum: Ecce

be upon us; as we have trusted in Thee.

In Thee, O Lord, have I trusted: let me not be confounded for ever.

*The following Lessons, etc., are said during Advent.*

THE ABSOLUTION.

Through the prayers and merits of Blessed Mary, ever a virgin, and of all the saints, may the Lord bring us to the kingdom of heaven.

R. Amen.

V. Pray, a blessing.

THE BLESSING.

May the Virgin Mary with her loving Child bless us.

R. Amen.

LESSON I.

*Luke i.*

The angel Gabriel was sent from God into a city of Galilee called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou amongst women. Do thou, Lord, have mercy on us.

R. Thanks be to God.

R. The angel Gabriel was sent to Mary, the Virgin, who was espoused to Joseph, declaring to her the word, and the Virgin trembles at the light. Fear not, Mary, thou hast found grace with the

concupies, et paries, et vocabitur Altissimi Filius.

V. Dabit ei Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum. Ecce concipies, et paries, et vocabitur Altissimi Filius.

V. Jube, domne, benedicere.

BENEDICTIO.

Ipsa Virgo virginum intercedat pro nobis ad Dominum.

R. Amen.

LECTIO II.

Quæ cum audisset, turbata est in sermone ejus, et cogitabat qualis esset ista salutatio. Et ait angelus ei: Ne timeas Maria, invenisti enim gratiam apud Deum: Ecce concipies in utero, et paries Filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum, et regni ejus non erit finis. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Ave, Maria, gratia plena: Dominus tecum. Spi-

Lord: Behold thou shalt conceive, and shalt bring forth, and He shall be called the Son of the Most High.

V. The Lord shall give unto Him the throne of David His father, and He shall reign in the house of Jacob for ever. Behold, thou shalt conceive, and shalt bring forth, and He shall be called the Son of the Most High.

V. Pray, a blessing.

THE BLESSING.

May the Virgin of virgins herself plead for us before the Lord.

R. Amen.

LESSON II.

And when she had heard these things, she was troubled at his saying, and thought within herself what manner of salutation this should be. And the angel said unto her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in the womb, and shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High. And the Lord God will give unto Him the throne of David His father, and He shall reign in the house of Jacob for ever; and of His kingdom there shall be no end. Do thou, Lord, have mercy on us.

R. Thanks be to God.

R. Hail, Mary, full of grace, the Lord is with thee.

ritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi: quod enim ex te nascetur sanctum, vocabitur Filius Dei.

V. Quomodo fiet istud, quoniam virum non cognosco? Et respondens Angelus, dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi: quod enim ex te nascetur sanctum, vocabitur Filius Dei.

V. Jube, domne, benedicere.

BENEDICTIO.

Per Virginem matrem concedat nobis Dominus salutem et pacem.

R. Amen.

LECTIO III.

Dixit autem Maria ad Angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens, Angelus dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei. Et ecce Elizabeth cognata tua, et ipsa concepit Filium in senectute sua: et hic mensis sextus est illi quæ vocatur sterilis: quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: ecce ancilla Domini, fiat mihi secundum verbum

The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; for the Holy which shall be born of thee shall be called the Son of God.

V. How shall this be done, seeing I know not man? And the angel answering said unto her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; for the Holy which shall be born of thee shall be called the Son of God.

V. Pray, a blessing.

THE BLESSING.

Through the Virgin Mother may the Lord grant us salvation and peace.

R. Amen.

LESSON III.

And Mary said to the, angel: How shall this be done, seeing I know not man? And the angel answering said unto her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age, and this is the sixth month with her who is called barren; for no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me

tuum. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Suscipe verbum, Virgo Maria, quod tibi a Domino per Angelum transmissum est: concipies, et paries Deum pariter et hominem. Ut benedicta dicaris inter omnes mulieres.

V. Paries quidem Filium, et virginitatis non patieris detrimentum: efficieris gravida, et eris mater semper intacta. Ut benedicta dicaris inter omnes mulieres. Gloria Patri, et Filio, et Spiritui Sancto. Ut benedicta dicaris inter omnes mulieres.

according to thy word. Do Thou, Lord, have mercy on us.

R. Thanks be to God.

R. Receive, O Virgin Mary, the word which the Lord hath sent thee through an angel: Thou shalt conceive, and shalt bring forth both God and man, that thou mayest be called blessed amongst all women.

V. Yea, thou shalt bring forth a Son, and shalt suffer no loss of virginity: thou shalt be with child, and shalt be a mother ever undefiled. That thou mayest be called blessed amongst all women. Glory be to the Father, and to the Son, and to the Holy Ghost. That thou mayest be called blessed amongst all women.

#### AT LAUDS.

Deus, in adiutorium meum intende.

R. Domine ad adjuvandum me festina.

Gloria Patri, etc.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

##### I. *Extra Adventum.*

*Ant.* Assumpta est \* Maria in cœlum, gaudent Angeli, laudantes benedicunt Dominum.

##### II. *In Adventu.*

*Ant.* Missus est \* Gabriel Angelus ad Mariam Virginem desponsatam Joseph.

O God, hasten to mine aid.

R. O Lord, make haste to help me.

Glory be, etc.

Alleluia, *or* Praise be to Thee, O Lord, King of everlasting glory.

*From Candlemas until Advent.*

*Ant.* Mary is taken up \* into heaven, the angels rejoice, and praising, bless the Lord.

*During Advent.*

*Ant.* The angel Gabriel was sent \* to Mary the Virgin, who was espoused to Joseph.

*III. Post Adventum.*

*Ant.* O admirabile commercium!\* Creator generis humani, animatum corpus sumens, de Virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis suam Deitatem.

PSALM. XCII.

**D**OMINUS regnavit, decorem indutus est,\* indutus est Dominus fortitudinem, et præcinxit se.

Etenim firmavit orbem terræ,\* qui non commovebitur.

Parata sedes tua ex tunc;\* a sæculo tu es.

Elevaverunt flumina, Domine,\* elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos,\* a vocibus aquarum multarum.

Mirabiles elationes maris;\* mirabilis in altis Dominus.

Testimonia tua credibilia facta sunt nimis:\* Domum tuam decet sanctitudo, Domine, in longitudinem dierum.

Gloria Patri. etc.

*I. Extra Adventum.*

*Ant.* Assumpta est Maria in cælum, gaudent Angeli, laudantes benedicunt Dominum.

*Ant.* Maria Virgo\* as-

*From Christmas until Candlemas.*

*Ant.* O wondrous union! The Creator of mankind, taking a living body, vouchsafed to be born of a Virgin, and becoming man, conceived without seed, bestowed upon us His Godhead.

PSALM XCII.

**T**HE Lord reigneth: He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself.

For He hath 'stablished the world, which shall not be moved.

Thy throne is prepared of old: Thou art from everlasting.

The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are made exceedingly trustworthy: holiness becometh Thine house, O Lord, unto length of days.

Glory be, etc.

*From Candlemas until Advent.*

*Ant.* Mary is taken up into heaven, the angels rejoice, and praising, bless the Lord.

*Ant.* The Virgin Mary\*

sumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

### II. In Adventu.

*Ant.* Missus est Gabriel Angelus ad Mariam Virginem sponsatam Joseph.

*Ant.* Ave, Maria,\* gratia plena, Dominus tecum: benedicta tu in mulieribus, Alleluia.

### III. Post Adventum.

*Ant.* O admirabile commercium! Creator generis humane animatum corpus sumens, de Virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis suam Deitatem.

*Ant.* Quando natus es\* ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ sicut pluvia in vellus descendisti, ut salvum faceres genus humanum; te laudamus, Deus noster.

#### PSALM. XCIX.

**J**UBILATE Deo, omnis terra;\* servite Domino in lætitia.

Introite in conspectu ejus:\* in exultatione.

Scitote quoniam Dominus ipse est Deus;\* ipse fecit nos, et non ipsi nos.

Populus ejus et oves pascuæ ejus,\* introite portas

is taken up into the heavenly bride-chamber, where the King of kings sitteth on a starry throne.

### During Advent.

*Ant.* The angel Gabriel was sent to Mary the Virgin, who was espoused to Joseph.

*Ant.* Hail, Mary,\* full of grace, the Lord is with thee; blessed art thou amongst women, Alleluia.

### From Christmas until Candlemas.

*Ant.* O wondrous union! The Creator of mankind, taking a living body, vouchsafed to be born of a Virgin, and becoming man, conceived without seed, bestowed upon us His Godhead.

*Ant.* When Thou wert wondrously born\* of a Virgin, then were the Scriptures fulfilled: Thou camest down like the rain upon the fleece, that Thou mightest save mankind. We praise Thee, Our God.

#### PSALM XCIX.

**S**ING joyfully unto God all the earth: serve ye the Lord with gladness.

Come in before His presence with exceeding joy.

Know ye that the Lord He is God: He hath made us, and not we ourselves.

We are His people and the sheep of His pasture: go ye into His gates with thanksgiving, and into His

ejus in confessione, atria ejus in hymnis; confitemini illi.

Laudate nomen ejus, quoniam suavis est Dominus; in æternum misericordia ejus,\* et usque in generationem et generationem veritas ejus. Gloria Patri, etc.

*I. Extra Adventum.*

*Ant.* Maria Virgo assumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

*Ant.* In odorem\* unguentorum tuorum currimus: adolescentulæ dilexerunt te nimis.

*II. In Adventu.*

*Ant.* Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, Alleluia.

*Ant.* Ne timeas Maria:\* invenisti gratiam apud Dominum: ecce concipies, et paries Filium, Alleluia.

*III. Post Adventum.*

*Ant.* Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

*Ant.* Rubum, quem videbat Moyses\* incombustum, conservatam agnovimus tuam laudabilem virginitatem:

courts with hymns; and give thanks unto Him.

Praise ye His name; for the Lord is gracious, His mercy is for ever, and His truth endureth from generation to generation.

Glory be, etc.

*From Candlemas until Advent.*

The Virgin Mary is taken up into the heavenly bride-chamber, where the King of kings sitteth on a starry throne.

*Ant.* We run after the sweet smell\* of thine ointments; maidens love thee exceedingly.

*During Advent.*

*Ant.* Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, Alleluia.

*Ant.* Fear not, Mary:\* thou hast found grace before the Lord: behold, thou shalt conceive, and shalt bring forth a Son, Alleluia.

*From Christmas until Candlemas.*

*Ant.* When Thou wert wondrously born of a Virgin, then were the Scriptures fulfilled; Thou camest down like the rain upon the fleece, that Thou mightest save mankind. We praise Thee, Our God.

*Ant.* The bush which Moses saw\* unconsumed we acknowledge to be thine admirable virginity, which thou

Dei Genitrix, intercede pro nobis.

## PSALM. LXII.

**D**EUS, Deus meus,\* ad te de luce vigilo.

Sitivit in te anima mea;\* quam multipliciter tibi caro mea!

In terra deserta, et in via, et in aquosa,\* sic in sancto apparui tibi, ut viderem virtutem tuam et gloriam tuam.

Quoniam melior est misericordia tua super vitas,\* labia mea laudabunt te.

Sic benedicam te in vita mea;\* et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine replentur anima mea,\* et labiis exultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te;\* quia fuisti adjutor meus.

Et in velamento alarum tuarum exultabo, adhæsit anima mea post te;\* me suscepit dextera tua.

Ipsi vero in vanum quæsi-erunt animam meam; introi-bunt in inferiora terræ;\* tra- dentur in manus gladii; par- tes vulpium erunt.

Rex vero lætabitur in Deo; laudabuntur omnes qui ju-

didst keep inviolate; O Mother of God, plead for us.

## PSALM LXII.

**O** GOD, my God, to Thee do I wake at break of day.

For Thee my soul thirsteth; for Thee my flesh longeth, O how exceedingly!

In a desert, pathless, and waterless land: so have I come before Thee in the holy place, that I might see Thy power and Thy glory.

For Thy mercy is better than life: my lips shall praise Thee.

Thus will I bless Thee all my life long; and in Thy name will I lift up my hands.

Let my soul be filled as with marrow and fatness; and my mouth shall praise Thee with joyful lips.

If I have remembered Thee upon my bed, on Thee will I meditate in the morning; because Thou hast been my helper.

And I will rejoice under the covert of Thy wings: my soul cleaveth unto Thee; Thy right hand upholdeth me.

But they seek my soul in vain: they shall go into the lower parts of the earth: they shall be delivered into the power of the sword: they shall be portions for foxes.

But the king shall rejoice in God, all they that swear by Him shall be praised: because the mouth of them

rant in eo,\* quia obstructum  
est os loquentium iniqua.

*Non dic. Gloria Patri.*

PSALM. LXVI.

**D**EUS misereatur nostri,  
et benedicat nobis;\*  
illuminet vultum suum super  
nos, et misereatur nostri.

Ut cognoscamus in terra  
viam tuam,\* in omnibus  
gentibus salutare tuum.

Confiteantur tibi populi,  
Deus,\* confiteantur tibi po-  
puli omnes.

Lætentur et exultent gen-  
tes,\* quoniam iudicas popu-  
los in æquitate, et gentes in  
terra dirigis.

Confiteantur tibi populi,  
Deus, confiteantur tibi po-  
puli omnes;\* terra dedit fruc-  
tum suum.

Benedicat nos Deus, Deus  
noster, benedicat nos Deus,\*  
et metuant eum omnes fines  
terræ.

*Gloria Patri, etc.*

*I. Extra Adventum.*

*Ant.* In odorem unguento-  
rum tuorum currimus: ado-  
lescentulæ dilexerunt te ni-  
mis.

*Ant.* Benedicta, filia,\* tu  
a Domino, quia per te fruc-  
tum vitæ communicavimus.

*II In Adventu.*

*Ant.* Ne timeas, Maria: in-  
venisti gratiam apud Do-

that speak wicked things  
is stopped.

*Gloria Patri is not said.*

PSALM LXVI.

**G**OD be merciful unto us,  
and bless us: cause  
His countenance to shine  
upon us, and be merciful  
unto us.

That we may know Thy  
way upon earth: Thy sal-  
vation in all nations.

Let the peoples give thanks  
to Thee, O God: let all the  
peoples give Thee thanks.

O let the nations be glad  
and rejoice; for Thou judgest  
the peoples with justice, and  
governest the nations upon  
earth.

Let the peoples give thanks  
to Thee, O God: let all the  
peoples give Thee thanks;  
the earth hath yielded her  
fruit.

May God, even our own  
God, bless us, may God bless  
us; and may all the ends of  
the earth fear Him.

*Glory be, etc.*

*From Candlemas until  
Advent.*

*Ant.* We run after the  
sweet smell of Thine oint-  
ments; maidens love Thee  
exceedingly.

*Ant.* Blessed art thou,  
daughter,\* of the Lord, for,  
through thee do we share in  
the fruit of life.

*During Advent.*

*Ant.* Fear not, Mary; thou  
hast found grace before the

minum: ecce concipies, et paries Filium, Alleluia.

*Ant.* Dabit ei Dominus\* sedem David patris ejus, et regnabit in æternum.

*III. Post Adventum.*

*Ant.* Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

*Ant.* Germinavit radix Jesse,\* orta est stella ex Jacob: Virgo peperit Salvatorem: te laudamus, Deus noster.

CANTICUM TRIUM PUERORUM.

*Dan. iii.*

**B**ENEDICITE, omnia opera Domini, Domino;\* laudate et superexaltate eum in sæcula.

Benedicite, angeli Domini, Domino;\* benedicite, cœli, Domino.

Benedicite, aquæ omnes, quæ super cœlos sunt, Domino;\* benedicite, omnes virtutes Domini, Domino.

Benedicite, sol et luna, Domino;\* benedicite, stellæ cœli, Domino.

Benedicite, omnis imber et ros, Domino;\* benedicite, omnes spiritus Dei, Domino.

Benedicite, ignis et æstus, Domino;\* benedicite, frigus et æstus, Domino.

Lord: behold, thou shalt conceive, and shalt bring forth a Son, Alleluia.

*Ant.* The Lord shall give unto Him\* the throne of David His father, and He shall reign for ever.

*From Christmas until Candlemas.*

*Ant.* The bush which Moses saw unconsumed we acknowledge to be thine admirable virginity, which thou didst keep inviolate; O Mother of God, plead for us.

*Ant.* The root of Jesse hath budded,\* a star hath arisen out of Jacob: a Virgin hath brought forth a Saviour; we give praise to Thee, Our God.

CANTICLE OF THE THREE CHILDREN.

*Dan. iii.*

**A**LL ye works of the Lord, bless the Lord, praise and exalt Him above all for ever.

O ye angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord; O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord; O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord; O ye cold and heat, bless the Lord.

Benedicite, rores et pruina,  
Domino;\* benedicite, gelu et  
frigus, Domino.

Benedicite, glacies et ni-  
ves, Domino;\* benedicite,  
noctes et dies, Domino.

Benedicite, lux et tenebræ,  
Domino;\* benedicite, fulgura  
et nubes, Domino.

Benedicat terra Domi-  
num;\* laudet et superex-  
altet eum in sæcula.

Benedicite, montes et col-  
les, Domino;\* benedicite,  
universa germinantia in terra,  
Domino.

Benedicite, fontes, Domi-  
no;\* benedicite, maria et flu-  
mina, Domino.

Benedicite, cete, et omnia  
quæ moventur in aquis, Do-  
mino;\* benedicite, omnes vo-  
lucres cœli, Domino

Benedicite, omnes bestiæ et  
pecora, Domino;\* benedicite,  
filii hominum, Domino.

Benedicat Israel Domi-  
num;\* laudet et superex-  
altet eum in sæcula.

Benedicite, sacerdotes Do-  
mini, Domino;\* benedicite,  
servi Domini, Domino.

Benedicite, spiritus et ani-  
mæ justorum, Domino;\* be-  
nedicite, sancti et humiles  
corde, Domino.

Benedicite, Anania, Aza-  
ria, Misael, Domino;\* lau-  
date et superexaltate eum in  
sæcula.

Benedicamus Patrem, et  
Filium, cum sancto Spiritu;\*  
laudemus et superexaltemus  
eum in sæcula.

O ye dews and hoar-  
frosts, bless the Lord; O  
ye frost and cold, bless the  
Lord.

O ye ice and snow, bless  
the Lord; O ye nights and  
days, bless the Lord.

O ye light and darkness,  
bless the Lord; O ye light-  
nings and clouds, bless the  
Lord.

O let the earth bless the  
Lord; let it praise and exalt  
Him above all for ever.

O ye mountains and hills,  
bless the Lord; O all ye  
things that spring up in the  
earth, bless the Lord.

O ye fountains, bless the  
Lord; O ye seas and rivers,  
bless the Lord.

O ye whales, and all that  
move in the waters, bless the  
Lord; O all ye fowls of the  
air, bless the Lord.

O all ye beasts and cattle,  
bless the Lord; O ye sons  
of men, bless the Lord.

O let Israel bless the Lord;  
let him praise and exalt Him  
above all for ever.

O ye priests of the Lord,  
bless the Lord; O ye ser-  
vants of the Lord, bless the  
Lord.

O ye spirits and souls of  
the just, bless the Lord; O  
ye holy and humble of heart,  
bless the Lord.

O Ananias, Azarias, and  
Misael, bless ye the Lord;  
praise and exalt Him above  
all for ever.

Let us bless the Father,  
and the Son, with the Holy  
Ghost; let us praise Him  
and magnify Him for ever.

Benedictus es, Domine, in firmamento cœli;\* et laudabilis, et gloriosus, et super-exaltatus in sæcula.

*Non dic.* Gloria Patri.

*I. Extra Adventum.*

*Ant.* Benedicta, filia, tu a Domino, quia per te fructum vitæ communicavimus.

*Ant.* Pulchra es\* et decora, filia Jerusalem: terribilis ut castrorum acies ordinata.

*II. In Adventu.*

*Ant.* Dabit ei Dominus sedem David patris ejus. et regnabit in æternum.

*Ant.* Ecce ancilla Domini,\* fiat mihi secundum verbum tuum.

*III. Post Adventum.*

*Ant.* Germinavit radix Jesse, orta est stella ex Jacob: Virgo peperit Salvatorem: te laudamus, Deus noster.

*Ant.* Ecce Maria\* genuit nobis Salvatorem, quem Johannes, videns exclamavit dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, Alleluia.

PSALM. CXLVIII.

**L**AUDATE Dominum, de cœlis;\* laudate eum in excelsis.

Blessed art Thou, O Lord, in the firmament of heaven; and worthy of praise, and glorious, and magnified for ever.

*Gloria Patri is not said.*

*From Candlemas until Advent.*

*Ant.* Blessed art thou, daughter of the Lord, for through thee do we share in the fruit of life.

*Ant.* Thou art beautiful\* and comely, O daughter of Jerusalem: terrible as an army set in array.

*During Advent.*

*Ant.* The Lord shall give unto Him the throne of David His father, and He shall reign for ever.

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

*From Christmas until Candlemas.*

*Ant.* The root of Jesse hath budded, a star hath arisen out of Jacob: a Virgin hath brought forth a Saviour; we give praise to Thee, Our God.

*Ant.* Behold, Mary\* hath borne us a Saviour, Whom when John saw he called out, saying: Behold the Lamb of God, behold Him Who taketh away the sins of the world, Alleluia.

PSALM CXLVIII.

**P**RAISE the Lord from the heavens; praise Him in the heights.

Laudate eum, omnes angeli ejus;\* laudate eum, omnes virtutes ejus.

Laudate eum, sol et luna;\* laudate eum, omnes stellæ et lumen.

Laudate eum cœli cœlorum;\* et aquæ omnes, quæ super cœlos sunt, laudent nomen Domini.

Quia ipse dixit, et facta sunt;\* ipse mandavit, et creata sunt.

Statuit ea in æternum, et in sæculum sæculi;\* præceptum posuit, et non præterabit.

Laudate Dominum, de terra:\* dracones, et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum,\* quæ faciunt verbum ejus.

Montes, et omnes colles;\* ligna fructifera, et omnes cedri.

Bestiæ, et universa pecora;\* serpentes, et volucres pennatæ.

Reges terræ, et omnes populi,\* principes, et omnes iudices terræ.

Juvenes et virgines, senes cum junioribus laudent nomen Domini,\* quia exaltatum est nomen ejus solius.

Confessio ejus super cœlum et terram;\* et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus;\* filiis Israel, populo appropinquanti sibi.

*Non dic. Gloria Patri.*

Praise Him, all ye His angels; praise Him, all His hosts.

Praise Him, sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens; and let all the waters that are above the heavens, praise the name of the Lord.

For He spake, and they were made: He commanded, and they were created.

He hath established them for ever, and for evermore; He hath made a decree, and it shall not pass away.

Praise the Lord from the earth; ye dragons and all deeps.

Fire, hail, snow, ice, and stormy winds, which fulfil His word.

Mountains and all hills; fruitful trees and all cedars.

Beasts and all cattle; creeping things, and feathered fowls.

Kings of the earth and all peoples; princes and all judges of the earth.

Young men and maidens, old men and children, let them praise the name of the Lord; for His name alone is exalted.

His praise is above heaven and earth; and He hath exalted the horn of His people.

A song of praise to all His saints; to the children of Israel, a people drawing nigh unto Him.

*Gloria Patri is not said.*

## PSALM. CXLIX.

**Q**ANTATE Domino canticum novum; \* laus ejus in Ecclesia sanctorum.

Lætetur Israel in eo, qui fecit eum; \* et filii Sion exultent in Rege suo.

Laudent nomen ejus in choro; \* in tympano et psalterio psallant ei.

Quia beneplacitum est Domino in populo suo; \* et exaltabit mansuetos in salutem.

Exultabunt sancti in gloria; \* lætabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum; \* et gladii ancipites in manibus eorum.

Ad faciendam vindictam in nationibus; \* increpationes in populis.

Ad alligandos reges eorum in compedibus; \* et nobiles eorum in manicis ferreis.

Ut faciant in eis judicium conscriptum: \* gloria hæc est omnibus sanctis ejus.

*Non dic. Gloria Patri.*

## PSALM. CL.

**L**AUDATE Dominum in sanctis ejus; \* laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus; \* laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono

## PSALM CXLIX.

**S**ING unto the Lord a new song; let His praise be in the Church of the saints.

Let Israel rejoice in Him that made him; and let the children of Sion be joyful in their King.

Let them praise His name in the choir; let them sing unto Him with timbrel and psaltery.

For the Lord is well pleased with His people; and He will exalt the meek unto salvation.

The saints shall rejoice in glory: they shall be joyful in their beds.

The high praises of God shall be in their mouth; and two-edged swords in their hands:

To execute vengeance upon the nations; and chastisements among the peoples:

To bind their kings with fetters; and their nobles with chains of iron.

To execute upon them the judgment that is written: Such glory have all His saints.

*Gloria Patri is not said.*

## PSALM CL.

**P**RAISE the Lord in His holy places: praise Him in the firmament of His power.

Praise Him in His mighty acts: praise Him according to the multitude of His greatness.

Praise Him with sound of

tubæ; \* laudate eum in psalterio et cithara.

Laudate eum in tympano et choro; \* laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus; laudate eum in cymbalis jubilationis; \* omnis spiritus laudet Dominum.

Gloria Patri, etc.

*I. Extra Adventum*

*Ant.* Pulchra es et decora, filia Jerusalem: terribilis ut castrorum acies ordinata.

*II. In Adventu.*

*Ant.* Ecce ancilla Domini, fiat mihi secundum verbum tuum.

*III. Post Adventum.*

*Ant.* Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, Alleluia.

*I, III. Extra et post Adventum.*

CAPITULUM.

*Cant. vi.*

Viderunt eam filiæ Sion, et beatissimam prædicaverunt, et reginæ laudaverunt eam.

R. Deo gratias.

trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him upon the high-sounding cymbals; praise Him upon cymbals of joy: let every spirit praise the Lord.

Glory be, etc.

*From Candlemas until Advent.*

*Ant.* Thou art beautiful and comely, O daughter of Jerusalem: terrible as an army set in array.

*During Advent.*

*Ant.* Behold the handmaid of the Lord; be it done unto me according to thy word.

*From Christmas until Candlemas.*

*Ant.* Behold, Mary hath borne us a Saviour, Whom when John saw he called out, saying: Behold the Lamb of God, behold Him Who taketh away the sins of the world, Alleluia.

*From Christmas until Advent.*

LITTLE CHAPTER.

*Cant. vi.*

The daughters of Sion saw her, and declared her most blessed; and queens praised her.

R. Thanks be to God.

*II. In Adventu.*

CAPITULUM.

*Isa. xi.*

Egredietur virga de radice Jesse, et flos de radice ejus ascendet. Et requiescet super eum Spiritus Domini.

R. Deo gratias.

HYMNUS.

**O** GLORIOSA Virginum,  
Sublimis inter sidera,  
Qui te creavit, parvulum  
Lactente nutris ubere.

Quod Heva tristis abstulit,  
Tu reddis almo germine:  
Intrent ut astra flebiles,  
Cœli recludis cardines.

Tu regis alti janua,  
Et aula lucis fulgida:  
Vitam datam per Virginem,  
Gentes redemptæ, plaudite.

Jesu, tibi sit gloria,  
Qui natus es de Virgine,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula. Amen.

V. Benedicta tu in mulie-  
ribus.

*During Advent.*

LITTLE CHAPTER.

*Isa. xi.*

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon Him.

R. Thanks be to God.

HYMN.

**O** QUEEN of all the virgin  
choir,  
Enthroned above the starry  
sky,  
Who with thy bosom's milk  
didst feed  
Thine own Creator, Lord  
most high.

What man had lost in hapless  
Eve,  
Thy sacred womb to man  
restores;  
Thou to the wretched here be-  
neath  
Hast open'd heaven's eternal  
doors.

Hail, O refulgent Hall of light!  
Hail, Gate august of heaven's  
high King!  
Through thee redeem'd to end-  
less life,  
Thy praise let all the nations  
sing.

O Jesu! born of Virgin bright,  
Immortal glory be to Thee;  
Praise to the Father infinite  
And Holy Ghost eternally.

Amen.

V. Blessed art thou  
amongst women.

R. Et benedictus fructus  
ventris tui.

R. And blessed is the  
fruit of thy womb.

*I. Extra Adventum.*

*From Candlemas until  
Advent.*

*Ant.* Beata Dei Genitrix  
Maria,\* Virgo perpetua, tem-  
plum Domini, sacrarium  
Spiritus Sancti: sola sine  
exemplo placuisti Domino  
nostro Jesu Christo: ora pro  
populo, interveni pro clero,  
intercede pro devoto femineo  
sexu.

*Ant.* O Mary, blessed  
Mother of God,\* ever a  
Virgin, the Lord's own  
temple, shrine of the Holy  
Ghost, thou alone as none  
other didst please Our Lord  
Jesus Christ; pray for the  
people; intercede for the  
clergy; plead for religious  
women.

*Tempore Paschali, omissa præ-  
dicta Ant., dicitur Antiph.:*

*During Eastertide is said  
instead of the above:*

*Ant.* Regina cœli \* lætare,  
Alleluia; quia quem meruisti  
portare, Alleluia; resurrexit,  
sicut dixit, Alleluia: ora pro  
nobis Deum, Alleluia.

*Ant.* O Queen of heaven,\*  
rejoice, Alleluia; for He  
Whom thou wast meet to  
bear, Alleluia, hath risen, as  
He said, Alleluia; pray for  
us to God, Alleluia.

*II. In Adventu.*

*During Advent.*

*Ant.* Spiritus Sanctus \* in  
te descendet, Maria: ne ti-  
meas, habebis in utero Filium  
Dei, Alleluia.

*Ant.* The Holy Ghost \*  
shall come down upon thee,  
Mary; fear not, thou shalt  
hold within thy womb the  
Son of God, Alleluia.

*III. Post Adventum.*

*From Christmas until  
Candlemas.*

*Ant.* Mirabile mysterium \*  
declaratur hodie: innovantur  
naturæ: Deus homo factus  
est: id quod fuit permansit,  
et quod non erat assumpsit,  
non commixtionem passus,  
neque divisionem.

*Ant.* A wondrous mys-  
tery \* is revealed to-day:  
marvels are wrought. God  
is made man; He still  
remaineth what He was,  
and hath taken upon Him  
what He was not, suffering  
neither confusion nor divi-  
sion.

## CANT. ZACHARIÆ.

*Luc. i.*

**B**ENEDICTUS Dominus  
Deus Israel,\* quia  
visitavit, et fecit redemp-  
tionem plebis suæ.

Et erexit cornu salutis  
nobis\* in domo David pueri  
sui.

Sicut locutus est per os  
sanctorum,\* qui a sæculo  
sunt, prophetarum ejus.

Salutem ex inimicis no-  
stris,\* et de manu omnium  
qui oderunt nos:

Ad faciendam miseri-  
cordiam cum patribus no-  
stris,\* et memorari testa-  
menti sui sancti.

Jusjurandum quod juravit  
ad Abraham patrem nostrum,  
\* daturum se nobis:

Ut sine timore, de manu  
inimicorum nostrorum libe-  
rati,\* serviamus illi:

In sanctitate et justitia  
coram ipso,\* omnibus diebus  
nostris.

Et tu, puer, propheta  
Altissimi vocaberis:\* præibis  
enim ante faciem Domini  
parare vias ejus.

Ad dandam scientiam salu-  
tis plebi ejus,\* in remissio-  
nem peccatorum eorum.

Per viscera misericordiæ  
Dei nostri,\* in quibus visi-  
tavit nos oriens ex alto.

Illuminare his qui in tene-  
bris et in umbra mortis  
sedent,\* ad dirigendos pedes  
nostros in viam pacis.

Gloria Patri, etc.

## CANTICLE OF ZACHARY.

*Luke i.*

**B**LESSED be the Lord  
God of Israel, because  
He hath visited and wrought  
the redemption of His people;

And hath raised up a horn  
of salvation to us in the  
house of David His servant;

As He spoke by the mouth  
of His holy prophets, who  
are from the beginning:

Salvation from our enemies,  
and from the hand of all  
that hate us.

To perform mercy to our  
fathers, and to remember  
His holy testament.

The oath which He swore  
to Abraham our father, that  
He would grant to us,

That being delivered from  
the hand of our enemies, we  
may serve Him without fear,

In holiness and justice  
before Him all our days.

And thou, child, shalt  
be called the prophet of  
the Highest; for thou shalt  
go before the face of the  
Lord to prepare His ways:

To give knowledge of salu-  
vation to His people, unto  
the remission of their sins;

Through the bowels of  
the mercy of Our God, in  
which the Orient from on  
high hath visited us.

To enlighten them that  
sit in darkness and in the  
shadow of death; to direct  
our feet into the way of  
peace.

Glory be, etc.

*III. Extra Adventum.*

*Ant.* Beata Dei Genitrix Maria, Virgo perpetua, templum Domini, sacrarium Spiritus Sancti: sola sine exemplo placuisti Domino nostro Jesu Christo: ora pro populo, interveni pro clero, intercede pro devoto femineo sexu.

*Tempore Paschali.*

*Ant.* Regina cœli lætare, Alleluia; quia quem meruisti portare, Alleluia; resurrexit, sicut dixit, Alleluia: ora pro nobis Deum, Alleluia.

*II. In Adventu.*

*Ant.* Spiritus Sanctus in te descendet, Maria: ne timeas habebis in utero Filium Dei, Alleluia.

*III. Post Adventum.*

*Ant.* Mirabile mysterium declaratur hodie: innovantur naturæ: Deus homo factus est: id quod fuit permansit, et quod non erat assumpsit, non commixtionem passus, neque divisionem.

Kyrie, eleison.  
Christe, eleison.  
Kyrie, eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

*From Candlemas until Advent.*

*Ant.* O Mary, blessed Mother of God, ever a Virgin, the Lord's own temple, shrine of the Holy Ghost, thou alone as none other didst please Our Lord Jesus Christ; pray for the people; intercede for the clergy; plead for religious women.

*During Eastertide.*

*Ant.* O Queen of heaven, rejoice, Alleluia; for He Whom thou wast meet to bear, Alleluia, hath risen, as He said, Alleluia; pray for us to God, Alleluia.

*During Advent.*

*Ant.* The Holy Ghost shall come down upon thee, Mary; fear not, thou shalt hold within thy womb the Son of God, Alleluia.

*From Christmas until Candlemas.*

*Ant.* A wondrous mystery is revealed to-day: marvels are wrought. God is made man; He still remaineth what He was, and hath taken upon Him what He was not, suffering neither confusion nor division.

Lord, have mercy on us.  
Christ, have mercy on us.

Lord, have mercy on us.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

*I., II. Extra Adventum et in Adventu.*

*Oremus*

**D**EUS, qui de beatæ Mariæ Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Christum Dominum nostrum.

*R. Amen.*

*III. Post Adventum.*

*Oremus.*

**D**EUS, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum.

*R. Amen*

PRO SANCTIS.

*I., III. Extra et post Adventum.*

*Ant.* Sancte Dei omnes, intercedere dignemini pro nostra omniumque salute.

*V.* Lætamini in Domino, et exultate justi.

*R.* Et gloriamini, omnes recti corde.

*From Candlemas until Christmas.*

*Let us pray.*

**O** GOD, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message: grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession. Through the same Christ our Lord.

*R. Amen.*

*From Christmas until Candlemas.*

*Let us pray.*

**O** GOD, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son.

*R. Amen.*

COMMEMORATION OF THE SAINTS

*Throughout the Year except in Advent.*

*Ant.* All ye saints of God, vouchsafe to plead for our salvation and for that of all mankind.

*V.* Be glad in the Lord, and rejoice, ye just.

*R.* And be joyful, all ye that are right of heart.

Oremus.

Let us pray.

**P**ROTEGE, Domine, populum tuum, et apostolorum tuorum Petri et Pauli, et aliorum apostolorum patrocinio confidentem, perpetua defensione conserva.

**S**HIELD, O Lord, Thy people, and ever keep them in Thy care, who put their trust in the pleading of Thine apostles Peter and Paul, and of the other apostles.

**O**MNES Sancti tui, quæsumus Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus; et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam; iter, actus et voluntates nostras, et omnium famulorum tuorum, in salutis tuæ prosperitate dispone; benefactoribus nostris sempiterna bona retribue, et omnibus fidelibus defunctis requiem æternam concede. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

**M**AY all Thy saints, we beseech Thee, O Lord, everywhere come to our help, that while we do honor to their merits, we may also enjoy their intercession: grant Thine own peace unto our times, and drive away all wickedness from Thy Church; direct our way, our actions, and our wishes and those of all Thy servants in the way of salvation; to our benefactors render everlasting blessings, and to all the faithful departed grant eternal rest. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

R. Amen.

\* V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

V. Benedicamus Domino.

V. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

R. Amen.

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\* If said by a priest or deacon, V. *Dominus vobiscum*, etc.

## PRO SANCTIS.

*II. In Adventu.*

*Ant.* Ecce Dominus veniet, et omnes Sancti ejus cum eo, et erit in die illa lux magna, Alleluia.

*V.* Ecce apparebit Dominus super nubem candidam

*R.* Et cum eo Sanctorum millia.

*Oremus.*

**C**ONCIENTIAS nostras, quæsumus Domine, visitando purifica, ut veniens Jesus Christus Filius tuus Dominus noster cum omnibus Sanctis paratam sibi in nobis inveniatur mansionem. Qui tecum vivet et regnat in unitate Spiritus sancti Deus per omnia sæcula sæculorum.

*R.* Amen.

*V.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Benedicamus Domino.

*R.* Deo gratias.

*V.* Fidelium animæ per misericordiam Dei requiescant in pace.

*R.* Amen.

*Si terminandum sit Officium, dicuntur ea quæ sequuntur; alioquin, si alia subsequatur Hora, in fine ultimæ Horæ.*

*Pater noster, etc., totum secreto.*

*V.* Dominus det nobis suam pacem.

## COMMEMORATION OF THE SAINTS

*During Advent.*

*Ant.* Behold, the Lord shall come, and all His saints with Him, and in that day there shall be great light, Alleluia.

*V.* Behold, the Lord shall appear upon a shining cloud.

*R.* And with Him thousands of saints.

*Let us pray.*

**C**LEANSE our consciences, we beseech Thee, O Lord, by Thy visitation, that when Jesus Christ, Thy Son, Our Lord, shall come with all the saints, He may find within us a resting-place made ready for Him. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

*R.* Amen.

*V.* O Lord, hear my prayer.

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

*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.

*The following are only said if the Office is to end with Lauds. They are said at the end of the last Hour if any other Hour follow.*

*Our Father, etc., in silence throughout.*

*V.* May the Lord grant us His peace.

R. Et vitam æternam.  
Amen.

R. And life everlasting.  
Amen.

*Deinde dicitur una ex Antiphonis B.M.V., ut in fine Completorii, p. 160, et dicitur flexis genibus, præterquam Tempore Paschali.*

*Then is said—kneeling, unless it be Eastertide—one of the Anthems of the Blessed Virgin, according to the season, as at the end of Compline, p. 160.*

AT PRIME.

Ave Maria, etc.  
V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

Hail Mary, etc.  
V. O God, hasten to mine aid.

R. O Lord, make haste to help me.

Glory be, etc.

Alleluia, *or* Praise be to Thee, O Lord, King of everlasting glory.

HYMNUS.

**M**EMENTO, rerum Conditor,  
Nostri quod olim corporis,

Sacrata ab alvo Virginis

Nascendo, formam sumpseris.

Maria, Mater gratiæ,  
Dulcis parens clementiæ,

Tu nos ab hoste protege,

Et mortis hora suscipe.

Jesu tibi sit gloria  
Qui natus es de Virgine,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula. Amen.

HYMN

**R**EMEMBER, O Creator  
Lord,  
That in the Virgin's sacred  
womb

Thou wast conceived, and of  
her flesh

Didst our mortality assume.

Mother of grace! O Mary blest!  
To thee, sweet fount of life,  
we fly;

Shield us through life, and take  
us hence,

To thy dear bosom, when we  
die.

O Jesu! born of Virgin bright!  
Immortal glory be to Thee,  
Praise to the Father infinite,  
And Holy Ghost eternally.

Amen.

I, III. *Extra et post Adventum.*†

*Ant.* Assumpta est.

II. *In Adventu.*

*Ant.* Missus est.

PSALM. LIII.

**D**EUS, in nomine tuo sal-  
vum me fac;\* et in  
virtute tua judica me.

Deus, exaudi orationem  
meam;\* auribus percipe verba  
oris mei.

Quoniam alieni insur-  
rexerunt adversum me, et  
fortes quæsierunt animam  
meam,\* et non proposue-  
runt Deum ante conspectum  
suum.

Ecce enim Deus adjuvat  
me,\* et Dominus susceptor  
est animæ meæ.

Adverte mala inimicis  
meis;\* et in veritate tua  
disperde illos.

Voluntarie sacrificabo tibi,\*  
et confitebor nomini tuo, Do-  
mine, quoniam bonum est.

Quoniam ex omni tribu-  
latione eripuisti me,\* et super  
inimicos meos despexit oculus  
meus.

Gloria Patri, etc.

PSALM. LXXXIV.

**B**ENEDIXISTI, Domine,  
terram tuam;\* averti-  
sti captivitatem Jacob.

*From Christmas until  
Advent.*

*Ant.* And she is taken up.

*During Advent.*

*Ant.* There was sent.

PSALM LIII.

**S**AVE me, O God, by  
Thy name; and judge  
me in Thy strength.

Hear my prayer, O God:  
give ear unto the words of  
my mouth.

For strangers have risen  
up against me, and the  
mighty have sought after  
my soul: and they have not  
set God before their eyes.

For behold, God is my  
helper, and the Lord is the  
protector of my soul.

Turn back evil upon mine  
enemies: and destroy them  
in Thy truth.

I will freely sacrifice unto  
Thee, and will give thanks  
to Thy name, O Lord, for it  
is good.

For Thou hast delivered  
me out of all my trouble; and  
mine eye hath looked down  
upon mine enemies.

Glory be, etc.

PSALM LXXXIV.

**T**HOU hast blessed Thy  
land, O Lord: Thou  
hast turned away the cap-  
tivity of Jacob.

† According to the Roman Breviary (*editio typica*, Ratisbon, 1885) the Anthem for Office III, *post Adventum*, is *O admirabile commercium!* as on page 811. The Propaganda Press edition of the Little Office (Rome, 1898) gives *Assumpta est*, as above.

Remisisti iniquitatem plebis tuæ;\* operuisti omnia peccata eorum.

Mitigasti omnem iram tuam,\* avertisti ab ira indignationis tuæ.

Converte nos, Deus salutaris noster,\* et averte iram tuam a nobis.

Numquid in æternum irasceris nobis?\* aut extends iram tuam a generatione in generationem?

Deus tu conversus vivificabis nos;\* et plebs tua lætabitur in te.

Ostende nobis, Domine, misericordiam tuam,\* et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus,\* quoniam loquetur pacem in plebem suam.

Et super sanctos suos,\* et in eos qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsius,\* ut inhabitet gloria in terra nostra.

Misericordia et veritas obviaverunt sibi;\* justitia et pax osculatæ sunt.

Veritas de terra orta est,\* et justitia de cœlo prospexit.

Etenim Dominus dabit benignitatem,\* et terra nostra dabit fructum suum.

Justitia ante eum ambulabit,\* et ponet in via gressus suos.

Gloria Patri, etc

Thou hast forgiven the iniquity of Thy people: Thou hast covered all their sins.

Thou hast softened all Thine anger: Thou hast turned away from the wrath of Thine indignation.

Convert us, O God our Saviour; and turn away Thine anger from us.

Wilt Thou be angry with us for ever: or wilt Thou stretch out Thy wrath from generation to generation?

Thou wilt turn again, O God, and quicken us; and Thy people shall rejoice in Thee.

Show us Thy mercy, O Lord; and grant us Thy salvation.

I will hearken what the Lord shall say within me; for He will speak peace unto His people.

And unto His saints; and unto them that are converted in heart.

Surely His salvation is unto them that fear Him: that glory may dwell in our land.

Mercy and truth have met together: justice and peace have kissed.

Truth is sprung out of the earth; and justice hath looked down from heaven.

For the Lord shall give goodness; and our earth shall yield her fruit.

Justice shall walk before Him; and shall set His steps in the right way.

Glory be, etc.

## PSALM. CXVI.

**L**AUDATE Dominum, omnes gentes;\* laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus,\* et veritas Domini manet in æternum.

Gloria Patri, etc.

*I, III. Extra et post Adventum.\**

*Ant.* Assumpta est Maria in cœlum, gaudent angeli, laudantes benedicunt Dominum.

*II. In Adventu.*

*Ant.* Missus est Gabriel angelus ad Mariam Virginem desponsatam Joseph.

*I, III. Extra et post Adventum.*

## CAPITULUM.

*Cant. vi.*

Quæ est ista quæ progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?

*R.* Deo gratias.

*II. In Adventu.*

## CAPITULUM.

*Isa. vii.*

Ecce Virgo concipiet, et pariet Filium, et vocabitur nomen ejus Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

## PSALM CXVI.

**O**PRAISE the Lord, all ye nations: praise Him, all ye peoples.

For His mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory be, etc.

*From Christmas until Advent.*

*Ant.* Mary is taken up into heaven. The angels rejoice, and praising bless the Lord.

*During Advent.*

*Ant.* The angei Gabriel was sent to Mary the Virgin, who was espoused to Joseph.

*From Christmas until Advent.*

## LITTLE CHAPTER.

*Cant. vi.*

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?

*R.* Thanks be to God.

*During Advent.*

## LITTLE CHAPTER.

*Isa. vii.*

Behold, a Virgin shall conceive and shall bear a Son, and His name shall be called Emmanuel: butter and honey shall He eat, that He may know to refuse the evil and choose the good.

\* See note on p. 830.

R. Deo gratias.

V. Dignare me laudare te,  
Virgo sacrata.

R. Da mihi virtutem contra  
hostes tuos.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

V. Domine exaudi orationem  
meam.

R. Et clamor meus ad te  
veniat.

*I. Extra Adventum.*

*Oremus.*

**D**EUS, qui virginalem aulam beatæ Mariæ in qua habitares, eligere dignatus es: da, quæsumus; ut sua nos defensione munitos, jucundos facias suæ interesse commemorationi. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

*II. In Adventu.*

*Oremus.*

**D**EUS, qui de beatæ Mariæ Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis: ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in

R. Thanks be to God.

V. Vouchsafe that I may  
praise thee, O holy Virgin.

R. Grant me strength  
against thine enemies.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. O Lord, hear my prayer.

R. And let my cry come  
unto Thee.

*From Candlemas until  
Advent.*

*Let us pray.*

**O** GOD, Who didst vouchsafe to choose the virgin palace of blessed Mary for Thy dwelling; grant, we beseech Thee, that we, who are shielded by her protection, may by Thy grace join with gladness in her commemoration. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.

R. Amen.

*During Advent.*

*Let us pray.*

**O** GOD, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message: grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession with Thee. Through the same Jesus Christ, Thy Son, Our Lord, Who liveth and

unitate Spiritus Sancti Deus,  
per omnia sæcula sæculorum.

R. Amen.

*III. Post Adventum.*

*Oremus.*

**D**EUS, qui salutis æternæ,  
beatæ Mariæ virginitate  
fecunda, humano generi  
præmia præstitisti: tribue,  
quæsumus; ut ipsam pro  
nobis intercedere sentiamus,  
per quam meruimus auctorem  
vitæ suscipere, Dominum  
nostrum Jesum Christum  
Filiolum tuum: qui tecum  
vivit et regnat in unitate  
Spiritus Sancti Deus, per  
omnia sæcula sæculorum.

R. Amen.

V. Domine, exaudi orationem  
meam.

R. Et clamor meus ad te  
veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per  
misericordiam Dei requiescant  
in pace.

R. Amen.

reigneth with Thee, in the  
unity of the Holy Ghost, God,  
world without end.

R. Amen.

*From Christmas until  
Candlemas.*

*Let us pray.*

**O**GOD, Who, by the fruitful  
virginity of blessed Mary,  
hast given to mankind the  
rewards of eternal salvation:  
grant, we beseech Thee, that  
we may experience her  
intercession for us, by whom  
we deserved to receive the  
Author of life, Our Lord  
Jesus Christ, Thy Son. Who  
liveth and reigneth with  
Thee in the unity of the Holy  
Ghost, God, world without  
end.

R. Amen.

V. O Lord, hear my  
prayer.

R. And let my cry come  
unto Thee.

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.

AT TIERCE.

Ave, Maria, etc.

V. Deus, in adjutorium  
meum intende.

R. Domine, ad adjuvandum  
me festina.

Gloria Patri, etc.

Alleluia, *or* Laus tibi,  
Domine, Rex æternæ gloriæ.

Hail, Mary, etc.

V. O God, hasten to mine  
aid.

R. O Lord, made haste to  
help me.

Glory be, etc.

Alleluia, *or* Praise be to  
Thee, O Lord, King of everlasting  
glory.

HYMNUS.

**M**EMENTO, rerum Condi-  
tor,  
Nostri quod olim corporis,  
Sacrata ab alvo Virginis  
Nascendo, formam sumpseris.

Maria, Mater gratiæ,  
Dulcis parens clementiæ,  
Tu nos ab hoste protege,  
Et mortis hora suscipe.

Jesu tibi sit gloria  
Qui natus es de Virgine,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula. Amen.

*I. Extra Adventum.*

*Ant.* Maria Virgo.

*II. In Adventu.*

*Ant.* Ave Maria.

*III. Post Adventum.*

*Ant.* Quando natus es.

PSALM. CXIX.

**A**D Dominum cum tri-  
bularer clamavi,\* et  
exaudivit me.

Domine, libera animam  
meam a labiis iniquis\* et  
a lingua dolosa.

Quid detur tibi, aut quid

HYMN.

**R**EMEMBER, O Creator  
Lord,  
That in the Virgin's sacred  
womb  
Thou wast conceived, and of her  
flesh  
Didst our mortality assume.

Mother of grace! O Mary  
blest!  
To thee, sweet fount of life,  
we fly;  
Shield us through life, and take  
us hence,  
To thy dear bosom when we  
die.

O Jesus! born of Virgin bright,  
Immortal glory be to Thee,  
Praise to the Father infinite,  
And Holy Ghost eternally.  
Amen.

*From Candlemas until  
Advent.*

*Ant.* The Virgin Mary.

*During Advent.*

*Ant.* Hail, Mary.

*From Christmas until  
Candlemas.*

*Ant.* When thou wert born.

PSALM CXIX.

**W**HEN I was in trouble,  
I cried unto the  
Lord: and He heard me.

O Lord, deliver my soul  
from wicked lips and from a  
deceitful tongue.

What shall be given unto  
Thee, or what shall be added

apponatur tibi\* ad linguam  
dolosam?

Sagittæ potentis acutæ,\*  
cum carbonibus desolatoriis.

Heu mihi, quia incolatus  
meus prolongatus est, habi-  
tavi cum habitantibus Ce-  
dar;\* multum incola fuit ani-  
ma mea.

Cum his qui oderunt pacem  
eram pacificus;\* cum loque-  
bar illis, impugnabant me  
gratis.

Gloria Patri, etc.

PSALM. CXX.

**L**EVAVI oculos meos in  
montes,\* unde veniet  
auxilium mihi.

Auxilium meum a Domi-  
no,\* qui fecit cœlum et ter-  
ram.

Non det in commotionem  
pedem tuum,\* neque dor-  
mitet qui custodit te.

Ecce non dormi tabit ne-  
que dormiet,\* qui custodit  
Israel.

Dominus custodit te, Do-  
minus protectio tua\* super  
manum dexteram tuam.

Per diem sol non uret te,\*  
neque luna per noctem.

Dominus custodit te ab  
omni malo,\* custodiat ani-  
mam tuam Dominus.

Dominus custodiat intro-  
itum tuum, et exitum tuum,\*  
ex hoc nunc, et usque in sæ-  
culum.

Gloria Patri, etc.

unto Thee, to a deceitful  
tongue?

Sharp arrows of the mighty  
One, with destroying coals.

Woe is me, that my so-  
journ is prolonged: I have  
dwelt with the inhabitants  
of Cedar: my soul hath long  
been a sojourner.

With them that hated  
peace I was peaceable: when  
I spake unto them, they  
fought against me without  
cause.

Glory be, etc.

PSALM CXX.

**I**HAVE lifted up mine  
eyes unto the hills,  
from whence my help shall  
come.

My help is from the Lord,  
Who made heaven and earth.

Let Him not suffer thy  
foot to be moved; neither  
let Him slumber that keepeth  
thee.

Behold, He that keepeth  
Israel, shall neither slumber  
nor sleep.

The Lord is thy keeper:  
the Lord is thy defence upon  
thy right hand.

The sun shall not burn  
thee by day, nor the moon  
by night.

The Lord keepeth thee  
from all evil: may the Lord  
keep thy soul.

May the Lord keep thy  
coming in, and thy going out,  
from this time forth for ever-  
more.

Glory be, etc.

PSALM. CXXI.

**L**ÆTATUS sum in his  
quæ dicta sunt mihi: \*  
In domum Domini ibimus.

Stantes erant pedes nostri \*  
in atriis tuis, Jerusalem.

Jerusalem, quæ ædifica-  
tur ut civitas,\* cujus parti-  
cipatio ejus in idipsum.

Illuc enim ascenderunt tri-  
bus, tribus Domini,\* testi-  
monium Israel ad confiten-  
dum nomini Domini.

Quia illic sederunt sedes  
in judicio,\* sedes super do-  
mum David.

Rogate quæ ad pacem sunt  
Jerusalem,\* et abundantia  
diligentibus te.

Fiat pax in virtute tua, \*  
et abundantia in turribus tu-  
is.

Propter fratres meos, et  
proximos meos, \* loquebar  
pacem de te.

Propter domum Domini  
Dei nostri,\* quæsivi bona tibi.

Gloria Patri, etc.

*I. Extra Adventum.*

*Ant.* Maria Virgo assumpta  
est ad æthereum thalamum,  
in quo Rex regum stellato  
sedet solio.

*II In Adventu.*

*Ant.* Ave, Maria, gratia  
plena: Dominus tecum: be-  
nedicta tu in mulieribus,  
Alleluia.

PSALM CXXI.

**I** WAS glad at the things  
that were said unto me:  
We will go into the house of  
the Lord.

Our feet were standing  
within thy courts, O Jeru-  
salem.

Jerusalem, which is built  
as a city, that is compact  
together.

For thither the tribes went  
up, the tribes of the Lord:  
an ordinance for Israel, to  
give thanks to the name  
of the Lord.

For there are set up  
thrones of judgment, the  
thrones of the house of David.

Pray ye for the things that  
are for the peace of Jerusa-  
lem; and plenty be to them  
that love Thee.

Let peace be in Thy strong-  
hold, and plenty in Thy  
towers.

For my brethren and my  
neighbors' sake I spake peace  
concerning thee.

For the sake of the house  
of the Lord our God I have  
sought good things for thee.  
Glory be, etc.

*From Candlemas until  
Advent.*

*Ant.* The Virgin Mary is  
taken up into the heavenly  
bride-chamber, wherein the  
King of kings sitteth on His  
starry throne

*During Advent.*

*Ant.* Hail, Mary, full of  
grace, the Lord is with thee;  
blessed art thou amongst  
women, Alleluia.

*III. Post Adventum*

*Ant.* Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum; te laudamus, Deus noster.

*I, III. Extra et post Adventum.*

CAPITULUM.

*Eccli. xxiv.*

Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea.

*R.* Deo gratias.

*II. In Adventu.*

CAPITULUM.

*Isa. xi.*

Egredietur virga de radice Jesse, et flos de radice ejus ascendet: et requiescet super eum Spiritus Domini.

*R.* Deo gratias.

*V.* Diffusa est gratia in labiis tuis.

*R.* Propterea benedixit te Deus in æternum.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

*V.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*From Christmas until Candlemas.*

*Ant.* When Thou wert wondrously born of a Virgin, then were the Scriptures fulfilled: Thou camest down like the rain upon the fleece, that Thou mightest save mankind. We praise Thee, Our God.

*From Christmas until Advent.*

LITTLE CHAPTER.

*Ecclus. xxiv.*

And so was I established in Sion, and in the holy city likewise I rested; and my power was in Jerusalem.

*R.* Thanks be to God.

*During Advent.*

LITTLE CHAPTER.

*Isa. xi.*

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon him.

*R.* Thanks be to God.

*V.* Grace is poured forth upon thy lips.

*R.* Wherefore God hath blessed thee for ever.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

*V.* O Lord, hear my prayer.

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

*I, III. Extra et post  
Adventum.*

*Oremus.*

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

*II. In Adventu.*

*Oremus.*

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis: ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per

*From Christmas until  
Advent.*

*Let us pray.*

O God, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son. Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

R. Amen.

*During Advent.*

*Let us pray.*

O God, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message: grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession with Thee. Through the same Jesus Christ, Thy Son our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the

misericordiam Dei requiescant in pace.

R. Amen.

faithful, through the mercy of God, rest in peace.

R. Amen.

### AT SEXT.

Ave Maria, etc.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

Alleluia, *vel* Laus tibi, Domine, rex æternæ gloriæ.

Hail, Mary, etc.

V. O God, hasten to mine aid.

R. O Lord, make haste to help me.

Glory be, etc.

Alleluia, *or* Praise be to Thee, O Lord, King of everlasting glory.

### HYMNUS.

**Q**UEMEMTO, rerum Conditor,  
Nostri quod olim corporis,

Sacrata ab alvo Virginis

Nascendo, formam sumpseris.

Maria, Mater gratiæ,

Dulcis parens clementiæ,

Tu nos ab hoste protege,

Et mortis hora suscipe.

Jesu tibi sit gloria,  
Qui natus es de Virgine,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula. Amen.

### *I. Extra Adventum.*

*Ant.* In odorem.

### *II. In Adventu.*

*Ant.* Ne timeas Maria.

### HYMN.

**R**EMEMBER, O Creator Lord,

That in the Virgin's sacred womb

Thou wast conceived, and of her flesh

Didst our mortality assume.

Mother of grace! O Mary blest!

To thee, sweet fount of life, we fly;

Shield us through life, and take us hence,

To thy dear bosom, when we die.

O Jesu! born of Virgin bright,  
Immortal glory be to Thee,  
Praise to the Father infinite,  
And Holy Ghost eternally.

Amen.

*From Candlemas until Advent.*

*Ant.* After the sweet smell.

*During Advent.*

*Ant.* Fear not, O Mary.

*III. Post Adventum.*

*Ant.* Rubum quem viderat.

PSALM. CXXII.

**A**D te levavi oculos meos, \* qui habitas in cœlis.

Ecce sicut oculi servorum \* in manibus dominorum suorum:

Sicut oculi ancillæ in manibus dominæ suæ; \* ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

Miserere nostri, Domine, miserere nostri, \* quia multum repleti sumus despectione.

Quia multum repleta est anima nostra, \* opprobrium abundantibus, et despectio superbis.

Gloria Patri, etc.

PSALM. CXXIII.

**N**ISI quia Dominus erat in nobis, dicat nunc Israel, \* nisi quia Dominus erat in nobis,

Cum exurgerent homines in nos, \* forte vivos deglutissent nos:

Cum irasceretur furor eorum in nos, \* forsitan aqua absorbuisset nos.

Torrentem per transivit anima nostra; \* forsitan pertransisset anima nostra aquam intolerabilem.

Benedictus Dominus, \* qui

*From Christmas until  
Candlemas*

*Ant.* The bush which he saw.

PSALM CXXII.

**A**NTO Thee have I lifted up mine eyes, O Thou that dwellest in the heavens.

Behold, as the eyes of slaves are on the hands of their masters;

As the eyes of a handmaid are on the hands of her mistress, so are our eyes unto the Lord our God, until He have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us; for we are greatly filled with contempt.

Yea, our soul is greatly filled: we are the reproach of the rich, the contempt of the proud.

Glory be, etc.

PSALM CXXIII.

**I**F the Lord had not been with us, now may Israel say: If the Lord had not been with us,

When men rose up against us, peradventure they had swallowed us up alive;

When their fury was enkindled against us, perchance the waters had swallowed us up.

Our soul hath passed through a torrent: peradventure our soul would have passed through overwhelming waters.

Blessed be the Lord, Who

non dedit nos in captionem dentibus eorum.

Anima nostra sicut passer erepta est \* de laqueo venantium.

Laqueus contritus est,\* et nos liberati sumus.

Adjutorium nostrum in nomine Domini,\* qui fecit cœlum et terram.

Gloria Patri, etc.

PSALM. CXXIV.

**Q**UI confidunt in Domino, sicut mons Sion:\* non commovebitur in æternum, qui habitat in Jerusalem.

Montes in circuitu ejus; et Dominus in circuitu populi sui,\* ex hoc nunc et usque in sæculum.

Quia non relinquet Dominus virgam peccatorum super sortem justorum,\* ut non extendant justi ad iniquitatem manus suas.

Benefac, Domine, bonis,\* et rectis corde.

Declinantes autem in obligationes, adducet Dominus cum operantibus iniquitatem;\* pax super Israël.

Gloria Patri, etc.

*I. Extra Adventum.*

*Ant.* In odorem unguentorum tuorum currimus: adolescentulæ dilexerunt te nimis.

hath not given us up to be a prey unto their teeth.

Our soul hath been delivered as a sparrow out of the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, Who made heaven and earth.

Glory be, etc.

PSALM CXXIV.

**T**HEY that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem.

The hills stand round about her: even so is the Lord round about His people from this time forth for evermore.

For the Lord will not leave the rod of sinners over the lot of the just: that the just may not stretch forth their hands unto wickedness.

Do well, O Lord, unto those that are good, and unto them that are right of heart.

But such as turn aside unto deceits, the Lord shall number with the workers of iniquity; but peace shall be upon Israël.

Glory be, etc.

*From Candlemas until Advent.*

*Ant.* We run after the sweet smell of Thine ointments: maidens have loved Thee exceedingly.

*II. In Adventu.*

*Ant.* Ne timeas, Maria: invenisti gratiam apud Dominum: ecce concipies et paries Filium, Alleluia.

*III. Post Adventum.*

*Ant.* Rubum quem viderat Moyses in combustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

*I, III. Extra et post Adventum.*

CAPITULUM.  
*Eccli. xxiv.*

Et radicavi in populo honorificato, et in parte Dei mei hæreditas illius, et in plenitudine Sanctorum dentio mea.

*R.* Deo gratias.

*II. In Adventu.*

CAPITULUM.  
*Luc. i*

Dabit illi Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum, et regni ejus non erit finis.

*R.* Deo gratias.

*V.* Benedicta tu in mulieribus.

*R.* Et benedictus fructus ventris tui.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison

*During Advent.*

*Ant.* Fear not, O Mary: thou hast found grace before the Lord: behold, thou shalt conceive, and shalt bring forth a Son, Alleluia.

*From Christmas until Candlemas.*

*Ant.* The bush which Moses saw unconsumed, we acknowledge to be thine admirable virginity, which thou didst keep inviolate: Mother of God, plead for us.

*From Christmas until Advent.*

LITTLE CHAPTER.  
*Ecclus. xxiv.*

And I took root in an honorable people, and in the portion of my God, His inheritance: and my abode is in the full assembly of saints.

*R.* Thanks be to God.

*During Advent.*

LITTLE CHAPTER.  
*Luke i*

The Lord God shall give Him the throne of David His father; and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end.

*R.* Thanks be to God.

*V.* Blessed art thou amongst women.

*R.* And blessed is the fruit of thy womb.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

*I. Extra Adventum.*

*Oremus.*

**Q**UONCEDE, misericors Deus, fragilitati nostræ præsidium: ut, qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitibus resurgamus. Per eundem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivet et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

*II. In Adventu.*

*Oremus.*

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis: ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

*From Candlemas until Advent.*

*Let us pray*

**O** MOST merciful God, grant succor unto our frailty; that as we celebrate the memory of the holy Mother of God, so by the help of her intercession we may rise again from our transgressions. Through the same Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

*During Advent.*

*Let us pray.*

O God, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message; grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession with Thee. Through the same Jesus Christ our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

R. Amen.

III. Post Adventum.

From Christmas until  
Candlemas.

Oremus.

Let us pray.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

O God, Who, by the fruitful virginitate of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

R. Amen.

V. Domine exaudi, orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

V. Benedicamus Domino.

V. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

V. May the souls of the faithful through the mercy of God rest in peace.

R. Amen.

R. Amen.

AT NONE.

Ave, Maria, etc.

Hail, Mary, etc.

V. Deus, in adjutorium meum intende.

V. O God, hasten to mine aid.

R. Domine, ad adjuvandum me festina.

R. O Lord, make haste to help me.

Gloria Patri, etc.

Glory be, etc.

Alleluia, *vel* Laus tibi Domine, Rex æternæ gloriæ.

Alleluia, *or* Praise be to Thee, O Lord, King of everlasting glory.

HYMNUS.

HYMN.

**M**EMENTO, rerum Conditor,  
Nostri quod olim Corporis,

**R**EMEMBER, O Creator  
Lord,  
That in the Virgin's sacred  
womb

Sacrata ab alvo Virginis      Thou wast conceived, and of  
her flesh  
Nascendo, formam sumpseris.      Didst our mortality assume.

Maria, Mater gratiæ,      Mother of grace! O Mary  
blest!  
Dulcis parens clementiæ,      To thee, sweet fount of life,  
we fly;  
Tu nos ab hoste protege,      Shield us through life, and  
take us hence  
Et mortis hora suscipe.      To thy dear bosom, when we  
die.

Jesu tibi sit gloria.  
Qui natus es de Virgine,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula. Amen.      O Jesu! born of Virgin bright,  
Immortal glory be to Thee;  
Praise to the Father infinite,  
And Holy Ghost eternally.  
Amen.

*I. Extra Adventum.*

*From Candlemas until  
Advent.*

*Ant.* Pulchra es.

*Ant.* Thou art fair.

*II. In Adventu.*

*During Advent.*

*Ant.* Ecce ancilla Domini.

*Ant.* Behold the hand-  
maid of the Lord.

*III. Post Adventum.*

*From Christmas until  
Candlemas.*

*Ant.* Ecce Maria.

*Ant.* Behold, Mary.

PSALM. CXXV.

PSALM CXXV.

**I**N convertendo Dominus  
captivitatem Sion,\*  
facti sumus sicut consolati.

**W**HEN the Lord turned  
again the captivity  
of Sion, we became like  
men consoled.

Tunc repletum est gaudio  
os nostrum,\* et lingua  
nostra exultatione.

Then was our mouth  
filled with gladness, and  
our tongue with joy.

Tunc dicent inter gentes:\*  
Magnificavit Dominus facere  
cum eis.

Then shall they say  
among the Gentiles: The  
Lord hath done great things  
for them.

Magnificavit Dominus fa-  
cere nobiscum;\* facti sumus  
lætantes.

The Lord hath done great  
things for us: we are become  
joyful.

Converte, Domine, captiv-  
tatem nostram,\* sicut  
torrens in austro.

Qui seminant in lacrymis,\*  
in exultatione metent.

Euntes ibant et flebant,\*  
mittentes semina sua.

Venientes autem venient  
cum exultatione,\* portantes  
manipulos suos.

Gloria Patri, etc.

PSALM. CXXVI.

**N**ISI Dominus ædifica-  
verit domum,\* in  
vanum laboraverunt qui  
ædificant eam.

Nisi Dominus custodierit  
civitatem,\* frustra vigilat  
qui custodit eam.

Vanum est vobis aute  
lucem surgere; \* surgite  
postquam sederitis, qui  
manducatis panem doloris.

Cum dederit dilectis suis  
somnum,\* ecce hæreditas  
Domini filii; merces, fructus  
ventris.

Sicut sagittæ in manu  
potentis,\* ita filii excusso-  
rum.

Beatus vir qui implevit  
desiderium suum ex ipsis:\*  
non confundetur cum lo-  
quetur inimicis suis in porta.

Gloria Patri, etc.

PSALM. CXXVII.

**B**EATI omnes qui timent  
Dominum,\* qui ambu-  
lant in viis ejus.

Turn again our captivity,  
O Lord, as a river in the  
south.

They that sow in tears,  
shall reap in joy.

They went forth on their  
way and wept, scattering  
their seed.

But returning they shall  
come with joy, bringing  
their sheaves with them.

Glory be, etc.

PSALM CXXVI.

**U**NLESS the Lord build  
a house, they labor  
in vain that build it.

Unless the Lord keep the  
city, he watcheth in vain  
that keepeth it.

In vain do ye rise before  
the light: rise not till ye  
have rested, O ye that eat the  
bread of sorrow.

When He giveth sleep  
to His beloved: lo, children  
are an heritage from the  
Lord, and the fruit of the  
womb a reward.

Like as arrows in the  
hand of the mighty One,  
so are the children of the  
outcast.

Blessed is the man whose  
desire is satisfied with them:  
he shall not be confounded  
when he speaketh with his  
enemies in the gate.

Glory be, etc.

PSALM CXXVII.

**B**LESSED are all they  
that fear the Lord,  
that walk in His ways.

Labores manuum tuarum  
quia manducabis,\* beatus  
es, et bene tibi erit.

Uxor tua sicut vitis  
abundans,\* in lateribus  
domus tuæ.

Filii tui, sicut novellæ  
olivarum,\* in circuitu mensæ  
tuæ.

Ecce sic benedicetur  
homo\* qui timet Dominum.

Benedicat tibi Dominus  
ex Sion,\* et videas bona  
Jerusalem omnibus diebus  
vitæ tuæ.

Et videas filios filiorum  
tuorum,\* pacem super  
Israel.

Gloria Patri, etc.

### *I. Extra Adventum*

*Ant.* Pulchra es et decora,  
filia Jerusalem: terribilis ut  
castrorum acies ordinata

### *II. In Adventu.*

*Ant.* Ecce ancilla Domini,  
fiat mihi secundum verbum  
tuum.

### *III. Post Adventum.*

*Ant.* Ecce Maria genuit  
nobis Salvatorem, quem  
Joannes videns exclamavit,  
dicens: Ecce Agnus Dei,  
ecce qui tollit peccata mundi,  
Alleluia.

For thou shalt eat the  
labors of thy hands: blessed  
art thou, and it shall be well  
with thee.

Thy wife shall be as a  
fruitful vine on the walls of  
thy house.

Thy children as olive-  
plants, round about thy  
table.

Behold, thus shall the  
man be blessed that feareth  
the Lord.

May the Lord bless thee  
out of Sion, and mayest  
thou see the good things  
of Jerusalem all the days  
of thy life.

Mayest thou see thy  
children's children, and peace  
upon Israel.

Glory be, etc.

### *From Candlemas until Advent.*

*Ant.* Thou art fair and  
comely, O daughter of  
Jerusalem: terrible as an  
army set in array.

### *During Advent.*

*Ant.* Behold the hand-  
maid of the Lord: be it  
done unto me according  
to thy word.

### *From Christmas until Candlemas.*

*Ant.* Behold, Mary hath  
borne us a Saviour, Whom  
when John saw, he cried out,  
saying: Behold the Lamb  
of God, behold Him Who  
taketh away the sins of the  
world, Alleluia.

*I, III. Extra et post  
Adventum.*

CAPITULUM.

*Eccli. xxiv.*

In plateis, sicut cinnamomum, et balsamum aromatizans odorem dedi; quasi myrrha electa dedi suavitatem odoris.

*R. Deo gratias.*

*V. Post partum Virgo  
inviolata permansisti.*

*R. Dei Genitrix, intercede  
pro nobis.*

*II. In Adventu.*

CAPITULUM.

*Isa. vii.*

Ecce virgo concipiet, et pariet Filium, et vocabitur nomen ejus Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum et eligere bonum.

*R. Deo gratias.*

*V. Angelus Domini nuntiavit  
Mariæ.*

*R. Et concepit de Spiritu  
sancto.*

*Kyrie, eleison.*

*Christe, eleison.*

*Kyrie, eleison.*

*V. Domine, exaudi ora-  
tionem meam.*

*R. Et clamor meus ad te  
veniat.*

*I. Extra Adventum.*

*Oremus.*

**H**AMULORUM tuorum  
quæsumus Domine,  
delictis ignosce; ut qui tibi

*From Christmas until  
Advent.*

LITTLE CHAPTER.

*Ecclus. xxiv.*

In the ways, like cinnamon and aromatic balm, I gave forth a sweet fragrance: like the choicest myrrh, I yielded a sweet smell.

*R. Thanks be to God.*

*V. After childbirth, O  
Virgin, thou didst remain  
inviolated.*

*R. Plead for us, O Mother  
of God.*

*During Advent.*

LITTLE CHAPTER.

*Isa. vii.*

Behold a virgin shall conceive, and shall bear a son; and His name shall be called Emmanuel. Butter and honey shall He eat, that He may know to refuse the evil, and to choose the good.

*R. Thanks be to God.*

*V. The angel of the Lord  
declared unto Mary.*

*R. And she conceived of  
the Holy Ghost.*

*Lord, have mercy on us.*

*Christ, have mercy on us.*

*Lord, have mercy on us.*

*V. O Lord, hear my  
prayer.*

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

*From Candlemas until  
Advent.*

*Let us pray.*

**H**ORGIVE, O Lord, we  
beseech Thee, the sins  
of Thy servants; so that

placere de actibus nostris non valemus, Genitricis Filii tui Domini nostri intercessionem salvemur. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

*II. In Adventu.*

*Oremus*

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis: ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

*III. Post Adventum.*

*Oremus.*

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum: qui tecum

we who cannot become pleasing to Thee from our own actions, may be saved by the pleading of the Mother of Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

*During Advent.*

*Let us pray.*

O God, Who didst will that Thine eternal Word should take flesh in the womb of the Blessed Virgin Mary, when the angel delivered his message: grant that Thy petitioners, who verily believe her to be the Mother of God, may be assisted by her intercession with Thee. Through the same Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end.

R. Amen.

*From Christmas until  
Candlemas.*

*Let us pray.*

O God, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we beseech Thee, that we may experience her intercession for us, by whom we deserved to receive the Author of life, Our Lord Jesus Christ,

vivit et regnat in unitate  
Spiritus sancti Deus, per  
omnia sæcula sæculorum.

R. Amen.

V. Domine exaudi ora-  
tionem meam.

R. Et clamor meus ad te  
veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per  
misericordiam Dei requie-  
scant in pace.

R. Amen.

Thy Son. Who liveth and  
reigneth with Thee in the  
unity of the Holy Ghost,  
God, world without end.

R. Amen.

V. O Lord, hear my  
prayer.

R. And let my cry come  
unto Thee.

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.

### Commemorations.

**I**N this Office, when a Commemoration is made  
of a Patron Saint, it should be at Vespers and  
Lauds, between the Prayer which follows the Antiphons  
of the *Magnificat* and *Benedictus* and the Commemoration  
of Saints, "*Sancti Dei omnes,*" or "*Ecce Dominus veniet.*"

2. The Commemorations given for Lauds and Second  
Vespers are taken when the Commemoration of a saint,  
such as that of a founder of a Religious Order, is of daily  
occurrence.

3. These Commemorations are from the Roman Breviary.

#### *Commemoration of St. Augustine.*

AT FIRST VESPERS.

*Ant.* **O** DOCTOR Opti-  
me, Ecclesiæ  
Sanctæ lumen, beate Augus-  
tine, divinæ legis amator, de-  
precare pro nobis Filium Dei.

V. Amavit eum Dominus  
et ornavit eum.

R. Stulam gloriæ induit  
eum.

*Oremus.*

**A**DESTO supplicationi-  
bus nostris, omnipo-  
tens Deus, et quibus fiduciam

*Ant.* **O** THOU most ex-  
cellent Doc-  
tor and light of the holy  
Church, St. Augustine, lover  
of divine law, pray for us to  
the Son of God.

V. The Lord loved him  
and adorned him.

R. He clothed him with  
a robe of glory.

*Let us pray.*

**G**IVE ear to our suppli-  
cations, Almighty  
God, and, as Thou hast

sperandæ pietatis indulges,  
intercedentē beato Augustino,  
confessore tuo atque ponti-  
fice, consuetæ misericordiæ  
tribue benignus effectum.  
Per Dominum, etc.

given us grace to trust in  
Thy loving kindness; so,  
by the intercession of  
blessed Augustine, Thy con-  
fessor and bishop, grant us  
of Thy goodness the fruit of  
Thy accustomed mercy.

## AT LAUDS.

*Ant.* **E**UGE, serve bone  
et fidelis, quia  
in pauca fuisti fidelis, supra  
multa te constituam, dicit  
Dominus.

*V.* Justum deduxit Do-  
minus per vias rectas.

*R.* Et ostendit illi regnum  
Dei.

*Oremus.*

Adesto.

*Ant.* **W**ELL done,  
thou good and  
faithful servant; because  
thou hast been faithful over  
a few things, I will place thee  
over many things, says the  
Lord.

*V.* The just the Lord  
leadeth the righteous way.

*R.* And showeth him the  
kingdom of God.

*Let us pray.*

Give ear, etc.

## AT SECOND VESPERS.

*Ant.* O Doctor optime, etc.  
(as at First Vespers).

*V.* Justum, etc.

*R.* Et ostendit, etc. (as at  
Lauds).

*Oremus.*

Adesto, as above.

*Ant.* O thou most excel-  
lent Doctor (the same as  
at First Vespers).

*V.* The just, etc.

*R.* And showeth, etc. (as  
at Lauds).

*Let us pray.*

Give ear, as above.

*Commemoration of St. Benedict*

## AT FIRST VESPERS.

*Ant.* **S**IMILABO eum  
viro sapienti,  
qui ædificavit domum suam  
supra petram.

*V.* Amavit eum Dominus  
et ornavit eum.

*R.* Stulam gloriæ induit  
eum.

*Ant.* **I** LIKEN him to  
the wise man,  
who built his house upon a  
rock.

*V.* The Lord loved him  
and adorned him.

*R.* He clothed him with  
a robe of glory.

*Oremus.*

Intercessio nos, quæsumus, Domine, beati Benedicti Abbatis commendet: ut quod nostris meritis non valemus, ejus patrocinio assequamur.

*Let us pray.*

Let the intercession of the blessed abbot, St. Benedict, we beseech Thee, O Lord, commend us unto Thee, that what by our own merits we are unworthy to receive, we may obtain by his patronage.

AT LAUDS.

*Ant.* **E**UGE, serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam: intra in gaudium Domini tui.

*Ant.* **W**ELL done, thou good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord.

*V.* Justum deduxit Dominus per vias rectas.

*R.* Et ostendit illi regnum Dei.

*V.* The just the Lord leadeth the righteous way.

*R.* And showeth him the kingdom of God.

*Prayer as above.*

AT SECOND VESPERS.

*Ant.* **H**IC vir despiciens mundum, et terrena triumphans, divitias cælo condidit ore, manu.

*Ant.* **T**HIS man, despising the world, and triumphing over terrestrial things, stored up treasures for heaven by word and deed.

*Versicle and Response as at Lauds. Prayer as above.*

*Commemoration of St. Francis Seraphicus.*

AT FIRST VESPERS.

*Ant.* **S**IMILABO eum viro sapienti, qui ædificavit domum suam supra petram.

*V.* Amavit eum Dominus et ornavit eum.

*R.* Stulam gloriæ induit eum.

*Ant.* **I**LIKEN him to the wise man, who built his house upon a rock.

*V.* The Lord loved him and adorned him.

*R.* He clothed him with a robe of glory.

*Oremus.*

Deus, qui ecclesiam tuam beati Francisci meritis fœtu novæ prolis amplificas; tribue nobis ex ejus imitatione terrena despiciere, et cœlestium donorum semper participatione gaudere.

*Let us pray.*

O God, Who, through the merits of blessed Francis, dost enlarge Thy Church by the progeny of a new spiritual family; grant unto us that, by imitating him, we may despise terrestrial things, and ever rejoice in the participation of heavenly gifts.

AT LAUDS.

*Ant.* **E**UGE serve bone et fidelis, quia in pauca fuisti fidelis: supra multa te constituam, intra in gaudium Domini tui.

*Ant.* **W**ELL done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord.

*V.* Justum deduxit Dominus per vias rectas.

*V.* The just the Lord leadeth the righteous way.

*R.* Et ostendit illi regnum Dei.

*R.* And showeth him the kingdom of God.

*Prayer as above.*

AT SECOND VESPERS.

*Ant.* **H**IC vir, despiciens mundum et terrena triumphans, divitias cœlo condidit ore, manu.

*Ant.* **T**HIS man, despising the world and triumphing over the things of earth, stored up treasures for heaven by word and deed.

*Versicle and Response as at Lauds. Prayer as above.**Commemoration of St. Clara.*

AT FIRST VESPERS.

*Ant.* **V**ENI, sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum.

*Ant.* **C**OME, O spouse of Christ, accept the crown which the Lord hath prepared for thee from eternity.

*V.* Specie tua et pulchritudine tua.

*V.* In thy comeliness and thy beauty.

R. Intende, prospere procede et regna.

*Oremus.*

Famulos tuos, quæsumus Domine, beatæ virginis tuæ Claræ commemorationem recensentes, cœlestium gaudiorum sua facias interventione participes, et tui Unigeniti cohæredes.

R. Go forth, proceed prosperously, and reign.

*Let us pray.*

We beseech Thee, O Lord, grant to Thy servants, who celebrate the commemoration of Thy holy virgin Clara, that, through her intercession, we may become partakers of the heavenly joys, and co-heirs of Thy only-begotten Son.

AT LAUDS.

*Ant.* **S**IMILE est regnum cœlorum homini negotiatori quærenti bonas margaritas: inventa una pretiosa, dedit omnia sua et comparavit eam.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

*Ant.* **T**HE kingdom of heaven is like to a merchant seeking good pearls, who, when he had found one pearl of great price, sold all that he had, and bought it.

V. Grace is poured abroad in thy lips.

R. Therefore hath God blessed thee for ever.

*Prayer as above.*

AT SECOND VESPERS.

*Ant.* Veni sponsa Christi.

*Ant.* Come, O Spouse of Christ.

*As at First Vespers.*

*Versicle and Response as at Lauds. Prayer as above.*

*Commemoration of St. Elizabeth.*

AT FIRST VESPERS.

*Ant.* **S**IMILE est regnum cœlorum homini negotiatori quærenti bonas margaritas; inventa una pretiosa, dedit omnia sua et comparavit eam.

*Ant.* **T**HE kingdom of heaven is like to a merchant seeking good pearls, who, when he had found one pearl of great price, sold all that he had, and bought it.

V. Specie tua et pulchritudine tua.

R. Intende, prospere procede et regna.

*Oremus.*

Tuorum Corda fidelium, Deus miserator, illustra, et beatæ Elizabeth precibus gloriosis fac nos prospera mundi despiciere, et cœlesti semper consolatione gaudere.

V. In thy comeliness and thy beauty.

R. Go forth, proceed prosperously, and reign.

*Let us pray.*

Enlighten, O God of compassion, the hearts of Thy faithful, and, through the glorious prayers of blessed Elizabeth, cause us to despise the good things of this world, and ever to delight in the consolations of heaven.

AT LAUDS.

*Ant.* **D**ATE ei de fructu manuum suarum, et laudent eam in portis opera ejus.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

*Ant.* **G**IVE her of the fruit of her hands and let her works praise her in the gates.

V. Grace is poured abroad in thy lips.

R. Therefore hath God blessed thee for ever.

*Prayer as above.*

AT SECOND VESPERS.

*Ant.* **M**ANUM suam aperuit inopi, et palmas suas extendit ad pauperem: et panem otiosa non comedit.

*Versicle and Response as at Lauds. Prayer as above.*

*Ant.* **S**HE hath opened her hand to the needy, and stretched out her hands to the poor; and hath not eaten her bread idle.

*Commemoration of St Dominic.*

AT FIRST VESPERS.

*Ant.* **S**IMILABO eum viro sapienti, qui ædificavit domum suam supra pertram.

V. Amavit eum Dominus et ornavit eum.

R. Stolam gloriæ induit eum.

*Ant.* **I** LIKEN him to the wise man, who built his house upon a rock.

V. The Lord loved him and adorned him.

R. He clothed him with a robe of glory.

*Oremus.*

Deus, qui Ecclesiam tuam beati Dominici confessoris tui illuminari dignatus es meritis et doctrinis; concede, et ejus intercessione temporalibus non destituatur auxiliis, et spiritualibus semper proficiat incrementis.

*Let us pray.*

O God, Who hast vouchsafed to enlighten Thy Church by the merits and teaching of blessed Dominic, Thy confessor, grant that, through his intercession, it may not be left destitute of temporal assistance, and may continually advance in spiritual growth.

AT LAUDS.

*Ant.* **E**UGE, serve bone et fidelis, quia in pauca fuisti fidelis supra multa te constituam, intra in gaudium Domini tui.

*Ant.* **W**ELL done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord.

*V.* Justum deduxit Dominus per vias rectas.

*V.* The just the Lord leadeth the righteous way.

*R.* Et ostendit illi regnum Dei.

*R.* And showeth him the kingdom of God.

AT SECOND VESPERS.

*Ant.* **H**IC vir despiciens mundum, et terrena triumphans, divitias cælo condidit ore, manu.

*Ant.* **T**HIS man despising the world and triumphing over terrestrial things, stored up treasures for heaven by word and deed.

*Versi le and Response as at Lauds.*

*Oremus.*

Deus, qui Ecclesiam tuam beati Dominici confessoris tui illuminari dignatus es meritis et doctrinis; concede, ut ejus intercessione temporalibus non destituatur auxiliis, et spiritualibus semper proficiat incrementis.

*Let us pray.*

O God, Who hast vouchsafed to enlighten Thy Church by the merits and teaching of blessed Dominic, Thy confessor, grant that, through his intercession, it may not be left destitute of temporal assistance, and may continually advance in spiritual growth.

*Commemoration of St. Francis de Sales.*

## AT FIRST VESPERS

*Ant.* **O** DOCTOR optime, Ecclesiæ sanctæ lumen, beate Franciscæ, divinæ legis amator, deprecare pro nobis Filium Dei.

*V.* Amavit eum Dominus et ornavit eum.

*R.* Stulam gloriæ induit eum.

*Oremus.*

Deus, qui ad animarum salutem beatum Franciscum confessorem tuum atque pontificem omnibus omnia factum esse voluisti; concede propitius, ut charitatis tuæ dulcedine perfusi, ejus dirigentibus monitis, ac suffragantibus meritis, æterna gaudia consequamur.

*Ant.* **O** THOU most excellent doctor and light of the holy Church, St. Francis, lover of divine law, pray for us to the Son of God.

*V.* The Lord loved him and adorned him.

*R.* He clothed him with a robe of glory.

*Let us pray.*

O God, by Whose gracious will, the blessed Francis, Thy confessor and bishop, became all things unto all men for the saving of their souls; mercifully grant that, being filled with the sweetness of Thy love, we may, directed by his counsels, and aided by his merits, attain unto the joys of the life everlasting.

## AT LAUDS.

*Ant.* **E**UGE, serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam, dicit Dominus.

*V.* Justum deduxit Dominus per vias rectas.

*R.* Et ostendit illi regnum Dei.

*Ant.* **W**ELL done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many, says the Lord.

*V.* The just the Lord leadeth the righteous way.

*R.* And showeth him the kingdom of God.

*Prayer as above.*

## AT SECOND VESPERS.

*Ant.* **O** DOCTOR optime, Ecclesiæ sanctæ lumen, beate Franciscæ, divinæ legis amator, deprecare pro nobis Filium Dei.

*Ant.* **O** THOU most excellent teacher, light of the holy Church, St. Francis, lover of the divine law, pray for us to the Son of God.

*Versicle and Response as at Lauds. Prayer as above.*

*Commemoration of St. Jane Frances Fremiot de Chantal*

AT FIRST VESPERS.

*Ant.* **S**IMILE est regnum cœlorum homini negotiatori quærenti bonas margaritas: inventa una pretiosa, dedit omnia sua, et comparavit eam.

*V.* Specie tua et pulchritudine tua.

*R.* Intende, prospere procede et regna.

*Oremus.*

Omnipotens et misericors Deus, qui beatam Ioannam Franciscam tuo amore succensam admirabili spiritus fortitudine per omnes vitæ semitas in via perfectionis donasti, quique per illam illustrare Ecclesiam tuam nova prole voluisti, eius meritis et precibus concede, ut qui infirmitatis nostræ conscii de tua virtute confidimus, cœlestis gratiæ auxilio cuncta nobis adversantia vincamus.

*Ant.* **T**HE kingdom of heaven is like to a merchant seeking good pearls, who, when he had found one pearl of great price, sold all that he had, and bought it.

*V.* In thy comeliness and thy beauty.

*R.* Go forth, proceed prosperously and reign.

*Let us pray.*

Almighty and merciful God, Who, inflaming blessed Jane Frances with Thy love, didst endow her with a marvelous fortitude of spirit to pursue the way of perfection in all the duties of life, and wast pleased through her to enrich Thy Church with a new family; grant, through her merits and intercession, that we, knowing our own weakness, and trusting in Thy strength, may, by the gift of Thy heavenly grace, overcome all things that oppose us.

AT LAUDS.

*Ant.* **D**ATE ei de fructu manuum suarum, et laudent eam in portis opera ejus.

*V.* Diffusa est gratia in labiis tuis.

*R.* Propterea benedixit te Deus in æternum.

*Ant.* **G**IVE her of the fruit of her hands, and let her works praise her in the gates.

*V.* Grace is poured abroad in thy lips.

*R.* Therefore hath God blessed thee for ever.

*Prayer as above.*

AT SECOND VESPERS.

*Ant.* **M**ANUM suam aperuit inopi, et palmas suas extendit ad pauperem, et panem otiosa non comedit.

*Ant.* **S**HE hath opened her hand to the needy, and stretched out her hands to the poor, and hath not eaten her bread idle.

*Versicle and Response as at Lauds. Prayer as above.*

*Commemoration of St. Vincent de Paul.*

*Antiphon, Versicle, and Response at First Vespers, Lauds, and Second Vespers are the same as for the Commemoration of St. Dominic.*

*Oremus.*

Deus, qui ad evangelizandum pauperibus et ecclesiastici ordinis decorem promovendum beatum Vincentium apostolica virtute roborasti, præsta quæsumus, ut cujus pia merita veneramur, virtutum quoque instruamur exemplis.

*Let us pray.*

O God, Who didst strengthen blessed Vincent with apostolic power to preach the Gospel to the poor, and advance the honor of the ecclesiastical order; grant, we beseech Thee, that, as we venerate his merits of charity, so we may be instructed by the many examples of his virtues.

*Commemoration of St. Angela Merici.*

AT FIRST VESPERS.

*Ant.* **V**ENI spousa Christi, accipe coronam, quam tibi Dominus præparavit in æternum.

*Ant.* **C**OME, O spouse of Christ, accept the crown which the Lord hath prepared for thee from eternity.

*V.* Specie tua et pulchritudine tua.

*V.* In thy comeliness and thy beauty.

*R.* Intende, prospere procede et regna.

*R.* Go forth, proceed prosperously and reign.

*Oremus.*

*Let us pray.*

Deus, qui novum per beatam Angelam sacrarum virginum collegium in Ecclesia tua florescere voluisti: da

O God, Who through the blessed Angela didst cause a new community of sacred virgins to flourish in Thy

nobis ejus intercessione angelicis moribus vivere, ut terrenis omnibus abdicatis, gaudiis perfrui mereamur æternis.

Church; grant that, through her intercession, we may live in an angelic manner, and, renouncing all earthly things, be found worthy to enjoy those that are eternal.

AT LAUDS

Ant. Simile est regnum cœlorum homini negotiatori quærenti bonas margaritas: inventa una pretiosa, dedit omnia sua et comparavit eam.

Ant. The kingdom of heaven is like to a merchant seeking good pearls, who, when he had found one pearl of great price, sold all that he had, and bought it.

V. Diffusa est gratia in labiis tuis.

V. Grace is poured abroad in thy lips.

R. Propterea benedixit te Deus in æternum.

R. Therefore hath God blessed thee for ever.

*Prayer as above.*

AT SECOND VESPERS.

Ant. Veni, sponsa, etc.

Ant. Come, O spouse of Christ, etc.

*The same as in First Vespers.*

*Versicle and Response as at Lauds. Prayer as above.*

*Commemoration of St. Ursula and her Companions.*

AT BOTH VESPERS AND LAUDS.

Ant. **P**RUDENTES virgines, aptate vestras lampades: ecce sponsus venit, exite obviam ei.

Ant. **V**E wise virgins, prepare your lamps: behold the Bridegroom cometh, go forth to meet Him.

V. Adducentur Regi virgines post eam.

V. After her shall virgins be brought unto the King.

R. Proximæ ejus afferentur tibi.

R. Her companions shall be brought unto Thee.

*Oremus.*

*Let us pray.*

Da nobis, quæsumus, Domine Deus noster, sanctorum Virginum et Martyrum tuarum Ursulæ et Sociarum ejus palmas incessabili devotione venerari: ut, quas

Grant us grace, we beseech Thee, O Lord our God, to commemorate with unceasing devotion the glorious triumphs of Thy holy martyrs, Ursula and her

digna mente non possumus celebrare, humilibus saltem frequentemus obsequiis.

companions: that whereas, by the feebleness of our nature, we can not duly celebrate their memory, we may at least honor them with humble service.

*Commemoration of St. Francis of Assisi.\**

AT FIRST AND SECOND VESPERS.

*Ant.* **R**ESPICE, beate Francisce, de excelso cœlorum habitaculo et deprecare pro populo tuo, populo, quem elegisti, ut serviat coram te omni tempore in ministerio Sanctuarii Domini.

*V.* Signasti, Domine, servum tuum Franciscum.

*R.* Signis redemptionis nostræ.

*Oremus.*

Deus, qui Ecclesiam tuam beati Francisci meritis fœtu novæ prolis amplificas, tribue nobis ex eius imitatione terrena despiciere et cœlestium donorum semper participatione gaudere. Per Dominum, etc.

*Ant.* **L**OOK down, St. Francis, from the blissful heights of heaven, and pray for thy people: pray for the children thou hast chosen, that they may ever serve before thee in the service of the sanctuary of the Lord.

*V.* Thou hast signed, O Lord, Thy servant Francis;

*R.* With the sign of our redemption.

*Let us pray.*

O God, Who, through the merits of St. Francis, dost enlarge Thy Church by the progeny of a new offspring: grant unto us that, by imitating him, we may despise the things of this world, and be blessed in the perpetual enjoyment of Thy heavenly gifts.

AT LAUDS.

*Ant.* Perfice, Pater Seraphice, vineam, quam planta-

*Ant.* Perfect, O Seraphic Father, the vineyard which

\* This commemoration and those that follow are peculiar to some Religious Orders, which are privileged to use them, and for this reason they are here inserted. They differ in special parts from the commemorations of the same saints, as given previously, and as found in the Roman Breviary.

vit dextera tua, et exaudi  
preces filiorum tuorum.

Thy right hand hath planted  
and hear the prayers of Thy  
children.

*Versicle, Response, and Prayer as above.*

*Commemoration of St. Clara.*

AT FIRST VESPERS.

*Ant.* **S**ALVE, sponsa  
Dei, virgo, sacra  
planta Minorum; tu vas  
munditiæ, tu prævia forma  
sororum; Clara, tuis precibus  
duc nos ad regna polorum.

*Ant.* **H**AIL, spouse of  
God, virgin,  
sacred plant of the Order of  
St. Francis, thou vessel of  
purity, thou bright model  
of the Sisters: St. Clara,  
lead us, through thy prayers,  
to the kingdom of heaven.

*V.* Specie tua et pulchri-  
tudinè tua.

*V.* In thy comeliness and  
thy beauty.

*R.* Intende, prospere pro-  
cede et regna.

*R.* Go forth, proceed pros-  
perously, and reign.

*Oremus.*

*Let us pray.*

Famulos tuos, quæsumus  
Domine, beatæ virginis tuæ  
Clarae votivam commemora-  
tionem recensentes, cœles-  
tium gaudiorum sua facias  
interventione participes et  
tui Unigeniti cohæredes, qui  
tecum vivit, etc.

We beseech Thee, O Lord,  
grant that Thy servants,  
who celebrate the commem-  
oration of Thy virgin, St.  
Clara, may, through her inter-  
cession, become partakers of  
the heavenly joys and co-heirs  
of Thy only begotten Son,  
Who liveth and reigneth, etc.

AT LAUDS.

*Ant.* **N**OVUM sidus  
emicuit, can-  
dor lucis apparuit, lux clari-  
tatis adfuit, cœli splendor  
enituit; nam lux, quæ lucem  
influit, Claram clarere voluit.

*Ant.* **A**NEW star  
shines forth  
[sprung out], a brilliant light  
has appeared; light of bright-  
ness [clearness] came; the  
splendor of heaven burst  
forth; for the light, which  
flows in upon light, willed  
to glorify Clara.

*V.* Diffusa est gratia in  
labiis tuis.

*V.* Grace is poured  
abroad in thy lips;

*R.* Propterea benedixit tu  
Deus in æternum.

*R.* Therefore hath God  
blessed thee for ever.

## AT SECOND VESPERS.

*Antiphon as at First Vespers; Versicle and Response as at Lauds.*

*Commemoration of St. Francis de Sales.*

## AT BOTH VESPERS.

*Ant.* **R**EPLEVIT sanctum Francis- cum Dominus spiritu intelli- gentiæ, et ipse fluentia doctrinæ ministravit populo Dei.

*V.* Ora pro nobis, beate Pater Francisce,

*R.* Ut digni efficiamur promissionibus Christi.

*Oremus.*

Deus, qui ad animarum salutem beatum Franciscum, confessorem tuum atque pontificem, omnibus omnia factum esse voluisti, concede propitius, ut caritatis tuæ dulcedine perfusi, eius dirigentibus monitis ac suffragantibus meritis æterna gaudia consequamur. Per Dominum, etc.

*Ant.* **T**HE Lord filled St. Francis with the spirit of knowledge, and he himself from the fountain of his doctrine supplied the people of God.

*V.* Pray for us, O blessed Father Francis,

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

*Let us pray.*

O God, by Whose gracious will the blessed Francis, Thy confessor and bishop, became all things unto all men for the saving of their souls; mercifully grant that, being filled with the sweetness of Thy love, we may, through the guidance of his counsels and by the aid of his merits, attain unto the joys of the life everlasting.

## AT LAUDS.

*Ant.* **O**LIVA fructifera in domo Dei, beate Francisce, ardens caritate, coruscans miraculis, fac nos eius qua frueris lucis suavitatisque participes.

*Ant.* **O** FRUITFUL olive in the House of God! Blessed Francis, all aglow with the fire of charity and scintillating with the brilliancy of thy miracles, make us worthy of participating in the light and the sweetness, which thou dost enjoy.

*Versicle, Response, and Prayer as above.*

Commemoration of St. Jane Frances de Chantal.

AT BOTH VESPERS.

*Ant.* ERAT hæc in omnibus famosissima, quoniam timebat Deum valde, nec erat qui loqueretur de illa verbum malum.

*V.* Complacuit Domino in te.

*R.* Et gaudebit super te Deus tuus.

*Oremus.*

Omnipotens et misericors Deus, qui beatam Ioannam Franciscam tuo amore succensam admirabili spiritus fortitudine per omnes vitæ semitas in via perfectionis donasti, quique per illam illustrare Ecclesiam tuam nova prole voluisti, ejus meritis et precibus concede, ut qui infirmitatis nostræ conscii de tua virtute confidimus, cœlestis gratiæ auxilio cuncta nobis adversantia vincamus: Per Dominum, etc. Amen.

*Ant.* SHE was held in the highest esteem by all, because she feared God greatly; nor did any one speak an evil word of her.

*V.* The Lord was well pleased in thee.

*R.* And thy God rejoiced on account of thee.

*Let us pray.*

Almighty and merciful God, Who didst bestow upon St. Jane Frances, inflamed as she was with love of Thee, through all the walks of her life, a wonderful fortitude of spirit in the pursuit of perfection, and didst will to glorify Thy Church through her by means of a new spiritual family; we beseech Thee, grant that through her merits and prayers, we, conscious of our own weakness and relying on Thy strength, may, with the help of heavenly grace, overcome all obstacles to our salvation. Through Our Lord Jesus Christ. Amen.

AT LAUDS.

*Ant.* FECIT quod placuit Deo, et fortiter ivit in via, quam mandavit illi propheta magnus et fidelis in conspectu Dei.

*Ant.* SHE did what was pleasing to God, and walked courageously in the way which the prophet—the great and faithful one—commanded her, before the face of God.

V. Os suum aperuit sapientia.

R. Et lex clementia in lingua ejus.

V. She opened her mouth to wisdom.

R. And the law of mildness was on her tongue.

*Prayer as above.*

*For the Feast of St. Jane Frances de Chantal (August 21) the Antiphon, Versicle, and Response are as follows for the First Vespers:*

*Ant.* Domine, qui habes omnium scientiam, tu scis quod nunquam lætata sit ancilla tua nisi in te, Domine Deus.

V. Sitivit in te anima mea,

R. Quam multipliciter tibi caro mea.

*Ant.* Lord, Thou dost possess all knowledge and Thou knowest that Thy servant found no other pleasure than in Thee, Lord God.

V. For Thee my soul hath thirsted,

R. For Thee, my flesh, O how many ways!

*Prayer as above.*

*At Lauds: Ant. "Fecit," etc. V. "Os suum," etc.*

*At Second Vespers: Ant. "Erat hæc," etc. V. "Complacuit," etc.*

BOOK IV.

BOOK 1A

Bona Mors Devotions ; Preparation for a Happy Death ; Examination of Conscience for Extraordinary Occasions ; Prayers for the Sick and Dying ; The Administration of the Last Sacraments ; and The Office for the Dead.

The Monthly Retreat or Day of Recollection and Prayer in Preparation for a Happy Death.

BESIDES the annual retreat, many Founders of Religious Orders have prescribed for the members of their Institutes other short retreats, destined to prepare them for the greater feasts, and at the same time to enable them to examine into the state of their souls.

One day in the month is also fixed in most Religious Communities as a day of *special* recollection, and of the renewal of fervor and zeal in the service of God, by the most earnest consideration of Death and Eternity.

In all stages of the spiritual life it is necessary for us to enter often into ourselves; if we are *faithful*, in order to persevere; if *lukewarm*, to reanimate ourselves; if *unobservant*, to re-enter upon the duties of exact observance.

We are *viatores*—travelers, journeying on toward our home. Love should spur us on to walk the steep, narrow, and rugged road that leads to eternal life—to the happy home of the saints. But let us ponder over St. Ignatius' prayer, that if love should fail, the fear of hell might help him not to offend God.

The monthly day of retreat and of pondering exclusively on the end of man, and of special exercises in preparation

for death, will be a powerful aid to perseverance and to the earnest renewal of the Religious Vows.

“In all thy works, O man, remember thy last end, and thou wilt never sin.

“Remember, O man, that thou art dust, and unto dust shalt thou return.”

Consider what death is, what its effects are in regard to us—to our body, which it will reduce to ashes, to our soul, which it will instantaneously submit to the judgment of infinite justice—to those objects to which we have any attachment, which have led us in any way or degree to offend Our Creator, and of which it will certainly strip us naked. Father Dignam says:

“Let us face the thought: death will come; many Religious even procrastinate; we think when I have more time, when the distractions of teaching and superintending are over, when I can be more to myself, I will begin to live the spiritual life indeed. Which of us can promise himself any such season of quiet? who can count upon another year of life, nay, another day?

“Am I ready now? What shall I wish to do if I were this very hour called upon to give my account for eternity? St. Aloysius said, if he were to be told that he should die at the end of recreation, he would still go to recreation. Are we able to say the same? Are all our duties performed equally to the satisfaction of our own conscience? If we should have to change them in order to prepare for death, certainly the necessity is not less now—let us be practical.

“At our judgment we shall not be asked what sins we have committed, but whether we have done the known will of God. In how many ways is God’s will made known to us, and without any doubt? A criminal in the dock listens to the examination of his case going on, he knows justice has to be done, there is no appeal now. Our time will then be past: why not do now what we shall one day wish to have done, when it will be too late?”

Reflect well upon the following words:

“The measure of our fidelity upon earth will be the measure of the love which God will have for us, and we for God, during all eternity.”

**Thoughts from St. Alphonsus on Death and Eternity.**

**S**T. Augustine was wont to call the thought of eternity the Great Thought.

St. Teresa used to repeat to her spiritual daughters: "My children, one soul, one eternity!" She meant to say: "My children, we have but one soul, and if that is lost, all is lost; and once lost, it is lost for ever." In a word, upon that last breath which we draw in dying depends our being either happy for ever, or for ever in despair. If the eternity of the next life, if paradise, if hell, were mere opinions of literary men, and things of doubtful reality, even then we ought to take every care to live well, and not run the risk of losing our soul for ever. But no; for these things are not doubtful; they are certainties, they are truths of faith; much more certain than the things which we see with the eyes of the body.

Let us, then, pray to Our Lord to give us more faith, saying with the apostles: "Lord, increase our faith!" For, if we are not strong in faith, we may become worse than Luther or Calvin. On the contrary, one thought of lively faith in the eternity that awaits us, may make us saints.

St. Gregory says that they who meditate on eternity are neither puffed up by prosperity, nor cast down by adversity; because as they desire nothing in the world, so they fear nothing from the world.

When it happens to us to suffer any infirmities or persecutions, let us remember the hell which we have deserved by our sins. When we do this, every cross will seem to us light, and we shall thank the Lord, and say: "It is the mercies of the Lord that we are not consumed" (Lam. iii. 22). Let us say with David, "Unless the Lord had been my helper, my soul had almost dwelt in hell" (Ps. xciii. 17).

**I MUST ONE DAY DIE.**

**I**T is a practice very profitable for our eternal salvation, to say often to ourselves: "I must one day die." The most precious objects which were carried by the anchorites to their caves were a cross and a skull: the cross to remind them of the love which Jesus Christ has had for

us, and the skull to remind them of the day of their own death. And thus they persevered in penitential works till the end of their days; and, dying in poverty in the deserts, they died more happy than kings who die in palaces.

If, then, we have faith, let us believe that there is a death, a judgment, an eternity; and endeavor, during the days that yet remain for us, to live only for God. And therefore let us take care to live as pilgrims on this earth, remembering that we must speedily leave it. Let us live with death ever before our eyes; and in all the affairs of this present life let us take care to act as we should act at the point of death. All things upon earth either leave us, or we have to leave them. Let us listen to Jesus Christ, Who says: "Lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume" (Matt. vi. 20). O Lord, if I have been foolish in the past, I will not be foolish any longer. Now I give myself wholly to Thee; do Thou receive me, and help me with Thy grace.

#### PREPARATION FOR DEATH.

**D**EATH is certain. "It is appointed unto men once to die" (Heb. ix. 27). On the contrary, the time and the manner of our death are uncertain. Therefore Jesus Christ exhorts us: "Be you then also ready, for at what hour you think not, the Son of man will come" (Luke xii. 40). He says: "Be you ready"; therefore, to save our souls, it is not sufficient to prepare ourselves to die when death seems to be approaching, but we must then be already prepared. It is accordingly useful for every one to repeat, at least once a month, the following acts.

Behold me, O my God, ready to embrace that death which Thou dost destine for me. From this moment I accept it, and I sacrifice to Thee my life in honor of Thy divine Majesty, and also in penance for my sins, rejoicing that this my flesh, to please which I have offended Thee so much, should be devoured by worms, and be reduced to dust. O my Jesus, I unite the pains and the agony which I must then suffer to the pains and agony which Thou, my Saviour, didst suffer in Thy death; I accept death with all the circumstances Thou mayst appoint; I accept the time, whether

it be after many years, or very soon; I accept the manner, whether in bed or out of it, whether with warning or suddenly, and from that sickness more or less painful as it may please Thee. In everything I resign myself to Thy holy will. Give me strength to suffer all with patience.

“What shall I render to the Lord for all the things that He hath rendered to me?” (Ps. cxv. 12.) I thank Thee, O my God, first, for the gift of faith, protesting that I intend to die a child of the Holy Catholic Church. I thank Thee for not having caused me to die when I was in sin, and for having so often pardoned me with so much mercy. I thank Thee for so many lights and graces with which Thou hast sought to draw me to Thy love. I thank Thee for having called me to the Religious state. I pray Thee to let me die after receiving Thee in the holy Viaticum, so that, united to Thee, I may go to present myself at Thy tribunal. I do not deserve to hear from Thy mouth the words: “Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord” (Matt. xxv. 21). I do not deserve it, for in nothing have I been perfectly faithful to Thee; but Thy death gives me hope that I shall be admitted to heaven, to love Thee eternally and with all my powers.

O my crucified Love, have mercy upon me! Look upon me with that love with which Thou didst look upon me from the cross, when dying for me. “Remember not the sins of my youth and my ignorances, O Lord.” My sins terrify me, but I am comforted by that cross on which I see Thee dead for the love of me. “Behold the wood of the cross, on which hung the salvation of the world.” I desire to end my life, that I may cease from offending Thee. Oh, by the blood that was shed for me, do Thou pardon me all my sins before death comes upon me. O blood of the innocent One, wash away the stains of the guilty!

My Jesus, I embrace Thy cross, and kiss the wounds of Thy sacred feet, before which I desire to breathe out my soul. Ah, do not abandon me at the last moment. “We beseech Thee, therefore, save Thy servants, whom Thou hast redeemed with Thy precious blood.” I love Thee with all my heart, I love Thee more than myself,

and I repent with all my soul that I have despised Thee in the past. O Lord, I was lost, but Thou in Thy goodness hast delivered me from the world; receive, then, my soul from this moment for the hour when it shall leave the earth. Therefore I pray to Thee with St. Agatha: "O Lord, Thou Who hast taken from me the love of this world, receive my soul." "In Thee, O Lord, have I hoped; I shall not be confounded for ever; Thou hast redeemed me, O Lord the God of truth."

O holy Virgin, succor me at the moment of my death. Holy Mary, Mother of God, pray for me, a sinner, now and at the hour of my death; in thee, O Lady, have I hoped, I shall not be confounded for ever. St. Joseph, my protector, obtain for me a holy death. My guardian angel, St. Michael the archangel, defend me in that last conflict with hell. My holy patrons, and all ye saints of paradise, succor me in that last moment. Jesus, Mary, and Joseph, be with me at the hour of my death.

### **Offering of Mass and Communion for the Monthly Recollection in Preparation for Death.**

In connection with the Mass in honor of the Passion of Our Lord, the following prayers may be serviceable.

#### OFFERING AT THE BEGINNING OF MASS.

**O** MY God, I offer Thee this holy Mass—this sublime sacrifice of adoration, thanksgiving, reparation, and prayer—in union with the Passion of Our Lord and Saviour, Jesus Christ, and to obtain the grace of a happy death.

Innumerable are the thanks I owe Thee, my dear Redeemer, for the sacrifice which Thou hast made of Thyself for me. I offer Thee my life in return; I offer it as a victim to honor Thee; may it be made worthy of Thy acceptance united with Thy death on the cross. Since love has made Thee die for me, it is but just that with a good will I accept of death for love of Thee. Had I a thousand lives, they would be too little to give Thee. I embrace death with joy; as it will free me from the possibility of offending Thee, I embrace it with resignation as the punishment due for my sins. I

accept it at the moment, in the place, and in the manner that Thou willest; let earth return to earth, but grant that my soul, created to Thy image and redeemed by Thy blood, may return unto Thee. I now humbly thank Thee for all Thy benefits, as I desire to do at the last moment of my life, and when in my agony I shall not be able to adore, thank, and praise Thee, my God, I desire still to be united to all those who in heaven and on earth adore, praise, and thank Thee. I offer Thee now, for that hour, my agonies, fears, and sufferings to be united to the bitter agony and dolorous sufferings of my dying Saviour, for the remission of my sins, for the eternal glory of the Father, Son, and Holy Ghost, Whose name be for ever praised and whose will be for ever done, in me and by me for all eternity.

## MASS FOR THE FIRST SUNDAY.

*At the Offertory.*

**S**INCE death, O my God, is the punishment Thou ordainest for sin, it is with a humble and submissive heart I accept Thy decree, I accept all the pains, trouble, and anxieties which are to accompany it, asking only a true spirit of resignation, an ardent love and desire to suffer all Thou mayest appoint, and sincere and heartfelt contrition. Had I but once offended Thee, it were still too much; but I have multiplied my sins above the hairs of my head—in every place surrounded by Thy gifts, I have sinned: no day of my life which is not stained. Oh, that I were capable of an infinite sorrow to blot out all my sins! Accept, O Lord, in lieu of the grief that is wanting in me, the sorrow of my Saviour in the garden and upon the cross. If, dear Lord, I have often ceased to be Thy dutiful child, Thou hast never ceased to be my loving Father. All I can offer in satisfaction for my sins and ingratitude is my life, which I now offer with all my heart; at this very instant deprive me of it, if Thou willest—I resign it unto Thee. Yet, O my God, I am full of fears, my sins being so great and Thy judgments so terrible; but are not Thy mercies greater than all? Should I not then confide in Thee with a firm hope? Yes, I cast myself into the abyss of Thy mercies. Had I but this moment to live

I would employ it in loving Thee. I fear not, under the cover of Thy mercy, insured to me by the blood of Jesus Christ, which He has shed for me, and which He is again about to offer on this altar.

O dear Lord Jesus Christ, I recommend my soul into Thy hands: Thou hast bought it with Thy blood; it is Thine; I abandon it to Thy divine will, and to the judgment Thou shalt pronounce upon it, confidently hoping that Thou wilt save what Thou hast loved unto death.

*After the Elevation.*

**H**AIL, Jesus, sacred Victim! Who, in the moment of Thy Incarnation, didst accept the bitter Passion and death prepared for Thee, I, in union with Thy holy and perfect sacrifice, accept whatever death Thou hast ordained for me. I desire that the last act of my liberty may be an act of obedience to Thy divine will, in union with Thy obedience when, bowing down Thy head, Thou didst render Thy pure soul into the hands of Thy eternal Father. With Thee, dear Jesus, may I say, "All is consummated;" and may my soul, when freed from its earthly bonds, fly to the bosom of Thy love, and be received by Thee into the kingdom of Thy glory.

*At the Communion.*

**O**Y Saviour! my Redeemer! my sovereign Love! come, take possession of my heart, sanctify my soul, and replenish it with Thy graces. Would that I could die now when I shall have received Thee, that, separated from all earthly things, I might be for ever united to Thee. Jesus, my Jesus, be to me a Jesus, especially in my last hour, and fortify me in my departure out of this world against Thine enemies and mine; stay with me, O Lord, stay with me, for it is late, the best part of my life is gone by—the evening comes on, the shadows of night approach. Oh, guide me safely through this vale of tears—be my light amidst the shadows of death, be my hope and strength in my last struggle, and my reward for all eternity.

Make an act of sincere contrition, a renewal of vows, and receive Jesus Christ as the viaticum of your soul.

*Contrition.*

**O** MY God! I am heartily sorry for having offended Thee, and I detest my sins above every other evil, because they displease Thee, my God, Who, for Thy infinite goodness, art so deserving of all my love; and I firmly resolve, by Thy holy grace, never more to offend Thee, and to amend my life.

## CONSIDERATIONS AND RENEWAL OF VOWS.

*Prayer.*

**B**EHOLD me, O my God, prostrate at Thy sacred feet, penetrated with a profound fear of Thy judgments and sorrow for my sins. Oh, cleanse my poor soul from its stains, and drown my imperfections in the boundless ocean of Thy mercy. Give me, O gracious Lord, true humility of spirit, that I may perfectly understand the abyss of my own nothingness, and rightly comprehend the immensity of Thy goodness. Dispel my darkness, O all-knowing God, with Thy divine light: conduct my reason in the right way; confirm me in my good purpose of observing with renewed fervor and fidelity Thy holy law, my Rule and Vows. I consecrate to Thee the remainder of my life, and bequeath into Thy hands the spirit which Thou hast made from nothing. I bequeath it to Jesus Christ, my Saviour, Who redeemed it with His precious blood, and to the Holy Ghost, Who sanctified it at baptism, and espoused it to Himself at my holy profession, protesting that when in my last agony I shall be unable to employ my tongue in praying and praising Thy divine Majesty, I desire still in mind and heart to be firmly united to Thee, offering my agony to be united to the bitter agony and suffering death of my Jesus, for the remission of my sins, and for His eternal glory, Whose name be for ever glorified, Whose praises be for ever celebrated, and Whose will be for ever done on earth as it is done in heaven.

O incomparable Virgin Mary! Mother of Jesus! Mother of mercy! and my Mother! I humbly and earnestly cry to thee to deliver me by thy prayers from the enemies of my soul, to obtain for me pardon and remission of my sins, and to assist me in the agonies of death.

O heavenly spirits, holy angels, and saints, pray for me.

**A Renewal of Vows at Mass.**

**O** JESUS! divine Spouse of my soul, for me Thou hast just renewed the great sacrifice of Calvary. What return shall I make to Thee for this excess of love! Ah! I will also renew with all my heart the sacrifice I had the happiness of offering Thee on the day of my profession. Again I will drive into my hands and feet the nails of my cherished vows of obedience, chastity, and poverty. I will consider myself this day as a victim unceasingly immolated to Thy Divine Heart, and I will accept in a spirit of love all the sacrifices demanded of me for the faithful observance of my vows and Rules, too happy to be able, even in a small degree, to return Thee love for love—sacrifice for sacrifice. Amen.

**HOW TO MAKE OUR MONTHLY RECOLLECTION, TOGETHER WITH THE PREPARATION FOR DEATH.\***

**T**HE object of this pious exercise, which is usually made on the first or the last Sunday of every month, is, first, to discover, not only our faults, but their roots and sources also, and to examine whether we have made any progress in virtue; secondly, to seek the necessary means of amendment and progress; and thirdly, to dispose our will to practice conscientiously our good resolutions.

When thou art at leisure, go in the presence of the Blessed Sacrament, or else retire to thy room, kneel, and, according to the directions given in the following chapter, try to find out the state of thy soul, asking thyself and sincerely answering the following questions:

1. To what faults and sins am I mostly subject?
2. How have I kept and executed my good resolutions. What is the occasion or source of my want of fidelity?
3. Have I a good intention in all my actions? Am I not led by human respect? Have I a particular affection or friendship for some one?
4. Do I punctually, conscientiously, and fervently discharge the duties of my office?

Keep a correct account of the faults thou now discoverest and compare it with that of the previous month. Excite a hearty sorrow for these faults, and, at the next occasion, confess the most important ones, and consult thy confessor

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\* From "Helps to a Spiritual Life": Schneider-Girardey.

concerning them. At a visit to the Blessed Sacrament and at thy next holy communion offer thy resolutions to Our Lord, beg for grace to put them into practice, and recommend thyself to the Blessed Virgin and to the saints of thy Order.

MEDITATION ON THE PRESENT STATE OF OUR SOUL.

**P**REPARATORY PRAYER. O my God, I firmly believe that Thou art here present, and I acknowledge that, because of my sins, I am wholly unworthy to appear in Thy holy presence. Trusting, nevertheless, in Thy infinite goodness and mercy, I venture to speak to Thee, to call upon Thy holy name, and to meditate on Thy teachings and commandments, in order always to know better and fulfil more faithfully Thy holy will. Enlighten, then, my understanding that I may discover what I should do or omit in order to promote my salvation, that I may, with my whole heart, repent of my sins and of my neglect and want of fidelity in Thy service, and resolve to perform all that Thou requirest of me. Grant me especially the grace to know Jesus Christ, my Redeemer and Guide, always better and better, so that I may love Him more ardently, and may, after His example, labor, combat, and suffer with generosity and self-sacrifice.

*First Prelude.* Vividly imagine yourself standing before the throne of the divine Majesty.

*Second Prelude.* Pray to God for light to appreciate the value of the graces and benefits hitherto received, and to acknowledge and repent of the malice of your past faults and sins, and to make appropriate resolutions.

I. *Point.* Consider the benefits thou hast received this month (this week), and especially perseverance in thy vocation, the numerous powerful means of perfection, thy daily spiritual exercises—such as meditation, examens of conscience, spiritual reading, visit to the Blessed Sacrament, the frequent reception of the sacraments, the constant watchfulness and direction of thy Superiors, the good example of thy companions, the many divine inspirations, preservation from grievous sins, the diminution of the number of venial sins, the greater ease in overcoming temptations, a more ardent love of thy vocation, increased facility in overcoming the difficulties and obstacles of perfection. “It is true, the Lord is good, and His mercy endureth for ever. What shall I render to the Lord for all that He has rendered to me?”

II. *Point.* Investigate the present state of thy soul, and especially how thou hast conducted thyself and what care thou didst bestow on thy ordinary daily exercises.

1. *How hast thou behaved toward God?* What courage, what desire didst thou feel and nourish in thyself for the attainment of perfection? How didst thou perform thy spiritual exercises? Didst thou experience therein greater devotion and consolation than formerly, or, at least, didst thou show more zeal and endurance? Or didst thou rather experience desolation and dryness, or even relax in fervor and fidelity? In keeping thy vows and rules, was thy motive love or fear? Hast thou not failed to make that progress in perfection which, with God's help, thou couldst have made? Reflect on some special occasions of so doing which presented themselves to thee.

2. *What has been thy conduct toward thy Superiors?* Didst thou always endeavor to consider Jesus Christ Himself in the person of thy Superiors? Didst thou always show them due respect and love? Didst thou willingly, humbly, and perfectly obey thy Superiors of inferior rank? And this without murmur, without excuse, without pretexting difficulties? Wert thou open-hearted and sincere toward thy Superior, or didst thou act deceitfully toward him?

3. *How hast thou conducted thyself toward thy companions in Religion?* Didst thou sincerely love them all and prefer them to thyself? Didst thou not wound fraternal charity and concord? Hast thou no particular affection for some one? Dost thou entertain an aversion for some one? Didst thou strive by true humility, simplicity, patience, discretion, love, and modesty to render thyself amiable before God and men? Didst thou endeavor to preserve peace of heart? Wast thou considerate in speech and in intercourse with others?

4. *How hast thou fulfilled thy personal duties?* Didst thou love poverty as a mother? Didst thou cheerfully bear its privations? Wast thou always content to get the poorest in all things? Didst thou desire it? Didst thou exert thyself to preserve purity of body and soul? Didst thou at once strive to suppress all impure thoughts and representations? Didst thou carefully watch over thy senses? Didst thou, without or against the will of thy Superiors, exceed in acts of exterior mortification, or show thyself negligent therein?

Wast thou diligent and careful in thy daily duties? Didst thou rise in the morning at the very first sound of the bell? Didst thou then at once raise thy thoughts to God, to the subject of thy particular examen, of thy meditation? Didst

thou endeavor to preserve recollection of mind? Didst thou say thy morning prayers attentively? Didst thou make a good meditation? Didst thou assist at holy Mass with reverence and devotion? Didst thou recite well thy usual prayers? Didst thou observe moderation at thy meals? Didst thou mortify thy appetite in some small thing? Didst thou pay attention to the reading at table? How didst thou spend the time of recreation? Didst thou try to keep up and promote therein spiritual conversation? Didst thou make thy spiritual reading well? Didst thou carefully make the two exams of conscience?

After thus examining thyself compare thy present with thy past state. If thou perceivest that thou hast made some progress, thank God for it, and resolve to be henceforth as conscientious and to strive to make still greater progress. If, however, the contrary has been the case, resolve earnestly to amend and to make up for thy deficiencies.

Finally, beseech our divine Saviour and His blessed Mother to deign to preserve thee in fervor. "The most effective means to persevere in good and to make progress in the spiritual life," says St. Francis de Sales, "consists in frequently calling to mind what we promised to God in the days of our primitive fervor after mature deliberation. If he who, from time to time, renews his good resolutions is not wholly free from faults, what will become of him who never, or only very seldom, renews them?"

### Examen on the Rules.

"O mors, finis temporis, et initium æternitatis! quam terribilis es iis quibus peccatum est jucundum."

1. **A**M I ready to die? Would I be satisfied at this moment to appear before my Judge?
2. Since my last examination into the state of my soul, have I acquired any degree of virtue, conquered any degree of vice? Not to advance is to go back.
3. Do I constantly recall to mind the end of my creation, and the particular end of my entrance into religion? Why have I become a Religious?
4. In the exercise of the active functions of my institute, do I take care to be animated by the spirit of the Rule? Do I endeavor to acquire the virtues pointed out as essential to the perfection of each? Woe to me if I do the work of God negligently.

5. How do I perform my spiritual duties, say my Office, etc.? Am I careful in forming my intention, and in placing myself in the presence of God before I begin?

6. Do I sedulously attend to the exercise of mental prayer, and endeavor to take my delight and comfort in it?

7. Do I daily assist at Mass with all possible attention and devotion?

8. How do I communicate? Do I endeavor to do so with a lively faith, profound humility, and utmost purity? What profit do I draw or propose to myself to draw from each communion?

9. Do I habituate myself to offer the labors and fatigues of my state, and all the mortifications I undergo, with all my pains of mind and body, in union with all the sufferings of my crucified Spouse?

10. Is Jesus Christ in the Most Holy Eucharist the constant object of my affections and devotion? Do I often reflect on the infinite charity displayed for us in this Adorable Sacrament, and, by frequent visits during the day, pay assiduous court to my divine Spouse?

11. In all my anxieties, fears, and afflictions, in all my temptations, do I seek comfort and consolation at the foot of the altar?

12. Is the Sacred Heart of Jesus the object of my most tender love, and am I faithful in endeavoring to atone for the outrages suffered by Him in the Adorable Sacrament?

13. Have I a warm and affectionate devotion toward the Blessed Virgin? Do I regard her in a special manner as my Mother and the great model I am obliged to imitate? Have I unlimited confidence in her, and do I recur to her in all my difficulties and spiritual wants? Am I studying, by the imitation of her virtues, to render myself worthy of her protection? Do I endeavor all I can to impress on the minds of others the greatest respect, veneration, and love for her?

14. Do I endeavor to acquit myself of my ordinary duties—prayer, examen, Mass, Office, lecture, meals, recreations, etc., with all possible care and attention? Have I the purest intention of pleasing God in all? Do I look on purity of intention as an essential duty of religion; and do I carefully watch over myself and guard against the insinuations of self-love, self-complacency, and vain-glory? Do I allow myself to

act through caprice or inclination, or do I try to do all as directed, with regularity and exactness, referring all with fervor to the divine honor and glory, in union with the most holy actions and infinite merits of Jesus Christ? Am I faithful in making my morning offering, and in renewing it during the day? Do I often recall to mind the means appointed for acquiring this purity of intention—1st, to keep myself in the presence of God; 2d, to perform each work as if it were the only one I had to do; 3d, to fulfil the duty of every day as if that day were to be the last of my mortal life?

15. Do I ever indulge idleness? Do I endeavor always and in all places to preserve in my deportment a gravity becoming a Religious?

16. Do I observe silence in the time and manner prescribed in the Rule? In observing it exteriorly, do I endeavor to keep my mind recollected and fixed on what may tend to my perfection?

#### ON OBSERVANCE OF RULE.

**H**AVE I a great esteem and love for our holy Rules and am I sincerely disposed to be faithful to them? Do I neglect the minor observances; or have I the same love for all? Do I fail in them through human respect? Do I practise those that are painful in a spirit of mortification, or do I try to dispense myself from them, when I can do it without being observed? Am I exact in all the exercises of the Community, and do I, at the first sound of the bell, leave what I have in hand to answer its call? Have I some attachment to particular devotions, rather than for general observances? Have I the necessary zeal for the maintenance of regularity, and do I give bad example by my frequent violations of Rule? Am I faithful in following the customs of the Community, although not marked down in the Rules; and have I been disposed to seek some relaxation therein, by unnecessary innovation or dispensations?

#### ON CHARITY.

**I**S charity my favorite virtue as it was that of my divine Master? Do I study to maintain it among the Sisters? Do I study in conversation, manners, and conduct to avoid

whatever might in the least disturb charity? Am I solicitous to repair the smallest offence by asking pardon; and when others ask pardon of me, do I grant it immediately, without contention or reserve? Am I always willing to assist and help my Sisters, and do I bear with patience their defects, weaknesses, and imperfections? Do I ever dispute? Do I ever speak of the faults of the Sisters? Do I carefully avoid all suspicious and rash judgment—all jealousy and envy?

Do I sincerely love all my Sisters? Have I too marked a predilection for some particular Sister, which causes an attachment in my heart; and do I manifest it in a manner that does not edify? Am I obliging and accommodating equally to all, when an opportunity offers to render a service? Do I blame inconsiderately? Do I disapprove too easily? Do I show some repugnance to any Sister? Do I murmur? Do I detract? Do I point out the faults of Sisters? Do I exaggerate them? Do I make complaints imprudently?

#### ON HUMILITY.

**A**M I particularly attentive to the practice of humility? “Learn of Me,” says Jesus, “because I am meek and humble of Heart.”

Have I kept silence in regard to those matters which might gain me applause? Have I suppressed what might gain esteem for others, especially respecting the practice of virtue? Have I received humiliation with submission and meekness, with the conviction that I merited to be humbled, forgotten, and despised? Have I submitted to others in the spirit of humility, or have I depended too much on my own prudence? Have I obstinately tried to carry out my own views? Have I acted with the view of attracting the esteem and applause of others? Have I better fulfilled my duty, or affected to appear more pious, when seen, than when not observed by any one? Was I not more eager for those things which might gain applause, than what would pass unobserved? Have I, when praised, experienced satisfaction in it? Have I spoken to my own advantage, or, when others praised me, did I artfully continue the conversation? Did I think myself better than others, and did I dwell with complaisance

on myself, my talents, my natural qualities, or my supposed spiritual excellencies? In preferring myself to others, did I condemn or despise them in my heart? Have I spoken too much of myself, or, in depreciating myself, have I intended to draw on myself the praise of others, or to pass for one that is humble? Have I too much dreaded lest my faults should be known, or have I concealed or disguised them with too much care, lest I should be corrected or put in penance? When corrected, did I excuse myself, and give frivolous reasons, in place of candidly admitting my faults? In place of profiting by a reprehension, have I thrown the blame on others? Have I taken correction in bad part, shown too much sensibility, murmured, or attributed unkind motives to her who made it? Did I, on receiving a penance, make resistance, or submit to it with bad grace, even by looks or by murmuring? Have I answered with too much forwardness the Superior, my elders, or those whom I should respect; and have I spoken with pride to my equals or juniors? Has self-esteem made me look for special attention; have I felt jealous at others being preferred to me?

## ON OCCUPATIONS.

**H**AVE I shown a repugnance for an employment, and sought that which was more in accordance with my fancy, or avoided that which was contrary to it? Have I tried to acquit myself of my charge and my duties in the sight of God, with care, exactness, and fidelity, for the greater advantage of the Community, to the satisfaction of my Superiors, and for the consolation of the Sisters? Have I too easily complained of an employment because it was fatiguing, or because it left me no time for my private devotions? And have I preferred these private devotions to duties of obligation? Have I acted in harmony with the companion I have had in the same office; and have I had for her the respect due to her, if my elder; or have I exercised the proper meekness and charity toward her, if my junior? Have I not put her virtue to the test by my caprices, my impatience, my want of condescension, and have I not even left the most difficult share of the employment to her, in order to avoid trouble?

## ON THE VOW OF OBEDIENCE.

**D**O I continually bear in mind that by my vow of obedience I have for ever resigned my will to the direction of my Superior? Do I obey her as holding her authority from God? Do I comply without hesitation with all the directions of my Superior, whether in matters of great or little moment, agreeable or disagreeable? Do I ever murmur? Do I absent myself from the common exercises without leave? Do I obey the call of the bell as the voice of God and go quickly and joyfully to the Community exercises? What has been my obedience, interior and exterior, to the Rule, the Constitutions, and the customs of the house? Have I brought to each action its appropriate spirit? Have I observed the holy Rules through love, and have I done nothing through constraint? Have I been subject to all my Superiors alike for the love of God? Have I fulfilled, not only the orders, but also the desires of my Superiors? Have I obeyed carefully, without forgetting anything? Promptly, without delay or putting off? Simply, without discourse or argument? Faithfully, embracing the command in its full extent, and not in part only? Frankly, and cordially, without murmur or excuse? What has been my obedience with regard to those over me in office, to my infirmarian, and to the doctor in times of illness? Have I sought my own satisfaction in my obedience? Am I thoroughly convinced that the essence of the religious state consists in obedience, based on the love of God, and has my obedience been full and perfect, purely for God alone? Have I made strong objections, excuses or urgent and persistent petitions to avoid an order or a charge? Have I commented in a frivolous, churlish, or disrespectful manner upon the orders of my Superiors or have I ridiculed them? Have I obeyed from a supernatural motive, without secondary intentions, such as self-interest or personal affection and esteem for my Superiors? Did I show myself vexed and dejected on receiving orders contrary to my tastes and inclinations? Have I interfered with the affairs of others, and by so doing disturbed the order of the house? Am I in the habit of renouncing my own will and judgment, and of bringing them into conformity with those of my Superiors? Do I

obey as willingly, when I imagine I see imperfections in my Superiors? Are my Superiors obliged to treat me with care, and use words with nice discrimination in order to induce me to be obedient? Do I submit equally in that which pleases me, as in that which does not—in what is tiresome and inconvenient, as in that which delights me? Am I indifferent as regards work or rest? Silence or conversation? Consolations or privations? Have I done anything without permission? Have I asked for leave in vague terms, in obscure expressions, as though I were afraid of being understood? Have I returned persistently to the charge, and thus extorted a permission which my Superiors were unwilling to grant me? (In general, a good Religious requires few permissions besides those for which the Rule authorizes her to ask.) Have I taken general permissions, which, as a rule, diminish fervor and nourish self-love? Have I in any way exceeded the permissions received as regards time, place, or circumstances? Each time that I have asked a permission, have I been prepared to receive a refusal with calmness and humility? How have I followed the counsel of the apostle, to submit myself to all creatures for the love of God?

## IN IMITATION OF JESUS CHRIST.

**H**AVE I imitated the obedience of Jesus in His hidden life at Nazareth? Can it be said of me: “During the whole of her life she has been subject”? Have I always done, not as I knew, but as I was told? Have I imitated Jesus in His agony in the garden, by receiving with submission every kind of interior suffering? Have I sought for consolation from all with whom I came in contact? Have I imitated Our Lord on Calvary? Have I delivered myself up generously to be contradicted, humbled, and crucified? Am I ready to give my very life for obedience, after the example of Père Lefèvre, who said, “It is not necessary to live, but it is necessary to obey”?

## ON THE VOW OF CHASTITY.

**D**O I esteem nothing more precious than this heavenly gift; and do I place that strict guard upon my senses prescribed by my Rule, lest the enemy should penetrate

through these avenues and tarnish the purity of my soul? Have I always considered my body as the temple of the Holy Spirit? Do I hold it in honor? Am I careful to observe due modesty while dressing and undressing? Do I allow myself too much freedom when alone? Do I give too much liberty to my eyes? Have I cast curious or culpable glances on dangerous objects, or on such objects which, although indifferent in themselves, have nevertheless made a bad impression upon me on former occasions? When in the parlor, have I observed religious gravity, modesty, and humility? When God has permitted that I should be exercised with regard to this virtue, have I been humble, distrustful of myself, and with the fullest confidence in God, have I sought for help at once from Him? "Watch and pray, that you fall not into temptation." Have I been careful in fighting all too natural affections? Have I cultivated particular friendships? Have I given way to laziness, or sought my ease and comfort too much in my manner of lying and sitting and leaning against supports? How have I observed exterior order and cleanliness? Am I temperate and polite at table? Have I given too much care to my exterior? Do I pray every day for the virtue of purity? Do I live and breathe only for my celestial Spouse? Have I immolated the remembrances of the world, the legitimate love of my family, of my friends, etc.? Have I been unable to do without the tender affection of my Superior or mistress? Have I not sought to be preferred before my companions? Have I not been troubled and preoccupied when I imagined myself to be less loved? Have I had frequent recourse to my Superiors, not in order to receive good and useful counsel from them, but to find satisfaction in an affection with regard to which I was all the more reassured, because the object seemed to me the more holy? Am I too much inclined to sentimentality in my spiritual exercises? And to the practice of favorite devotions? Has my love for God been so disinterested and energetic that it has known the secret of self-immolation for His glory, the salvation of souls, and my own perfection? Have I easily condoned that tenderness in myself, which seeks only the consolations of God, and will not put up with the slightest interior aridity or suffering? Have I brought

myself to act with the same vigor, the same devotedness, the same evenness of mind, in days of darkness and hours of agony, as in days of serenity and consolation? Have I known how to appreciate the happiness of total self-abnegation, in which sentiment and enjoyment have no part: and which requires, on the part of the soul, an entire donation; and on the part of God, a perfect liberty and freedom of acting in her, unhindered by self-love? Am I ready to make any sacrifice in order to render my heart more worthy of that of a spouse of Jesus, tearing from it without pity every thing which is in any way contrary to His perfect dominion?

Yes, O my God, I love Thee and Thee alone; I love Thee purely for Thyself, and not for Thy gifts.

“One only heart, one only love, for one God alone.”

#### ON THE VOW OF POVERTY.

**I**N what esteem do I hold poverty? How do I observe my vow of poverty? Do I look upon poverty as one of the most important means of perfection, as the mother and guardian of virtues? Do I revolve in my mind how tenderly Jesus Christ cherished holy poverty, and am I endeavoring to keep myself perfectly disengaged from the things of this world? Am I contented with the food and raiment allowed me? Do I possess anything superfluous? Do I look upon anything as my own? Is there anything allowed to my use which I would find it difficult or painful to resign? Do I consider myself happy in being called to a state of utter poverty? Am I truly pleased to feel its effects in lodging, food, clothing, sickness? Do I trust implicitly in God, and have I no fear of poverty? Am I happy when that which is old and worn is given to me for my use? What are my dispositions with regard to a change of house, of office, of cell, etc.? Am I without any preference for anything which may fall to me? Do I waste my time, which is so precious? Have I received or given something without permission? Have I allowed anything to be wasted or spoiled? Do I take care of the things given me for my use, remembering that they are the property of the Church, and of Jesus Christ Himself? When in office have I given

better things to some than to others, without the consent, or contrary to the will of the Superior? Do I try to be really poor in spirit? Is my heart free from all attachment to the things which are given to me for my use? Should I feel annoyed if the Superiors were to take from me a book, an employment, a room, a habit, etc.? Have I nothing superfluous, no comforts which are not conformable to the religious state? Do I strive to obtain for myself what is most beautiful, most easy, most comfortable? Am I vexed and impatient when I feel the effects of holy poverty, forgetting what St. Philip Neri said: "Whoever attaches himself to the things of this world, can not sanctify himself"? Do I ask for exemptions without necessity from the general manner of living? In my illnesses, do I make exactions for having doctors, medicines, and services, according to my fancy? What is my interior poverty? Is my heart empty of all? What profit do I derive from spiritual poverty? How do I follow in the footsteps of Our Lord, by the practice of holy poverty? Oh! if we would be perfect, let us make the sacrifice of all which remains in our possession, of all that we are and have, and we shall have "treasure in heaven" (Matt. xix. 20, 21).

#### ON CONSTANCY IN VIRTUE AND PERSEVERANCE.

**H**AVE I been changeable in my conduct, to-day undertaking many things, and to-morrow abandoning everything in discouragement? Have I been guided by caprice in the practice of virtue, rather than by the Spirit of God and the direction of confessors and Superiors? Have I contented myself with an inferior degree of virtue, without aspiring to constant advancement in perfection? Have I not aimed at my perfection with a painful and scrupulous anxiety, which troubled and discouraged me, instead of laboring at it with fidelity, patience, and confidence in God? Do I often recall to mind my promise of perseverance, and, not merely looking on it as a vow to wear the habit until death, do I endeavor to advance perseveringly and steadily in the perfection of my state? It will avail me nothing to die a Religious if I have not lived as a true Religious; and I may tremble with St. Paul, lest, whilst I

instruct others unto justice, I myself may become an out-cast. True, they that instruct others unto justice shall shine like stars for all eternity; but I must not forget that my own soul is my first interest, my best treasure, my chief care, and in vain will be all my efforts for others, if I do not cultivate in it the kingdom of God. In vain shall I have persevered in wearing the habit, if it be not exchanged for a robe of glory hereafter; in vain shall I have vowed to serve Him until death, if I serve Him not in spirit and in truth. "He that persevereth to the end, shall be saved." "No man putting his hand to the plough, and looking back, is fit for the kingdom of God." (Luke ix. 62.)

### Reflections.

**W**HAT is death? A complete separation of the soul from the body—they must part after long years of close union.

2. What will become of my body after death? "Remember, man, that thou art dust, and unto dust thou shalt return."

3. What will become of my soul at death? Oh! what will become of my soul? I know not; all is shrouded in impenetrable mystery—I have expired, the voice of prayer has sunk into silence—whilst it was yet whispering over my body my soul had been judged. Oh! what has become of it? No one knows but God and my own soul.

4. I shall be judged—where? In that room, before the Sisters think I have breathed my last. A fear shall come upon them, for beside them is the tribunal, the Judge, the accusers, the accused; in an instant the fate of one they have known is sealed for eternity: she is gone, they know not whither.

5. I shall be judged—by whom? The living and eternal God—the great, the just, the equitable Judge! a Judge of justice, no longer merciful; to Him I must render an account of thoughts long forgotten, of words lightly spoken, but faithfully registered by the accusing spirit—words perhaps sinful and unatoned for—works imperfect, and shrinking from the all-seeing, all-enlightening light of the Eternal eye—omissions of duty—graces neglected—inspirations despised. Oh! what an awful judgment, what an awful moment even for the good, for who shall be found pure in the light of purity itself? What a judgment—what a moment for the imperfect Religious? Her soul suddenly

enlightened by the brilliant rays of eternity, embraces in a single glance the whole extent of her obligations, the entire series of graces which she has received, all the circumstances attendant on her infidelities.

6. Religious have been lost—shall I be lost? Shall I hear from the lips of my Judge: Go, ye accursed, into everlasting fire; that is to say, all our bonds of union are now dissolved! go far from Me, strayed sheep, I am no longer thy Shepherd: go far from Me, faithless spouse, I am no longer thine: go far from Me, unnatural child, I am no longer thy Father; go, for all eternity! Alas, my God! shall this be my sentence—the sentence of her whom Thou hast chosen from amongst thousands, and called to be Thy spouse, and to stand with the Lamb upon Mount Sion, and to be of the one hundred and forty-four thousand having His name and the name of His Father written on their foreheads?

7. I can be a saint. How? “Abide in Me,” saith Our Lord; “I am the vine, you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing.” Confiding, then, in Thee, O my God, if I use the plenteous means afforded for sanctification, I can be a saint—a saint for all eternity, for ever with the saints, where God Himself shall be my God, and shall wipe away the tears from mine eyes, and death shall be no more, nor mourning; nor crying, nor sorrow, for the former things have passed away. Eye hath not seen, nor ear heard, nor hath it entered the heart of man, what things God hath prepared for them that love Him. Then, O my soul, serve Him here, and He and His angels shall minister unto you hereafter; live for Him in time, that you may live and reign with Him for all eternity.

*Fidelity the Means of Perseverance.*

**F**IDELITY in the daily routine of life, as well as on great occasions, is the secret of attaining to sanctity.

Our sanctification through Jesus Christ is an edifice formed of grains of sand and drops of water—a glance mortified; a word, an ill-timed smile suppressed; a sentence interrupted; a recollection stifled; a cherished letter read rapidly, and not read again; a little impulse of nature courageously checked; an importunity, an annoyance gently endured; sarcasm, a feeling of peevishness immediately suppressed; a useless expense curtailed; a shade of sadness quietly dispelled; a too natural joy moderated, by a thought of the God Who dwells in our heart; a repugnance surmounted; in a word, nothings, trifles imperceptible to human

eyes, but admirably visible to the penetrating eye of Jesus. Behold what we must attend to! These are the very little and very great fidelities which bring down into the soul torrents of graces, supernatural lights, sweetness, a lasting and profound peace, a heavenly serenity of soul, and what we may term the familiar caresses of our divine Lord.

Lord Jesus! give me this fidelity which alone can unite me most intimately with Thee, and make me holy even as Thou art holy. Amen.

“O that men were wise, and would consider their latter end!” (Deut. xxxii. 29.)

*Eternity Draws Near!*

**Y**OU must die; be always prepared.

You may die when you least think of it.

You will die, and the moment of death will decide your lot for Eternity.

Consider, meditate, ponder well that terrible word—Eternity.

O Eternity, which alone deserves our care and solicitude!

O Eternity, which alone is neglected and forgotten by the generality of mankind!

Who will give to mine eyes a fountain of tears that I may weep over this forgetfulness of Eternity?

O Eternity, who shall measure thy depth; who shall sound thy boundless abyss?

Millions and millions of ages are nothing, when compared with Eternity!

After millions and millions of years there will still remain a never-ending Eternity.

Everything else passes away; but Eternity never passes away.

Happy the just, who shall reign with God during a whole Eternity.

Woe to unhappy sinners! if they die in mortal sin they shall suffer for all Eternity.

Yes, my soul, after this short life thou must live for ever either in a state of endless happiness or of endless misery.

Thou art now suspended between these two Eternities; one or the other must be thy final lot.

Canst thou hesitate to choose between an Eternity of happiness or an Eternity of misery?

What then wilt thou do?

Think of death, which is the gate to Eternity.

Think of judgment, which is to decide thy lot for Eternity.

Think of hell, which is the abode of a miserable Eternity.

Think of heaven, which is the habitation of a happy Eternity. Continually labor to secure the all-important concern of Eternity.

Repent, watch, pray, suffer patiently all the evils of this life, and strive courageously for a happy Eternity.

O Lord, spare me not in time, provided Thou spare me for Eternity.

*Prayer.*

**M**Y God, I have cited myself before the tribunal of my own conscience—and what do I read there? O woe to me, miserable wretch that I am, my sins are multiplied beyond number! Oh, who will have pity on me, and hide me from the wrath of my offended God! Shall I dare to hope for pardon, or shall I fly from Thee into the dark abyss of despair? No, Lord; for hast Thou not said: “In what day soever the sinner shall call upon Me, I will hear him: and though his sins were as red as scarlet, I will make them whiter than snow.” Oh! in the clefts of the rock I will hide myself—in the wounds of my Jesus I will bury myself; for who hath ever hoped in Him, and was then confounded? Hear me now, and pardon me for His sake. Art Thou not my Father, in very truth a Father of mercy? What then shall I do, but cast myself at Thy feet, and humbly crave Thy mercy? Behold! I come to Thee blind: Thou canst give me sight. I come to Thee dead: Thou canst give me life. Convert me unto Thee—renew my spirit—enlighten my understanding—direct and conform my will—restore unto me the joy of my salvation—convert me, and I shall be converted—and though I have multiplied my evil ways, I shall still hope in Thee, that, through the merits of my Lord Jesus Christ, Thou wilt have mercy on me. Sprinkle me with hyssop (the precious blood of Jesus), and I shall be made whiter than snow. O Jesus! be Thou my help and my protection, and say to my soul, “I am thy salvation.” I hope, even in spite of my manifold offences, I hope, by Thy merits, for nothing less than to be Thine, all Thine, with Thee in paradise for ever.

O Mary, Blessed Virgin, Mother of God, and my own dear Mother, pray to Jesus for me, that I may be faithful, that I may find salvation.

Here make resolutions of serving God during this life, and promise to do something for Him in return for His mercies to you: propose to conquer at least one difficulty, or to practice, on certain occasions, some virtue; place your resolutions in the Sacred Heart of Jesus present in the tabernacle: should you

break them, pay a special visit to Jesus on the throne of His love, to ask His pardon, and again renew them. Make a short compact with Our Lord, that everything you do during this month is to be an act of some virtue, especially such and such actions.

Make compacts also with the ever-blessed Virgin, your guardian angel, and patron saint.

*The Rights of a Religious.*

**R**ELIGIOUS having an essential duty incumbent upon them of tending toward perfection have, consequently, in all the rigor of justice, an unquestionable right to all the means that their Constitutions afford them for attaining this end. These are the real rights to which they should cling and to which they can lay claim. It is the duty of Superiors to assure them of their full, constant, and perfect enjoyment. Now, here are some of the rights which their Constitutions secure them.

1. A Religious has a right to humiliations.
2. A Religious has a right to be reprimanded by her Superiors.
3. A Religious has a right that her Superior exact her entire submission without giving her the motive of her command.
4. A Religious has a right that the Superior dispose of her time and of her work.
5. A Religious has a right that the Superior dispose of objects she gave her permission to use.
6. A Religious has a right to be disposed to accept refusals on the part of the Superior.
7. A Religious has a right to suffer the effects of poverty.
8. A Religious has a right to fraternal correction.
9. A Religious has a right to continual mortification in all things.
10. A Religious has a right to be despised and treated as the last of all the Sisters.
11. A Religious has a right to works the most humbling and repugnant to nature.
12. A Religious has a right to serve her Sisters.
13. A Religious has a right that others be preferred to her.
14. A Religious has a right to the last place.
15. A Religious has a right to be looked upon and to be treated as a useless servant in the house.
16. A Religious has a right to receive all kinds of public penances, even for faults of which she is not guilty.

17. A Religious has a right to rejoice when treated as a fool.

18. A Religious has a right to be the crucified spouse of Jesus crucified.

19. And if, by her conduct, a Religious derives profit from her rights, she will have the right to live and to reign eternally with

*Jesus Crucified.*

THE RELIGIOUS WHO WILL NEVER BE PERFECT IS:

**S**HE who excuses herself.

She who murmurs and finds fault with everything.

She who complains of the food.

She who ridicules others.

She who is indifferent about little things.

She who evades the vigilance of her Superiors.

Two things of which one must never complain: clothes or food.

Two prayers which one should frequently repeat: My God, let me be neither curious nor talkative.

Two actions for which one must be always ready: to communicate, to die.

'TIS WELL.

**'T**IS well with clear intelligence to see  
That he who says, "I, Lord, will follow Thee,"  
Says in effect, "I, Lord, will humble be!"  
Then of supremest import 'tis to know:  
Humility, wherefrom all graces flow,  
Without humiliations ne'er can grow.  
As, then, humiliations are the rod  
To perfect those by whom the path is trod  
That leads thro' earthly trials up to God,  
Who that is prudent will not welcome scorn,  
And joy to see in shreds his honor torn,  
If Christ may only thus in him be born?

A PRAYER FOR RETREAT.

*"Domine, ut Videam!"*

**A**PART into a desert place  
My God, Thou leadest me;  
And here I ask one only grace:  
O Lord, that I may see!  
Nature and earth soft vapors raise,  
That dim my inward sight,  
Oh, scatter that deceitful haze,  
And let me see aright!

It may be pain, it may be shame,  
 Deep anguish it may be;  
 Yet, shall my prayer be still the same,  
 O Lord, that I may see!  
 Show me Thy law, those precepts wise  
 My every step should guide;  
 Then let me view with clearest eyes  
 My practice side by side.  
 Show me *my vows*, and let me long  
 That triple bond survey,  
 To see that every link is strong,  
 And strengthening day by day.  
 Show me my duties, one by one;  
 Unshrinking let me see  
 What was omitted, and what done  
 For other end than Thee.  
 Show me myself without disguise,  
 As clearly, I entreat,  
 As when death's hand shall ope my eyes  
 Before Thy judgment-seat!  
 But, dearest Lord, my weakness pleads,  
 Let not Thy light stop there;  
 The vision of my own misdeeds  
 Were else too hard to bear;  
 Show me Thyself, Thy tender Heart  
 In all its love display,  
 One ray of heavenly light impart  
 To chase earth's glare away:  
 The truths of faith, the joys of love,  
 And virtue's solid bliss,  
 The glories of the world above,  
 The *hollowness* of this;  
 The sweetness of Thy service, Lord,  
 The honor and the joy,  
 Oh! how could anything be hard  
 In such a proud employ!  
 All this, and many a lesson more,  
 Make clear and plain to me;  
 Oh, I entreat Thee, o'er and o'er,  
 "My God, that I may see!"

*Persevere.*

**P**ERSEVERE in thoroughly conquering yourself in the small daily contradictions you receive. Make the bulk of your desires about this; know that God wishes nothing from you at present save that. Busy not yourself, then, in doing anything

else; do not sow your desires in another's garden, but cultivate well your own. Do not desire not to be what you are, but desire to be very well what you are. Be faithful in little things; perfect yourself in your present circumstances, and bear the crosses, little or great, you will surely meet in the daily routine of your duties.

### A Bona Mors Litany, and Other Prayers for a Happy Death.

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

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven, have mercy on us.

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

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

All ye holy angels and archangels,

Holy Abraham,

St. John the Baptist,

St. Joseph,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

St. Jude,

All ye holy apostles and evangelists,

All ye holy disciples of Our Lord,

All ye holy innocents,

St. Stephen,

St. Lawrence,

All ye holy martyrs,

St. Sylvester,

St. Gregory,

St. Augustine,

St. Basil,

St. Ambrose,

Pray for us.

St. Francis de Sales,  
St. Vincent de Paul,  
St. Aloysius,  
St. Stanislaus,  
All ye holy bishops and confessors,  
St. Benedict,  
St. Dominic,  
St. Francis of Assisi,  
St. Ignatius,  
St. Philip Neri,  
St. Camillus de Lellis,  
St. John of God,  
All ye holy monks, hermits, and founders of Religious  
Orders,  
St. Mary Magdalene,  
St. Lucy,  
St. Scholastica,  
St. Teresa,  
St. Catharine,  
St. Clara,  
St. Ursula,  
St. Angela Merici,  
St. Jane Frances de Chantal,  
St. Barbara,  
All ye holy virgins and widows,  
All ye saints of God, intercede for us.  
Be merciful unto us. Spare us, O Lord.  
Be merciful unto us. Hear us, O Lord.  
From Thine anger,  
From the peril of death,  
From an evil death,  
From the pains of hell,  
From all evil,  
From the power of the devil,  
By Thy nativity,  
By Thy cross and Passion,  
By Thy death and burial,  
By Thy glorious Resurrection,  
By the grace of the Holy Ghost the Comforter,  
In the day of judgment,  
We sinners, beseech Thee, hear us.

*Pray for us.*

*O Lord, deliver us.*

That Thou wouldst spare us,  
 That Thou wouldst vouchsafe to bring us unto true re-  
 pentance,  
 That Thou wouldst vouchsafe to grant eternal rest to  
 all the faithful departed,  
 Lord, have mercy upon us. Christ, have mercy on us.  
 Lord, have mercy on us.

*We beseech  
 Thee, hear us.*

*Let us pray.*

**W**E beseech Thy clemency, O Lord, that Thou wouldst vouchsafe so to strengthen Thy servants in Thy grace, that, at the hour of death, the enemy may not prevail over us, and that we may deserve to pass with Thy angels into everlasting life.

Almighty and most gracious God, Who, for Thy thirsting people, didst bring forth from the rock a stream of living water, draw forth from the hardness of our hearts tears of compunction, that we may bewail our sins, and receive forgiveness of them from Thy mercy.

O Lord Jesus Christ, Redeemer of the world, behold us prostrate at Thy feet. With our whole heart we detest our sins of thought, word, and deed, and because we love Thee, and will love Thee above all created things, we steadfastly purpose, by the help of Thy grace, never more to offend Thee, and rather to die than to commit one mortal sin. Amen.

O Jesus, Who, during Thy prayer to the Father in the garden, wast so filled with sorrow and anguish that there came forth from Thee a bloody sweat; have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast betrayed by the kiss of a traitor into the hands of the wicked, seized and bound like a thief, and forsaken by Thy disciples; have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who, by the unjust council of the Jews, was sentenced to death, led like a malefactor before Pilate, scorned and derided by impious Herod; have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast stripped of Thy garments, and most cruelly scourged at the pillar; have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast crowned with thorns, buffeted, struck

with a reed, blindfolded, clothed with a purple garment, in many ways derided, and overwhelmed with reproaches; have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast less esteemed than the murderer Barabbas, rejected by the Jews, and unjustly condemned to the death of the cross; have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast loaded with a cross, and led to the place of execution as a lamb to the slaughter; have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast numbered among thieves, blasphemed, and derided, made to drink of gall and vinegar, and crucified in dreadful torment from the sixth to the ninth hour; have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who didst expire on the cross, Who wast pierced with a lance in presence of Thy holy Mother, and from Whose side poured forth blood and water; have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast taken down from the cross, and bathed in the tears of Thy most sorrowing Virgin Mother; have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast covered with bruises, marked with the five wounds, embalmed with spices, and laid in the sepulcher; have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

V. He hath truly borne our sorrows.

R. And He hath carried our griefs.

*Let us pray.*

**O** GOD, Who, for the redemption of the world, didst deign to be born, to be circumcised, to be rejected by the Jews, and betrayed by Judas with a kiss; to be bound with fetters, and led like an innocent lamb to the slaughter; to be ignominiously brought before Annas, Caiphas, Pilate, and Herod; to be accused by false witnesses, to be scourged, buffeted, and reviled; to be spit upon, to be crowned with thorns, and struck with a reed; to be blindfolded, to be stripped of Thy garments, to be nailed to a cross and raised

thereon; to be numbered among thieves, to be made to drink of gall and vinegar, and to be pierced with a lance: do Thou, O Lord, by these Thy most holy sufferings, which we Thy servants, commemorate, and by Thy most holy cross and death, deliver us from the pains of hell, and conduct us, as Thou didst conduct the penitent thief, into Thy paradise. Who liveth and reigneth, world without end. Amen.

O Lord Jesus Christ, we adore the sacred wound of Thy left foot. We thank Thee for the pain which Thou didst endure with so much love and charity. We condole with Thee in Thy sufferings, and with Thy afflicted Mother. We humbly beg pardon for our sins, which we deplore beyond all imaginable evils. Vouchsafe to convert all sinners, and to make them understand the enormity of mortal sin.

Jesus, hear us.

Jesus, graciously hear us.

O Lord Jesus Christ, we adore the sacred wound of Thy right foot. We thank Thee for the pain which Thou didst endure with so much love and charity. We condole with Thee in Thy sufferings, and with Thy afflicted Mother. Grant us strength against all temptations, and prompt obedience in the execution of Thy holy will. Comfort, O Jesus, the poor, the miserable, the afflicted, and all who are tempted or persecuted. Most just Judge, govern those who administer justice, and assist all those who labor in the care of souls.

Jesus, hear us.

Jesus, graciously hear us. •

O Lord Jesus Christ, we adore the sacred wound of Thy left hand. We thank Thee for the pain which Thou didst endure with so much love and charity. We condole with Thee in Thy sufferings, and with Thy afflicted Mother. Preserve us from the pains of hell; grant us patience in all the trials of this life, and conformity in all things to Thy blessed will. Pardon all our enemies, and all those who bear ill-will against us. Grant patience to the sick, and restore them to health; support with Thy assisting grace all who are in their agony, that they may not perish.

Jesus, hear us.

Jesus, graciously hear us.

O Lord Jesus Christ, we adore the sacred wound of Thy right hand. We thank Thee for the pain which Thou didst endure with so much love and charity. We condole with Thee in Thy sufferings, and with Thy afflicted Mother. Grant us a resolute will to seek those things which concern our salvation, and the grace of final perseverance. Grant likewise, O Jesus, peace and relief to the souls in purgatory, and daily advance toward perfection Thy holy servants in this world, more especially those who are of this Confraternity.

Jesus, hear us.

Jesus, graciously hear us.

O Lord Jesus Christ, we adore the sacred wound in Thy blessed side. We thank Thee for the infinite love manifested toward us at the opening of Thy Sacred Heart. Grant us a pure and perfect charity, that loving all things for Thy sake, and Thee above all things, we may breathe our last in the purest sentiments of divine love. Protect Thy holy Catholic Church, direct Thy governing Vicar upon earth, all ecclesiastical Orders, and all pious persons who are instrumental in the conversion of souls. Preserve in Thy holy service all Christian kings and princes. Bring back into the way of salvation all those who have gone astray, whether through malice or ignorance; and bring under Thy sacred yoke all infidels, heretics, and enemies of Thy holy name.

Jesus, hear us.

Jesus, graciously hear us.

*Let us pray.*

**O** LORD Jesus Christ, by those five wounds which Thy love for us inflicted on Thee, succor Thy servants whom Thou hast redeemed with Thy precious blood. Amen.

Most merciful Redeemer! we humbly beseech Thee, by Thy unheard-of torments, and by the grief Thou didst suffer when Thy soul was separated from Thy body, to secure for us eternal salvation, and to console us at the hour of our death, as Thou didst console the penitent thief, with the thought that we are certain to be with Thee in paradise. Amen.

O merciful Redeemer, and God of infinite patience! great is our confusion when we appear in Thy divine presence.

We abhor all our sins of thought, word, and deed, not merely for the fear of punishment, or for the hope of reward, but for Thy sake, and because Thou dost infinitely detest them. O God of majesty and mercy! look upon the sacred marks in Thy hands, feet, and side, which Thou dost still retain in Thy glorified body, that they may plead in our behalf. Strengthen our weakness, confirm our resolution of never more offending Thee; rather let us lose everything, even life itself, than lose Thy favor by mortal sin. Oh, Saviour of perishing mankind, Who openest Thy hand and fillest every creature with benediction, give us now such a blessing as, when ascending in triumph from the Mountain of Olives, Thou didst bestow on Thy beloved disciples, that we may live and die in these happy dispositions. Amen.

PRAYER FOR THE FAITHFUL IN THEIR AGONY.

**O** MOST merciful Jesus, Lover of souls: I pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, cleanse in Thine own blood the sinners of the whole world who are now in their agony and to die to-day. Amen.

Heart of Jesus, once in agony, pity the dying.

**Devotions for the Sick, and the Last Prayers.**

TIME OF SICKNESS.

**A** VISITATION of sickness gives an opportunity of practicing patience, humility, and resignation to God's holy will. We may acquire much merit by accepting and bearing sickness with proper dispositions. We ought to be on our guard lest our spiritual enemies lead us to commit such faults as murmuring, repining, impatience, petulance, selfishness, unkindness, and unreasonableness: thus causing us to lose much if not all, of the merit which we might otherwise gain.

During our sickness we should frequently make acts of faith, hope, charity, and contrition; also acts of humility, resignation, thanksgiving, and union with Our Lord, and pray for the graces necessary to bear our sickness for God's glory and our own sanctification. The prayers of the "Bona Mors," might be used.

In the "Imitation of Christ" may be found some chapters especially instructive and useful for the time of sickness. See Book I., chap. xxiii., and Book III., chaps. xlvi.-xlix. While

thus disposing ourselves for our end, in case it should be according to God's good pleasure to call us away, let us strive to remove anxiety from our mind by the thought that we belong by first title, and by every title to God, and that He will arrange all things, both for us and for all who are dear to us, according to His infinite wisdom, love, and goodness. Let us also, in looking to the future, excite ourselves to fervent Christian hope. Who loves us as God does? He will watch over and take care of those whom He loves. "The souls of the just are in the hand of God, and the torment of death shall not touch them" (Wisd. iii., 1).

## PRAYER FOR A HAPPY DEATH.\*

**O** MY Lord and Saviour, support me in my last hour by the strong arms of Thy Sacraments, and the fragrance of Thy consolations. Let Thy absolving words be said over me, and the holy oil sign and seal me; and let Thine own body be my food, and Thy blood my sprinkling; and let Thy Mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patron smile on me, that in and through them all I may die as I desire to live, in Thy Church, in Thy faith, and in Thy love. Amen.

## PRAYER IN TIME OF SUFFERING.

**L**ORD, I offer and consecrate to Thy glory, all that I have ever suffered, all that I now suffer, and all that I shall suffer until death; perfect my pains with Thy love, and grant, O sweet Jesus, that they may be pleasing to Thee. I shall suffer because Thou wilt have it so—Thou Whom I love with my whole heart; therefore I desire whatever Thou wilt! Amen.

**O** LORD Jesus Christ, I receive this sickness [*or*, this affliction], with which Thou art pleased to visit me, as coming from Thy fatherly hand. It is Thy will, and therefore I submit—"Not my will, but Thine be done." May it be to the honor of Thy holy name, and for the good of my soul. I here offer myself with an entire submission to all Thine appointments; to suffer whatever Thou pleasest, as long as Thou pleasest, and in what manner Thou pleasest; for I am a creature, O Lord, who have often and most un-

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\* By Cardinal Newman.

gratefully offended Thee, and whom Thou mightest justly have visited with Thy severest punishments. Oh, let Thy justice be tempered with mercy, and let Thy heavenly grace come to my assistance to support me under this affliction! Confirm my soul with strength from above, that I may bear with true Christian patience all the uneasiness, pains, disquiets, and troubles under which I labor; preserve me from all temptations and murmuring thoughts, that in this time of affliction I may in no way offend Thee; and grant that this and all other earthly trials may be the means of preparing my soul for its passage into eternity, that, being purified from all my sins, I may believe in Thee, hope in Thee, love Thee above all things, and finally, through Thy infinite merits, be admitted into the company of the blessed in heaven, there to praise Thee for ever and ever. Amen.

ACT OF RESIGNATION.

**L**ORD Jesus, Incarnate Son of God, Who for our salvation didst will to be born in a stable, to endure poverty, suffering, and sorrow throughout Thy life and finally to die the bitter death of the cross, I implore Thee, in the hour of my death, to say to Thy divine Father: O Father, forgive him [her]! Say to Thy beloved Mother: Behold thy son—thy child! Say to my soul: This day shalt thou be with Me in paradise! O my God, my God! forsake me not at that moment! I thirst! O my God! Truly my soul is athirst for Thee, the fountain of living water. My life has passed away like unto smoke; yet a little, and all is consummated. Therefore also, adorable Saviour, into Thy hands I commend my spirit for all eternity. Lord Jesus, receive my soul. Amen.

PRAYER FOR A SICK SISTER.

**W**E most humbly beseech Thee, O almighty and most merciful God, to bless and comfort our dear Sister afflicted with sickness, and restore her again to health, that she may praise and glorify Thy holy name; grant her perfect resignation to Thy holy will, and graciously enable her to suffer without complaining whatever Thou art pleased to appoint. Compassionate Lord Jesus, look upon her

with pity; blessed Mother of God, and all ye happy saints, intercede for her, that her heart and desires may remain in perfect and peaceable conformity with the will of God, and that this trial may serve to purify her, and render her more pleasing in His divine sight. Amen.

## WHEN RECOVERY IS HOPELESS.

**O**Y God, look down with mercy and pity on our dear Sister, afflicted with sickness unto death; give her perfect resignation to Thy divine will, and graciously enable her to suffer, without complaining, whatever Thou art pleased to appoint. Compassionate Lord Jesus, support and comfort her. O blessed Mother of God, and all ye happy saints, intercede for her, that she may gain much merit in passing through this time of trial and be purified thereby from the smallest stain, so that at the moment of her departure from this vale of tears, she may enter into the joys which God has prepared for those who love and serve Him, through Jesus Christ our Lord. Amen.

## PRAYER TO BE SAID DAILY DURING THE TIME OF SICKNESS.

**L**ORD, 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 the mercies and blessings bestowed upon me, and Thy whole Church, through Jesus Christ Thy Son; and above all, for having loved me from all eternity, and redeemed me with His precious blood. Oh, may that blood not have been 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 canst neither deceive nor be deceived; and Thou hast promised the Spirit of truth to guide Thy Church into all truth. 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, have I put my trust; O let me never be confounded!

O sweet Jesus, receive me into Thine 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. Oh, come now and 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 desire to embrace every neighbor with perfect charity for the love of Thee. I forgive from my heart all who have in any way offended or injured me, and ask pardon of all whom I have in any way offended.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out mine iniquity.

Oh, who will give water to my head, and a fountain of tears to mine eyes, that night and day I may weep for all my sins! Oh, that I had never sinned!

I am filled with confusion when I look back upon my life; so little have I done to please Thee, O my God, and so often have I offended Thee!

I place all my confidence in Thy boundless mercy, and in the infinite merits of the sufferings and death of my divine Redeemer. O Eternal Father, I offer Thee these saving merits in full satisfaction for all my sins.

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. Oh, suffer not, O Lord, this mortal enemy 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 Heart of Jesus! full of love and compassion, comfort and console me. Help me to sanctify my sickness by patience and resignation. Lord, remember me in Thy kingdom: receive my soul into Thy embraces.

Holy Mary, pray for me.

Holy Mary, Mother of mercy, do thou defend me from the enemy, and receive me at the hour of death.

O holy angel of God, who art my guardian, stand by me and assist me.

O all ye blessed angels and saints of God, pray for me, a poor sinner.

“Litany of the Blessed Virgin,” “Act of Spiritual Communion,” “Bona Mors Litany,” “The Jesus Psalter,” “The Rosary,” etc.

#### TO MARY.

**O** DEAREST Lady, sweet Mother mine, watch the hour when my departing soul will lose its hold on all earthly things, and stand unveiled in the presence of its Creator. Show thyself my tender Mother then, and offer to the Eternal Father the precious blood of thy Son Jesus for my poor soul, that it may, thus purified, be pleasing in His sight. Plead for thy poor child at the moment of her departure from this world, and say to the heavenly Father: Receive her this day into Thy kingdom! Amen.

#### PRAYER TO ST. JOSEPH FOR A GOOD DEATH.

**O** BLESSED Joseph, who didst yield thy last breath in the sweet embrace of Jesus and of Mary, when death shall close my career, come, holy father, with Jesus and Mary, to aid me, and obtain for me the only solace which I ask at that hour, to die under their protection. Living and dying, into your sacred hands, Jesus, Mary, and Joseph, I commend my soul.

### The Order of Administering Holy Communion to the Sick.

*The priest, on entering the sick-room with the Most Holy Sacrament, says:*

V. **P**AX huic domui.

V. **P**EACE be to this house.

R. Et omnibus habitantibus in ea.

R. And to all who dwell therein.

*Then, placing the Holy Sacrament on the corporal, on a table with lighted candles, he adores upon his knees, all present doing likewise: after which he takes holy water, and sprinkles the sick person and the bed on which he lies, saying:*

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

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

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

*Ps.* Have mercy on us, O God, according to Thy great mercy.

V. Gloria Patri, etc.

V. Glory be, etc.

R. Sicut erat, etc.

R. As it was, etc.

*Ant.* Asperges mea, etc.

*Ant.* Thou shalt sprinkle me, etc.

V. Adjutorium nostrum in nomine Domini.

V. Our help is in the name of the Lord.

R. Qui fecit cœlum et terram.

R. Who hath made heaven and earth.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

*Let us pray.*

**H**EAR us, O holy Lord, almighty Father, eternal God, and vouchsafe to send Thy holy angel from heaven to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord.

R. Amen.

*He then approaches the sick, and, if necessary, hears her or his confession, after which is said the Confiteor.*

R. 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, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

V. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

V. Indulgentiam absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

V. May Almighty God be merciful unto you, and forgiving you your sins, bring you to life everlasting.

R. Amen.

V. May the Almighty and most merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

*Then, again adoring on his knees, he takes the Blessed Sacrament from his pyx, and elevating it, he shows it to the sick person, saying: Ecce Agnus Dei (Behold the Lamb of God, etc.); and repeating three times: Domine, non sum dignus, etc., he says:*

Receive, sister [*or* brother], the Viaticum of Our Lord Jesus Christ, that He may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen.

*But if Communion is not given in the way of Viaticum, he pronounces the usual words, Corpus Domine nostri.*

*The priest then washes his fingers in silence, and the ablution is given to the sick; after which he says:*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V The Lord be with you.

R. And with thy spirit.

*Let us pray.*

**O** HOLY Lord, almighty Father, eternal God, we earnestly beseech Thee that the most sacred body of Our Lord Jesus Christ Thy Son, which our sister [*or* our brother] hath now received, may be to her [*or* him] an eternal remedy both of body and soul: Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God for ever and ever. Amen.

*These things done, if a particle of the Sacrament remains, he genuflects, rises, and taking the pyx with the Blessed Sacrament, he makes with it the sign of the cross over the sick person in silence. Returning to the church, he recites Psalm cxlviii, and other psalms and hymns, as time allows, also the following:*

V. Panem de cœlo præstitisti eis (*Alleluia*).

R. Omne delectamentum in se habentem (*Alleluia*).

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Thou didst give them bread from heaven (*Alleluia*).

R. Containing in itself all sweetness (*Alleluia*).

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with thy spirit

*Let us pray.*

**O** GOD, who under a wonderful Sacrament hast left us a memorial of Thy Passion; grant us the grace, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption. Who livest, etc. Amen.

*If no particle of the Blessed Sacrament remains, the priest blesses the sick with his hand in the usual way.*

### The Order of Administering the Sacrament of Extreme Unction.

*On arriving at the place where the sick person lies, the priest, with the holy oil, entering the room, says:*

V. Pax huic domui.

R. Et omnibus habitantibus in ea.

V. Peace be to this house.

R. And to all who dwell therein.

*Then, after placing the oil on a table, being vested in a surplice and a purple stole, he offers the sick person a crucifix to be piously kissed; after which he sprinkles both the chamber and the bystanders with holy water in the form of a cross, saying the Asperges. Then he says:*

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. Dominus vobiscum.  
R. Et cum spiritu tuo.

V. The Lord be with you.  
R. And with thy spirit.

*Let us pray.*

**L**ET there enter, O Lord Jesus Christ, into this house, in consideration of our humility, everlasting ielicity, divine prosperity, serene gladness, fruitful charity, perpetual health: let the approach of devils be deflected from this place, let the angels of peace be present herein, and let all malignant discord depart from this house. Magnify, O Lord, upon us Thy holy name, and bless ✝ our conversation: sanctify the beginning of our humility, who art holy and good and abidest with the Father and the Holy Ghost for ever and ever. Amen.

Let us pray and beseech Our Lord Jesus Christ, that blessing He may bless ✝ this tabernacle, and all who dwell therein, and give unto them a good angel for a guardian, and make them serve Him, that they may consider the wonderful things of His law. May He avert from them all adverse powers; may He deliver them from all fear and from all disquiet, and vouchsafe to keep them in health in this tabernacle. Who with the Father and the Holy Ghost, liveth and reigneth God for ever and ever. Amen.

*Let us pray.*

**H**EAR us, O holy Lord, almighty Father, eternal God, and vouchsafe to send Thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

*(These prayers, if time will not permit, may be either wholly or in part omitted.) After which is said the Confiteor, etc. Before the priest begins to anoint the sick person, he admonishes the bystanders to pray for her [him]; and when it is convenient to do so, they recite for her [him] the Penitential Psalms, with Litanies or other prayers, whilst the priest is administering the holy unction. Then he says:*

**I**N the name of the Father ✝, and of the Son ✝, and of the Holy ✝ Ghost, may all the power of the devil be extinguished in thee, by the imposition of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints. Amen.

*Then, dipping his thumb in the holy oil, he anoints the sick person in the form of a cross on the parts mentioned below, applying the words of the form, as follows:*

*On the eyes.*

Through this holy unction ✝ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing. Amen.

*After every unction he wipes the anointed parts with cotton wool.*

*On the ears.*

Through this holy unction ✝ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by hearing. Amen.

*On the nostrils.*

Through this holy unction ✝ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by smelling. Amen.

*On the mouth, the lips being closed.*

Through this holy unction ✝ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by taste and speech. Amen.

*On the hands.*

Through this holy unction ✝ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by touch. Amen.

*On the feet.*

Through this holy unction ✝ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by walking. Amen.

*Which being done, the priest says:*

Kyrie, eleison.	Lord, have mercy.
Christe, eleison.	Christ, have mercy.
Kyrie, eleison.	Lord, have mercy.
Pater Noster, <i>secreto</i> .	Our Father, <i>secretly</i> .
V. Et ne nos inducas in tentationem.	V. And lead us not into temptation.
R. Sed libera nos a malo.	R. But deliver us from evil.

V. Salvum fac servum tuum.

R. Deus meus, sperantem in te.

V. Mitte ei, Domine, auxilium de sancto.

R. Et de Sion tuere eum.

V. Esto ei, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in eo.

R. Et filius iniquitatis non apponat nocere ei.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Save Thy servant.

R. Who hopeth in Thee, O my God.

V. Send *her* help, O Lord, from the sanctuary.

R. And defend *her* out of Sion.

V. Be unto *her*, O Lord, a tower of strength.

R. From the face of the enemy.

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

R. Nor the son of iniquity approach to hurt *her*.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

**L**ORD God almighty, Who hast spoken by Thine apostle James, saying: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him:" cure, we beseech Thee, O Our Redeemer, by the grace of the Holy Spirit, the languors of this Thy servant who is sick; heal *her* wounds, and forgive *her* sins; drive out from *her* all pains of body and mind, and mercifully restore to *her* full health, inwardly and outwardly, that being recovered by the help of Thy mercy, *she* may return to *her* former duties. Who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

Let us pray.

**L**OOK down, O Lord, we beseech Thee, upon Thy servant N., fainting in the infirmity of *her* body, and refresh the soul which Thou hast created, that, being bettered by chastisements, *she* may feel *herself* saved by Thy medicine. Through Christ our Lord. Amen.

Let us pray.

**O** HOLY Lord, almighty Father, eternal God, Who, by pouring the grace of Thy blessing upon sick bodies, dost preserve, by Thy manifold goodness, the work of Thy hands, graciously draw near at the invocation of Thy name, that, delivering Thy servant from sickness, and bestowing health upon *her*, Thou mayest raise *her* up by Thy right hand, strengthen *her* by Thy might, defend *her* by Thy power, and restore *her* to Thy holy Church, with all desired prosperity. Through Christ our Lord. Amen.

**Ritus Benedictiōnis Apostolicæ in Articulo Mortis.**  
(Apostolic Benediction and Plenary Indulgence at the Hour of Death.)

(If Viaticum and Extreme Unction are not given just before the Apostolic Blessing, *Pax huic domui*, etc., and *Asperges me*, etc., are first said.)

**O** MY Lord and God, I now humbly ask for the remission of all temporal punishment, for the plenary indulgence which Thy holy Church grants at the hour of death.

O my God, I believe in Thee; I hope in Thee; I love Thee with my whole heart.

I am heartily sorry for all the sins and faults of my whole life. I forgive all that have injured me, and ask pardon of all whom I have injured. O my God, I am ready to accept and bear all pains and sufferings, and even death itself with resignation to Thy divine will and in punishment for my sins. O my Jesus, I unite my sufferings to Thy most bitter torments. O Lord, here burn, here cut; but spare me for eternity. My Jesus, mercy!

Holy Virgin, my Mother Mary, holy Joseph, pray for me.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

Ant. Ne reminiscaris, Domine, delicta famuli tui (*vel ancillæ tuæ*), neque vindictam sumas de peccatis ejus.

Kyrie, eleison. Christe, eleison. Kyrie, eleison. Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. *Salvum fac servum tuum (vel ancillam tuam, et sic deinceps).*

R. Deus meus, sperantem in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*Let us pray.*

**O** MOST gracious God, Father of mercies and God of all consolation, Whose desire is that none should perish who believeth and trusteth in Thee, according to the multitude of Thy tender mercies, look favorably upon Thy servant, N., whom the true faith and hope of Christ commend unto Thee. Visit *her* in Thy saving power, and through the Passion and death of Thine only-begotten Son, graciously grant unto *her* pardon and remission of all *her* sins, that *her* soul, at the hour of its departure, may find Thee a most merciful Judge, and cleansed from every stain in the blood of the same, Thy Son, may be found worthy to pass to life everlasting through the same Christ our Lord. Amen.

Then the *Confiteor*, *Misereatur*, etc., are recited.

May Our Lord Jesus Christ, Son of the living God, Who gave to His blessed apostle, Peter, the power of binding and loosing, in His most loving mercy, receive thy confession, and restore to thee the first robe which thou didst receive in Baptism; and I, by the power given to me by the Apostolic See, grant thee a plenary indulgence and remission of all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Through the most sacred mysteries of man's redemption, may God almighty remit unto thee all the punishments of the present and the future life, open to thee the gates of paradise, and lead thee to everlasting joys. Amen.

May God almighty bless thee; the Father, the Son, and the Holy Ghost. Amen.

SUSPIRIA PRO MORIBUNDIS. (ASPIRATIONS FOR THE DYING).

(These may be recited with other prayers from this book by the attendants at the sick-bed.)

**H**AVE mercy on me, O God, according to Thy great mercy.

In Thee, O Lord, have I hoped: let me never be confounded.

Incline unto mine aid, O God; O Lord, make haste to help me.

O heavenly Father, be merciful to me. O Jesus, have mercy on me. O Holy Ghost, be merciful to me. O my good God, do not abandon me. O merciful God, assist me; show me Thy goodness and mercy. Not my will, but Thine be done.

O sweetest Jesus, be gracious to me, be merciful to me, pardon me my sins!

O my Jesus, I believe in Thee, because Thou art infallible truth. In this holy faith I will live and die.

O my Jesus, all my hopes are in Thee. In Thy goodness, O Lord, I put my trust.

O my Jesus, I love Thee with my whole heart and soul above all things. O my good God take full possession of my whole soul, and teach me to love Thee for ever.

Infinitely good and loving God, I am sorry for having offended Thee by my sins. I will rather lose everything than offend Thee again. Pardon me, sweet Jesus, and through Thy painful death blot out all my sins.

O Jesus, may Thy blood not have been shed in vain for me!

O my dearest Jesus, how much Thou hast suffered for me! Behold, I willingly suffer for love of Thee.

I confide in Thy bitter sufferings and death.

I offer up to Thee Thy pains and torments.

I offer to Thee Thy tears and bloody sweat.

I offer to Thee Thy precious blood and bitter death.

O Jesus, strengthen me through Thy Passion and death, and grant me a happy end.

Hide me, dear Jesus, in Thy wounds; bathe my soul in Thy precious blood.

O Fountain of mercy, have mercy on me.

O let nothing in life or death ever separate me from Thee.

O my Jesus, I live for Thee; my Jesus, I die for Thee; my Jesus, I am Thine in life and in death.

Holy Mary, Mother of God, pray for me; Holy Mary, assist me. Mother of God, do not abandon me!

O dear Mother, O good Mother, O compassionate Mother, help me. Show now that thou art my Mother.

O clement, O loving, O sweet Virgin Mary, assist me at the hour of my death.

O holy Joseph, pray for me, that I may obtain mercy and grace with Jesus. Do not forsake me in my necessity.

My dear guardian angel, my holy patron, and all ye holy angels and saints, assist me that I may die happily, and gain my salvation.

“Jesus, Mary, and Joseph, I give you my heart and my soul.

“Jesus, Mary, and Joseph, assist me in my last agony.

“Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.”

Indulgence of 300 days, each time, for all three together.—Pius VII, Aug. 26, 1814.

“My Jesus, mercy!”

Indulgence of 100 days, each time.—Pius IX., Sept. 24, 1846.

“My sweetest Jesus, be not my Judge, but my Saviour.”

Indulgence of 50 days, each time.—Pius IX., Aug. 11, 1851.

O Sacred Heart of my Jesus, which suffered the pangs of death, have mercy on me.

O Jesus, my Saviour, into Thy hands I commend my spirit!

### Recommendation of a Soul Departing.

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

Lord, have mercy on us.

Holy Mary, pray for her (or him).

All ye angels and archangels, pray for her (or him).

Holy Abel,  
 All ye choirs of the just,  
 Holy Abraham,  
 St. John the Baptist,  
 St. Joseph,  
 All ye patriarchs and prophets,  
 St. Peter,  
 St. Paul,  
 St. Andrew,  
 St. John,  
 All ye holy apostles and evangelists,  
 All ye holy disciples of Our Lord,  
 All ye holy innocents,  
 St. Stephen,  
 St. Lawrence,  
 All ye holy martyrs,  
 St. Sylvester,  
 St. Gregory,  
 St. Augustine,  
 All ye holy bishops and confessors,  
 St. Benedict,  
 St. Francis,  
 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 her (*or him*).  
 Be merciful, spare her (*or him*), O Lord.  
 Be merciful, deliver her (*or him*), O Lord.  
 Be merciful, receive her (*or him*), O Lord.  
 From Thy anger,  
 From the danger of death,  
 From an ill end,  
 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 Thine admirable Ascension,

Pray for her (*or him*).

O Lord, deliver her (*or him*).

Through the grace of the Holy Ghost the Com-  
 forter, } O Lord,  
 In the day of judgment, } deliver her  
 We sinners, beseech Thee to hear us. } (or him).  
 That Thou spare her, we beseech Thee to hear us.  
 Lord, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.

*Let us pray.*

**D**EPART then, Christian soul, out of this miserable world, in the name of God the Father almighty, Who created thee; in the name of God the Son, Who suffered for thee; in the name of the Holy Ghost, Who sanctified thee; in the name of the angels, archangels, thrones, dominations, cherubim, and seraphim; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the saints of God—let thy place be this day in peace, and thy abode in holy Sion; through Christ our Lord. Amen.

God of clemency! God of goodness! O God, Who, according to the multitude of Thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this Thy servant, N., and grant *her* a full discharge from all *her* sins, who most earnestly begs it of Thee. Purify, O merciful Father, whatever is corrupt in *her* through human frailty, or by the snares of the enemy; make *her* a true member of the Church, and let *her* partake of the fruit of Thy redemption. Have compassion, O Lord, on *her* sighs, have pity on *her* tears; and admit *her* to the sacrament of Thy reconciliation, who has no hope but in Thee; through Christ our Lord. Amen.

I recommend thee, dear *sister* (or *brother*) to almighty God, and commit thee to His mercy, Whose creature Thou art; that, having paid the common debt of nature, thou mayest surrender thy soul to thy Maker, Who formed thee out of the earth. May, therefore, the noble company of angels meet thy soul at its departure. May the court of the apostles receive thee. May the triumphant army of glorious martyrs conduct thee. May the 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 amongst those who are to dwell in His presence for ever. Mayest thou be a stranger to all who are condemned to darkness, chastised with flames, or punished with torments. May God command thy wicked enemy, with all his evil spirits, to depart from thee. May the infernal spirits tremble at thy approach, encompassed by 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, or as wax before the fire; so let sinners perish in the sight of God. But as to the just, let them rejoice and be happy in His presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thy course to heaven. May Christ Jesus, Who was crucified for thee, be thy deliverer; may He deliver thee from death, Who for thy sake vouchsafed to die. May Christ Jesus, the Son of the living God, place thee in His garden of paradise; and may He, the true Shepherd, own thee for one of His flock. May He absolve thee from all thy sins, and place thee at His right hand in the inheritance of the elect. Oh, may it be thy happy lot to behold thy Redeemer face to face: to be ever in His presence, in the beatific vision of that eternal truth which is the joy of the blessed. And thus placed amongst those happy spirits, mayest thou be for ever filled with heavenly sweetness. Amen.

Receive Thy servant, O Lord, into that place where *she* may hope for salvation from Thy mercy.

R. Amen.

Deliver, O Lord, the soul of Thy servant from all dangers of hell, and from all pain and tribulation.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Enoch and Elias from the common death of the world.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Noe from the flood.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Abraham from the midst of the Chaldeans.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Job from all his afflictions.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Isaac from being sacrificed by his father.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Lot from Sodom, and the flames of fire.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Moses from the hands of Pharaoh, King of Egypt.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Daniel from the lions' den.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver the three children from the fiery furnace, and from the hands of an unmerciful king.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver David from the hands of Saul and Goliath.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Susanna from her false accusers.

R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Peter and Paul out of prison.

R. Amen.

And as Thou deliveredst that blessed virgin and martyr, St. Thecla, from most cruel torments, vouchsafe to deliver the soul of this Thy servant, and bring it to the participation of Thy heavenly joys.

R. Amen.

*Let us pray.*

WE commend to Thee, O Lord, the soul of this Thy servant, and beseech Thee, O Jesus Christ, Redeemer of the world, that as in Thy mercy to *her* Thou becamest man, so now Thou wouldst vouchsafe to admit *her* into the number of the blessed. Remember, O Lord, that *she* is Thy creature, not made by strange gods, but by Thee, the only true and living God, for there is no other God but Thee, none that can work Thy wonders. Let *her* soul find comfort in Thy sight, and remember not *her* former sins, nor any of those excesses into which *she* has fallen, through the violence of passion and corruption. For although *she* hath sinned, yet *she* has retained a true faith in Thee, Father, Son, and Holy Ghost: *she* has had a zeal for Thy honor, and faithfully adored Thee *her* God, and the Creator of all things.

Remember not, O Lord, the sins of ignorance of *her* youth, but, according to Thy great mercy, be mindful of *her* in Thy eternal glory. Let the heavens be opened to *her*, and the

angels rejoice with *her*. May St. Michael, the archangel, the chief of the heavenly host, conduct *her*. May blessed Peter, the apostle, to whom were given the keys of the kingdom of heaven, receive *her*. May holy Paul, the apostle and chosen vessel of election, assist *her*. May St. John, the beloved disciple, to whom was revealed the secrets of heaven, intercede for *her*. May all the chosen servants and martyrs of God, who in this world have suffered torments for the sake of Christ, intercede for *her*, that, being delivered from this body of corruption, *she* may be admitted into the kingdom of heaven, through the assistance and merits of Our Lord Jesus Christ, Who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

*If the dying person continue in her (or his) senses, the following Acts may be made.*

*An Act of Thanksgiving.*

**O** MY God! Thou hast created, redeemed, and sanctified me. Thou hast preserved me in many dangers both of body and soul. Thou hast fed me with Thy most blessed body and blood. Thou hast shown immense patience in bearing with my repeated crimes, and often called me to repentance. For these and all other blessings bestowed on me, a most ungrateful sinner, I offer Thee innumerable thanks.

*An Act of Resignation.*

**O** MY God! I cheerfully receive the certain summons of my death. It is a greater happiness to fulfil Thy will than to enjoy ten thousand lives. O happy news of my departure! I shall soon hear the choirs of angels sing Thy eternal praises. Let death hasten his pace, that dying I may no more offend Thee, but live with Thee, and love Thee eternally.

*An Act of Contrition.*

**I** AM truly and heartily sorry for all my sins, not for the fear of hell, nor for the hope of reward; but for the love of Thee, my God, my only good! And were I beginning instead of ending my life, I would not offend Thee for a thousand worlds. . . . O my God! despise not a contrite and humble heart. Amen.

*The soul being now departed, the following Responsory is said:*

**C**OME to *her* assistance, all you saints of God; meet *her* all you angels of God; receive *her* soul, and present it now before its Lord. May Jesus Christ receive thee, and

the angels conduct thee to thy place of rest; may they receive thy soul, and present it now before its Lord.

V. Eternal rest grant *her*, O Lord.

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

May the angels present *her* now before the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father.

V. And lead us not into temptation

R. But deliver us from evil.

V. Eternal rest grant *her*, O Lord.

R. And let perpetual light shine on *her*.

V. From the gates of hell,

R. Deliver *her* soul, O Lord.

V. May *she* rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

*Let us pray.*

**A**BSOLVE, we beseech Thee, O Lord, the soul of Thy servant, N., that being dead to this world, *she* may live to Thee; and whatever sins *she* has committed through human frailty, we beseech Thee in Thy goodness mercifully to pardon. Through Christ our Lord. Amen.

**The Office of the Dead.\***

*When the whole Office is said, it is recited in the manner of a Double, viz., the Vespers on the Eve, and the Matins and Lauds on the following morning, concluding with the appropriate prayers; but at Vespers the Ps. Lauda anima, and at Lauds the De profundis, are omitted on the commemoration of All Souls, and on the day of decease or burial. On other occasions (when only one of the Nocturns and the Lauds are recited) there is but a word or two of the Antiphon before each Psalm recited, and the whole Antiphon at the end thereof.*

## VESPERS.

*Ant. Placebo Domino in regione vivorum.*

*Ant. I will please the Lord in the land of the living.*

## PSALM CXIV.

**D**ILEXI, quoniam exaudiet Dominus vocem orationis meae.

Quia inclinavit aurem suam mihi et in diebus meis invocabo.

Circumdederunt me dolores mortis; et pericula inferni invenerunt me.

Tribulationem et dolorem inveni, et nomen Domini invocavi.

O Domine, libera animam meam; misericors Dominus et justus, et Deus noster miseretur

Custodiens parvulos Dominus; humiliatus sum, et liberavit me.

Convertere, anima mea, in requiem tuam, quia Dominus benefecit tibi.

**I**HAVE loved, because the Lord will hear the voice of my prayer.

Because He has inclined His ear to me, and in my days I will call to Him.

The sorrows of death have surrounded me; and the dangers of hell are come upon me.

I have found tribulation and sorrow; and I have invoked the name of the Lord.

O Lord, deliver my soul: the Lord is merciful and just: and Our God shows mercy.

The Lord keeps the little ones; I was humbled, and He delivered me.

Return, my soul, into thy rest; because the Lord has done good to thee.

\* The Antiphons are duplicated, i.e., they are said *in full* both at the beginning and at the end of the psalms, when the entire Office of the Dead is recited (Vespers, *three* Nocturns at Matins, and Lauds), as, for instance, on All Souls' day and on the day of burial. Vide Note before *Matins*.

Quia eripuit animam meam de morte, oculos meos a lacrymis, pedes meos a lapsu.

Placebo Domino in regione vivorum.

Requiem æternam dona eis, Domine:

Et lux perpetua luceat eis.

*Ant.* Placebo Domino in regione vivorum.

*Ans.* Hei mihi, Domine, quia incolatus meus prolongatus est.

Because He has delivered my soul from death, my eyes from tears, and my feet from slipping.

I will please the Lord in the land of the living.

Grant them eternal rest, O Lord:

And let perpetual light shine on them.

*Ant.* I will please the Lord in the land of the living.

*Ans.* Woe is me, O Lord, that my abode is prolonged.

PSALM CXIX.

**A**D Dominum cum tribularer clamavi, et exaudivit me.

Domine, libera animam meam a labiis iniquis et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi ad linguam dolosam?

Sagittæ potentis acutæ, cum carbonibus desolatoriis.

Hei mihi, quia incolatus meus prolongatus est, habitavi cum habitantibus Cedar; multum incola fuit anima mea.

Cum his qui oderunt pacem eram pacificus; cum loquebar illis, impugnabant me gratis.

Requiem æternam.

*Ant.* Hei mihi, Domine, quia incolatus meus prolongatus est.

*Ant.* Dominus, custodit te ab omni malo: custodit animam tuam Dominus.

**W**HEN I was in tribulation I cried to the Lord; and He heard me.

O Lord, deliver my soul from unjust lips, and from a deceitful tongue.

What is to be given to thee, or what is to be added to thee, to a deceitful tongue?

The sharp arrows of the mighty, with coals of desolation.

Woe is me, that my abode is prolonged. I have dwelt with the inhabitants of Cedar; my soul has been long a sojourner.

I was peaceable with those that hated peace; when I spoke to them, they insulted me for no reason.

Grant them eternal rest.

*Ant.* Woe is me, O Lord, that my abode is prolonged.

*Ant.* The Lord preserve thee from all evil: may the Lord keep thy soul.

## PSALM CXX.

**I**EVAVI oculos meos in montes, unde veniet auxilium mihi.

Auxilium meum a Domino, qui fecit cœlum et terram.

Non det in commotionem pedem tuam, neque dormitet qui custodit te.

Ecce non dormitabit neque dormiet qui custodit Israel.

Dominus custodit te, Dominus protectio tua super manum dexteram tuam.

Per diem sol non uret te, neque luna per noctem.

Dominus custodit te ab omni malo, custodiat animam tuam Dominus.

Dominus custodiat introitum tuum et exitum tuum, ex hoc nunc et usque in sæculum.

Requiem æternam.

*Ant.* Dominus custodit te ab omni malo: custodiat animam tuam Dominus.

*Ant.* Si iniquitates observaveris Domine; Domine, quis sustinebit?

**I**LIFTED up my eyes to the mountains: from whence my help will come.

My help is from the Lord, Who made heaven and earth.

May He not suffer thy foot to be moved; and may He not slumber that keeps thee.

Lo, He will not slumber nor sleep: that keeps Israel.

Our Lord keeps thee, Our Lord is thy protection: on thy right hand.

The sun shall not burn thee by day: nor the moon by night.

The Lord preserveth thee from all evil; may the Lord keep thy soul.

May the Lord keep thy coming in and thy going out: from henceforth, now, and for ever.

Grant them eternal rest.

*Ant.* The Lord preserve thee from all evil: may the Lord keep thy soul.

*Ant.* If Thou wilt observe iniquities, O Lord; Lord, who shall bear it?

## PSALM CXXIX.

**D**E profundis clamavi ad te, Domine; Domine, exaudi vocem meam.

Fiant aures tuæ intendentes in vocem deprecationis meæ.

Si iniquitates observaveris, Domine, Domine, quis sustinebit?

**O**UT of the depths I have cried unto Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive: to the voice of my petition.

If Thou wilt observe iniquities, O Lord: Lord, who shall sustain it?

Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia; et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

Requiem æternam.

*Ant.* Si iniquitates observaveris Domine; Domine, quis sustinebit?

*Ant.* Opera manuum tuarum, Domine, ne despicias.

Because with Thee is propitiation: and for Thy law I have expected 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 will redeem Israel from all his iniquities.

Grant them eternal rest.

*Ant.* If Thou wilt observe iniquities, O Lord; Lord, who shall bear it?

*Ant.* Despise not, O Lord, the works of Thy hands.

PSALM CXXXVII.

**Q**ONFITEBOR tibi, Domine, in toto corde meo, quoniam audisti verba oris mei.

In conspectu angelorum psallam tibi, adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Super misericordia tua et veritate tua, quoniam magnificasti super omne nomen sanctum tuum.

In quacumque die invocavero te exaudi me; multiplicabis in anima mea virtutem.

Confiteantur tibi, Domine, omnes reges terræ, quia audierunt omnia verba oris tui.

Et contentent in viis Domini, quoniam magna est gloria Domini.

**I** WILL praise Thee, O Lord, with all my heart: because Thou hast heard the words of my mouth.

In the sight of the angels I will sing to Thee: I will adore in Thy holy temple, and praise Thy name.

For Thy mercy and Thy truth; because Thou hast magnified Thy holy name above everything.

In what day soever I shall call to Thee, hear me: Thou wilt increase strength in my soul.

May all the kings of the earth confess Thee, O Lord; for they have heard all the words of Thy mouth.

And let them sing in the ways of the Lord; because the glory of the Lord is great.

Quoniam excelsus Dominus, et humilia respicit, et alta a longe cognoscit.

Si ambulavero in medio tribulationis vivificabis me; et super iram inimicorum meorum extendisti manum tuam, et salvum me fecit dextera tua.

Dominus retribuet pro me: Domine, misericordia tua in sæculum; opera manuum tuarum ne despicias.

Requiem æternam.

*Ant.* Opera manuum tuarum, Domine, ne despicias.

*V.* Audivi vocem de cælo dicentem mihi:

*R.* Beati mortui qui in Domino moriuntur.

*Ant.* Omne quod dat mihi Pater, ad me veniet; et eum qui veniet ad me, non ejiciam foras.

Because the Lord is high, and He beholds the low things; and the high things He knows afar off.

If I shall walk in the midst of trouble, Thou wilt enliven me; and upon the wrath of my enemies Thou hast stretched Thy hand, and Thy right hand hath saved me.

The Lord will repay for me; Thy mercy, O Lord, is for ever: despise not the works of Thy hands.

Grant them eternal rest.

*Ant.* Despise not, O Lord, the works of Thy hands.

*V.* I heard a voice from heaven saying to me:

*R.* Blessed are the dead that die in the Lord.

*Ant.* All that my Father gives me shall come to me; and him that comes to me I will not cast out.

CANTICLE OF THE BLESSED VIRGIN MARY (*Luke i*).

**M**AGNIFICAT anima mea Dominum.

Et exultavit spiritus meus, in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ; ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies timentibus eum.

Fecit potentiam in brachio suo; dispersit superbos mente cordis sui.

**M**Y soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because He has regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

Because He that is mighty has done great things for me and holy is His name.

And His mercy is from generation to generation: to them that fear Him.

He has showed power in His arm: He has dispersed the proud in the conceit of their heart

Deposuit potentes de sede:  
et exaltavit humiles.

Esurientes implevit bonis,  
et divites dimisit inanes.

Suscepit Israel puerum  
suum, recordatus misericordiæ  
suæ.

Sicut locutus est ad patres  
nostros, Abraham, et semini  
ejus in sæcula.

Requiem æternam.

*Ant.* Omne quod dat mihi  
Pater, ad me veniet; et eum  
qui veniet ad me, non ejiciam  
foras.

He has deposed the mighty  
from their seat: and has ex-  
alted the humble.

He has filled the hungry  
with good things: and has  
sent the rich away empty.

He has received Israel His  
servant: being mindful of His  
mercy.

As He spoke to our fathers;  
to Abraham, and his seed  
for ever.

Grant them eternal rest.

*Ant.* All that my Father  
gives me shall come to me;  
and him that comes to me I  
will not cast out.

*The following prayers are said kneeling:*

Pater noster, *secreto.*

*V.* Et ne nos inducas in  
tentationem.

*R.* Sed libera nos a malo.

Our Father, *in secret.*

*V.* And lead us not into  
temptation.

*R.* But deliver us from evil.

*The following Psalm is omitted on November 2d, and on the Day  
of Death or Burial:*

PSALM CXLV.

**L**AUDA anima mea  
Dominum: laudabo  
Dominum in vita mea;  
psallam Deo meo quandiu  
fuero.

Nolite confidere in princi-  
pibus, in filiis hominum in  
quibus non est salus.

Exibit spiritus ejus, et re-  
vertetur in terram suam; in  
illa die peribunt omnes cogita-  
tiones eorum.

Beatus cujus Deus Jacob  
adjutor ejus, spes ejus in Do-  
mino Deo ipsius; qui fecit  
cælum et terram, mare, et  
omnia quæ in eis sunt.

Qui custodit veritatem in

**P**RAISE the Lord, O  
my soul; I will praise  
the Lord while I live; I will  
sing to my God as long as I  
have being.

Trust not in princes: in  
the sons of men, in whom  
there is no salvation.

His spirit shall go forth,  
and he shall return into his  
earth in that day all their  
thoughts shall perish.

Blessed is he whose helper  
is the God of Jacob: his hope  
is in the Lord his God, Who  
made heaven and earth, the  
sea, and all that are in them.

Who keeps truth for ever,

sæculum; facit iudicium injuriam patientibus; dat escam esurientibus.

Dominus solvit compeditos,  
Dominus illuminat cæcos.

Dominus erigit elisos;  
Dominus diligit justos.

Dominus custodit advenas,  
pupillum et viduam suscipiet,  
et vias peccatorum disperdet.

Regnabit Dominus in sæcula,  
Deus tuus, Sion, in generationem  
et generationem.

Requiem æternam.

V. A porta inferi.

R. Erue, Domine, animas  
eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem  
meam.

R. Et clamor meus ad te  
veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*Oremus.*

**D**EUS, qui inter apostolicos, sacerdotes, famulos tuos pontificali seu sacerdotali fecisti dignitate vigere: præsta, quæsumus, ut eorum quoque perpetuo aggregentur consortio.

**D**EUS, veniæ largitor, et humanæ salutis amator; quæsumus clementiam tuam, ut nostræ Congregationis fratres, propinquos et bene-

does justice for them that suffer wrong; gives food to the hungry.

The Lord looses the fettered; the Lord enlightens the blind.

The Lord lifts up the bruised; the Lord loves the just.

The Lord keeps the strangers; He will receive the orphan and widow; and the ways of sinners He will destroy.

The Lord will reign for ever; thy God, O Sion, from generation to generation.

Grant them eternal rest.

V. From the gates of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

**O** God, by Whose favor Thy servants were raised to the dignity of bishops or priests, and so honored with the apostolical functions; grant, we beseech Thee, that they may be admitted to the eternal fellowship of Thy apostles in heaven.

**O** GOD, the Giver of pardon, and Lover of human salvation, we beseech Thy clemency, that the brethren, relations, and

factores, qui ex hoc sæculo transierunt, beata Maria semper virgine intercedente, cum omnibus Sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

**F**IDELIUM, Deus, omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

benefactors of our Congregation, who are departed this life, may, through the intercession of the blessed Mary, ever a virgin, and of all Thy saints, attain to the fellowship of eternal bliss.

**O** GOD, the Creator and Redeemer of all the faithful, give to the souls of Thy servants, men and women, the remission of all their sins; that by pious supplications they may obtain the pardon they have always desired. Who livest and reignest world without end.

R. Amen.

V. Eternal rest give to them, O Lord

R. And let perpetual light shine on them.

V. May they rest in peace.

R. Amen.

*On the Day of Commemoration of all the Dead only one Prayer is said:*

**F**IDELIUM, Deus, omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas cum Deo Patri in unitate Spiritus Sancti Deus.

R. Amen.

V. Requiem æternam dona eis, Domine.

**O** GOD, the Creator and Redeemer of all the faithful, give to the souls of Thy servants, men and women, the remission of their sins; that by pious supplications they may obtain the pardon they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God.

R. Amen.

V. Eternal rest give to them, O Lord.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

R. And let perpetual light shine on them.

V. May they rest in peace.

R. Amen.

*A Prayer on the day of a person's decease.*

**A**BSOLVE, quæsumus, Domine, animam famuli tui (*vel* famulæ tuæ) N. ut defunctus (*vel* defuncta) sæculo tibi vivat: et quæ per fragilitatem carnis humana conversatione commisit, tu venia misericordissimæ pietatis absterge: per Dominum.

R. Amen.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

**A**BSOLVE, we beseech Thee, O Lord, the soul of Thy servant, N., that being dead to the world, he (*or* she) may live to Thee. and whatever he (*or* she) has committed through human frailty, do Thou wipe away by the pardon of Thy merciful goodness, through Our Lord.

R. Amen.

V Grant them eternal rest, O Lord.

R. And let perpetual light shine on them.

V. May they rest in peace.

R. Amen.

*A Prayer for a Bishop or Priest deceased. When it is for a Priest, the word pontificali is omitted, and sacerdotali (in the parenthesis) is read in its stead.*

**D**EUS, qui inter apostolicos sacerdotes, famulum tuum N. pontificali (*seu* sacerdotali) fecisti dignitate vigere: præsta quæsumus, ut eorum quoque perpetuo aggregetur consortio: per Dominum.

**O** GOD, Who, among Thy apostolic priests, hast bestowed on Thy servant, N., the pontifical (*or* priestly) dignity; grant, we beseech Thee, that he may also be joined with them in perpetual society: through, etc.

*For Father and Mother deceased.*

**D**EUS, qui nos patrem et matrem honorare præcepisti, miserere clementer animabus patris ac matris meæ, eorumque peccata dimitte, meque eos in æternæ claritatis gaudio fac videre: per Dominum.

**O** GOD, Who hast commanded us to honor our father and mother, have compassion, in Thy mercy, on the souls of my father and mother, and forgive them their sins, and grant that we may meet in the joy of eternal bliss: through, etc.

*For a Father deceased.*

**D**EUS, qui nos patrem honorare præcepisti, miserere clementer animæ patris mei, ejusque peccata dimitte, meque eum in æternæ claritatis gaudio fac videre: per Dominum.

**O** GOD, Who hast commanded us to honor our father, have mercy, through Thy goodness, on the soul of my father, and forgive him his sins, and grant I may see him in the joy of eternal bliss: through, etc.

*For a Mother deceased.*

**D**EUS, qui nos matrem honorare præcepisti, miserere clementer animæ matris meæ, ejusque peccata dimitte, meque eam in æternæ claritatis gaudio fac videre: per Dominum.

**O** GOD, Who hast commanded us to honor our mother, have mercy, through Thy goodness, on the soul of my mother, and forgive her her sins, and grant that I may see her in the joy of eternal bliss: through, etc.

*For a Man deceased.*

**I**NCLINA, Domine, aurem tuam ad preces nostras, quibus misericordiam tuam supplices deprecamur: ut animam famuli tui, quam de hoc sæculo migrare jussisti, in pacis ac lucis regione constituas: et Sanctorum tuorum jubeas esse consortem: per Dominum.

**I**NCLINE, O Lord, Thy ear to our prayers, in which we humbly beseech Thy mercy; that Thou wouldst place the soul of Thy servant, which Thou hast caused to depart from this world, into the region of peace and light; and unite it in the fellowship of Thy saints: through, etc.

*For a Woman deceased.*

**Q**UÆSUMUS, Domine, pro tua pietate miserere animæ famulæ tuæ; et contagiis mortalitatis exutam, in æternæ salvationis partem restitue: per Dominum

**W**E beseech Thee, O Lord, for Thy goodness, have mercy on the soul of Thy servant, and being freed from the corruption of mortality, restore her the portion of eternal salvation: through, etc.

*On the Anniversary. If it be for one person only, it is to be said in the singular number.*

**D**EUS indulgentiarum Domine, da animabus famulorum famularumque tuarum, quorum anniversarium depositionis diem commemoramus, refrigerii sedem, quietis beatitudinem, et luminis claritatem: per Dominum.

**O** LORD, the God of pardon, give to the souls of Thy servants, men and women departed, whose anniversary day of decease we commemorate, the seat of refreshment, the happiness of rest, and the brightness of eternal light: through, etc.

*For Brethren, Relations, and Benefactors.*

**D**EUS, veniæ largitor et humanæ salutis amator; quæsumus clementiam tuam, ut nostræ Congregationis fratres, propinquos, et benefactores, qui ex hoc sæculo transierunt, beata Maria semper virgine intercedente, cum omnibus Sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas: per Dominum.

**O** GOD, the Giver of pardon, and Lover of human salvation, we beseech Thy clemency to grant that the brethren, relations, and benefactors of our Congregation, who are departed this world, may, by the intercession of the Blessed Mary, ever virgin, and of all Thy saints, attain to the fellowship of eternal beatitude: through, etc.

*For the Dead in general.*

**F**IDELIUM, Deus, omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

**O** GOD, the Creator and Redeemer of all the faithful, give to the souls of Thy servants, men and women, the remission of all their sins: that by pious supplications they may obtain the pardon which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end.

R. Amen.

R. Amen.

AT MATINS.

The following Invitatory is recited on All Souls' Day, and on the day of burial, when the three Nocturns are said and the Antiphons are doubled, whereas the Office begins with the Antiphon of the Psalms of the Nocturn whenever only one Nocturn is said with the Lauds. The following order is observed: On Monday and Thursday the first Nocturn; on Tuesday and Friday the second Nocturn; on Wednesday and Saturday the third Nocturn is recited.

THE INVITATORY.

**R**EGEM cui omnia vivunt,  
venite adoremus.

*Regem cui omnia vivunt,  
venite adoremus.*

**Q**OME, let us adore the  
King, to Whom all  
things live.

*Come, let us adore the  
King, to Whom all things  
live.*

PSALM XCIV.

**V**ENITE, exultemus Do-  
mino; jubilemus Deo  
salutari nostro; præoccu-  
pemus faciem ejus in con-  
fessione, et in psalmis jubile-  
mus ei.

*Regem cui omnia vivunt,  
venite adoremus.*

Quoniam Deus magnus  
Dominus, et rex magnus  
super omnes deos; quoniam  
non repellet Dominus ple-  
bem suam, quia in manu  
ejus sunt omnes fines terræ:  
et altitudines montium ipse  
conspicit.

*Venite adoremus.*

Quoniam ipsius est mare,  
et ipse fecit illud, et aridam  
fundaverunt manus ejus  
Venite adoremus, et proci-  
damus ante Deum: ploremus  
coram Domino, qui fecit  
nos, quia ipse est Dominus

**Q**OME, let us rejoice in  
the Lord, let us joy-  
fully cry out to God our  
Saviour: let us approach  
His presence in praise, and  
let us sing joyfully in  
psalms to Him.

*Come, let us adore the  
King, to Whom all things live.*

Because the Lord is a  
great God, and a great King  
above all Gods: because the  
Lord repels not His people,  
for in His hands are all the  
bounds of the earth: and  
He beholds the heights of the  
mountains.

*Come, let us adore.*

Because the sea is His, and  
He made it, and His hands  
formed the dry land: come  
let us adore, and fall down  
before God: let us lament  
before the Lord that made  
us: because He is the Lord

Deus noster: nos autem  
populus ejus, et oves pascuæ  
ejus.

*Regem cui omnia vivunt,  
venite adoremus.*

Hodie si vocem ejus au-  
dieritis, nolite obdurare cor-  
da vestra, sicut in exacer-  
batione secundum diem ten-  
tationis in deserto: ubi  
tentaverunt me patres ves-  
tri, probaverunt et viderunt  
opera mea.

*Venite adoremus.*

Quadraginta annis proxi-  
mus fui generationi huic, et  
dixi, semper hi errant cor-  
de: ipsi vero non cognove-  
runt vias meas, quibus ju-  
ravi in ira mea, si introibunt  
in requiem meam.

*Regem cui omnia vivunt,  
venite adoremus.*

Requiem æternam dona  
eis, Domine, et lux perpetua  
luceat eis.

*Venite adoremus.*

*Regem cui omnia vivunt,  
venite adoremus.*

our God: and we are His  
people, and the sheep of His  
pasture.

*Come, let us adore the  
King, to Whom all things  
live.*

To-day, if you shall hear  
His voice, harden not your  
hearts, as in the provoca-  
tion, according to the day  
of temptation in the wilder-  
ness where your fathers  
tempted Me, they proved,  
and saw My works.

*Come, let us adore.*

Forty years was I nigh to  
this generation, and said  
they always err in their  
hearts: and have not known  
My ways, to whom I swore  
in My wrath, that they  
should not enter into My  
rest.

*Come, let us adore the  
King, to Whom all things live.*

Grant them eternal rest,  
O Lord, and let perpetual  
light shine on them.

*Come, let us adore.*

*Come, let us adore the King,  
to Whom all things live.*

*In the First Nocturn.*

On Monday and Thursday.

*Ant.* Dirige, Domine Deus  
meus, in conspectu tuo, viam  
meam.

*Ant.* Direct, O Lord my  
God, my way in Thy sight.

PSALM V.

**V**ERBA mea auribus per-  
cipe, Domine; intel-  
lige clamorem meum.

Intende voci orationis  
meæ, rex meus et Deus  
meus.

**G**IVE ear, O Lord, to my  
words: hearken to my  
cry.

Attend to the voice of my  
prayer: O my King and  
my God.

Quoniam ad te orabo,  
Domine, mane, exaudies  
vocem meam.

Mane astabo tibi, et vide-  
bo: quoniam non Deus vo-  
lens iniquitatem tu es.

Neque habitabit juxta te  
malignus, neque permane-  
bunt iniqui ante oculos  
tuos

Odisti omnes qui operan-  
tur iniquitatem; perdes  
omnes qui loquuntur men-  
dacium.

Virum sanguinum et do-  
losum abominabitur Domi-  
nus; ego autem in multitu-  
dine misericordiæ tuæ.

Introibo in domum tuam;  
adorabo ad templum sanc-  
tum tuum in timore tuo.

Domine, deduc me in jus-  
titia tua; propter inimicos  
meos dirige in conspectu tuo  
viam meam.

Quoniam non est in ore  
eorum veritas; cor eorum  
vanum est.

Sepulcrum patens est  
guttur eorum; linguis suis  
dolose agebant, judica illos,  
Deus.

Decidant a cogitationibus  
suis, secundum multitudi-  
nem impietatum eorum expelle  
eos, quoniam irritaverunt  
te, Domine.

Et lætentur omnes qui  
sperant in te, in æternum  
exultabunt, et habitabis in  
eis.

Et gloriabuntur in te  
omnes qui diligunt nomen  
tuum, quoniam tu benedices  
justo.

Because I will pray to Thee:  
O Lord, in the morning Thou  
wilt hear my voice.

In the morning I will  
stand before Thee and will  
see: for Thou art not a  
God that willest iniquity.

Neither shall the wicked  
dwell near Thee: nor the  
unjust abide before Thy  
eyes.

Thou hatest all that work  
iniquity: Thou wilt destroy  
all those that speak a lie.

The bloody and deceitful  
man the Lord will abhor:  
but I, in the multitude of  
Thy mercies.

I will enter into Thy house.  
I will adore at Thy holy  
temple in Thy fear.

Conduct me, O Lord, in  
Thy justice: because of my  
enemies, direct my way in  
Thy sight.

Because there is no truth  
in their mouth: their heart  
is vain.

Their throat is a gaping  
sepulcher, they dealt deceit-  
fully with their tongues:  
judge them, O God.

Let them fail in their  
designs; according to the  
multitude of their impieties  
expel them, for they have  
provoked Thee, O Lord.

And let all be glad that  
hope in Thee; they shall re-  
joice for ever: and Thou  
wilt dwell in them.

And all that love Thy  
name shall glory in Thee,  
because Thou wilt bless the  
just.

Domine, ut scuto bonæ voluntatis tuæ coronasti nos.

Requiem æternam.

*Ant.* Dirige, Domine Deus meus, in conspectu tuo viam meam.

*Ant.* Convertere, Domine, et eripe animam meam: quoniam non est in morte, qui memor sit tui.

Lord, as with a shield of Thy good will Thou hast crowned us

Grant them eternal rest.

*Ant.* Direct, O Lord, my God, my steps in Thy sight.

*Ant.* Turn, O Lord, and deliver my soul: for there is none in death who will be mindful of Thee.

PSALM VI.

**D**OMINE, ne in furore tuo arguas me, neque in ira tua corripas me.

Miserere mei, Domine, quoniam infirmus sum; sana me, Domine, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde; sed tu, Domine, usquequo?

Convertere, Domine, et eripe animam meam, salvum me fac propter misericordiam tuam.

Quoniam non est in morte qui memor sit tui; in inferno autem quis confitebitur tibi?

Laboravi in gemitu meo; lavabo per singulas noctes lectum meum; lacrymis meis stratum meum rigabo.

Turbatus est a furore oculus meus; inveteravi inter omnes inimicos meos.

Discedite a me omnes qui operamini iniquitatem, quoniam exaudivit Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam; Dominus orationem meam suscepit.

**L**ORD, rebuke me not in Thy fury, nor chastise me in Thy wrath.

Have mercy on me, O Lord, because I am infirm: heal me, O Lord, because my bones are disordered.

And my soul is very much troubled: but Thou, O Lord, how long?

Turn, O Lord, and deliver my soul: save me for Thy mercy's sake

Because there is none in death that is mindful of Thee, and in hell who will praise Thee?

I have labored in my sighing, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled with fury; I am grown old among all my enemies.

Depart from me, all ye that work iniquity: because the Lord has heard the voice of my weeping.

The Lord has heard my petition: the Lord has received my prayer.

Erubescant et conturbentur vehementer omnes inimici mei; convertantur, et erubescant valde velociter.

Requiem æternam.

*Ant.* Convertere, Domine, et eripe animam meam: quoniam non est in morte, qui memor sit tui.

*Ant.* Ne quando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat.

Let all my enemies blush and be troubled exceedingly: let them be turned back and ashamed very speedily.

Grant them eternal rest.

*Ant.* Turn, O Lord, and deliver my soul: for there is none in death who will be mindful of Thee.

*Ant.* Lest at any time the enemy snatch my soul as a lion, whilst there is none to redeem, nor to save it.

PSALM VII.

**D**OMINE Deus meus, in te speravi; salvum me fac ex omnibus persequentibus me, et libera me.

Ne quando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat.

Domine Deus meus, si feci istud, si est iniquitas in manibus meis:

Si reddidi retribuendis mihi mala, decidam merito ab inimicis meis inanis.

Persequatur inimicus animam meam, et comprehendat, et conculcet in terra vitam meam, et gloriam meam in pulverem deducat.

Exurge, Domine, in ira tua; et exaltare in finibus inimicorum meorum.

Et exurge, Domine Deus meus; in præcepto quod mandasti; et synagoga populorum circumdabit te.

Et propter hanc in altum regredere. Dominus judicat populos.

**O** LORD, my God, I have hoped in Thee: save me from all that persecute me, and deliver me.

Lest at any time he snatch away my soul as a lion: whilst there is none to redeem, nor to save it.

O Lord my God, if I have done this: if there be iniquity in my hands:

If I have repaid to them that returned the evils; let me deservedly fall empty before mine enemies.

Let the enemy persecute my soul, and seize it, and tread down my life on the earth; and bring down my glory into dust.

Arise, O Lord, in Thy wrath; and be exalted in the borders of my enemies.

And arise, O Lord my God, in the precept which Thou hast commanded: and an assembly of people shall encompass Thee.

And for this return on high: the Lord judges the people.

Judica me, Domine, secundum justitiam meam, et secundum innocentiam meam super me.

Consumetur nequitia peccatorum; et diriges justum, scrutans corda et renes, Deus.

Justum adjutorium meum a Domino, qui salvos facit rectos corde.

Deus judex justus, fortis, et patiens; numquid irascitur per singulos dies?

Nisi conversi fueritis, gladium suum vibrabit; arcum suum tetendit, et paravit illum.

Et in eo paravit vasa mortis; sagittas suas ardentibus effecit.

Ecce parturiit injustitiam; concepit dolorem, et peperit iniquitatem.

Lacum aperuit, et effodit eum; et incidit in foveam quam fecit.

Convertetur dolor ejus in caput ejus, et in verticem ipsius iniquitas ejus descendet.

Confitebor Domino secundum justitiam ejus, et psallam nomini Domini altissimi.

Requiem æternam.

*Ant.* Ne quando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat.

*V.* A porta inferi,

*R.* Erue, Domine, animas eorum.

*Pater noster, secreto.*

Judge me, O Lord, according to my justice: and according to my innocence upon me.

The wickedness of sinners shall be consumed, and Thou wilt direct the just: who searchest the hearts and reins, O God.

My just help is from the Lord: Who saves the right of heart.

God is a just Judge, strong and patient; is He angry every day?

Except ye be converted He will shake His sword: He has bent His bow, and prepared it:

And in it He has prepared weapons of death: He has made His arrows with fierce points.

Behold he has bred injustice: he has conceived sorrow, and brought forth iniquity.

He has opened a pit and digged it up: and he is fallen into the ditch which he made.

His sorrow shall be turned upon his head: and his iniquity shall descend upon his crown.

I will praise Our Lord according to His justice: and will sing to the name of the most high Lord.

Grant them eternal rest.

*Ant.* Lest at any time the enemy snatch my soul as a lion, whilst there is none to redeem, nor to save it.

*V.* From the gates of hell,

*R.* Deliver their soul. O Lord.

Our Father, *in secreto.*

The First Lesson. Job vii.

**P**ARCE mihi, Domine, nihil enim sunt dies mie. Quid est homo, quia magnificas eum? aut quid apponis erga eum cor tuum? Visitas eam diluculo, et subito probas illum. Usquequo non parcis mihi, nec dimittis me ut glutiam salivam meam? Peccavi, quid faciam tibi, O custos hominum? Quare posuisti me contrarium tibi, et factus sum mihi metipsi gravis? Cur non tollis peccatum meum? et quare non auferis iniquitatem meam? Ecce nunc in pulvere dormiam, et si mane me quæsieris, non subsistam.

R. Credo quod Redemptor meus vivit; et in novissimo die de terra surrecturus sum; et in carne mea videbo Deum Salvatorem meum

V. Quem visurus sum ego ipse, et non alius, et oculi mei conspecturi sunt. Et in carne mea, etc.

**S**PARE me, O Lord, for my days are nothing. What is man, that Thou magnifiest him? or why settest Thou Thy heart toward him? Thou dost visit him early, and suddenly Thou provest him: how long dost Thou not spare me, nor suffer me to swallow my spittle? I have sinned: what shall I do to Thee, O keeper of men? Why hast Thou set me contrary to Thee, and I am become burthensome to myself? Why dost Thou not take away my sin, and why dost Thou not take away my iniquity? Behold now I shall sleep in the dust, and if Thou seek me in the morning, I shall not be.

R. I believe that my Redeemer liveth, and that in the last day I shall rise from the earth, and in my flesh I shall see my Saviour.

V. Whom I myself shall see, and not another, and my eyes shall behold. And in my flesh, etc.

The Second Lesson. Job x

**T**ÆDET animam meam vitæ meæ, dimittam adversum me eloquium meum, loquar in amaritudine animæ meæ. Dicam Deo: Noli me condemnare: indica mihi, cur me ita judices. Numquid bonum tibi videtur, si calumnieris me, et opprimas me opus manuum tuarum, et consilium impiorum adjuves?

**M**Y soul is weary of life, I will let go my speech against myself, I will speak in the bitterness of my soul. I will say to God, Condemn me not; show me why Thou judgest me so. Does it seem good to Thee, if Thou calumniate me, and oppress me, the work of Thy hands, and help the design

Numquid oculi carnei tibi sunt: aut sicut videt homo, et tu videbis? Numquid sicut dies hominis dies tui; et anni tui sicut humana sunt tempora, ut quæras iniquitatem meam, et peccatum meum scruteris? Et scias quia nihil impium fecerim, cum sit nemo qui de manu tua possit eruere.

*R.* Qui Lazarum resuscitasti a monumento foetidum. Tu eis, Domine, dona requiem, et locum indulgentiæ.

*V.* Qui venturus es judicare vivos et mortuos, et sæculum per ignem. Tu eis, Domine, etc.

of the impious? Hast Thou eyes of flesh; or as a man sees, shalt Thou also see? Are Thy days as the days of man; and are Thy years as the times of men, that Thou shouldst seek my iniquity, and search my sin? And Thou mayst know that I have done no impious thing; whereas there is no man that can escape out of Thy hand.

*R.* Thou Who didst raise Lazarus fetid from the grave. Thou, O Lord, give them rest, and a place of pardon.

*V.* Who art to come to judge the living and the dead, and the world by fire. Thou, O Lord, etc.

*The Third Lesson. Job x.*

**M**ANUS tuæ fecerunt me, et plasmaverunt me totum in circuitu: et sic repente præcipitas me? Memento, quæso, quod sicut lutum feceris me, et in pulverem reduces me. Nonne sicut lac mulsisti me, et sicut caseum me coagulasti? Pelle et carnibus vestisti me: ossibus et nervis compegisti me. Vitam et misericordiam tribuisti mihi, et visitatio tua custodivit spiritum meum.

*R.* Domine, quando venis judicare terram, ubi me abscondam a vultu iræ tuæ? Quia peccavi nimis in vita mea.

*V.* Commissa mea pavesco, et ante te erubescio: dum

**T**HY hands have made me and framed me, wholly round about; and dost Thou thus suddenly cast me down headlong? Remember, I beseech Thee, that as clay Thou didst make me, and into dust Thou wilt bring me again. Hast Thou not milked me like milk, and curdled me like cheese? With skin and flesh hast Thou clothed me: with bones and sinews hast Thou bound me. Life and mercy Thou hast given me, and Thy visitation has kept my spirit.

*R.* O Lord, when Thou shalt come to judge the earth, where shall I hide myself from the face of Thy wrath? For I have sinned exceedingly in my life.

*V.* I dread my misdeeds, and blush before Thee: do

veneris iudicare, noli me  
condemnare. Quia peccavi  
nimis in vita mea.

V. Requiem æternam dona  
eis, Domine, et lux perpetua  
luceat eis. Quia peccavi ni-  
mis in vita mea.

not condemn me, when Thou  
shalt come to judge. For  
I have sinned exceedingly in  
my life.

V. Grant them eternal rest,  
O Lord, and let perpetual  
light shine on them. For I  
have sinned exceedingly in  
my life.

*Here the Lauds are recited when the first Nocturn only is said.*

*In the Second Nocturn.*

On Tuesday and Friday.

*Ant.* In loco pascuæ ibi me  
collocavit.

*Ant.* In a place of pasture,  
He has put me there.

PSALM XXII.

**D**OMINUS regit me, et  
nihil mihi deerit: in  
loco pascuæ ibi me collocavit.

**T**HE Lord rules me, and I  
shall want nothing: in  
a place of pasture, He has  
put me there.

Super aquam refectionis  
educavit me, animam meam  
convertit.

Near the refreshing waters  
He has brought me up: and  
has converted my soul.

Deduxit me super semitas  
justitiæ, propter nomen su-  
um:

He has conducted me in  
the paths of justice, for His  
name's sake.

Nam et si ambulavero in  
medio umbræ mortis, non  
timebo mala, quoniam tu me-  
cum es.

For though I shall walk  
in midst of the shadow of  
death, I will not fear evils:  
because Thou art with me.

Virga tua, et baculus tu-  
us, ipsa me consolata sunt.

Thy rod and Thy staff:  
they have comforted me.

Parasti in conspectu meo  
mensam, adversus eos qui  
tribulant me.

Thou hast prepared in  
my sight a table: against  
them that afflict me.

Impinguasti in oleo caput  
meum; et calix meus inebri-  
ans quam præclarus est!

Thou hast anointed my  
head with oil: and my in-  
ebriating cup, how excellent  
is it!

Et misericordia tua sub-  
sequatur me omnibus die-  
bus vitæ meæ.

And Thy mercy shall fol-  
low me: all the days of my  
life.

Et ut inhabitem in domo  
Domini, in longitudinem die-  
rum.

And that I may dwell in  
the house of the Lord: for  
length of days.

Requiem æternam.

*Ant.* In loco pascuæ ibi me collocavit.

*Ant.* Delicta juventutis meæ, et ignorantias meas, ne memineris, Domine.

Grant them eternal rest.

*Ant.* In a place of pasture, He has put me there.

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

PSALM XXIV.

**A**D te, Domine, levavi animam meam. Deus meus, in te confido; non erubescam.

Neque irrideant me inimici mei; etenim universi qui sustinent te non confundentur.

Confundantur omnes iniqua agentes supervacue.

Vias tuas, Domine, demonstra mihi, et semitas tuas edoce me.

Dirige me in veritate tua, et doce me, quia tu es Deus salvator meus, et te sustinui tota die.

Reminiscere miserationum tuarum, Domine, et misericordiarum tuarum quæ a sæculo sunt.

Delicta juventutis meæ, et ignorantias meas ne memineris.

Secundum misericordiam tuam, memento mei tu; propter bonitatem tuam, Domine.

Dulcis et rectus Dominus; propter hoc legem dabit delinquentibus in via.

Diriget mansuetos in iudicio; docebit mites vias suas.

Universæ viæ Domini, mi-

**T**O Thee, O Lord, I have lifted up my soul: my God, in Thee I put my trust, let me not be ashamed.

Neither let my enemies insult over me: for all that hope in Thee shall not be confounded.

Let all be confounded: who vainly do unjust things.

Show me Thy ways, O Lord: and teach me Thy paths.

Direct me in Thy truth, and teach me: because Thou art God my Saviour, and Thee I have expected all the day.

Remember Thy compassions, O Lord: and Thy mercies that are from the beginning of the world.

The sins of my youth: and my ignorances, remember not.

According to Thy mercy do Thou remember me: for Thy goodness' sake, O Lord.

The Lord is sweet and righteous: for this cause He will give a law to them that sin in the way.

He will direct the mild in judgment: He will teach the meek His ways.

All the ways of the Lord

sericordia et veritas, requirantibus testamentum ejus et testimonia ejus.

Propter nomen tuum, Domine, propitiaberis peccato meo; multum est enim.

Quis est homo qui timet Dominum? Legem statuit ei in via, quam elegit.

Anima ejus in bonis demorabitur; et semen ejus hereditabit terram.

Firmamentum est Dominus timentibus eum; et testamentum ipsius ut manifestetur illis.

Oculi mei semper ad Dominum, quoniam ipse evellet de laqueo pedes meos.

Respice in me, et miserere mei; quia unicus et pauper sum ego.

Tribulationes cordis mei multiplicatæ sunt; de necessitatibus meis erue me.

Vide humilitatem meam et laborem meum, et dimitte universa delicta mea.

Respice inimicos meos, quoniam multiplicati sunt, et odio iniquo oderunt me.

Custodi animam meam, et erue me; non erubescam, quoniam speravi in te.

Innocentes et recti adhæserunt mihi, quia sustinui te.

Libera, Deus, Israel ex omnibus tribulationibus suis.

Requiem æternam.

*Ant.* Delicta juventutis meæ, et ignorantias meas, ne memineris Domine.

are mercy and truth: to them that seek His testament and His testimonies.

For Thy name, O Lord, Thou wilt be propitious to my sin: for it is great.

Who is the man that fears the Lord? He appoints him a law in the way he has chosen.

His soul shall abide in the good things: and his seed shall inherit the land.

The Lord is a support to them that fear Him: and that His testament may be manifested to them.

My eyes are always toward the Lord: because He will deliver my feet out of the snare.

Look upon me, and have mercy on me: because I am alone and poor.

The tribulations of my heart are multiplied: deliver me from my necessities.

See my humiliation and my labor: and remit all my sins.

Look upon my enemies, for they are multiplied: and with unjust hatred they hated me.

Keep my soul, and deliver me: I shall not be ashamed, because I have hoped in Thee.

The innocent and righteous have adhered to me: because I have expected Thee.

Deliver Israel, O God, out of all his tribulations.

Grant them eternal rest.

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

*Ant.* Credo videre bona  
Domini in terra viventium.

*Ant.* I believe I shall see  
the good things of the Lord  
in the land of the living.

## PSALM XXVI.

**D**OMINUS illuminatio mea  
et salus mea; quem  
timebo?

Dominus protector vitæ  
meæ; a quo trepidabo?

Dum appropiant super me  
nocentes, ut edant carnes  
meas.

Qui tribulant me inimici  
mei, ipsi infirmati sunt et  
cecidērunt.

Si consistant adversum me  
castra, non timebit cor me-  
um.

Si exurgat adversum me  
prælium, in hoc ego sperabo.

Unam petii a Domino,  
hanc requiram, ut inhabitem  
in domo Domini omnibus  
diebus vitæ meæ.

Ut videam voluptatem  
Domini, et visitem tem-  
plum ejus.

Quoniam abscondit me in  
tabernaculo suo; in die  
malorum protexit me in  
abscondito tabernaculi sui.

In petra exaltavit me, et  
nunc exaltavit caput meum  
super inimicos meos.

Circuivi, et immolavi in  
tabernaculo ejus hostiam  
vociferationis; cantabo, et  
psalmum dicam Domino.

Exaudi, Domine, vocem  
meam, qua clamavi ad te;

**T**HE Lord is my light and  
my salvation: whom  
shall I fear?

The Lord is the protector  
of my life: who shall make  
me tremble?

Whilst the wicked ap-  
proach to me: to devour my  
flesh.

My enemies that afflict me:  
themselves are weakened, and  
are fallen.

If camps stand against me:  
my heart shall not fear.

If battle rise up against  
me: in this will I hope.

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

That I may see the delight  
of the Lord: and visit His  
temple.

Because He has hid me in  
His tabernacle: in the day  
of evils He has protected me  
in the secret of His taber-  
nacle.

On a rock He has exalted  
me; and now He hath ex-  
alted my head above my  
enemies.

I have gone round, and  
have immolated in His taber-  
nacle a host of loud accla-  
mation: I will sing and say a  
psalm to the Lord.

Hear my voice, O Lord,  
wherewith I have cried to

miserere mei, et exaudi me.

Tibi dixit cor meum, exquisivit te facies mea; faciem tuam, Domine, requiram.

Ne avertas faciem tuam a me; ne declines in ira a servo tuo.

Adjutor meus esto; ne derelinquas me, neque despicias me, Deus salutaris meus.

Quoniam pater meus et mater mea dereliquerunt me; Dominus autem assumpsit me.

Legem pone mihi, Domine, in via tua, et dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me, quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona Domini in terra viventium.

Expecta Dominum, viriliter age, et confortetur cor tuum, et sustine Dominum.

Requiem æternam.

*Ant.* Credo videre bona Domini in terra viventium.

*V.* Collocet eos Dominus cum principibus.

*R.* Cum principibus populi sui.

Pater noster, *secreto.*

Thee: have mercy on me, and hear me.

My heart has spoken to Thee, my face has sought Thee out: Thy face, O Lord, I will seek.

Hide not Thy face from me: turn not away in wrath from Thy servant.

Be Thou my helper: forsake me not, nor despise me, O God my Saviour.

Because my father and my mother have forsaken me: but the Lord has received me.

Set me a law, O Lord, in Thy way; and direct me in the right paths, because of my enemies.

Deliver me not to the will of them that afflict me; because unjust witnesses have risen up against me, and iniquity has lied to itself.

I believe I shall see the good things of the Lord in the land of the living.

Expect the Lord, do manfully: and let thy heart take courage, and expect thou the Lord.

Grant them eternal rest.

*Ant.* I believe I shall see the good things of the Lord in the land of the living.

*V.* May the Lord place them with the princes.

*R.* With the princes of His people.

Our Father, *in secret.*

The Fourth Lesson. Job xiii.

**R**ESPONDE mihi: quantas habeo iniquitates, et peccata: scelera mea et

**A**NSWER me; how many iniquities and sins I have: my crimes and my

delicta ostende mihi. Cur faciem tuam abscondis, et arbitraris me inimicum tuum? Contra folium, quod vento rapitur, ostendis potentiam tuam, et stipulam siccam persequeris. Scribis enim contra me amaritudines, et consumere me vis peccatis adolescentiæ meæ. Posuisti in nervo pedem meum, et observasti omnes semitas meas, et vestigia pedum meorum considerasti. Qui quasi putredo consumendus sum, et quasi vestimentum quod comeditur a tinea.

R. Memento mei, Deus, quia ventus est vita mea: nec aspiciat me visus hominis.

V. De profundis clamavi ad te, Domine: Domine, exaudi vocem meam. Nec aspiciat, etc.

offences show me. Why dost Thou hide Thy face, and esteem me Thy enemy? Against the leaf that is carried away with the wind, Thou showest Thy power, and pursuest a dry straw. For Thou writest bitter things against me, and hast a mind to consume me for the sins of my youth. Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet. Who as rottenness am to be consumed, and as a garment that is eaten by the moth.

R. Remember me, O God, because my life is but wind, nor may the sight of man behold me.

V. Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. Nor may, etc.

*The Fifth Lesson. Job xiv.*

**H**OMO natus de muliere, brevi vivens tempore, repletur multis miseriis. Qui quasi flos egreditur et conteritur, et fugit velut umbra, et nunquam in eodem statu permanet. Et dignum ducis super hujusmodi aperire oculos tuos, et adducere eum tecum in iudicium? Quis potest facere mundum de immundo conceptum semine? Nonne tu, qui solus es? Breves dies hominis sunt, numerus mensium ejus apud te est. Constituisti terminos ejus,

**M**AN born of a woman, is filled with many miseries. Who as a flower comes forth, and is destroyed, and flies away as a shadow, and never abides in the same state. And dost Thou count it a worthy thing, to open Thy eyes on such a one, and to bring him with Thee into judgment? Who can make him clean that is conceived of unclean seed? Is it not Thou Who only art? The days of man are short, the number of his months is

qui præteriri non poterunt. Recede paululum ab eo, ut quiescat, donec optata veniat, sicut mercenarii dies ejus.

R. Hei mihi, Domine, quia peccavi nimis in vita mea: quid faciam, miser, ubi fugiam, nisi ad te, Deus meus? Miserere mei dum veneris in novissimo die.

V. Anima mea turbata est valde: sed tu, Domine, succurre ei. Miserere mei.

The Sixth Lesson. Job xiv.

QUIS mihi hoc tribuat, ut in inferno protegas me, et abscondas me, donec pertranseat furor tuus, et constituas mihi tempus, in quo recorderis mei? Putasne mortuus homo rursum vivat? Cunctis diebus, quibus nunc milito, exspecto donec veniat immutatio mea. Vocabis me, et ego respondebo tibi: operi manuum tuarum porriges dexteram. Tu quidem gressus meos dinumerasti, sed parce peccatis meis.

R. Ne recorderis peccata mea, Domine, dum veneris judicare sæculum per ignem.

V. Dirige, Domine Deus meus, in conspectu tuo viam meam. Dum veneris judicare sæculum per ignem.

with Thee; Thou hast appointed his limits, which can not be passed. Depart a little from him, that he may rest, till his wished-for day comes, even as that of the hired man.

R. Woe is me, O Lord, because I have sinned exceedingly in my life: O wretch, what shall I do, whither shall I fly but to Thee, my God? Have mercy on me when Thou comest at the last day.

V. My soul is greatly troubled; but Thou, O Lord, succor it. Have mercy on me.

WHO will grant me this, that Thou mayest protect me in hell, and hide me till Thy wrath pass away, and appoint me a time wherein Thou wilt remember me? Shall a man that is dead, thinkest Thou, live again? All the days in which I am now in warfare, I expect till my change comes. Thou shalt call me and I shall answer Thee: to the work of Thy hands Thou shalt stretch out Thy right hand. Thou indeed hast numbered my steps, but spare my sins.

R. Remember not my sins, O Lord, when Thou shalt come to judge the world by fire.

V. Direct, O Lord my God, my way in Thy sight. When Thou shalt come to judge the world by fire.

V. Requiem æternam dona eis, Domine, et lux perpetua luceat eis: Dum veneris, etc.

V. Grant them eternal rest, O Lord, and let perpetual light shine on them: When, etc.

*Here the Lauds are recited, when the Second Nocturn only is said.*

*In the Third Nocturn.*

On Wednesday and Saturday.

*Ant.* Complaceat tibi, Domine, ut eripias me: Domine, ad adiuvandum me respice.

*Ant.* May it please Thee, O Lord, to deliver me: Lord, have regard to help me.

PSALM XXXIX.

**E**XPECTANS, expectavi Dominum, et intendit mihi.

Et exaudivit preces meas, et eduxit me de lacu miseriæ et de luto fæcis.

Et statuit super petram pedes meos, et direxit gressus meos.

Et immisit in os meum canticum novum, carmen Deo nostro.

Videbunt multi, et timebunt, et sperabunt in Domino.

Beatus vir cujus est nomen Domini spes ejus, et non respexit in vanitates et insanias falsas.

Multa fecisti tu, Domine Deus meus, mirabilia tua; et cogitationibus tuis non est qui similis sit tibi.

Annuntiavi et locutus sum, multiplicati sunt super numerum.

**E**XPECTING, I expected the Lord: and He has heard me.

He heard my prayers, and brought me out of the lake of misery, and from the mire of dregs.

And He has set my feet upon a rock: and has directed my steps.

And He has put a new song into my mouth: a song to Our God.

Many shall see, and shall fear: and they shall hope in the Lord.

Blessed is the man whose hope is the name of the Lord: and has not regarded vanities, and false madness.

Thou hast done many wonderful things, O Lord my God: and in Thy thoughts there is none like to Thee.

I have declared and have spoken: they are multiplied above number.

Sacrificium et oblationem noluisti; aures autem perfecisti mihi.

Holocaustum, et pro peccato non postulasti; tunc dixi: Ecce venio.

In capite libri scriptum est de me, ut facerem voluntatem tuam. Deus meus, volui, et legem tuam in medio cordis mei.

Annuntiavi justitiam tuam in ecclesia magna, ecce labia mea non prohibebo; Domine, tu scisti.

Justitiam tuam non abscondi in corde meo; veritatem tuam et salutare tuum dixi.

Non abscondi misericordiam tuam et veritatem tuam: a concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas a me; misericordia tua et veritas tua semper susceperunt me.

Quoniam circumdederunt me mala quorum non est numerus; comprehenderunt me iniquitates meæ, et non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei, et cor meum dereliquit me.

Complaceat tibi, Domine, ut eruas me; Domine, ad adiuvandum me respice.

Confundantur et reveantur simul, qui quærunt animam meam, ut auferant eam.

Convertantur retrorsum et reveantur, qui volunt mihi mala.

Ferant confestim confu-

Sacrifice and oblation Thou wouldst not: but ears Thou hast perfected to me.

Burnt-offering and sin-offering Thou didst not require: then said I, Behold I come.

In the head of the book it is written of me, that I shall do Thy will; my God, I am willing, and have Thy law in the midst of my heart.

I have declared Thy justice in the church: behold I will not stay my lips, Lord, Thou hast known it.

Thy justice I have not hid in my heart: Thy truth and Thy salvation I have spoken.

I have not hidden Thy mercy and truth: from the great council.

But Thou, O Lord, remove not Thy compassion far from me: Thy mercy and Thy truth have always received me.

Because evils without number have encompassed me: my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head: and my heart has forsaken me.

May it please Thee, O Lord, to deliver me: Lord, have regard to help me.

Let them be confounded and ashamed together, who seek my soul: to take it away.

Let them be turned backward, and be ashamed: who desire evils to me.

Let them forthwith receive

sionem suam, qui dicunt mihi; Euge, euge!

Exultent et lætentur super te omnes quærentes te, et dicant semper: Magnificetur Dominus, qui diligunt salutare tuum.

Ego autem mendicus sum, et pauper; Dominus sollicitus est mei.

Adjutor meus et protector meus tu es; Deus meus, ne tardaveris.

Requiem æternam.

*Ant.* Complacet tibi, Domine, ut eripias me: Domine, ad adjuvandum me respice.

*Ant.* Sana, Domine, animam meam: quia peccavi tibi.

their confusion; who say to me, Well, Well.

Let all that seek Thee rejoice and be glad in Thee: and let them that love Thy salvation say always, The Lord be magnified.

But I am needy and poor: the Lord is careful of me.

Thou art my helper and my protector: my God, do not delay.

Grant them eternal rest.

*Ant.* May it please Thee, O Lord, to deliver me: Lord, have regard to help me.

*Ant.* Heal my soul, O Lord, because I have sinned against Thee.

PSALM XL.

**B**EATUS qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus.

Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

Dominus opem ferat illi super lectum doloris ejus; universum stratum ejus versasti in infirmitate ejus.

Ego dixi: Domine, miserere mei; sana animam meam, quia peccavi tibi.

Inimici mei dixerunt mala mihi: quando morietur, et peribit nomen ejus?

Et si ingrediebatur ut videret, vana loquebatur; cor

**B**LESSED is the man that thinks on the needy and poor: in the evil day the Lord will deliver him.

May the Lord preserve him and give him life, and make him blessed in the land: and deliver him not to the will of his enemies.

May the Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.

I said: Lord, have mercy on me: heal my soul, because I have sinned against Thee.

My enemies have said evil things to me: when shall he die, and his name perish?

And if he came in to see, he spoke vain things: his

ejus congregavit iniquitatem sibi.

Egrediebatur foras et loquebatur.

In idipsum adversum me susurrabant omnes inimici mei; adversum me cogitabant mala mihi.

Verbum iniquum constituerunt adversum me: numquid qui dormit non adjiciet ut resurgat?

Etenim homo pacis meæ, in quo speravi, qui edebat panes meos magnificavit super me supplantationem.

Tu autem, Domine, miserere mei, et resuscita me; et retribuam eis.

In hoc cognovi quoniam voluisti me, quoniam non gaudebit inimicus meus super me.

Me autem propter innocentiam suscepisti; et confirmasti me in conspectu tuo in æternum.

Benedictus Dominus, Deus Israel a sæculo, et usque in sæculum. Fiat, fiat.

Requiem æternam.

*Ant.* Sana, Domine, animam meam: quia peccavi tibi.

*Ant.* Sitivit anima mea ad Deum vivum; quando veniam, et apparebo ante faciem Domini?

heart assembled iniquity to itself.

He went forth: and spoke to the same purpose.

All my enemies whispered against me: they thought evils against me.

They have made an unjust decree against me: he that sleeps, shall he not rise again?

For the man of my peace, in whom I hoped; who did eat my bread, has gloried in supplanting me.

But Thou, O Lord, have mercy on me, and raise me up again: and I will repay them.

In this I have known that Thou hast consented to me: because my enemy shall not rejoice over me.

But Thou hast received me, because of my innocence: and Thou hast confirmed me in Thy sight for ever.

Blessed be the Lord God of Israel from eternity to eternity: so be it, so be it.

Grant them eternal rest.

*Ant.* Heal my soul, O Lord, because I have sinned against Thee.

*Ant.* My soul has thirsted after the living God: when shall I come and appear before the face of the Lord?

PSALM XLI.

**Q**UEMADMODUM desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus.

**E**VEN as the hart thirsts after the fountains of waters: so does my soul thirst after Thee, O God.

Sitivit anima mea ad Deum fortem vivum; quando veniam, et apparebo ante faciem Dei?

Fuerunt mihi lacrymæ meæ panes die ac nocte, dum dicitur mihi quotidie: Ubi est Deus tuus?

Hæc recordatus sum, et effudi in me animam meam, quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei.

In voce exultationis et confessionis, sonus epulantis.

Quare tristis es, anima mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

Ad meipsum anima mea conturbata est; propterea nemor ero tui de terra Jordanis, et Hermoniim a monte modico.

Abyssus abyssum invocatur, in voce cataractarum tuarum.

Omnia excelsa tua, et fluctus tui super me transierunt.

In die mandavit Dominus misericordiam suam, et nocte canticum ejus.

Apud me oratio Deo vitæ meæ; dicam Deo: Susceptor meus es.

Quare oblitus es mei? et quare contristatus incedo, dum affligit me inimicus?

Dum confringuntur ossa mea, exprobraverunt mihi, qui tribulant me inimici mei.

My soul has thirsted after the mighty living God: when shall I come, and appear before the face of God?

My tears have been my bread day and night: whilst it is said to me daily: Where is thy God?

These things I remembered, and have poured out my soul within me: because I shall pass to the place of a wonderful tabernacle, even to the house of God.

In the voice of joyfulness and confession: the sound of one who feasts.

Why art thou sorrowful, my soul: and why dost thou trouble me?

Hope in God, for I will still praise Him: the salvation of my countenance, and my God.

My soul is troubled within myself; therefore I will be mindful of Thee, from the land of Jordan and Hermoniim from the little mountain.

Abyss calls upon abyss in the noise of Thy waterfalls.

All Thy high things and Thy waves have passed over me.

In the day the Lord hath commanded His mercy; and in the night His song.

With me is prayer to the God of my life: I will say to God, Thou art my defender.

Why hast Thou forgotten me, and why go I sorrowful: whilst my enemy afflicts me?

Whilst my bones are broken, my enemies that afflict me have upbraided me.

Dum dicunt mihi per singulos dies: Ubi est Deus tuus? Quare tristis es, anima mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

Requiem æternam.

*Ant.* Sitivit anima mea ad Deum vivum; quando veniam, et apparebo ante faciem Domini?

*V.* Ne tradas bestiis animas confitentes tibi.

*R.* Et animas pauperum tuorum ne obliviscaris in finem.

*Pater noster, secreto.*

*The Seventh Lesson. Job xvii.*

**S**PIRITUS meus attenuabitur, dies mei breviantur, et solum mihi superest sepulchrum. Non peccavi: et in amaritudinibus moratur oculus meus. Libera me, Domine, et pone me juxta te, et cujusvis manus pugnet contra me. Dies mei transierunt, cogitationes meæ dissipatæ sunt, torquentes cor meum. Noctem verterrunt in diem, et rursum post tenebras spero lucem. Si sustinuero infernus domus mea est, et in tenebris stravi lectulum meum. Putredini dixi; pater meus es; mater mea, et soror mea vermibus. Ubi est ergo nunc præstolatio mea, et patientiam meam, quis considerat?

*R.* Peccantem me quotidie, et non me pœnitentem, timor

Whilst they said to me every day: Where is thy God? Why art thou sorrowful, O my soul, and why dost thou trouble me?

Hope in God, for I will still praise Him: the salvation of my countenance, and my God.

Grant them eternal rest.

*Ant.* My soul has thirsted after the living God: when shall I come and appear before the face of the Lord?

*V.* Deliver not to beasts the souls that praise Thee.

*R.* And the souls of Thy poor forget not to the end.

*Our Father, in secret.*

**M**Y spirits shall be humbled; my days shall be shortened, and the grave only remains for me. I have not sinned, and my eye abides in bitterness. Deliver me, O Lord, and set me beside Thee, and let any man's hand fight against me. My days are passed, my thoughts are dissipated, tormenting my heart. Night they have turned into day, and again after darkness, I hope for light. If I shall expect, hell is my house, and in darkness I have made my bed. I have said to rottenness: Thou art my father; my mother and sister, to the worms. Where then is now my expectation, and who considers my patience?

*R.* The fear of death troubles me: sinning daily

mortis conturbat me quia in inferno nulla est redemptio, miserere mei Deus, et salva me.

V. Deus, in nomine tuo salvum me fac, et in virtute tua libera me: quia in inferno, etc.

and not repenting: because in hell there is no redemption, have mercy on me, O God, and save me.

V. O God, in Thy name save me, and in Thy strength deliver me: because in hell, etc.

*The Eighth Lesson. Job xix.*

**P**ELLI meæ, consumptis carnibus, adhæsit os meum: et derelicta sunt tantummodo labia circa dentes meos. Misere mini mei, misere mini mei, saltem vos amici mei, quia manus Domini tetigit me. Quare persequimini me sicut Deus, et carnibus meis saturamini? Quis mihi tribuat, ut scribantur sermones mei? Quis mihi det, ut exarentur in libro stylo ferreo, et plumbi lamina, vel celte sculpan- tur in silice? Scio enim quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum: et rursus circumdabor pelle mea, et in carne mea videbo Deum salvatorem meum: quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius: reposita est hæc spes mea in sinu meo.

R. Domine, secundum actum meum noli me judicare: nihil dignum in conspectu tuo egi: ideo deprecor majestatem tuam, ut tu, Deus, deleas iniquitatem meam.

V. Amplius lava me, Do-

**M**Y flesh being consumed, my bone has cleaved to my skin, and there are left only lips about my teeth. Have mercy on me, have mercy on me, at least you, my friends, because the hand of the Lord has touched me. Why do you persecute me as God, and are glutted with my flesh? Who will grant me that my words may be written? Who will grant me that they may be drawn in a book, with an iron pen, and on a plate of lead, or else be graven with steel on a flint stone? For I know that my Redeemer lives, and that in the last day I shall rise out of the earth: and I shall be encompassed again with my skin, and in my flesh I shall see God my Saviour, Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.

R. Judge me not, O Lord; according to my deeds, for I have done nothing worthy in Thy sight: therefore I beseech Thy majesty, that Thou, O God, mayest blot out my iniquity.

V. Wash me, O Lord, yet

mine, ab injustitia mea: et a delicto meo munda me. Ut tu, Deus, etc.

more from my injustice, and cleanse me from my sin. That, etc.

The Ninth Lesson. Job x.

**Q**UARE de vulva eduxisti me? qui utinam consumptus essem, ne oculus me videret. Fuissem quasi non essem, de utero translatus ad tumulum. Numquid non paucitas dierum meorum finietur brevi? Dimitte ergo me, ut plangam paululum dolorem meum; antequam vadam, et non revertar, ad terram tenebrosam, et operam mortis caligine: terram miseriæ et tenebrarum, ubi umbra mortis, et nullus ordo, sed sempiternus horror inhabitat.

R. Libera me, Domine, de viis inferni, qui portas æreas confregisti; et visitasti infernum, et dedisti eis lumen, ut viderent te qui erant in pœnis tenebrarum.

V. Clamantes et dicentes: Advenisti Redemptor noster. Qui erant, etc.

V. Requiem æternam dona eis, Domine, et lux perpetua luceat eis. Qui erant, etc.

**W**HY didst Thou bring me forth out of the womb? O would to God I had been consumed, that eye might not see me. I had been as if I were not, translated from the womb to the grave. Shall not the fewness of my days be shortly ended? Suffer me then, that I may a little lament my sorrow; before I go, and return not, unto the dark land, that is covered with the mist of death, a land of misery and darkness, where the shadow of death, and no order, but everlasting horror, inhabits.

R. Deliver me, O Lord, from the ways of hell, Who hast broken the brazen gates, and hast visited hell, and hast given light to them, that they might behold Thee Who were in the pains of darkness.

V. Crying, and saying: Thou art come, O Our Redeemer. Who were, etc.

V. Grant them eternal rest, O Lord, and let perpetual light shine on them. Who were, etc.

The above is usually said. But the following Responsory is said on All Souls' Day, and when the three Nocturns are said.

R. **L**IBERA me, Domine, de morte æterna, in die illa tremenda, quando cœli movendi sunt et

R. **D**ELIVER me, O Lord, from eternal death, in that dreadful day, when the heavens and

terra: dum veneris judicare  
sæculum per ignem.

V. Tremens factus sum  
ego, et timeo, dum discussio  
venerit atque ventura ira.  
Quando cœli movendi sunt  
et terra.

V. Dies illa, dies iræ,  
calamitatis et miseriæ, dies  
magna et amara valde.  
Dum veneris judicare sæcu-  
lum per ignem.

V. Requiem æternam dona  
eis, Domine, et lux perpetua  
luceat eis.

R. Libera me, Domine,  
de morte æterna, in die illa  
tremenda, quando cœli mo-  
vendi sunt et terra, dum ve-  
neris judicare sæculum per  
ignem.

earth are to be moved, when  
Thou shalt come to judge  
the world by fire.

V. I tremble and do  
fear, while I reflect on the  
examination and wrath of  
that day, when the heavens  
and the earth are to be  
moved.

V. That day is the day of  
anger, of calamity, and of  
misery, a great day, and very  
bitter. When Thou shalt  
come to judge the world by  
fire.

V. Grant them eternal  
rest, O Lord, and let per-  
petual light shine on them.

R. Deliver me, O Lord,  
from eternal death, in that  
dreadful day, when the  
heavens and earth are to be  
moved, when Thou, etc.

#### AT LAUDS.

*Ant.* Exultabunt Domino  
ossa humiliata.

*Ant.* The humbled bones  
shall rejoice in the Lord.

#### PSALM L.

**M**ISERERE mei, Deus,  
secundum magnam  
misericordiam tuam.

Et secundum multitudi-  
nem miserationum tuarum,  
dele iniquitatem meam.

Amplius lava me ab iniqui-  
tate mea, et a peccato meo  
munda me.

Quoniam iniquitatem me-  
am ego cognosco, et pec-  
catum meum contra me est  
semper.

Tibi soli peccavi, et ma-

**H**AVE mercy on me, O  
God; according to  
Thy great mercy.

And according to the mul-  
titude of Thy tender mercies  
blot out my iniquities.

Wash me yet more from  
my iniquity, and cleanse me  
from my sin.

Because I know my ini-  
quity: and my sin is always  
against me.

To Thee only have I

lum coram te feci; ut justificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

Ecce enim veritatem dixisti; incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealabor.

Auditui meo dabis gaudium et lætitiã, et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiã salutaris tui, et spiritu principali confirma me.

Docebo iniquos vias tuas; et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ, et exultabit lingua mea justitiã tuam.

Domine, labia mea aperies; et os meum annuntiabit laudem tuam.

Quoniam si voluisses, sa-

sinned, and have done evil before Thee; that Thou mayest be justified in Thy words, and overcome when Thou art judged.

For behold I was conceived in iniquities: and in sins my mother conceived me.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast manifested to me.

Thou wilt 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 wilt give joy and gladness: and the humbled bones 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 away Thy holy spirit from me.

Restore to me the joy of Thy salvation: and confirm me with a perfect spirit.

I will teach Thy ways to the unjust: and the impious shall be converted to Thee.

Deliver me from blood, O God, the God of my salvation: and my tongue shall extol Thy justice.

Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

Because if Thou wouldst

crificium dedissem utique; holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicias.

Benigne fac, Domine, in bona voluntate tua Sion, ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta; tunc imponent super altare tuum vitulos.

Requiem æternam.

*Ant.* Exultabunt Domino ossa humiliata.

*Ant.* Exaudi, Domine, orationem meam: ad te omnis caro veniet

have had sacrifice, I had verily given it: with holocausts Thou wilt not be delighted.

An afflicted spirit is a sacrifice to God: a contrite and humble heart, O God: Thou wilt not despise.

Deal favorably, O Lord, in Thy good will with Sion, that the walls of Jerusalem may be built up.

Then wilt Thou accept a sacrifice of justice, oblations, and holocausts; then shall they lay calves on Thy altar.

Grant them eternal rest.

*Ant.* The humbled bones shall rejoice in the Lord.

*Ant.* Hear my prayer, O Lord: all flesh shall come to Thee.

PSALM LXIV.

**T**E decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerusalem.

Exaudi orationem meam; ad te omnis caro veniet.

Verba iniquorum prævaluerunt super nos; et impietatibus nostris tu propitiaberis.

Beatus quem elegisti et assumpsisti; inhabitabit in atriis tuis.

Replebimur in bonis domus tuæ; sanctum est templum tuum, mirabile in æquitate.

Exaudi nos, Deus, salutaris noster, spes omnium finium terræ, et in mari longe.

Præparans montes in vir-

**A** HYMN, O God, becomes Thee in Sion: and a vow shall be rendered to Thee in Jerusalem.

Hear my prayer: all flesh shall come to Thee.

The words of the wicked have prevailed over us; and Thou wilt be propitious to our impieties.

Blessed is he whom Thou hast chosen and taken: he shall dwell in Thy courts.

We shall be filled with the good things of Thy house, holy is Thy temple: wonderful in equity.

Hear us, O God our Saviour: the hope of all the bounds of the earth, and in the sea afar off.

Preparing mountains in

tute tua; accinctus potentia;  
qui conturbas profundum  
maris, sonum fluctuum ejus.

Turbabuntur gentes, et  
timebunt qui habitant ter-  
minos a signis tuis; exitus  
matutini, et vespere delec-  
tabis.

Visitasti terram, et ine-  
briasti eam; multiplicasti  
locupletare eam.

Flumen Dei repletum est  
aquis, parasti cibum illo-  
rum; quoniam ~~ita~~ est præ-  
paratio ejus.

Rivos ejus inebria, mul-  
tiplica genimina ejus; in  
stillidiis ejus lætabitur ger-  
minans.

Benedices coronæ anni be-  
nignitati tuæ, et campi tui  
replebuntur ubertate.

Pinguescent speciosa de-  
serti, et exultatione colles  
accingentur.

Induti sunt arietes ovium,  
et valles abundabunt fru-  
mento; clamabunt, etenim  
hymnum dicent.

Requiem æternam.

*Ant.* Exaudi, Domine, ora-  
tionem meam: ad te omnis  
caro veniet.

*Ant.* Me suscepit dextera  
tua, Domine.

PSALM LXII.

**D**EUS, Deus meus, ad te  
de luce vigilo.

Thy strength, girded with  
power: Who troublest the  
depth of the sea and the  
sound of its waves.

The nations shall be  
troubled, and they that  
inhabit the borders shall be  
afraid of Thy signs: the end  
of the morning and evening  
Thou shalt delight.

Thou hast visited the  
earth, and hast inebriated it:  
Thou hast greatly enriched it.

The river of God is replen-  
ished with waters, Thou hast  
prepared their meat: be-  
cause so is the preparation  
thereof.

Inebriate its rivers, multi-  
ply its fruits: in its drops it  
shall rejoice springing.

Thou wilt bless the circle  
of the year of Thy goodness:  
and Thy fields shall be filled  
with plenty.

The beautiful places of the  
desert shall be fat, and the  
little hills encompassed with  
joy.

The rams of the sheep are  
clothed, and the valleys shall  
abound with corn: they shall  
cry out, yes, they shall sing  
a hymn.

Grant them eternal rest, O  
Lord.

*Ant.* Hear my prayer, O  
Lord: all flesh shall come to  
Thee.

*Ant.* Thy right hand, O  
Lord, has received me.

**O** GOD, my God, to Thee  
I watch from the  
morning light.

Sitivit in te anima mea; quam multipliciter tibi caro mea!

In terra deserta, et in via, et in aquosa, sic in sancto apparui tibi, ut viderem virtutem tuam et gloriam tuam.

Quoniam melior est misericordia tua super vitas, labia mea laudabunt te.

Sic benedicam te in vita mea; et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea, et labiis exultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te. Quia fuisti adjutor meus.

Et in velamento alarum tuarum exultabo. Adhæsit anima mea post te; me suscepit dextera tua.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ; tradentur in manus gladii, partes vulpium erunt.

Rex vero lætabitur in Deo; laudabuntur omnes qui jurant in eo, quia obstructum est os loquentium iniqua.

For thee my soul hath thirsted; for thee my flesh, O how many ways!

In a desert land, inaccessible, and without water: so in the holy place have I appeared to Thee, to behold Thy strength and glory.

Because Thy mercy is better than lives: my lips shall praise Thee.

So will I bless Thee in my life: and in Thy name will I lift up my hands.

As with marrow and fatness let my soul be filled: and my mouth shall praise with lips of joyfulness.

If I have been mindful of Thee on my bed, in the morning I will meditate on Thee: because Thou hast been my helper.

And under the cover of Thy wings I will rejoice; my soul has stuck close to Thee: Thy right hand has received me.

But they have sought my soul in vain, they shall enter into the lower parts of the earth: they shall be delivered into the power of the sword, they shall be the portion of foxes.

But the king shall rejoice in God; all shall be praised, that swear by Him: because the mouth of those who speak wicked things is stopped.

PSALM LXVI.

**D**EUS misereatur nostri, et benedicat nobis; illuminet vultum suum super nos, et misereatur nostri.

**M**AY God have mercy on us, and bless us: may He make His countenance shine upon us, and have mercy on us.

Ut cognoscamus in terra  
viam tuam, in omnibus  
gentibus salutare tuum.

Confiteantur tibi populi,  
Deus, confiteantur tibi po-  
puli omnes.

Lætentur et exultent gen-  
tes, quoniam iudicas popu-  
los in æquitate, et gentes in  
terra dirigis.

Confiteantur tibi populi,  
Deus, confiteantur tibi po-  
puli omnes; terra dedit fruc-  
tum suum.

Benedicat nos Deus, Deus  
noster, benedicat nos Deus,  
et metuant eum omnes fines  
terræ.

Requiem æternam.

*Ant.* Me suscepit dextera  
tua, Domine.

*Ant.* A porta inferi erue,  
Domine, animam meam.

That we may know Thy  
way on earth: Thy salvation  
in all the nations.

Let people, O God, praise  
Thee: let all the people praise  
Thee.

Let nations be glad and re-  
joice: because Thou judgest  
the people with equity, and  
directest the nations on the  
earth.

Let people, O God, praise  
Thee; let all people, O God,  
praise Thee: the earth has  
yielded its fruit.

May God, Our God, bless  
us, may God bless us: and  
may all the bounds of the  
earth fear Him.

Grant them eternal rest.

*Ant.* Thy right hand, O  
Lord, has received me.

*Ant.* From the gate of hell  
deliver my soul, O Lord.

*The Canticle of Ezechias. Isaias xxxviii.*

**E**GO dixi: in dimidio di-  
erum meorum vadam  
ad portas inferi.

Quæsiui residuum annorum  
meorum. Dixi: Non vide-  
bo Dominum Deum in terra  
viventium.

Non aspiciam hominem  
ultra et habitatorem quietis.

Generatio mea ablata est,  
et convoluta est a me: quasi  
tabernaculum pastorum.

Præcisata est velut a texen-  
te vita mea; dum adhuc  
ordirer, succidit me; de mane  
usque ad vesperam finies me.

Sperabam usque ad mane;

**I** HAVE said: in the  
midst of my days I  
shall go to the gates of hell.

I have sought the residue  
of my years: I have said, I  
shall not see the Lord God  
in the land of the living.

I shall behold man no  
more: and the inhabitant  
of my rest.

My generation is taken  
away, and is folded up for  
me: as the tent of shepherds.

My life is cut off as by a  
weaver; whilst I yet began  
He cut me off: between  
morning and night Thou  
wilt make an end of me.

I hoped until the morning:

quasi leo sic contrivit omnia ossa mea.

De mane usque ad vesperam finies me; sicut pullus hirundinis sic clamabo: meditabor ut columba.

Attenuati sunt oculi mei suspicientes in excelsum.

Domine, vim patior, responde pro me; quid dicam, aut quid respondebit mihi, cum ipse fecerit?

Recogitabo tibi omnes annos meos in amaritudine animæ meæ.

Domine, si sic vivitur, et in talibus vita spiritus mei, corripies me, et vivificabis me; ecce in pace amaritudo mea amarissima.

Tu autem eruisti animam meam, ut non periret; projecisti post tergum tuum omnia peccata mea.

Quia non infernus confitebitur tibi, neque mors laudabit te: non expectabunt qui descendunt in lacum veritatem tuam.

Vivens, vivens ipse confitebitur tibi, sicut et ego hodie; pater filiis notam faciet veritatem tuam.

Domine, salvum me fac: et psalmos nostros cantabimus cunctis diebus vitæ nostræ in domo Domini.

Requiem æternam.

*Ant.* A porta inferi erue, Domine, animam meam.

*Ant.* Omnis spiritus laudet Dominum.

as a lion so has He broken all my bones.

Between morning and evening Thou wilt make an end of me: as a young swallow so will I cry, I will meditate as a dove.

My eyes are weakened: looking up on high.

Lord, I suffer violence, answer for me; what shall I say, or what shall He answer me, whereas Himself has done it?

I will relate to Thee all my years: in the bitterness of my soul.

Lord, if man's life be such, and the life of my spirit in such things, Thou shalt chastise me and enliven me: behold, in peace is my bitterness most bitter.

But Thou hast delivered my soul, that it should not perish: Thou hast cast all my sins behind Thy back.

Because hell shall not praise Thee, neither shall death praise Thee: they that go down into the lake shall not expect Thy truth.

He that lives, he that lives shall praise Thee, as I do this day: the father shall make Thy truth known to the children.

Lord, save me: and we will sing our psalms all the days of our life in the house of the Lord.

Grant them eternal rest.

*Ant.* From the gate of hell deliver my soul, O Lord.

*Ant.* Let every spirit praise the Lord.

PSALM CXLVIII.

**L**AUDATE Dominum, de cœlis; laudate eum in excelsis.

Laudate eum, omnes angeli ejus; laudate eum omnes virtutes ejus.

Laudate eum, sol et luna; laudate eum, omnes stellæ et lumen.

Laudate eum, cœli cœlorum; et aquæ omnes quæ super cœlos sunt laudent nomen Domini.

Quia ipse dixit, et facta sunt; ipse mandavit, et creata sunt.

Statuit ea in æternum, et in sæculum sæculi; præceptum posuit, et non præteribit.

Laudate Dominum, de terra: dracones et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum, quæ faciunt verbum ejus.

Montes et omnes colles; ligna fructifera, et omnes cedri.

Bestiæ, et universa pecora; serpentes, et volucres pennatæ.

Reges terræ et omnes populi, principes et omnes iudices terræ.

Juvenes et virgines, senes cum junioribus, laudent nomen Domini, quia exaltatum est nomen ejus solius.

Confessio ejus super cœ-

**P**RAISE the Lord from the heavens: praise Him in the highest places.

Praise ye Him all His angels; praise ye Him all His powers.

Praise ye Him sun and moon: praise Him all ye stars and light.

Praise Him ye heavens of heavens; and let all the waters that are above the heavens praise the name of the Lord.

Because He spoke, and they were made; He commanded, and they were created.

He established them for ever, and world without end; He made a precept not to be annulled.

Praise the Lord from the earth; ye dragons and all abysses.

Fire, hail, snow, ice, tempestuous winds; which obey His word.

Mountains and all hills; fruit-bearing trees and all cedars.

Beasts and all cattle; serpents and feathered fowls.

Kings of the earth and all people; princes and all judges of the earth.

Youths and virgins, the old with the young, let them praise the name of the Lord; because His name alone is exalted.

The praise of Him is above heaven and earth: and He

lum et terram; et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus: filiis Israel, populo appropinquanti sibi!

has exalted the horn of His people.

A hymn to all His saints: to the children of Israel, a people approaching to Him.

PSALM CXLIX.

**Q**UANTATE Domino canticum novum; laus ejus in ecclesia sanctorum.

Lætetur Israel in eo qui fecit eum, et filii Sion exultent in rege suo.

Laudent nomen ejus in choro, in tympano et psalterio psallant ei.

Quia beneplacitum est Domino in populo suo, et exaltabit mansuetos in salutem.

Exultabunt sancti in gloria, lætabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum, et gladii ancipites in manibus eorum.

Ad faciendam vindictam in nationibus, increpationes in populis.

Ad alligandos reges eorum in compedibus, et nobiles eorum in manicis ferreis.

Ut faciant in eis iudicium conscriptum: gloria hæc est omnibus sanctis ejus.

**S**ING to the Lord a new song: let His praise be in the church of His saints.

Let Israel be joyful in Him that made him: and let the children of Sion rejoice in their King.

Let them praise His name in choir: on the timbrel and psalter let them sing to Him.

Because the Lord is well pleased in His people: and He will exalt the meek to salvation.

The saints shall rejoice in glory; they shall rejoice in their resting-places.

The exaltations of God shall be in their mouths; and two-edged swords in their hands.

To execute vengeance on nations: chastisements among the people.

To bind their kings in fetters; and their nobles in iron manacles.

That they may execute on them the judgment that is written; this glory is to all His saints.

PSALM CL.

**L**AUDATE Dominum in sanctis ejus; laudate eum in firmamento virtutis ejus.

**P**RAISE the Lord in His holy places: praise Him in the firmament of His power.

Laudate eum in virtutibus ejus; laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ; laudate eum in psalterio et cithara.

Laudate eum in tympano et choro; laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus, laudate eum in cymbalis jubilationis; omnis spiritus laudet Dominum.

Requiem æternam.

*Ant.* Omnis spiritus laudet Dominum.

*V.* Audivi vocem de cœlo dicentem mihi:

*R.* Beati mortui qui in Domino moriuntur.

*Ant.* Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet; et omnis qui vivit, et credit in me, non morietur in æternum.

Praise Him in His powers: praise Him according to His exceeding greatness.

Praise Him in the sound of trumpet; praise Him on the psaltery and harp.

Praise Him on the timbrel and in the choir; praise Him on strings and organs.

Praise Him on well-sounding cymbals, praise on cymbals of joyfulness: let every spirit praise the Lord.

Grant them eternal rest.

*Ant.* Let every spirit praise the Lord.

*V.* I heard a voice from heaven saying to me:

*R.* Blessed are the dead that die in the Lord.

*Ant.* I am the Resurrection and the Life; he that believes in Me, though he be dead, shall live; and every one that lives, and believes in Me shall never die.

*The Canticle of Zachary. Luke i.*

**B**ENEDICTUS Dominus Deus Israel, quia visitavit et fecit redemptionem plebis suæ.

Et erexit cornu salutis nobis in domo David pueri sui.

Sicut locutus est per os sanctorum, qui a sæculo sunt prophetarum ejus.

Salutem ex inimicis nostris, et de manu omnium, qui oderunt nos.

**B**LESSED be the Lord God of Israel; because He has visited and wrought the redemption of His people.

And He has raised up the horn of salvation to us; in the house of David His servant.

As He spoke by the mouth of His holy prophets: that were from the beginning.

Salvation from our enemies: and from the hand of all that hate us.

Ad faciendam misericordiam cum patribus nostris, et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum, daturum se nobis.

Ut sine timore, de manu inimicorum nostrorum liberati, serviamus illi.

In sanctitate et justitia coram ipso omnibus diebus nostris.

Et tu, puer, propheta Altissimi vocaberis; præibis enim ante faciem Domini, parare vias ejus.

Ad dandam scientiam salutis plebi ejus, in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri, in quibus visitavit nos oriens ex alto.

Illuminare his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis.

Requiem æternam.

*Ant.* Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet; et omnis qui vivit, et credit in me, non morietur in æternum.

To work mercy with our fathers; and remember His holy testament.

The oath which He swore to Abraham our father: that He would grant us.

That being delivered from the hand of our enemies; we may serve Him without fear.

In holiness and justice before Him: all our days.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways.

To give the knowledge of salvation to His people; for the remission of their sins.

By the bowels of the mercy of Our God, in which the Orient from on high has visited us.

To enlighten them that sit in darkness and in the shades of death; to direct our feet in the way of peace.

Grant them eternal rest.

*Ant.* I am the Resurrection and the Life; he that believes in Me, though he be dead, shall live; and every one that lives, and believes in Me shall never die.

*The following prayers are said kneeling.*

Pater noster, *secreto.*  
*V.* Et ne nos inducas in tentationem.  
*R.* Sed libera nos a malo.

Our Father, *in secret.*  
*V.* And lead us not into temptation.  
*R.* But deliver us from evil.

PSALM CXXIX.\*

**D**E profundis clamavi ad te, Domine; Domine, exaudi vocem meam.

Fiant aures tuæ intendentes in vocem deprecationis meæ.

Si iniquitates observaveris, Domine, Domine, quis sustinebit?

Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

Requiem æternam.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

**O**UT of the depths I have cried unto Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive: to the voice of my petition.

If Thou, O Lord, wilt observe iniquities: Lord, who shall endure it?

For with Thee there is propitiation: and for Thy law I have expected Thee, O Lord.

My soul has relied on His word: my soul has 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 will redeem Israel from all his iniquities.

Grant them eternal rest.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with thy spirit.

*The Prayer is recited as at the end of the Vespers according to the rank, degree, or sex of the person for the repose of whose soul the Office has been said or sung.*

\* It is omitted on the 2d of November, and on the day of Death or Burial.

**The Burial Service.**

*The Priest, meeting the Corpse and sprinkling it with Holy Water, recites as follows:*

*Ant.* **S**I iniquitates observaveris, Domine, Domine, quis sustinebit?

*Ant.* **I**F Thou shalt observe iniquities O Lord, Lord, who shall endure it?

## PSALM CXXIX.

**D**E profundis clamavi ad te, Domine; Domine, exaudi vocem meam.

Fiant aures tuæ intendentes in vocem deprecationem meæ.

Si iniquitates observaveris, Domine, Domine, quis sustinebit?

Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

Requiem æternam dona ei Domine.

Et lux perpetua luceat ei.

*Ant.* Si iniquitates observaveris, Domine, Domine, quis sustinebit?

*Then, whilst the Corpse is being carried to the Church, the Priest thus continues:*

*Ant.* Exultabunt Domino ossa humiliata.

**O**UT of the depths I have cried unto Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive: to the voice of my petition.

If Thou wilt observe iniquities, O Lord, Lord, who shall endure it?

Because with Thee is propitiation: and for Thy law I have expected Thee, O Lord.

My soul has relied on His word: my soul has 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 will redeem Israel from all his iniquities.

Eternal rest give to him (*or her*), O Lord.

And let perpetual light shine upon him (*or her*).

*Ant.* If Thou shalt observe iniquities, O Lord, Lord, who shall endure it?

*Ant.* The humbled bones shall rejoice in Our Lord.

PSALM L.

**M**ISERERE mei, Deus, secundum magnum misericordium tuam.

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea, et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti; incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiā, et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

**H**AVE mercy on me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies blot out my iniquities.

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I know my iniquity: and my sin is always against me.

To Thee only have I sinned, and have done evil before Thee, that Thou mayest be justified in Thy words, and overcome when Thou art judged.

For behold I was conceived in iniquities: and in sins my mother conceived me.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast manifested to me.

Thou wilt 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 wilt give joy and gladness: and the humbled bones 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 away Thy holy spirit from me.

Redde mihi lætitiã salutaris tui, et spiritu principali confirma me.

Docebo iniquos vias tuas; et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ, et exultabit lingua mea justitiã tuã.

Domine, labia mea aperies; et os meum annuntiabit laudem tuã.

Quoniam si voluisses sacrificium dedissem utique; holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicias.

Benigne fac, Domine, in bona voluntate tua Sion, ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

Requiem æternam dona e Domine.

Et lux perpetua luceat ei.

*Ant.* Exultabunt Domino ossa humiliata.

Restore to me the joy of Thy salvation: and confirm me with a perfect spirit.

I will teach Thy ways to the unjust: and the impious shall be converted to Thee.

Deliver me from blood, O God, the God of my salvation: and my tongue shall extol Thy justice.

Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

Because if Thou wouldst have sacrifice, I had verily given it: with holocausts Thou wilt not be delighted.

An afflicted spirit is a sacrifice to God: a contrite and humble heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good will with Sion: that the walls of Jerusalem may be built up.

Then Thou wilt accept a sacrifice of justice, oblations, and holocausts; then shall they lay calves on Thy altar.

Eternal rest grant to him (or her), O Lord.

And let perpetual light shine on him (or her).

*Ant.* The humbled bones shall rejoice in the Lord.

*Having entered the Church, the following Responsory is said:*

**S**UBVENITE Sancti Dei, occurrite Angeli Domini, suscipientes animam ejus: offerentes eam in conspectu Altissimi

**Q**OME to his (or her) assistance, all ye saints of God: meet him (or her) all ye angels of the Lord, receiving his (or her) soul, presenting it in the sight of the Most High.

V. Suscipiat te Christus,  
qui vocavit te; et in sinum  
Abrahæ angeli deducant te.

Suscipientes animam ejus.

V. Requiem æternam dona  
ei Domine.

R. Et lux perpetua luceat  
ei.

Offerentes eam in conspec-  
tu Altissimi.

V. May Christ receive thee,  
Who has called thee, and  
may the angels conduct thee  
into Abraham's bosom.

Receiving his (or her),  
soul.

V. Eternal rest give to  
him (or her), O Lord.

R. And let perpetual light  
shine on him (or her).

Offering it in the sight of  
the Most High.

*At the End of the Office of the Dead, after the Anthem of the Canticle Benedictus, I am the Resurrection, etc., the following is said:*

Pater noster, *secreto.*

V. Et ne nos inducas in  
tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue Domine animam  
ejus.

V. Requiescat in pace.

R. Amen.

V. Domine, exaudi orati-  
onem meam.

R. Et clamor meus ad te  
veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*Oremus.*

**A**BSOLVE, quæsumus  
Domine, animam fa-  
mulî tui ab omni vinculo de-  
lictorum; ut in Resurrectionis  
gloria, inter sanctos et elec-  
tos tuos, resuscitatus respiret.  
Per Christum Dominum no-  
strum.

R. Amen.

Our Father, *in secret.*

V. And lead us not into  
temptation.

R. But deliver us from  
evil.

V. From the gate of hell.

R. Deliver his (or her)  
soul, O Lord.

V. May he (or she) rest in  
peace.

R. Amen.

V. O Lord, hear my  
prayer.

R. And let my cry come  
to Thee.

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

**A**BSOLVE, we beseech  
Thee, O Lord, the  
soul of Thy servant from  
every chain of sin; that ris-  
ing again in the glory of Thy  
Resurrection, he (or she)  
may enjoy a new life amongst  
Thy saints and elect.  
Through, etc.

R. Amen.

*Here Mass is said, if opportunity serves; and then the following Prayer:*

**N**ON intres in iudicium cum servo tuo, Domine, quia nullus apud te justificabitur homo, nisi per te omnium peccatorum ei tribuatur remissio. Non ergo eum, quæsumus, tua judicialis sententia premat, quem tibi vera supplicatio fidei Christianæ commendat: sed gratia tua illi succurrente, mereatur evadere iudicium ultionis, qui dum viveret, insignitus est signaculo sanctæ Trinitatis: qui vivis et regnas in sæcula sæculorum.

R. Amen.

**E**NTER not into judgment with Thy servant, O Lord, because no man shall be justified in Thy sight, except Thou grant him the remission of all his sins. Therefore we beseech Thee not to let the sentence of Thy judgment fall heavy upon him (*or her*), whom true supplication of Christian faith recommends to Thee: but may he (*or she*) deserve, by Thy assisting grace, to escape the sentence of condemnation, who whilst he (*or she*) lived was marked with the image of the Holy Trinity: Who livest, etc.

R. Amen.

*The Responsory.*

R. **L**IBERA me, Domine, de morte æterna, in die illa tremenda, quando cœli movendi sunt et terra: dum veneris iudicare sæculum per ignem.

V. Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira. Quando cœli movendi sunt et terra.

V. Dies illa, dies iræ, calamitatis et miseræ, dies magna et amara valde. Dum veneris iudicare sæculum per ignem.

V. Requiem æternam dona ei, Domine, et lux perpetua luceat ei.

R. **D**ELIVER me, O Lord, from eternal death, in that dreadful day, when the heavens and earth are to be moved, when Thou shalt come to judge the world by fire.

V. I tremble and do fear, whilst I reflect on the examination and wrath of that day. When the heavens and the earth are to be moved.

V. That day is the day of anger, of calamity, and of misery, a great day and very bitter, when Thou shalt come to judge the world by fire.

V. Grant him (*or her*) eternal rest, O Lord, and let perpetual light shine on him (*or her*).

R. Libera me, Domine, de morte æterna, in die illa tremenda, quando cœli movendi sunt et terra: dum veneris judicare saculum per ignem.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Pater noster, etc., *secreto*.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue, Domine, animam ejus.

V. Requiescat in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*Oremus.*

**D**EUS, cui proprium est misereri semper et parcere; te supplices exoramus pro anima famuli tui N. quam hodie de hoc sæculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis angelis suscipi, et ad patriam paradisi perduci: ut quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Christum Dominum nostrum.

R. Amen.

R. Deliver me, O Lord, from eternal death, in that dreadful day, when the heavens and earth are to be moved, when Thou shalt come to judge the world by fire.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, etc., *in secret*.

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gate of hell.

R. Deliver his (*or her*) soul, O Lord.

V. May he (*or she*) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

**O** GOD, Whose property it is always to have mercy and to spare, we humbly beseech Thee, for the soul of Thy servant N., which to-day Thou hast taken out of this world: not to deliver it into the hands of the enemy, nor to forget it for ever; but to command the holy angels to receive it, and to conduct it to the heavenly country; that since it has believed and hoped in Thee, it may not suffer the pains of hell, but possess eternal joys. Through, etc.

R. Amen.

*Here the Corpse is carried to the Grave, and in the meantime is said the following:*

**I**N paradisum deducant te angeli: in tuo adventu suscipiant te martyres, et perducant te in civitatem sanctam Jerusalem. Chorus angelorum te suscipiat, et cum Lazaro quondam paupere æternam habeas requiem.

**M**AY the angels conduct thee into paradise: may the martyrs receive thee at thy coming, and lead thee into the holy city of Jerusalem. May the choir of angels receive thee, and mayst thou have eternal rest with Lazarus, who was formerly poor.

*Having come to the Grave, it is blessed by the following Prayer (which is omitted if the Cemetery be already blessed):*

*Oremus*

*Let us pray.*

**D**EUS cujus miseratione animæ fidelium requiescunt, hunc tumulum benedicere dignare, eique angelum tuum sanctum deputa custodem; et quorum quarumque corpora hic sepeliuntur, animas eorum ab omnibus absolve vinculis delictorum, ut in te semper cum sanctis tuis sine fine lætentur. Per Christum Dominum nostrum.

**O** GOD, by Whose mercy the souls of the faithful find rest, vouchsafe to bless this grave, and depute Thy holy angel to guard it; and absolve the souls of all those whose bodies are buried here from all the bonds of sin, that they may always rejoice in Thee with Thy saints for ever. Through, etc.

*R. Amen.*

*R. Amen.*

*Here the Corpse and Grave are sprinkled with Holy Water and incensed; and when the Corpse is deposited in the Grave, the following is said:*

*Ant.* **E**GO sum Resurrectio, et vita: qui credit in me, etiam si mortuus fuerit, vivet; et omnis qui vivet, et credit in me, non morietur in æternum.

*Ant.* **I** AM the Resurrection and Life: he that believes in Me, though he be dead, shall live; and every one that lives and believes in Me shall never die.

*The Canticle of Zachary. Luke i.*

**B**ENEDICTUS Dominus Deus Israel, quia visitavit et fecit redemptionem plebis suæ.

**B**LESSED be the Lord God of Israel; because He has visited and wrought the redemption of His people.

Et erexit cornu salutis nobis in domo David pueri sui.

Sicut locutus est per os sanctorum, qui a sæculo sunt, prophetarum ejus.

Salutem ex inimicis nostris, et de manu omnium qui ode-runt nos.

Ad faciendam misericordiam cum patribus nostris, et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum, daturum se nobis.

Ut sine timore, de manu inimicorum nostrorum liberati, serviamus illi.

In sanctitate et justitia coram ipso omnibus diebus nostris.

Et tu, puer, propheta Altissimi vocaberis; præibis enim ante faciem Domini parare vias ejus.

Ad dandam scientiam salutis plebi ejus, in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri, in quibus visitavit nos oriens ex alto.

Illuminare his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis.

Requiem æternam dona ei Domine.

Et lux perpetua luceat ei.

*Ant.* Ego sum Resurrectio, et vita: qui credit in me, etiam si mortuus fuerit, vi-

And He has raised up the horn of salvation to us; in the house of David His servant.

As He spoke by the mouth of His holy prophets: that were from the beginning.

Salvation from our enemies and from the hand of all that hate us.

To work mercy with our fathers; and remember His holy testament.

The oath which He swore to Abraham our father: that He would grant us.

That being delivered from the hand of our enemies; we may serve Him without fear.

In holiness, and justice before Him; all our days.

And thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord to prepare His ways.

To give the knowledge of salvation to His people; for the remission of their sins.

By the bowels of the mercy of Our God, in which the Orient from on high has visited us.

To enlighten them that sit in darkness and in the shades of death: to direct our feet in the way of peace.

Eternal rest grant to him (or her), O Lord.

And let perpetual light shine on him (or her).

*Ant.* I am the Resurrection and Life: he that believes in Me, though he be dead,

vet; et omnis qui vivit, et credit in me, non morietur in æternum.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Pater noster, etc.

shall live; and every one that lives and believes in Me shall never die.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, etc.

*In the meantime the Corpse is sprinkled with Holy Water.*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue, Domine, animam ejus.

V. Requiescat in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gate of hell.

R. Deliver his (or her) soul, O Lord.

V. May he (or she) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with thy spirit.

*Oremus.*

**H**AC, quæsumus Domine, hanc cum servo tuo defuncto (*vel* famula tua defuncta) misericordiam, ut factorum suorum in pœnis non recipiat vicem, qui (*vel* quæ) tuam in votis tenuit voluntatem; ut sicut hic eum (*vel* eam) vera fides junxit fidelium turmis, ita illic eum (*vel* eam) tua miseratio societ angelicis choris. Per Christum Dominum nostrum.

R. Amen.

V. Requiem æternam dona ei Domine.

*Let us pray.*

**G**RANT, we beseech Thee, O Lord, this mercy to Thy servant departed, that he (*or* she) may not receive the punishment due to his (*or* her) sins, who was desirous to hold fast Thy will; and as here true faith united him (*or* her) to the company of the faithful, so may there Thy mercy unite him (*or* her) to the choirs of angels. Through, etc.

R. Amen.

V. Grant him (*or* her) eternal rest, O Lord.

R. Et lux perpetua luceat ei.

V. Requiescat in pace.

R. Amen.

V. Anima ejus, et animæ omnium fidelium defunctorum per misericordiam Dei, requiescant in pace.

R. Amen.

R. And let perpetual light shine upon him (or her).

V. May he (or she) rest in peace.

R. Amen.

V. May his (or her) soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

*Whilst returning from the Grave to the Church, the following is said:*

Ant. **S**I iniquitates observaveris, Domine, Domine quis sustinebit?

Ant. **I**F Thou shalt observe iniquities, O Lord, Lord, who shall endure it?

PSALM CXXIX.

**D**E profundis clamavi ad te, Domine; Domine, exaudi vocem meam.

Fiant aures tuæ intendent in vocem deprecationis meæ.

Si iniquitates observaveris, Domine, Domine, quis sustinebit?

Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

**O**UT of the depths I have cried unto Thee, O Lord, Lord, hear my voice.

Let Thy ears be attentive: to the voice of my petition.

If Thou, O Lord, wilt observe iniquities: Lord, who shall bear it?

For with Thee there is propitiation: and for Thy law I have expected Thee, O Lord.

My soul has relied on His word: my soul has 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 will redeem Israel from all his iniquities.

Requiem æternam dona ei  
Domine.

Et lux perpetua luceat ei.

*Ant.* Si iniquitates ob-  
servaveris Domine, Domine,  
quis sustinebit?

Eternal rest give to him (*or*  
her), O Lord.

And let perpetual light  
shine upon him (*or her*).

*Ant.* If Thou shalt observe  
iniquities, O Lord, Lord, who  
shall endure it?

### Ordinary of the Mass for the Dead.\*

*The Priest standing at the foot of the Altar, and bowing down before  
it, signs himself with the sign of the Cross from the forehead to  
the breast, and says with a distinct voice:*

**I**N Nomine Patris, et Filii,  
et Spiritus Sancti.  
Amen.

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

*Then, joining his hands before his breast, he says:*

V. **I**NTROIBO ad al-  
tare Dei.

R. Ad Deum, qui lætifi-  
cat juventutem meam.

V. Adjutorium nostrum  
in nomine Domini.

R. Qui fecit cælum et ter-  
ram.

V. **I** WILL go unto  
the altar of God.

R. To God, Who giveth  
joy to my youth.

V. Our help is in the name  
of the Lord.

R. Who hath made heaven  
and earth.

*Then, joining his hands and humbly bowing down, he says the  
Confession.*

V. **C**ONFITEOR Deo  
omnipotenti, be-  
atæ Mariæ semper Virgini,  
beato Michaeli Archangelo,  
beato Joanni Baptistæ, sanc-  
tis Apostolis Petro et Pau-  
lo, omnibus Sanctis, et vo-  
bis fratres, quia peccavi ni-  
mis cogitatione, verbo, et  
opere [*percutit sibi pectus  
ter, dicens*], mea culpa, mea  
culpa, mea maxima culpa.  
Ideo precor beatam Mari-

V. **I** CONFESS to al-  
mighty God, to  
blessed Mary ever Virgin, to  
blessed Michael the arch-  
angel, to blessed John the  
Baptist, to the holy apostles  
Peter and Paul, to all the  
saints, and to you, father,  
that I have sinned exceed-  
ingly in thought, word, and  
deed [*here he strikes his  
breast thrice*], through my  
fault, through my fault,

\* At Low Mass the parts within brackets are to be passed over.

am semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam. S. Amen.  
R. Confiteor, etc.

*Then the Priest gives the Absolution.*

V. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

*Signing himself with the sign of the Cross, he says:*

V. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

*Then, bowing down, he proceeds:*

V. **D**EUS, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis Domine misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, O father, to pray to the Lord our God for me.

R. May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting  
R. Amen.

V. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

V. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

V. **T**HOU wilt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Dominus vobiscum.  
R. Et cum spiritu tuo.

V. The Lord be with you.  
R. And with thy spirit.

*First extending and then joining his hands, he says audibly, Oremus; and ascending to the Altar, he says secretly:*

Aufer a nobis quæsumus Domine iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of holies. Through Christ our Lord. Amen.

*Bowing down over the Altar, he says:*

Oramus te Domine per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins.

*Then the Priest, making the sign of the Cross over the Missal, reads the* Introit.

INT. **R**EQUIEM æternam dona eis Domine; et lux perpetua luceat eis. *Ps. lxiv.* Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerusalem: exaudi orationem meam; ad te omnis caro veniet. Requiem, etc.

INT. **E**TERNAL rest give to them, O Lord; and let perpetual light shine upon them. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.

V. Kyrie, eleison.  
R. Kyrie, eleison.  
V. Kyrie, eleison.  
R. Christe, eleison.  
V. Christe, eleison.  
R. Christe, eleison.  
V. Kyrie, eleison.  
R. Kyrie, eleison.  
V. Kyrie, eleison.

V. Lord, have mercy.  
R. Lord, have mercy.  
V. Lord, have mercy.  
R. Christ, have mercy.  
V. Christ, have mercy.  
R. Christ, have mercy.  
V. Lord, have mercy.  
R. Lord, have mercy.  
V. Lord, have mercy.

*The Priest kisses the Altar, and, turning to the people, says:*

V. Dominus vobiscum.  
R. Et cum spiritu tuo.

V. The Lord be with you.  
R. And with thy spirit.

Then follow the Collects; at the end of the first and last of which the Acolyte answers, Amen.

ON THE DAY OF DECEASE OR BURIAL.

COLL. **D**EUS cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui N. quam hodie de hoc sæculo migrare iussisti: ut non tradas eam in manus inimici neque obliviscaris in finem, sed jubeas eam a sanctis angelis suscipi, et ad patriam paradisi perducī; ut, quia in te speravit et credidit, non pœnas inferni sustineat sed gaudia æterna possideat. Per, etc.

COLL. **O** GOD, to Whom it ever becometh to have mercy and to spare, we humbly beseech Thee in behalf of the soul of Thy servant N., whom Thou hast this day called out of this world, that Thou wouldst not deliver him (or her) into the hands of the enemy, nor forget him (or her) for ever, but command the holy angels to take him (or her) and lead him (or her) to the home of paradise; that as in Thee he (or she) put his (or her) hope and trust, he (or she) may not endure the pains of hell, but come to the possession of eternal joy. Through, etc.

The appropriate Epistle is then read, followed by the Gradual, Tract, and Dies iræ.

**L**ECTIO Epistolæ beati Pauli Apostoli ad Thessalonicenses.

EPIST. Fratres, nolumus vos ignorare de dormientibus, ut non contristemini, sicut et ceteri qui spem non habent. Si enim credimus quod Jesus mortuus est et resurrexit: ita et Deus eos qui dormierunt per Jesum, adducet cum eo. Hoc enim vobis dicimus in verbo Domini, quia nos qui vivimus, qui residui sumus in adventum Domini, non præveniemus eos qui dormierunt. Quoniam ipse Dominus in

**F**ROM the Epistle of St. Paul to the Thessalonians.

Brethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope; for if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have

voce archangeli, et in tuba Dei descendet de cœlo: et mortui qui in Christo sunt, resurgent primi. Deinde nos qui vivimus, qui relinquitur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus. Itaque consolamini invicem in verbis istis.

*R.* Deo gratias.

*GRAD.* Requiem æternam dona eis Domine; et lux perpetua luceat eis. *V. Ps. cxi.* In memoria æterna erit justus; ab auditione mala non timebit.

*TRACT.* Absolve Domine animas omnium fidelium defunctorum ab omni vinculo delictorum. *V.* Et gratia tua illis succurrente, mereantur evadere iudicium ultionis. *V.* Et lucis æternæ beatitudine perfrui.

slept. For the Lord Himself shall come down from heaven, with commandment, and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

*R.* Thanks be to God.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Absolve, O Lord, the souls of all the faithful departed from every bond of sins. And by the help of Thy grace may they be enabled to escape the judgment of punishment. And enjoy the happiness of light eternal.

SEQUENCE.

**D**IES iræ, dies illa  
Solvat sæclum in favilla,  
Teste David cum Sibylla.

Quantus tremor est futurus,  
Quando Judex est venturus,  
Cuncta stricte discussurus!

**N**IGHER still, and still  
more nigh  
Draws the day of prophecy,  
That dissolveth earth and sky.

O, what trembling there shall  
be,  
When the world its Judge shall  
see,  
Coming in dread majesty!

Tuba mirum spargens sonum	Hark! the trump, with thrilling tone,
Per sepulchra regionum, Coget omnes ante thronum.	From sepulchral regions lone, Summons all before the throne:
Mors stupebit et natura, Cum resurget creatura, Judicanti responsura.	Time and death it doth appal To see the buried ages all Rise to answer at the call.
Liber scriptus proferetur, In quo totum continetur, Unde mundus judicetur.	Now the books are open spread; Now the writing must be read, Which arraigns the quick and dead.
Judex ergo cum sedebit, Quidquid latet apparebit: Nil inultum remanebit.	Now, before the Judge severe, Hidden things must all appear; Nought can pass unpunish'd here.
Quid sum miser tunc dicturus? Quem patronum rogaturus, Cum vix justus sit securus?	What shall guilty I then plead? Who for me will intercede, When the saints shall comfort need?
Rex tremendæ majestatis, Qui salvandos salvas gratis, Salve me fons pietatis.	King of dreadful majesty, Who dost freely justify, Fount of pity, save thou me!
Recordare Jesu pie, Quod sum causa tuæ viæ, Ne me perdas <b>Il</b> a die.	Recollect, O Love divine, 'Twas for this lost sheep of Thine Thou Thy glory didst resign:
Quærens me sedisti lassus, Redemisti crucem passus: Tantus labor non sit cassus.	Satest wearied seeking me: Sufferedst upon the tree: Let not vain Thy labor be.
Juste Judex ultionis, Donum fac remissionis Ante diem rationis.	Judge of justice, hear my prayer: Spare me, Lord, in mercy spare, Ere the reckoning-day appear.
Ingemisco tanquam reus, Culpa rubet vultus meus, Supplicanti parce Deus.	Lo, Thy gracious face I seek; Shame and grief are on my cheek; Sighs and tears my sorrow speak.

Qui Mariam absolvisti,  
Et latronem exaudisti,  
Mihi quoque spem dedisti.

Thou didst Mary's guilt forgive;  
Didst the dying thief receive;  
Hence doth hope within me live.

Preces meæ non sunt dignæ:  
Sed tu bonus fac benigne,  
Ne perenni cremer igne.

Worthless are my prayers, I  
know;  
Yet, O, cause me not to go  
Into everlasting woe.

Inter oves locum præsta,  
Et ab hædis me sequestra,  
Statuens in parte dextra.

Sever'd from the guilty band,  
Make me with Thy sheep to  
stand,  
Placing me on Thy right hand.

Confutatis maledictis,  
Flammis acribus addictis,  
Voca me cum benedictis.

When the cursed in anguish  
flee  
Into flames of misery,  
With the Blest then call Thou  
me.

Oro supplex et acclinis,  
Cor contritum quasi cinis:

Suppliant in the dust I lie;  
My heart a cinder, crushed and  
dry:

Gere curam mei finis.

Help me, Lord, when death is  
nigh.

Lacrymosa dies illa,  
Qua resurget ex favilla  
Judicandos homo reus.

Full of tears and full of dread  
Is the day that wakes the dead,  
Calling all, with solemn blast,

Huic ergo parce Deus;  
Pie Jesu Domine  
Dona eis requiem. Amen.

From the ashes of the past.  
Lord of mercy, Jesu blest,  
Grant the faithful light and  
rest. Amen.

*[After this, at High Mass, the Deacon places the Book of the Gospels on the Altar. Then kneeling before the Altar, says:*

**M**UNDA cor meum ac labia mea omnipotens Deus, qui labia Isaïæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Ævangelium tuum digne valeam nuntiare. Per

**C**LEANSE my heart and my lips, O almighty God, Who didst cleanse the lips of the prophet Isaïas with a burning coal: and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily pro-

Christum Dominum nostrum.  
Amen.

claim Thy holy Gospel.  
Through Christ our Lord.  
Amen.

*Then he goes to the place where the Gospel is read, and, standing with his hands joined, says:*

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

*Then saying:*

V. Sequentia sancti Evangelii secundum Joannem

V. The continuation of the holy Gospel according to St. John

*he makes the sign of the Cross with the thumb of his right hand on the Gospel which he is to read, and on his forehead, mouth, and breast (the people doing the same), while the Minister and people answer:*

R. Gloria tibi Domine.

R. Glory be to Thee, O Lord.

Gosp. **I**N illo tempore: dixit Martha ad Jesum: Domine si fuisses hic, frater meus non fuisset mortuus; sed et nunc scio quia quaecumque poposceris a Deo dabit tibi Deus. Dicit illi Jesus: Resurget frater tuus. Dicit ei Martha: Scio quia resurget in resurrectione in novissimo die. Dixit ei Jesus: Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis qui vivet et credit in me non morietur in æternum. Credis hoc? Ait illi: Utique Domine, ego credidi, quia tu es Christus Filius Dei vivi qui in hunc mundum venisti.

**A**T that time, Martha said to Jesus, Lord, if Thou hadst been here, my brother had not died; but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the Resurrection and the Life: he that believeth in Me, although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die for ever. Believest thou this? She saith to Him, Yea, Lord, I have believed that Thou art Christ, the Son of the living God, Who art come into this world.

*After which is said:*

[R. Laus tibi, Christe.

R. Praise be to Thee, O Christ.

If the Priest celebrates without Deacon and Subdeacon, the book is carried to the other side of the Altar, and he, bowing down at the middle of the Altar, with his hands joined, says, Cleanse my heart, etc. Then turning toward the book, with his hands joined, he says, V. The Lord be with you; R. And with thy spirit: and giving out the Continuation, etc., signs the book and himself, as before directed, the Minister and people say, Glory be to Thee, O Lord, and he reads the Gospel; which being ended, the Minister says, Praise be to Thee, O Christ.

Then he kisses the Altar, and, turning to the people, says:

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Then he says Oremus, and reads the Offertory.

OFF. **D**OMINE Jesu Christe, Rex gloriae, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael præsentet eas in lucem sanctam. Quam olim Abrahæ promisisti, et semini ejus. V. Hostias et preces tibi Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas Domine de morte transire ad vitam. Quam olim Abrahæ promisisti, et semini ejus.

**O** LORD Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from the mouth of the lion, that hell may not swallow them up, and they may not fall into darkness, but may the holy standard-bearer Michael introduce them to the holy light; which Thou didst promise of old to Abraham and to his seed. We offer to Thee, O Lord, sacrifices and prayers: do Thou receive them in behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death to life; which Thou didst promise of old to Abraham and to his seed.

This being finished, the Priest takes the paten with the Host [if it is High Mass, the Deacon hands the Priest the paten with the Host], and offering it up, says:

**S**USCIPE sancte Pater, omnipotens, æternæ Deus, hanc immaculatam

**A**CCEPT, O holy Father, almighty, eternal God, this immaculate Host,

Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

*Then, making the sign of the Cross with the paten, he places the Host upon the corporal. The Priest pours wine and water into the chalice, saying:*

**D**EUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster; qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

**O** GOD, Who, in creating human nature, didst wonderfully dignify it; and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity, Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, Our Lord; Who liveth and reigneth with Thee in the unity of, etc.

*[At High Mass, the Deacon ministers the wine, the Subdeacon the water.]*

**O**FFERIMUS tibi Domine calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

**W**E offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy divine Majesty it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

*Then he makes the sign of the Cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the Altar, and slightly bowing down, he says:*

**I**N spiritu humilitatis, et in animo contrito, suscipiamur a te Domine, et sic

**I**N the spirit of humility, and with a contrite heart, let us be received by

fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

Thee, O Lord; and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

*The Priest, looking toward heaven, and stretching out his hands, which he afterwards joins, makes the sign of the Cross over the Host and chalice, while he says:*

**V**ENI sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium, tuo sancto nomini præparatum.

**Q**OME, O Sanctifier, almighty, eternal God, and bless this sacrifice prepared to Thy holy name.

*[At High Mass he, in the following prayer, blesses the Incense.]*

**P**ER intercessionem beati Michaelis Archangeli, stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

**M**AY the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the Altar of Incense, and of all His elect, vouchsafe to bless this incense, and receive it as an odor of sweetness. Through, etc. Amen.

*Receiving the thurible from the Deacon, he incenses the Bread and Wine, saying:*

**I**NCENSUM istuda te benedictum ascendat ad te Domine, et descendat super nos misericordia tua.

**M**AY this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

*Then he incenses the Altar, saying Ps. cxl.*

**D**IRIGATUR Domine oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone Domine custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

**L**ET my prayer, O Lord, ascend like incense in Thy sight: and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sin.

While he gives the censer to the Deacon, he says secretly these words,  
and is afterwards incensed by the Deacon:

**A**CCENDAT in nobis  
Dominus ignem sui  
amoris, et flammam æternæ  
caritatis. Amen.

**M**AY the Lord enkindle in  
us the fire of His love,  
and the flame of everlasting  
charity. Amen.

The Priest, with his hands joined, goes to the Epistle side of the  
Altar, where he washes his fingers as he recites the following  
verses of Ps. xxv.

**L**AVABO inter innocentes  
manus meas: et cir-  
cumdabo altare tuum Domine.

**I** WILL wash my hands  
among the innocent:  
and will encompass Thy  
altar, O Lord.

Ut audiam vocem laudis:  
et enarrem universa mirabilia  
tua.

That I may hear the voice  
of praise, and tell of all Thy  
marvelous works.

Domine dilexi decorem do-  
mus tuæ, et locum habita-  
tionis gloriæ tuæ.

I have loved, O Lord, the  
beauty of Thy house, and  
the place where Thy glory  
dwelleth.

Ne perdas cum impiis Deus  
animam meam; et cum viris  
sanguinum vitam meam.

Take not away my soul, O  
God, with the wicked, nor my  
life with men of blood.

In quorum manibus iniqui-  
tates sunt: dextera eorum  
repleta est muneribus.

In whose hands are iniqui-  
ties: their right hand is filled  
with gifts.

Ego autem in innocentia  
mea ingressus sum: redime  
me, et miserere mei.

As for me, I have walked in  
my innocence: redeem me,  
and have mercy upon me.

Pes meus stetit in directo;  
in ecclesiis benedicam te Do-  
mine.

My foot hath stood in the  
right path: in the churches I  
will bless Thee, O Lord.

Returning, and bowing before the middle of the Altar, with joined  
hands, he says:

**S**USCIPE sancta Trinitas  
hanc oblationem quam  
tibi offerimus ob memori-  
am Passionis, Resurrectio-  
nis, et Ascensionis Jesu Christi  
Domini nostri: et in honore  
beatæ Mariæ semper Vir-

**R**ECEIVE, O Holy Trin-  
ity, this oblation,  
which we make to Thee in  
memory of the Passion, Res-  
urrection, and Ascension of  
Our Lord Jesus Christ, and  
in honor of the blessed Mary

ginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

ever Virgin, of blessed John the Baptist, the holy apostles Peter and Paul, of these and of all the saints: that it may be available to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

*Then he kisses the Altar, and turning himself toward the people, extending and joining his hands, he raises his voice a little, and says:*

**O**RATE fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

**B**RETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. May the Lord receive the sacrifice from Thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.

*The Priest answers in a low voice, Amen.*

*Then, with outstretched hands, he recites the Secret Prayers.*

SEC. **P**ROPITIARE, quæsumus Domine, animæ famuli tui N., pro qua hostiam laudis tibi immolamus, majestatem tuam suppliciter deprecantes: ut per hæc piæ placationis officia pervenire mereatur ad requiem sempiternam. Per.

**B**E merciful, we beseech Thee, O Lord, to the soul of Thy servant N., for which we offer Thee the sacrifice of praise; humbly beseeching Thy Majesty that, by these offices of pious expiation, it may be found worthy to arrive at everlasting rest.

*Which being finished, he says in an audible voice:*

V. Per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

Here he uplifts his hands:

V. Sursum corda.	V. Lift up your hearts.
R. Habemus ad Dominum.	R. We have them lifted up unto the Lord.

He joins his hands before his breast, and bows his head while he says:

V. Gratias agamus Domino Deo nostro.	V. Let us give thanks to the Lord our God.
R. Dignum et justum est.	R. It is meet and just.

He then disjoins his hands until the end of the Preface, after which he again joins them, and bowing, says, Sanctus, etc. When he says Benedictus, etc., he crosses himself.

(At the word Sanctus, etc., the bell is rung three times by the Acolyte.)

The following Preface is said in all Masses for the Dead.

**V**ERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere Domine sancte, Pater omnipotens, æternæ Deus. Per Christum Dominum nostrum: per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli cœlorumque virtutes, ac beata seraphim, socia exultatione celebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes:

**I**T is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God. Through Christ our Lord: through Whom the angels praise Thy Majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom we beseech Thee that Thou wouldest command our voices also to be admitted, with suppliant confession, saying,

Sanctus, sanctus, sanctus,  
 Dominus Deus Sabaoth.  
 Pleni sunt cœli et terra  
 gloria tua.  
 Hosanna in excelsis.  
 Benedictus qui venit in  
 nomine Domini.  
 Hosanna in excelsis.

Holy, holy, holy, Lord God  
 of Sabaoth.  
 Heaven and earth are full  
 of Thy glory.  
 Hosanna in the highest.  
 Blessed is he that cometh  
 in the name of the Lord.  
 Hosanna in the highest.

## Canon of the Mass.

**T**E igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

**W**E therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord [*he kisses the altar*], that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace, as also to protect, unite, and govern it throughout the world, together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

## COMMEMORATION OF THE LIVING.

**M**EMENTO Domine famulorum famularumque tuarum, N. et N.

**B**E mindful, O Lord, of Thy servants, men and women, N. and N.

*He joins his hands, and prays silently for those he intends to pray for; then, extending his hands, he proceeds:*

**E**T omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt, hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ: tibi que reddunt vota sua, æterno Deo, vivo et vero.

**A**ND of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi; sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ nuniatur auxilio. Per eundem Christum Dominum nostrum. Amen.

Communicating with, and honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of Our Lord and God Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

*Spreading his hands over the oblation, he says:*

(Here the bell is rung.)

**H**ANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem, tu Deus in omnibus quæsumus benedicam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur accepit panem in sanctas ac

**W**E therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body and blood of Thy most beloved Son Jesus Christ our Lord.

Who, the day before He suffered, took bread into His

venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes; HOC EST ENIM CORPUS MEUM.

holy and venerable hands, and with His eyes lifted up toward heaven, to God, His Father almighty; giving thanks to Thee, did bless, break, and give to His disciples, saying: Take, and eat ye all of this; FOR THIS IS MY BODY.

*After pronouncing the words of consecration, the Priest kneeling adores the sacred Host; rising, he elevates it; and then placing it on the corporal, again adores it. After this he never disjoins his thumbs and forefingers, except when he is to take the Host, until after the washing of his fingers.*

(At the Elevation the bell is rung three times.)

**S**IMILI modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR, IN REMISSIONEM PECCATORUM.

**I**N like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He blessed, and gave to His disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescunque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of Me.

*Kneeling, he adores; rising, he elevates the chalice; then replacing it on the corporal, he covers it, and again he adores.*

(The bell is rung three times, as before.)

*He then proceeds:*

**Q**UANDÈ et memores Domine nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis Resurrec-

**W**HEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son, Our Lord, His Resurrection

tionis, sed et in cœlo gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam† puram, Hostiam † sanctam, Hostiam † immaculatam, panem † sanctum vitæ æternæ, et calicem † salutis perpetuæ.

from hell, and glorious Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure † Host, a holy † Host, an immaculate † Host, the holy † bread of eternal life, and the chalice † of everlasting salvation.

*Extending his hands, he says:*

**S**UPRA quæ propitio ac serene vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

**A**PON which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.

*Bowing down profoundly, with his hands joined and placed upon the Altar, he says:*

**S**UPPLICES te rogamus omnipotens Deus, jubehæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus † et † sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

**W**E most humbly beseech Thee, almighty God, command these things to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us [*he kisses the altar*] as, by participation at this altar, shall receive the most sacred body † and † blood of Thy Son may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Memento etiã Domine famulorum famularumque tuarum N. et N., qui nos præces-

Be mindful, O Lord, of Thy servants and handmaids N. and N., who are gone

serunt cum signo fidei, et dormiunt in somno pacis.

before us, with the sign of faith, and slumber in the sleep of peace.

*He prays for such of the Dead as he intends to pray for.*

**I**PSIS Domine et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, etc. Amen.

**T**O these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

*Here, striking his breast and slightly raising his voice, he says:*

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcelino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

And to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints: into whose company we beseech Thee to admit us, not considering our merits, but freely pardoning our offences. Through Christ our Lord.

Per quem hæc omnia Domine semper bona creas, sanctificas, vivi-ficas, benedicis, et præstas nobis.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things.

*He uncovers the chalice and makes a genuflection; then taking the Host in his right hand, and holding the chalice in his left, he makes the sign of the cross three times across the chalice, saying:*

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Through Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory.

*Replacing the Host, and covering the chalice, he genuflects, and says:*

V. Per omnia sæcula sæculorum.

R. Amen.

*Oremus.*

**P**RÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Amen.

V. For ever and ever.

R. Amen.

*Let us pray.*

**I**NSTRUCTED by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, Who art in heaven, hallowed be Thy name: Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

V. Amen.

*He takes the paten between his first and second finger, and says:*

**L**IBERA nos, quæsumus Domine, ab omnibus malis, præteritis, presentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato sinus semper liberi, et ab omni perturbatione securi.

**D**ELIVER us, we beseech Thee, O Lord, from all evils past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew, and all the saints [*making the sign of the cross on himself with the paten, he kisses it and says*], mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

*The Office of the Dead.*

*He places the paten under the Host, uncovers the chalice, and makes a genuflection; then rising, he takes the Host, breaks it in the middle over the chalice, saying:*

Per eundem Dominum nos-	Through the same Jesus
trum Jesum Christum Filium	Christ, Thy Son, Our Lord.
tuum.	

*He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying:*

Qui tecum vivit et regnat in	Who with Thee in the
unitate Spiritus Sancti Deus.	unity of the Holy Ghost
	liveth and reigneth God.

*He places the part in his left hand on the paten, and holding the particle which he broke off in his right hand, and the chalice in his left, he says:*

V. Per omnia sæcula sæcu-	V. World without end.
lorum.	
R. Amen.	R. Amen.

*He makes the sign of the cross with the particle over the chalice, saying:*

V. Pax ✠ Domini sit ✠	V. May the peace ✠ of the
semper vobis ✠ cum.	Lord be ✠ always with ✠
	you.
R. Et cum spiritu tuo.	R. And with thy spirit.

*He puts the particle into the chalice, saying:*

Hæc commixtio et conse-	May this mixture and con-
cratio corporis et sanguinis	secration of the body and
Domini nostri Jesu Christi	blood of Our Lord Jesus
fiat accipientibus nobis in	Christ be to us that receive
vitam æternam. Amen.	it effectual to eternal life.
	Amen.

*He covers the chalice, makes a genuflection; then bowing down and having his hands joined before his breast, he says:*

<b>A</b> GNUS Dei, qui tollis	<b>L</b> AMB of God, Who tak-
peccata mundi, dona	est away the sins of
eis requiem.	the world, give them rest.
Agnus Dei, qui tollis pecca-	Lamb of God, Who takest
ta mundi, dona eis requiem.	away the sins of the world,
	give them rest.

Agnus Dei, qui tollis peccata mundi, dona eis requiem sempiternam.

Lamb of God, Who takest away the sins of the world, give them eternal rest.

*Standing in an inclined position, with his hands joined and resting on the altar, and his eyes reverently fixed upon the sacred Host, he says:*

**D**OMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærerere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

**L**ORD Jesus Christ, Son of the living God, Who according to the will of the Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred body and blood from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; Who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Perceptio corporis tui Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

Let not the participation of Thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

*Making a genuflection, the Priest rises and says:*

Panem cœlestem accipiam et nomen Domini invocabo.

I will take the bread of heaven, and call upon the name of the Lord.

*Then slightly inclining, he takes both parts of the Host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then striking his breast with his right hand, and raising his voice a little, he says three times, devoutly and humbly:*

Domine non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

*Then with his right hand crossing himself with the Host over the paten he says:*

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the body of Our Lord Jesus Christ preserve my soul to life everlasting. Amen.

*He then reverently receives both parts of the Host, joins his hands, and remains a short time in meditation on the Most Holy Sacrament. Then he uncovers the chalice, genuflects, collects whatever fragments may remain on the corporal, and wipes the paten over the chalice, saying while so doing:*

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

*He takes the chalice in his right hand, and making the sign of the Cross with it, he says:*

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The blood of Our Lord Jesus Christ preserve my soul to everlasting life. Amen.

*Then he receives the chalice.*

*(After which he communicates all who are to communicate.)*

*Those who are to communicate go up to the sanctuary at the Domine non sum dignus, when the bell rings: the Acolyte spreads a cloth before them, and says the Confiteor.*

Then the priest turns to the communicants, and pronounces a general absolution in these words:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

V. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

R. Amen.

May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

V. May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.

R. Amen.

Elevating a particle of the Blessed Sacrament, and turning toward the people, he says:

Ece Agnus Dei, ecce qui tollit peccata mundi.

Behold the Lamb of God, behold Him Who taketh away the sins of the world.

And then repeats three times, Domine non sum dignus.

Descending the steps of the Altar to the communicants, he administers the Holy Communion, saying to each:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the body of Our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Then the Priest holds the chalice for a little wine for the first ablution, and says:

Quod ore sumpsimus Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

Grant, Lord, that what we have taken with our mouth we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Then, having taken the first ablution, he says:

Corpus tuum Domine quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis

May Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with

et regnas in sæcula sæculorum. Amen.      pure and holy sacraments. Who livest, etc. Amen.

*Then the Acolyte pouring wine and water over his fingers, he washes them, wipes them, and takes the second ablution: he then wipes his mouth and the chalice, which he covers; and reads the Communion.*

COM. Lux æterna luceat eis Domine: Cum sanctis tuis in æternum, quia pius es. V. Requiem æternam dona eis Domine; et lux perpetua luceat eis. Cum sanctis.      May light eternal shine upon them, O Lord: With Thy saints for ever, because Thou art merciful. Eternal rest give to them, O Lord; and let perpetual light shine upon them. With Thy saints.

*Then he turns to the people, and says:*

V. Dominus vobiscum.      V. The Lord be with you.  
R. Et cum spiritu tuo.      R. And with thy spirit.

*Then he reads the Post Communion.*

P. C. Præsta, quæsumus omnipotens Deus, ut anima famuli tui, N., quæ hodie de hoc sæculo migravit, his sacrificiis purgata et a peccatis expedita, indulgentiam pariter et requiem capiat sempiternam. Per.      Grant, we beseech Thee, almighty God, that the soul of Thy servant, N., which has this day departed out of this world, being purified by this sacrifice, and delivered from sins, may receive pardon and everlasting rest.

*Afterwards he turns toward the people, and says:*

V. Dominus vobiscum.      V. The Lord be with you.  
R. Et cum spiritu tuo.      R. And with thy spirit.

*Turning toward the Altar, he says:*

V. Requiescant in pace.      V. May they rest in peace.  
R. Amen.      R. Amen.

*Bowing down before the Altar, with his hands joined and resting on it, the Priest says:*

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omni-      O holy Trinity, let the performance of my homage be pleasing to Thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty,

bus pro quibus illud obtuli,  
sit, te miserante, propitiabile.  
Per Christum Dominum nos-  
trum. Amen.

V. Dominus vobiscum.  
R. Et cum spiritu tuo.

may be acceptable to Thee,  
and through Thy mercy be  
a propitiation for me, and  
all those for whom I have  
offered it. Through, etc.

V. The Lord be with you.  
R. And with thy spirit.

*He then makes the sign of the Cross, first upon the Altar, and then upon his forehead, lips, and heart, and begins the Gospel according to St. John, saying:*

V. **I**NITIUM sancti  
Evangelii secun-  
dum Joannem.  
R. Gloria tibi, Domine.

V. **T**HE beginning of  
the holy Gospel  
according to St. John.  
R. Glory be to Thee, O  
Lord.

In principio erat Verbum,  
et Verbum erat apud Deum.  
Hoc erat in principio apud  
Deum. Omnia per ipsum  
facta sunt: et sine ipso fac-  
tum est nihil, quod factum  
est, in ipso vita erat, et vita  
erat lux hominum; et lux in  
tenebris lucet, et tenebræ  
eam non comprehenderunt.  
Fuit homo missus a Deo,  
cui nomen erat Joannes. Hic  
venit in testimonium, ut  
testimonium perhiberet de  
lumine, ut omnes crederent  
per illum. Non erat ille lux,  
sed ut testimonium perhi-  
beret de lumine. Erat lux  
vera, quæ illuminat omnem  
hominem venientem in hunc  
mundum. In mundo erat,  
et mundus per ipsum factus  
est, et mundus eum non cog-  
novit. In propria venit, et  
sui eum non receperunt.  
Quotquot autem receperunt  
eum, dedit eis potestatem  
filios Dei fieri, his, qui cre-  
dunt in nomine ejus, qui non  
ex sanguinibus, neque ex

In the beginning was the  
Word, and the Word was  
with God, and the Word was  
God. The same was in the  
beginning with God. All  
things were made by Him;  
and without Him was made  
nothing that was made. In  
Him was life, and the life  
was the light of men, and the  
light shineth in darknesse  
and the darkness did not,  
comprehend it. There was a  
man sent from God whose  
name was John. This man  
came for a witness, to bear  
witness of the light, that all  
men might believe through  
him. He was not the light,  
but was to bear witness of  
the light. That was the  
true light, which enlighteneth  
every man that cometh into  
this world. He was in the  
world, and the world was  
made by Him, and the  
world knew Him not. He  
came unto His own, and His  
own received Him not. But  
as many as received Him, to

voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

them He gave power to be made the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us (and we saw His glory, the glory as of the only-begotten of the Father), full of grace and truth.

R. Thanks be to God.

NOTE.

*The Introit, Gradual, Offertory, and Communion are the same in all Masses for the Dead. The only variations are the Collects, Epistles, and Gospels, which are given below.*

*On the Commemoration of all the Faithful Departed  
(November 2d).*

COLL.

**F**IDELIUM  
Deus omni-

um Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur. Qui vivis, etc.

EPIST. Lectio Epistolæ Beati Pauli Apostoli ad Corinthios.—Fratres, ecce mysterium vobis dico: omnes quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi, in novissima tuba: canet enim tuba et mortui resurgent incorrupti; et nos immutabimur. Oportet enim corruptibile hoc induere incorruptionem: et mortale hoc induere immortalitatem. Cum autem mortale hoc induerit

**O** GOD, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

From the Epistle of St. Paul to the Corinthians.—Brethren, behold, I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And

immortalitatem, tunc fiet sermo, qui scriptus est: absorpta est mors in victoria. Ubi est mors victoria tua? Ubi est mors stimulus tuus? Stimulus autem mortis peccatum est: virtus vero peccati lex. Deo autem gratias qui dedit nobis victoriam per Dominum nostrum Jesum Christum.

Sequentia Sancti Evangelii secundum Joannem.

GOSP. In illo tempore, dixit Jesus turbis Judæorum, Amen, amen, dico vobis, quia venit hora et nunc est quando mortui audient vocem Filii Dei; et qui audierint, vivent. Sicut enim Pater habet vitam in semetipso, sic dedit et Filio habere vitam in semetipso: et potestatem dedit ei iudicium facere quia Filius hominis est. Nolite mirari hoc, quia venit hora, in qua omnes qui in monumentis sunt audient vocem Filii Dei et procedent, qui bona fecerunt in resurrectionem vitæ, qui vero mala egerunt in resurrectionem iudicii.

SEC. Hostias quæsumus Domine quas tibi pro animabus famulorum famularumque tuarum offerimus propitiatus intende; ut quibus fidei christianæ meritum

when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, Who hath given us the victory through Our Lord Jesus Christ.

The continuation of the holy Gospel, according to St. John.

At that time Jesus said to the multitudes of the Jews, Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as Thy Father hath life in Himself, so He hath given to the Son also to have life in Himself: and He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the grave shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

Mercifully look down upon this sacrifice which we offer to Thee for the souls of Thy servants, O Lord; we beseech Thee that to those to whom Thou didst grant the merit of

contulisti dones et premium.  
Per Dominum.

P.C. Animabus quæsumus  
Domine famulorum famula-  
rumque tuarum oratio profi-  
ciat supplicantium: ut eas  
et a peccatis omnibus exuas,  
et tuæ redemptionis facias  
esse participes. Qui vivis,  
etc.

Christian faith Thou mayest  
also grant its reward.

We beseech Thee, O Lord,  
that the prayer of Thy sup-  
pliant's may benefit the souls  
of Thy servants; that Thou  
mayest deliver them from all  
their sins, and make them  
partakers of Thy redemption.

*Mass on the Anniversary.*

COLL. **D**EUS indulgenti-  
arum Domine  
da animabus famulorum fa-  
mularumque tuarum, quo-  
rum anniversarium depo-  
sitionis diem commemoramus,  
refrigerii sedem, quietis beati-  
tudinem, et luminis clarita-  
tem.

LESS. Lectio libri Macha-  
bæorum. In diebus illis: vir  
fortissimus Judas, facta col-  
latione, duodecim millia  
drachmas argenti misit Jero-  
solyman offerri pro peccatis  
mortuorum sacrificium, bene  
et religiose de resurrectione  
cogitans (nisi enim eos, qui  
cecidissent, resurrecturos spe-  
raret, superfluum videretur,  
et vanum orare pro mortuis),  
et quia considerabat quod hi,  
qui cum pietate dormitionem  
acceperant, optimam habe-  
rent repositam gratiam.  
Sancta ergo et salubris est  
cogitatio pro defunctis ex-  
orare ut a peccatis solvan-  
tur.

Sequentia sancti Evangelii  
secundum Joannem.

**O** GOD, the Lord of mer-  
cies, grant to the souls  
of Thy servants, whose anni-  
versary we commemorate, a  
place of refreshment, the  
happiness of rest, and the  
clearness of Thy light.

From the Book of Macha-  
bees. In those days, the  
most valiant man Judas,  
making a gathering, sent  
twelve thousand drachms of  
silver to Jerusalem for sac-  
fice to be offered for the sins  
of the dead, thinking well  
and religiously concerning  
the resurrection (for if he  
had not hoped that they  
that were slain should rise  
again, it would have seemed  
superfluous and vain to pray  
for the dead); and because  
he considered that they who  
had fallen asleep with godli-  
ness had great grace laid up  
for them. It is therefore a  
holy and wholesome thought  
to pray for the dead, that  
they may be loosed from sins.

The continuation of the  
holy Gospel according to St.  
John.

GOSP. In illo tempore: dixit Jesus turbis Judæorum: Omne quod dat mihi Pater ad me veniet: et eum, qui venit ad me, non ejiciam foras: quia descendi de cælo, non ut faciam voluntatem meam, sed voluntatem ejus, qui misit me. Hæc est autem voluntas ejus qui misit me, Patris, ut omne quod dedit mihi non perdam ex eo, sed resuscitem illud in novissimo die. Hæc est autem voluntas Patris mei, qui misit me: ut omnis qui videt Filium, et credit in eum, habeat vitam æternam, et ego resuscitabo eum in novissimo die.

SEC. Propitiare, Domine, supplicationibus nostris, pro animabus famulorum famularumque tuarum, quorum hodie annua dies agitur, pro quibus tibi offerimus sacrificium laudis: ut eas Sanctorum tuorum consortio sociare digneris.

P.C. Præsta, quæsumus, Domine, ut animæ famulorum famularumque tuarum, quorum anniversarium depositionis diem commemoramus, his purgatæ sacrificiis, indulgentiam pariter et requiem capiant sempiternam.

At that time, Jesus said to the multitudes of the Jews, All that the Father giveth Me shall come to Me; and him that cometh to Me I will not cast out: because I came down from heaven, not to do My own will, but the will of Him Who sent Me. Now this is the will of the Father Who sent Me, that of all that He hath given Me I should lose nothing, but should raise it up again in the last day; and this is the will of My Father that sent Me, that every one who seeth the Son and believeth in Him, may have life everlasting; and I will raise him up in the last day.

Be propitious, O Lord, to our supplications for the souls of Thy servants, whose anniversary is this day commemorated, for whom we offer Thee the sacrifice of praise; that Thou mayest vouchsafe to associate them to the company of Thy saints.

Grant, we beseech Thee, O Lord, that the souls of Thy servants, whose anniversary we commemorate, purified by this sacrifice, may obtain pardon and everlasting rest.

*When the anniversary is of one person the prayers are to be said in the singular number.*

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Other Collects or Prayers for various intentions, e.g., for the repose of the soul of a Bishop or of a Priest, of one man or of one woman, of a father or of a mother, may be found after Vespers and Lauds in the Office for the Dead.

**Litanies.****Litany of the Saints.**

<b>N</b> E reminiscaris, Domine, delicta nostra vel parentum nostrorum; neque vindictam sumas de peccatis nostris.	<b>R</b> EMEMBER not, O Lord, our offences, nor those of our fathers; neither take Thou vengeance of our sins.
Kyrie, eleison.	Lord, have mercy.
Kyrie, eleison.	Lord, have mercy.
Christe, eleison.	Christ, have mercy.
Christe, eleison.	Christ, have mercy.
Kyrie, eleison.	Lord, have mercy.
Kyrie, eleison.	Lord, have mercy.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos,	Christ, graciously hear us.
Pater de cœlis Deus, Miserere nobis.	God the Father of heaven, Have mercy on us.
Fili Redemptor mundi, Deus, Miserere nobis.	God the Son, Redeemer of the world, Have mercy on us.
Spiritus Sancte Deus, Miserere nobis.	God the Holy Ghost, Have mercy on us.
Sancta Trinitas, unus Deus, Miserere nobis.	Holy Trinity, one God, Have mercy on us.
Sancta Maria, Ora, etc.	Holy Mary, pray for us.
Sancta Dei genitrix, Ora, etc.	Holy Mother of God,
Sancta Virgo virginum, Ora, etc.	Holy Virgin of virgins,
Sancte Michael, Ora, etc.	St. Michael,
Sancte Gabriel, Ora, etc.	St. Gabriel,
Sancte Raphael, Ora, etc.	St. Raphael,
Omnes sancti Angeli et Archangeli, Orate, etc.	All ye holy angels and archangels,
Omnes sancti beatorum Spirituum ordines, Orate, etc.	All ye holy orders of blessed spirits,
Sancte Joannes Baptista, Ora, etc.	St. John Baptist,
Sancte Joseph, Ora, etc.	St. Joseph,
Omnes sancti Patriarchæ Orate, etc.	All ye holy Patriarchs and Prophets,

} Pray for us.

Sancte Petre,	} <i>Ora, etc.</i>	St. Peter,	} <i>Pray for us.</i>
Sancte Paule,		St. Paul,	
Sancte Andrea,		St. Andrew,	
Sancte Jacobe,		St. James,	
Sancte Joannes,		St. John,	
Sancte Thoma,		St. Thomas,	
Sancte Jacobe,		St. James,	
Sancte Philippe,		St. Philip,	
Sancte Bartholomæe,		St. Bartholomew,	
Sancte Matthæe,		St. Matthew,	
Sancte Simon,		St. Simon,	
Sancte Thaddæe,		St. Thaddeus,	
Sancte Matthia,		St. Matthias,	
Sancte Barnaba,	St. Barnabas,		
Sancte Luca,	St. Luke,		
Sancte Marce,	St. Mark,		
Omnes sancti Apostoli et Evangelistæ, Orate, etc.		All ye holy apostles and evangelists,	
Omnes sancti Discipuli Domini, Orate, etc.		All ye holy disciples of Our Lord,	
Omnes sancti Innocentes, Orate, etc.		All ye holy Innocents,	
Sancte Stephane, Ora, etc.		St. Stephen,	
Sancte Laurenti, Ora, etc.		St. Lawrence,	
Sancte Vincenti, Ora, etc.		St. Vincent,	
Sancti Fabiane et Sebas- tiane,	} <i>Orate, etc.</i>	SS. Fabian and Sebas- tian,	
Sancti Joannes et Paule,		SS. John and Paul,	
Sancti Cosma et Da- miane,		SS. Cosmas and Damian,	
Sancti Gervasi et Protasi, Omnes sancti martyres,	} <i>Ora, etc.</i>	SS. Gervase and Protase, All ye holy martyrs,	
Sancte Sylvesteer,		St. Sylvester,	
Sancte Gregori,		St. Gregory,	
Sancte Ambrosi,		St. Ambrose,	
Sancte Augustine,		St. Augustine,	
Sancte Hieronyme,		St. Jerome,	
Sancte Martine,		St. Martin,	
Sancte Nicolæ,		St. Nicholas,	
Omnes sancti Pontifices et Confessores, Orate, etc.		All ye holy bishops and confessors,	

Omnes sancti Doctores,		All ye holy Doctors,	
Orate, etc.			
Sancte Antoni,	} Ora, etc.	St. Anthony,	} Pray for us.
Sancte Benedicte,		St. Benedict,	
Sancte Bernarde,		St. Bernard,	
Sancte Dominice,		St. Dominic,	
Sancte Francisce,		St. Francis,	
Omnes sancti Sacerdotes et Levitæ, Orate, etc.		All ye holy Priests and Levites,	
Omnes sancti Monachi et Eremitæ, Orate, etc.		All ye holy Monks and Hermits,	
Sancta Maria Magdalena,	} Ora, etc.	St. Mary Magdalene,	} Pray for us.
Sancta Agatha,		St. Agatha,	
Sancta Lucia,		St. Lucy,	
Sancta Agnes,		St. Agnes,	
Sancta Cæcilia,		St. Cecily,	
Sancta Catharina,		St. Catharine,	
Sancta Anastasia,		St. Anastasia,	
Omnes sanctæ Virgines et Viduæ, orate, etc.		All ye holy Virgins and Widows,	
Omnes Sancti et Sanctæ Dei,		All ye holy Men and Women, saints of God,	
Intercedite pro nobis.		Make intercession for us.	
Propitius esto,		Be merciful,	
Parce nobis, Domine.		Spare us, O Lord.	
Propitius esto,		Be merciful,	
Exaudi nos, Domine.		Graciously hear us, O Lord,	
Ab omni malo, Libera nos, Domine.		From all evil, O Lord, deliver us.	
Ab omni peccato,	} Libera nos, Domine.	From all sin,	} O Lord, deliver us.
* Ab ira tua,		* From Thy wrath,	
A subitanea et improvisa morte,		From sudden and unlooked-for death,	
Ab insidiis diaboli,		From the snares of the devil.	

\* Here, for the Devotion of the Forty Hours, is inserted:

Ab imminentibus periculis,	From dangers that threaten us,
A flagello terræmotus.	From the scourge of earthquakes,
A peste, fame, et bello,	From plague, famine, and war.

Ab ira, et odio, et omni  
 mala voluntate,  
 A spiritu fornicationis,  
 A fulgure et tempestate,  
 A flagello terræmotus,  
 A peste, fame, et bello,  
 A morte perpetua,  
 Per mysterium sanctæ  
 Incarnationis tuæ,  
 Per adventum tuum,  
 Per nativitatem tuam,  
 Per baptismum et sanc-  
 tum jejunium tuum,  
 Per crucem et Passionem  
 tuam,  
 Per mortem et sepul-  
 turam tuam,  
 Per Sanctam Resurrec-  
 tionem tuam,  
 Per admirabilem Ascen-  
 sionem tuam,  
 Per adventum Spiritus  
 Sancti Paracliti,

*Libera nos, Domine.*

From anger, and hatred,  
 and every evil will,  
 From the spirit of for-  
 nication,  
 From lightning and  
 tempest,  
 From the scourge of  
 earthquakes,  
 From plague, famine,  
 and war,  
 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 Thine admir-  
 able Ascension,  
 Through the coming of  
 the Holy Ghost the  
 Paraclete,

*O Lord, deliver us.*

In die judicii,  
 Peccatores,  
 Te rogamus, audi nos.  
 Ut nobis parcas,

Ut nobis indulgeas,

Ut ad veram pœnitentiam  
 nos perducere digneris,  
 Ut Ecclesiam tuam sanc-  
 tam regere et conser-  
 vare digneris,

*Te rogamus, audi nos.*

In the day of judgment,  
 We sinners,  
 Beseech Thee, hear us.  
 That Thou wouldst  
 spare us,  
 That Thou wouldst par-  
 don us,  
 That Thou wouldst bring  
 us to true penance,  
 That Thou wouldst  
 vouchsafe to govern  
 and preserve Thy holy  
 Church,

*We beseech Thee, hear us.*

\* Ut Domnum Apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,

Ut inimicos sanctæ Ecclesiæ humiliare digneris,

Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,

Ut cuncto populo Christiano pacem et unitatem largiri digneris,

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

Ut mentes nostras ad cœlestia desideria erigas,

Ut omnibus benefactoribus sempiterna bona retribuas,

Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias,

Te rogamus, audi nos.

\* That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders to the Church in holy religion,

That Thou wouldst vouchsafe to humble the enemies of holy Church,

That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,

That Thou wouldst vouchsafe to grant peace and unity to all Christian people,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,

That Thou wouldst lift up our minds to heavenly desires,

That Thou wouldst render eternal blessings to all our benefactors,

That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors from eternal damnation,

We beseech Thee, hear us.

\* For the Devotion of the Forty Hours, insert:

Ut Tucarum, et hæreticorum conatus reprimere et ad nihilum redigere digneris,

That Thou wouldst vouchsafe to check and bring to naught the attempts of all Turks and heretics.

Ut fructus terræ dare  
et conservare digneris,

Ut omnibus fidelibus de-  
functis requiem æter-  
nam donare digneris,

Ut nos exaudire digneris,

Te rogamus audi nos

That Thou wouldst  
vouchsafe to give and  
preserve the fruits of  
the earth,

That Thou wouldst  
vouchsafe to grant  
eternal rest to all the  
faithful departed,

That Thou wouldst  
vouchsafe graciously  
to hear us,

Son of God,

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.

Christ, have mercy.

Lord, have mercy.

Our Father (*secretly*).

V. And lead us not into  
temptation.

R. But deliver us from evil.

Fili Dei,

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.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Pater noster (*secretly*).

V. Et ne nos inducas in  
tentationem.

R. Sed libera nos a malo.

PSALM LXIX.

**D**EUS in adjutorium me-  
um intende: Domine,  
ad adjuvandum me festina.

Confundantur et reve-  
reantur: qui quæerunt ani-  
mam meam.

Avertantur retrorsum, et  
erubescant, qui volunt mihi  
mala.

Avertantur statim eru-

**O** GOD, come to my  
assistance: O Lord,  
make haste to help me.

Let them be confounded  
and ashamed: that seek  
after my soul.

Let them be turned back-  
ward, and blush for shame,  
that desire evils unto me.

Let them be straightway

We beseech Thee, hear us.

bescentes, qui dicunt mihi:  
Euge, euge.

Exultent et lætentur in  
te omnes qui quærunt te;  
et dicant semper: Magni-  
ficetur Dominus: qui dili-  
gunt salutare tuum.

Ego vero egenus et  
pauper sum: Deus, adju-  
va me.

Adjutor meus et liberator  
meus es tu: Domine, ne  
moreris.

Gloria Patri, etc.

V. Salvos fac servos tuos.

R. Deus meus, speran-  
tes in te.

V. Esto nobis, Domine,  
turre fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimi-  
cus in nobis.

R. Et filius iniquitatis non  
apponat nocere nobis.

V. Domine, non secun-  
dum peccata nostra, facias  
nobis.

R. Neque secundum in-  
iquitates nostras retribuas  
nobis

V. Oremus pro Pontifice  
nostro, N.

R. Dominus conservet  
eum, et vivificet eum, et  
beatum faciat eum in terra;  
et non tradat eum in animam  
inimicorum ejus.

V. Oremus pro bene-  
factoribus nostris.

turned backward blushing  
for shame, that say unto me:  
'Tis well, 'tis well.

Let all that seek Thee  
be joyful and 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 Thou me.

Thou art my helper and  
my deliverer: O Lord, make  
no long delay.

Glory be, etc.

V. Save Thy servants.

R. Who hope in Thee,  
O my God.

V. Be unto us, O Lord,  
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  
approach to hurt us.

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

R. Neither requite us ac-  
cording to our iniquities.

V. Let us pray for our  
Sovereign Pontiff, N.

R. The Lord preserve him  
and give him life, and make  
him blessed upon the earth;  
and deliver him not up to the  
will of his enemies.

V. Let us pray for our  
benefactors.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis, Domine; et lux perpetua 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.

*Oremus.*

**D**EUS, 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 peccatis: ut pariter nobis indulgentiam tribuas benignus et pacem.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord: and let perpetual light shine upon them.

V. Let them rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from the sanctuary.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

*Let us pray.*

**O** GOD, Whose property is always to have mercy and to spare, receive our humble petition; that we, and all Thy servants who are bound by the chain of sins, may by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and forgive the sins of them that confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Deus, qui culpa offenderis, pœnitentia placaris: preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte.

Omnipotens sempiterne Deus, miserere famulo tuo Pontifici nostro N. et dirige eum secundum tuam clementiam in viam salutis æternæ: ut te donante tibi placita cupiat, et tota virtute perficiat.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest pacem; ut et corda nostra mandatis tuis dedita, et hostium subblata formidine, tempora sint tua protectione tranquilla.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine: ut tibi casto corpore serviamus, et mundo corde placeamus.

Show forth upon us, O Lord, in Thy mercy, Thy unspeakable loving kindness; that Thou mayest both loose us from all 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 supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon Thy servant, N., our Sovereign Pontiff, and direct him, according to Thy clemency, into the way of everlasting salvation; that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

O God, from Whom all holy desires, all right counsels, and all just works do come, give unto Thy servants that peace which the world can not give; that both our hearts being devoted to the keeping of Thy commandments and the fear of enemies being taken away, we may pass our time, by Thy protection, peacefully.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a clean heart.

Fidelium Deus omnium  
Conditor et Redemptor, ani-  
mabus famulorum famula-  
rumque tuarum remissionem  
cunctorum tribue pecca-  
torum: ut indulgentiam,  
quam semper optaverunt,  
piis supplicationibus conse-  
quantur.

Actiones nostras, quæsu-  
mus, Domine, aspirando præ-  
veni, et adjuvando prose-  
quere: ut cuncta nostra  
oratio et operatio a te sem-  
per incipiat, et per te cœpta  
finiatur.

O God, the Creator and  
Redeemer of all the faith-  
ful, give to the souls of  
Thy servants departed the  
remission of all their sins;  
that through pious suppli-  
cations they may obtain  
the pardon which they have  
always desired.

Anticipate, we beseech  
Thee, O Lord, our actions  
by Thy inspirations, and  
further them with Thy con-  
tinual help; that every  
prayer and work of ours  
may always begin from  
Thee, and Through Thee be  
likewise ended.\*

\* ADDITIONAL COLLECTS.

(Which are occasionally inserted here in some Religious Houses.)

*Collect for the Sick.*

**A**LMIGHTY and most merciful God, Who hast prepared  
for mankind the means of salvation, and the rewards  
of eternal life; look down in Thy mercy on Thy servants now  
laboring under the calamity of sickness, and be Thou the com-  
fort of their souls which Thou hast created, that at the hour of  
death they may be presented to Thee by the hands of angels,  
without spot.

*Collect of St. Joseph.*

**A**SSIST us, O Lord, we beseech Thee, by the merits of the  
spouse of Thy most holy Mother, that what of ourselves  
we can not obtain may be given us by his intercession with Thee.

*Collect for Fair Weather.*

**G**RACIOUSLY hear us, O Lord, who cry unto Thee, and  
grant fair weather to us Thy supplicants, that we who are  
justly afflicted for our sins, may experience Thy mercy and  
clemency.

*Collect for Rain.*

**G**RANT us, O Lord, we beseech Thee, wholesome rain, and  
graciously pour out showers from heaven on the parched  
face of the earth. Through Our Lord Jesus Christ.

*Collect in Time of War.*

**O** GOD, Who exterminatest wars and fightest for Thy soldiers  
who put their trust in Thee, by the power of Thy defence,  
help, we beseech Thee, Thy servants, who implore Thy mercy,

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus, ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Exaudiat nos omnipotens et misericors Dominus.

R. Amen.

V. Et fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.\*

Almighty, everlasting God, Who hast dominion over the living and the dead, and art merciful to all whom Thou foreknowest will be Thine by faith and works; we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their mortal bodies, may, by the grace of Thy loving kindness, and by the intercession of all the saints, obtain the remission of all their sins. Through Thy Son, Jesus Christ our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God for ever and ever.

R. 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.

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that the fierceness of the enemy being brought low, we may praise Thee with unceasing thanks.

\* In other parts of this book will be found the Litany of the Holy Name of Jesus, p. 134; the Litany of the Sacred Heart, p. 651; the Litany of the Blessed Virgin Mary (Loretto), p. 146; the Litany of the Blessed Sacrament, p. 648; the Litany of the Passion, p. 694; the Litany of the Guardian Angel, p. 579; the Litany for a Happy Death, p. 898.

## Litany for the Faithful Departed.

(For private devotion.)

**L**ORD, have mercy. Lord, have mercy.  
 Christ, have mercy. Christ, have mercy.  
 Lord, have mercy. Lord, have mercy.  
 Christ, hear us. Christ, graciously hear us.  
 God the Father of heaven, have mercy on the souls of the  
 faithful departed.  
 God the Son, Redeemer of the world,  
 God the Holy Ghost,  
 Holy Trinity, one God,  
 Holy Mary, Mother of God,  
 St. Michael,  
 All ye angels and archangels,  
 All ye orders of blessed spirits,  
 St. Joseph,  
 All ye holy patriarchs and prophets,  
 All ye holy apostles and evangelists,  
 All ye holy martyrs,  
 All ye holy bishops and confessors,  
 All ye holy doctors,  
 All ye holy priests and Levites,  
 All ye holy monks and hermits,  
 All ye holy virgins and widows,  
 All ye saints of God,  
 Be merciful, spare them, O Lord.  
 Be merciful, graciously hear us, O Lord.  
 From all evil,  
 From the rigor of Thy justice,  
 From the power of the devil,  
 From long-enduring sorrow,  
 From cruel flames,  
 From horrible darkness,  
 From dreadful weeping and wailing,  
 Through Thy holy nativity,  
 Through Thy most sweet name,  
 Through Thy most profound humiliations,  
 Through Thine infinite love,  
 Through Thy bloody sweat,

*Have etc.**Pray for the souls of the faith., etc.**O Lord, deliver them.*

Through Thy scourging,  
 Through Thy crowning with thorns,  
 Through Thy carrying of the cross,  
 Through Thy most cruel death,  
 Through Thy five most holy wounds,  
 In the day of judgment,

O Lord,  
 deliver us.

We sinners, beseech Thee, hear us.

Thou Who forgavest Magdalen, and didst grant the  
 prayer of the thief,

That Thou wouldst be pleased to deliver the souls of our  
 parents, relations, friends, and benefactors, from the  
 pains of hell,

That Thou wouldst be pleased to have mercy on those of  
 whom no special remembrance is made on earth,

That Thou wouldst be pleased to grant them all the par-  
 don and remission of their sins,

That Thou wouldst be pleased to receive them into the  
 company of the blessed,

King of awful majesty,

Son of God,

Lamb of God, Who takest away the sins of the world, grant  
 unto them rest.

Lamb of God, Who takest away the sins of the world, grant  
 unto them rest.

Lamb of God, Who takest away the sins of the world, grant  
 unto them rest everlasting.

Christ, hear us. Christ, graciously hear us.

Lord, have mercy. Christ, have mercy.

Lord, have mercy.

From the gate of hell, deliver their souls, O Lord.

O Lord, hear my prayer. And let my cry come unto Thee.

We beseech Thee, hear us.

*Let us pray.*

**O** GOD, the Creator and Redeemer of all the faithful,  
 grant unto the souls of Thy servants departed the  
 remission of all their sins; that, by pious supplications,  
 they may obtain the pardon which they have always desired.  
 Grant this, O God, Who livest and reignest for ever and  
 ever. Amen.

O eternal God, Who, besides the general precept of  
 charity, hast commanded a particular respect for parents,

kindred, and benefactors; grant, we beseech Thee, that, as they were the instruments by which Thy providence bestowed on us our birth, education, and innumerable other blessings, so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and admittance to Thine infinite joys. Through Jesus Christ our Lord.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

### The Psalter of Jesus.

*Recited during Lent in Many Convents.*

#### PART I.

**A**T the name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that Our Lord Jesus Christ is in the glory of God the Father.

#### *First Petition.*

Jesus, Jesus, Jesus, }  
Jesus, Jesus, Jesus, } Have mercy on us.  
Jesus, Jesus, Jesus, }

Jesus, have mercy on us, O God of compassion, and forgive the many and great offences we have committed in Thy sight.

Many have been the follies of our lives and great are the miseries we have deserved for our ingratitude.

Have mercy on us, dear Jesus, for we are weak; O Lord, heal us who are unable to help ourselves.

Deliver us from setting our hearts upon any of Thy creatures, which may divert our eyes from a continual looking up to Thee.

Grant us 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, Jesus, we 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, we beseech Thee, and for Thy glorious name, Jesus.

O Blessed Trinity, one eternal God, have mercy on us.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.\*

*Second Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Help us.  
 Jesus, Jesus, Jesus, }

Jesus, help us to overcome all temptations to sin, and the malice of our ghostly enemy.

Help us to spend our time in virtuous actions, and in such labors as are acceptable to Thee.

To render our hearts enamored of virtue, and inflamed with a strong desire of Thy glorious presence.

Help us to deserve and keep a good name, by a peaceful and pious living to Thy honor, O Jesus, our own comfort, and the benefit of others.

Have **mercy**, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

*Third Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Strengthen us.  
 Jesus, Jesus, Jesus, }

Jesus, strengthen us in soul and body, to please Thee in executing such works of mercy as may bring us to everlasting joy and felicity.

Grant us a firm purpose, most merciful Saviour, to amend our lives and atone for the years past.

Those years which we have misspent to Thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make our hearts obedient to Thy will, and ready for Thy love, to perform every work of mercy.

Grant us the gifts of the Holy Ghost, which, through a virtuous life and a devout frequenting of Thy most holy sacraments, may at length bring us to Thy heavenly kingdom.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

*Fourth Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Comfort us.  
 Jesus, Jesus, Jesus, }

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\* *Have mercy, etc.; O Blessed Trinity, etc.; Our Father, etc.,* are repeated at the end of every petition.

Jesus, comfort us, and grant us grace to place our chief, our only joy and felicity in Thee.

Send us heavenly meditations, spiritual sweetnesses, and fervent desires of Thy glory; fill our souls with the contemplation of heaven, where we shall everlastingly dwell with Thee.

Bring often to our remembrance Thine unspeakable goodness, Thy gifts, and the great mercy which Thou hast shown us.

And when Thou bringest to our minds the sad remembrance of our sins, whereby we have so ungratefully offended Thee,

Comfort us with the assurance of obtaining Thy grace, by the spirit of perfect repentance, which may cleanse away our guilt, and prepare us for Thy kingdom.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

*Fifth Petition.*

Jesus, Jesus, Jesus, }  
Jesus, Jesus, Jesus, } Make us constant.  
Jesus, Jesus, Jesus, }

Jesus, make us constant in faith, hope, and charity; give us perseverance in all virtues, and a resolution never to offend Thee.

Let the memory of Thy Passion, and of those bitter pains Thou didst suffer for us, strengthen our patience, and support us in all tribulation and adversity.

Let us always hold fast the doctrines of the Catholic Church, and render us diligent frequenters of all holy duties.

Let no false delight of this deceitful world blind us, no evil temptation or fraud of the devil shake our hearts,

Those hearts, which have for ever set up their rest in Thee, and resolved to undervalue all for Thy eternal reward.

Have mercy, etc.

Our Lord Jesus Christ humbled Himself, being made obedient unto death, even the death of the cross.

Hear these our petitions, O most merciful Saviour, and grant us Thy grace so frequently to repeat and consider them, that they may prove easy steps whereby our souls may ascend to the knowledge, love, and performance of our duty to Thee and our neighbor, through the whole course of our lives.

R. Amen.

Our Father, etc. Hail Mary, etc. Creed.

## PART II.

At the name of Jesus, etc.

*Sixth Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Enlighten us with spiritual wisdom.  
 Jesus, Jesus, Jesus, }

Jesus, enlighten us with spiritual wisdom, that we may know Thy goodness, and all those things which are most acceptable to Thee.

Grant us a clear apprehension of our only good, and discretion to order our lives according to it.

Grant that we may wisely proceed from virtue to virtue, until at length we arrive at the clear vision of Thy glorious majesty.

Permit us not, dear Lord, to return to those sins for which we have sorrowed, and from which we have been cleansed by confession.

Grant us grace to benefit the souls of others, by our good example, and to assist those by good counsel whom Thou hast confided to our care.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

*Seventh Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Grant us grace to fear Thee.  
 Jesus, Jesus, Jesus, }

Jesus, grant us grace inwardly to fear Thee, and to avoid all occasions of offending Thee.

Let the threats of the torments which are to fall on sinners, the fear of losing Thy love and Thy heavenly inheritance, always keep us in awe.

Let us not dare to remain in sin, but return soon to repentance, lest, through Thine anger, the dreadful sentence of endless death and damnation fall upon us.

Let the powerful intercession of Thy blessed Mother, and all Thy saints, but above all, Thine own merits and mercy, O my Saviour, ever be between Thine avenging justice and our poor souls.

Enable us, O my God, to work out our salvation with fear and trembling, and let the apprehension of Thy secret judgments render us more humble and diligent supplicants at the throne of Thy grace.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

*Eighth Petition.*

Jesus, Jesus, Jesus, }  
Jesus, Jesus, Jesus, } Grant us grace to love Thee.  
Jesus, Jesus, Jesus, }

Jesus, grant us grace truly to love Thee, for Thine infinite goodness, and those excessive bounties we have received, and hope for ever to receive, from Thee.

Let the remembrance of Thy goodness and patience conquer the malice and wretched inclinations of our perverse nature.

Let the consideration of Thy many deliverances, Thy frequent calls, and continual assistance in the ways of life, make us ashamed of our ingratitude.

And what dost Thou require of us for all Thy mercies, or by them, but to love Thee? and why dost Thou require it, but because Thou art our only good?

O dear Lord, our whole life shall be nothing but a desire of Thee, and because we indeed love Thee, we will most diligently keep Thy commandments.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

*Ninth Petition.*

Jesus, Jesus, Jesus, }  
Jesus, Jesus, Jesus, } Grant us grace to remember our death.  
Jesus, Jesus, Jesus, }

Jesus, grant us grace always to remember our death, and the great account we are then to give; that so our souls, being always well disposed, may depart out of this world in Thy grace.

Then by the holy intercession of Thy blessed Mother, and the assistance of the glorious St. Michael, deliver us from the enemy of our souls: and do thou, our good angel, we beseech thee help us at that most important hour.

Then, dear Jesus, remember Thy mercy and turn not Thy most amiable face away from us, because of our offences.

Secure us against the terrors of that day, by causing us to die daily to earthly things, and to have our conversation continually in heaven.

Let the remembrance of Thy death teach us to esteem our lives, and the memory of Thy Resurrection encourage us to descend cheerfully into the grave.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

*Tenth Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Send us here our purgatory.  
 Jesus, Jesus, Jesus, }

Jesus, send us here our purgatory, and so prevent the torments of that cleansing fire which awaits those souls in the next world that have not been sufficiently cleansed in this.

Vouchsafe to grant us those merciful crosses and afflictions which Thou seest necessary for taking off our affections from all things here below.

Since none can see Thee who love anything which is not for Thy sake, suffer not our hearts 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 bound with the heavy chains of sin.

Here then, O my Saviour, keep us continually mortified to this world, that, being purified thoroughly by the fire of Thy love, we may immediately pass from hence into Thine everlasting possession.

Have mercy, etc. Our Lord Jesus, etc.

Hear these, etc. Our Father, etc.

Hail Mary: Creed.

PART III.

At the name of Jesus, etc.

*Eleventh Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Grant us grace to avoid bad company.  
 Jesus, Jesus, Jesus, }

Jesus, grant us grace to avoid bad company and to shun the society of the worldly; but when duty or accident brings us into contact with them, we beseech Thee, by the sanctity of Thy conversation among sinners, to defend us and preserve us from being overcome by any temptations to mortal sin.

Cause us, O Blessed Lord, to remember always with dread, that Thou art present and wilt take an account of all our words and actions, and judge us according to them.

Repress in us, dear Jesus, all inordinate affection for the pleasures of taste and of sense, and grant us grace to avoid all such as would excite the fire of these unhappy appetites.

Thy power defend, Thy wisdom direct, Thy fatherly pity chastise us and make us live so here among men that we may be fit for the conversation of angels hereafter.

Have mercy on all sinners, Jesus, we 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, we beseech Thee, and for Thy glorious name, Jesus.

O Blessed Trinity, one eternal God, have mercy on us.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

*Twelfth Petition.*

Jesus, Jesus, Jesus, }  
Jesus, Jesus, Jesus, } Grant us grace to call on Thee for help.  
Jesus, Jesus, Jesus, }

Jesus, grant us grace in all our necessities, to call on Thee for help, faithfully remembering Thy death and Resurrection for us.

Wilt Thou be deaf to our cries, Who wouldst lay down Thy life for our ransom? or canst Thou not save us, Who couldst take it up again for our crown?

Whom have we in heaven but Thee, O dear Jesus, Whose blessed mouth has pronounced: "Call on Me in the day of trouble and I will deliver thee"?

Thou art our sure rock of defence against all sorts of enemies; Thou art our ready grace able to strengthen us in every good work.

Therefore in all our sufferings, in all our weakness and temptations, we will confidently call on Thee; hear us, O Jesus, and when Thou hearest, have mercy.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

*Thirteenth Petition.*

Jesus, Jesus, Jesus, }  
Jesus, Jesus, Jesus, } Make us persevere in virtue.  
Jesus, Jesus, Jesus, }

Jesus, make us persevere in virtue and a good life, and never relinquish Thy service, till Thou bringest us to our reward in Thy kingdom. In all pious customs and holy duties, in our daily and necessary employments, continue and strengthen, O Lord, both our souls and bodies.

Is our life anything but a pilgrimage on earth toward the new Jerusalem, to which he that sits down, or turns

out of the way, can never arrive? O Jesus, make us always consider, through how much pain, and how little pleasure, Thou didst press on to a bitter death, that being the way to a glorious Resurrection.

Make us, O dear Redeemer, seriously weigh those severe words of Thine: "He only that perseveres to the end shall be saved."

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

*Fourteenth Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Grant us grace to fix our minds on Thee.  
 Jesus, Jesus, Jesus, }

Jesus, grant us grace to fix our minds on Thee especially in time of prayer, when we directly converse with Thee.

Stop the fancies of our wandering heads, and the desires of our unstable hearts; suppress the power of our spiritual enemies who endeavor to draw our minds from heavenly thoughts to many vain imaginations.

So shall we, with joy and gratitude, look on Thee as our deliverer from all the evils we have escaped, and as our benefactor for all the good we have received or can hope for.

We shall see that Thou Thyself art our only good, and that all other things are but means ordained by Thee, to make us fix our minds on Thee, to make us love Thee more and more, and, by loving Thee, to be eternally happy.

O beloved of our souls, take up all our thoughts here, that our eyes, abstaining from all worldly vanities, may become worthy to behold Thee face to face in Thy glory for ever.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

*Fifteenth Petition.*

Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } Grant us grace to order our lives  
 Jesus, Jesus, Jesus, } toward our eternal welfare.

Jesus, grant us grace to order our lives toward our eternal welfare, heartily intending and wisely designing all the operations of our souls and bodies for obtaining the reward of Thine infinite bliss and eternal felicity.

For what else is this world but a school to cultivate souls and fit them for the other world? And how are they to be fitted but by an eager desire of enjoying God, their only end? Break our froward spirits, O Jesus; make them

humble and obedient; grant us grace to depart hence with contempt of this world and hearts filled with joy at our going to Thee.

Let the memory of Thy Passion make us cheerfully undergo all temptations and sufferings here for Thy love, whilst our souls breathe after that blissful life and immortal glory which Thou hast prepared in heaven for Thy servants.

O Jesus, let us frequently and attentively consider, that whatsoever we gain, if we lose Thee, all is lost; and whatsoever we lose, if we gain Thee, all is gained.

Have mercy on all sinners, Jesus, we 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 we beseech Thee and for Thy glorious name, Jesus. O Blessed Trinity, etc.

Our Lord Jesus Christ humbled Himself, becoming obedient unto death even the death of the cross (Phil. ii. 8).

Hear these our petitions, O most merciful Saviour, and grant us Thy grace so frequently to repeat and consider them, that they may prove easy steps whereby our souls may ascend to the knowledge, love, and performance of our duty to Thee and our neighbor through the whole course of our lives.

R. Amen.

Our Father, etc. Hail Mary, etc. Creed.

### Devotions for Advent and Ember Days.\*

#### ASPIRATIONS.

**B**EHOLD, O Lord! the affliction of Thy people, and send Him Whom Thou art to send. Send forth the Lamb, the Ruler of the earth, to free us from our chains: that being delivered from the hands of our enemies, we may serve Thee, O God! in holiness and justice, all the days of our lives.

Be comforted, be comforted, my people! take courage and fear not; God Himself will come and save you. All flesh shall see the salvation of God.

#### ANTHEMS. FROM THE ROMAN BREVIARY FOR ADVENT.

**T**HESE Anthems express and represent the ardent desires and wishes of the prophets for the coming of Christ, and ought to express the desire we have that Christ may be born in us by His grace.

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\* From the "Visitation Manual."

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

**O** ADONAI, and Leader of the house of Israel, Who didst appear to Moses in the fire of the flaming bush, and didst give him the law on Sinai, come and save us with an outstretched arm.

**O** ROOT of Jesse, Who art a signal to the people; in Whose presence kings shall be silent, and to Whom the Gentiles shall pray, come and deliver us now, and delay not.

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

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

**O** KING of the Gentiles, and their desired One, the cornerstone that joinest the two walls; come and save man, whom Thou didst form out of slime.

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

*Prayer.*

**T**HOU art already come, O Lord Jesus Christ! all the earth is filled with Thy mercies, and the Church throughout the world gives Thee thanks for having been made man for our salvation; yet, at the same time, she incessantly entreats Thee by her tears, her sighs, and fervent prayers, to save Thy people, and deliver them from the evils which they experience.

Come, then, O Saviour of the world! to rescue my soul from the imminent dangers to which my past sins and my present weakness daily expose me. Come, and live in me by Thy grace, in the spirit of Thy sanctity, in the plenitude of Thy strength, 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.

### Ember Days.

- T**HE Ember Days were instituted—1. To consecrate by penance each of the four seasons of the year;
2. To pray to God for the preservation of the fruits of the earth, and to give Him thanks for those already received;
  3. To beg of God worthy pastors for the Church, and to implore His blessing on those who are promoted to Holy Orders.

#### *Prayer.*

**W**E beseech Thee, O Lord, mercifully to regard the devotion of Thy people, that mortifying their bodies by fasting, their minds may be refreshed by good works. Through Christ our Lord.

Bless the Lord, O my soul, and never forget all He hath done for thee.

Receive, O Lord, we beseech Thee, the offerings of our homage, and mercifully sanctify Thy own gifts.

Bless and preserve, O Lord, the fruits of the earth. Enable us, by Thy grace, so to enjoy these and all other temporal blessings, that we may not lose those which are eternal.

Lord Jesus Christ, Who didst institute in Thy Church a sacred hierarchy, to be perpetuated without interruption to the end of the world, by the Sacrament of Holy Orders, hear the prayers which we humbly offer up to Thee, for those who are to be ordained at this time, that, strengthened by Thy grace and directed by Thy Spirit, they may please Thee to Whom they engage themselves, and by word and example, contribute to the salvation of souls, redeemed by Thy blood. Who livest and reignest, world without end. Amen.

## A Little Book of Novenas.\*

### Novena for Christmas.

1. **O** GOD and Saviour of our souls, sweet Infant Jesus, Whom the angels and shepherds adored in the stable of Bethlehem on that holy night when Thou wert born of the Virgin Mary, we offer Thee our profound adoration and our most earnest thanksgiving for having become man for our redemption and salvation; grant that we may apply all our powers to fulfil Thy gracious designs, that we

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\* We are indebted to Pagoni and to the Sisters of Mercy "Choir Manual" for many novenas.

may become perfectly renewed in heart and inflamed with Thy holy love.

Pater; Ave; Gloria. Sweet Jesus, be my love.

2. O merciful Redeemer, Who didst vouchsafe to remain in the chaste cloister of Mary's womb, hidden and unknown, though Thou wast the Eternal Word, and the wisdom of the Father; grant that we may learn from Thee to love solitude and silence, and escape the evils that are found in the tumult and distractions of the world; grant us greater purity of mind and of heart; grant that we may glorify Thee, and edify others by our purity and modesty.

Pater; Ave; Gloria, etc.

3. O Infant God, Who, from the moment of Thy conception in holy Mary's womb, didst offer Thyself to Thine eternal Father for the salvation of our souls, vouchsafe to give us a lively sense of the one thing necessary, so that we may labor zealously for others, and work out our own salvation in fear and trembling, yet with confidence in Thy love.

Pater; Ave; Gloria, etc.

4. O sweetest Jesus, Who didst go up to Bethlehem in the womb of Mary, to obey the commands of Cæsar, who had ordered all his subjects to be enrolled; grant us grace to obey with alacrity the most arduous commands from those who hold Thy place over us.

Pater; Ave; Gloria, etc.

5. O most adorable Jesus, Who, upon Thy arrival at Bethlehem, wast rejected by all men; grant us to follow Thy example in sufferings and contempt, that we may welcome Thee joyfully into our hearts, when Thou seekest an entrance there, either by holy inspirations or by Thy divine Sacraments.

Pater; Ave; Gloria, etc.

6. O Divine Infant, Who, when excluded from Bethlehem, didst inspire Thy holy Mother to retire to a poor and wretched stable, in which obscure and humble place it was Thy will to be born, in order to confound our pride, and to teach us humility. O grant that henceforward, conforming ourselves to Thy will, we may renounce all pomp and pride, and become truly meek and humble of heart.

Pater; Ave; Gloria, etc.

7. O Divine Word, Who for the love of us, Thy poor

creatures, wast pleased to be born under the most lowly roof, to be wrapped in the meanest swaddling-bands, and to be laid in a vile manger, amongst beasts, and to suffer a thousand evils. O grant that we also may renounce all worldly vanities, and embrace poverty of spirit, and mortification of the flesh, so necessary for our perfection. Grant that we may be thoroughly detached from creatures, and poor in all things save in Thy love and Thy grace.

Pater; Ave; Gloria, etc.

8. O divine Saviour, O King of peace, Who wast pleased to make Thy appearance amongst us when the whole world was in peace; vouchsafe to send us Thy peace, so that all our powers being brought into subjection to Thee, Thou mayest at the approaching solemnity be born anew in our souls.

Pater; Ave; Gloria, etc.

9. O divine Saviour, O King of immortal glory, Who, in Thy great mercy, didst come into the world to redeem us and to make us holy; grant that, denying all ungodliness and love of this world, we may live soberly in ourselves, justly toward our neighbor, and piously before Thee, that so we may be happy with Thee for all eternity.

Pater; Ave; Gloria, etc.

#### PRAYER TO THE INFANT JESUS.

**C**OME to me, O Divine Saviour! vouchsafe to be born in my heart; grant that, taught by Thine example, and assisted by Thy grace, I may be poor in spirit and humble of heart. Keep me chaste and obedient. I wish to live but for Thee, and to do all things purely for love of Thee.

O my Jesus, my supreme and true Good! what can have attracted Thee from heaven to be born in a cave, if it be not the love that Thou bearest to man? What has drawn Thee from the bosom of Thy Father to lay Thyself down in a manger? What has brought Thee down from Thy throne above the stars, to stretch Thyself on a little straw? What, from the midst of the nine choirs of angels, has placed Thee between two animals? Thou dost inflame the seraphim with holy fire, and lo, Thou art trembling with cold in this stable! Thou dost give motion to the heavens and the sun, and now Thou canst not move without being carried in some one's arms! Thou dost provide both man and beast with food, and dost Thou now require a little milk to sustain Thy life! Thou art the delight of heaven,

and yet I hear Thee weep and moan? Tell me who hath reduced Thee to such misery? "Who hath done this? Love hath done it," says St. Bernard; the love that Thou bearest to man hath done it.

O dearest Infant! tell me what Thou camest on earth to do? Tell me whom Thou art seeking? Ah, I understand Thee now; Thou art come in order to die for me, to deliver me from an unhappy eternity. Thou art come to seek me, a lost sheep, in order that I may no more fly from Thee, but love Thee. Ah, my Jesus, my treasure, my life, my love, my all; if I do not love Thee, whom, then, shall I love? Where can I find a father, a friend, a spouse more worthy of love than Thou, and who has loved me more than Thou hast done? I am sorry because I did not love Thee and serve Thee more fervently. Forgive me, O my beloved Redeemer; for I repent of having treated Thee with ingratitude. I am sorry for it with all my heart. Pardon me, and give me Thy grace, that I may never again separate myself from Thee, and that I may love Thee constantly during the years that remain to me in this life. My Love, I give myself entirely to Thee. Dispose of all that I am, and of all that I have according to Thy will. May Thy holy will be done in me and through me. O Mary, thou art my advocate; thou dost obtain by thy prayers whatever thou wilt from thy Son; beg of Him to forgive me my offences, and to grant me holy perseverance unto death. St. Joseph, do thou also pray for me, that I may become daily more pleasing to Jesus.

## ADESTE FIDELES.

**A**DESTE fideles,  
Læti triumphantes;  
Venite, venite in Bethlehem;  
Natum videte  
Regem Angelorum:  
Venite adoremus,  
Venite adoremus,  
Venite adoremus Dominum.

Deum de Deo,  
Lumen de Lumine,  
Gestant puellæ viscera:  
Deum verum,  
Genitum, non factum:  
Venite adoremus,

**W**ITH hearts truly grateful,  
Come, all ye faithful,  
To Jesus, to Jesus in Beth-  
lehem;  
See Christ your Saviour,  
Heaven's greatest favor.  
Let's hasten to adore Him;  
Let's hasten to adore Him;  
Let's hasten to adore Him;  
Our God and King.

God to God equal;  
Light of Light eternal;  
Carried in Virgin's ever spot-  
less womb.  
He all preceded,  
Begotten not created.



Hark! to the angels!  
 All singing in heaven,  
 "To God in the highest  
 High glory be given."  
 To Bethlehem hasten, etc.

To Thee, then, O Jesu!  
 This day of Thy birth,  
 Be glory and honor  
 Through heaven and earth  
 True Godhead Incarnate!  
 Omnipotent Word!  
 Oh, hasten! oh, hasten!  
 To worship the Lord.

### Another Novena to the Holy Child Jesus.

IN PREPARATION FOR CHRISTMAS.

#### *First Day.*

To the adorable interior of the holy Infant—His spirit, designs, thoughts, and intentions.

**E**NTER into the sanctuary, the divine interior of the holy Infant Jesus, and learn to form yours according to it. All divine, noble, humble, simple, generous, recollected, and detached from the world, His every thought and intention are solely directed to His Father's glory. There you will find no idle thoughts and projects—no vanities or self-seeking—no suspicious thoughts contrary to charity.

#### *Prayer.*

**A**DORABLE interior of the Infant Jesus! I revere You from my heart. How do You confound our pride and human wisdom! Ah, teach me, divine Jesus, after Your example, to despise the world, and not to seek the eyes of others in my devotion. You, O my God! humbly conceal the treasures of grace and wisdom contained in Your divine mind, taking on Yourself the appearance of weakness, ignorance, and incapacity. Oh, heal my pride; remove my blindness and ignorance of interior things—dissipate my darkness—destroy my worldly notions—and render my thoughts, views, desires, and sentiments like to Yours. Amen

*Each day say to Mary and Joseph:*

**O** BLESSED parents of the Infant Jesus, Mary, and Joseph, if we came to solicit you to obtain for us worldly prosperity, joys, honors, and comforts, our sighs could never reach the cradle of a God, poor, humble even to annihilation, forgotten, suffering, weak, and lying in a manger; but these are not our desires or petitions. No; we humbly and earnestly implore you to beg for us, at the crib of your Infant Son, that, like Him, and as His true and faithful followers, we may love to live in true humility—disengagement from creatures—contempt of the world and its vanities—constant recollection of the holy presence of God—fervor and fidelity in all our duties—and in the practice of the tenderest charity to all persons. May we never blush at the humility of the crib, nor at the poverty and simplicity of Bethlehem. May we ever rejoice at our happy lot as true spouses of Jesus Christ: ever in tender charity look with a compassionate eye on those who live but for this world, and continually pray that all may come to bless, to praise, and to love the Saviour Who comes to redeem them.

Infant Jesus, poor and simple, grant our petition!

Infant Jesus, humble and obedient, grant our petition!

Infant Jesus, silent and recollected, grant our petition!

Infant Jesus, inflamed with love for us, grant our petition!

Holy Mother of the Infant Jesus, pray for us!

Blessed St. Joseph, pray for us!

All ye saints, devoted to the Holy Infancy of Jesus, pray for us!

*Second Day.*

To the Sacred Heart of the Infant Jesus.

**T**HIS day adore the Sacred Heart of your Infant Saviour—that Heart so full of tenderness and charity, that Heart so pure and holy, the beloved retreat of all interior and faithful souls.

*Prayer.*

**O** BLESSED Heart of the Infant Jesus! I adore and love you as the center of all hearts, and humbly entreat you to give me grace henceforth to rest and repose in you, as in my true home. May you be my oratory, in which, and through which, I shall offer to the Eternal Father

all my requests, that He may receive them more propitiously. May you be my school, wherein I may learn that celestial science so different from worldly wisdom—those pure principles which lead to the interior life. In fine, may you, O Sacred Heart! be my treasury, and may I find abundant riches in your poverty, love, suffering, and fidelity. Amen.  
*(Prayer as first day, to Mary and Joseph.)*

### *Third Day.*

To the sacred mouth of the Infant Jesus.

**T**HIS day adore, love, and reverence the sacred mouth of your Infant Saviour, which now keeps a profound silence; but which will soon be opened to announce the truths of life and salvation, to speak in your behalf to the Eternal Father, and which at the close of life will pronounce your final sentence.

### *Prayer.*

**O** SACRED mouth of my Infant Saviour, I sincerely adore you. O blessed infantine lips! I love and venerate you. O sweet Jesus! how loudly does Your silence speak to my heart. Ah! attract me to love and practice this holy virtue, as far as my state permits, and let all my words be stamped with the seal of charity. O adorable, Incarnate Word of the Father! Eternal Wisdom silent in the womb of Your Virgin Mother, endow me with that spirit of sweetness, patience, and mildness, of which You are the Model. Teach me how to speak, and how to be silent. May this tongue, on which You so often repose in the Adorable Sacrament, rather cleave to my jaws than ever pronounce an unbecoming word; and may charity, humility, modesty, sweetness, prudence, and simplicity accompany all my words and expressions. Amen.

*(Prayer as first day, to Mary and Joseph.)*

### *Fourth Day.*

To the sacred hands of the Infant Jesus.

**T**HIS day kiss in spirit those pure and liberal hands, now so weak, cold, and trembling, which will be one day instruments of so many great works, healing the sick,

curing the blind, and which will, at length, be fastened with huge nails to the cross.

*Prayer.*

**O** MOST pure and generous hands of my Infant Saviour! I adore, revere, and love you. O innocent hands! which have been so often raised to heaven in our favor, may I imitate your charity and compassion for the poor and afflicted, in constantly praying for the salvation of my neighbors, as well as for my own. O blessed hands! pierced with huge nails, may I rather die than ever again (by sin) fasten you to the cross. O most holy Infant! grant me continually to hold fast Your blessed hands, that I may securely walk through the slippery paths of this life, always moving according to Your holy will, and with submission to my spiritual guides. Amen.

*(Prayer as first day, to Mary and Joseph.)*

*Fifth Day.*

To the pure and benign eyes of the Infant Jesus.

**T**HIS day adore and love the pure and benignant eyes of your Infant Saviour, those eyes which beam purity, love, and sweetness; those eyes which have wrought such wonders in souls; those eyes, in fine, which have shed over our miseries abundant tears. O may they impart to us the grace of true contrition for our sins, and compassion for the miseries of others.

*Prayer.*

**O** MOST pure and benignant eyes of our Infant Saviour! Eyes beaming love, tenderness, and compassion for us, wretched sinners! Eyes ever intent upon all our works and ways, watching over us with unceasing care, we honor and revere you. O grant me, dear Jesus, in honor of the purity and sanctity of Your holy eyes, carefully to guard mine, to look on and consider but You, and what may lead to Your love and service. "Turn away from me all vanities," take from me the spirit of curiosity, so opposed to the spirit of the Gospel, and grant that I may live under Your all-seeing eye with all possible respect, modesty, and love; continually remembering Your holy presence, and ever lamenting my

past and present infidelities with greater love and regret.  
Amen.

*(Prayer as first day, to Mary and Joseph.)*

*Sixth Day.*

To the sacred feet of our Infant Jesus.

**T**HIS day adore those sacred feet, bound for your love in swathing bands, to teach you to love holy obedience, submission to the divine law, and to all the duties of your state.

*Prayer.*

**O** MOST holy feet of my Infant Saviour! I adore, love, and venerate you with my whole heart, and embrace you in spirit: especially those parts destined to be pierced on the cross by your executioners. O give me grace to walk faithfully and constantly in the paths of your counsels and commandments, continually exhorting me to greater sanctity and perfection. May I, with your grace, steadily advance in your sacred footsteps, in true contempt of all worldly vanities, in hatred and aversion for worldly maxims, in a faithful discharge of my duties to you, my neighbor, and myself; in a patient endurance of the faults of others, and in profound humility of heart and conduct. Thus shall I be ever in security, for they who follow you walk not in darkness.

*(Prayer as first day, to Mary and Joseph.)*

*Seventh Day.*

To the precious blood of the Infant Jesus.

**T**HIS day adore the precious blood of our Infant Saviour, flowing through His sacred veins, and one day to be poured out on Calvary, for the remission of our sins.

*Prayer.*

**O** MOST pure and precious blood of my Infant Saviour! drawn by the Holy Ghost from the virginal veins of your immaculate Mother. O saving blood! shed for our redemption on Calvary, and daily offered on our altars in the adorable sacrifice, our nourishment and strength in the Holy Eucharist, I adore, love, and venerate you, and humbly

pray that you may abundantly flow on me, and on all poor sinners, on all my friends, relatives, benefactors, and enemies. May I receive the happy fruits of such a blessing with love, gratitude, and compunction, especially at the holy Mass, and in the Sacraments of Penance and the Eucharist. Through these sacred channels may you constantly flow, to nourish my soul to everlasting life, and to impart to me that purity, innocence, love, and fervor of which you are the source and preservative. Amen.

*(Prayer as first day, to Mary and Joseph.)*

*Eighth Day.*

To honor the poverty, obedience, etc., of the Infant Jesus.

**T**HIS day adore and try to imitate the blessed Infant, as the true model of that perfection to which all Religious are bound to aspire; and renew your sacred engagements at the feet of your Infant Saviour with increased fervor.

*Prayer.*

**O** MOST holy Infant Jesus! my King, my Master, and Saviour! I adore You in this state of poverty, suffering, and submission, and humbly beg grace to observe faithfully the solemn vows by which I bound myself to renounce the world, with its pomps—the flesh, with its vices—the devil, with his temptations—to lead a life of innocence, prayer, sincere humility, and ardent love of God and my neighbor. O dearest Jesus! may my only treasure henceforth be Your grace—my only pleasure Your service and love—and my only desire the accomplishment of your most holy will. O grant that I may always fulfil it. Amen.

*(Prayer as first day, to Mary and Joseph.)*

*Ninth Day.*

To adore and welcome the Infant Saviour, just coming into the world.

**T**HIS day adore, love, bless, praise, and welcome the little Saviour, Who comes to redeem you—prepare Him a cradle in your hearts, and do not imitate the unfeeling inhabitants of Bethlehem.

*Prayer.*

**A**LL hail! most lovely, most holy, most amiable, Infant Jesus, King of my soul! Ah! blessed be the hour in which Your holy Mother will give You to me as my ransom. O most beautiful above the children of men! give me grace to prepare to receive you worthily on the glorious feast of Your nativity. Give me a heart all glowing with holy desires, love, gratitude, and ardent zeal, to correspond with the designs which bring You on earth. Give me the true spirit of Your holy nativity, a spirit of humility, silence, detachment, docility, meekness, and true and ardent charity. Give me grace daily to advance in devotion to Your blessed Infancy, and faithfully to persevere in the discharge of all my duties, in spite of the allurements of Satan, or the railleries of the world. Bless me then, divine Infant, as You blessed the humble and simple shepherds watching over their flocks; and let me ever remember, that it is to the humble, simple, and faithful You most willingly communicate Your choicest gifts. Amen.

*(Prayer as first day, to Mary and Joseph.)*

## PRAYER TO THE INFANT JESUS.

*(Suitable for those in charge of children.)*

**O** ETERNAL God, made an Infant for love of us, to Thee do I offer each little child, whom for Thy love and in honor of Thy holy childhood I will devote my whole strength to instruct and save. Grant that I may ever behold Thee in the children confided to my care: and never, oh, never permit, my Jesus, that any act or word of mine should scandalize Thy little ones.

Give me a share in Thy humility, Thy charity, and Thy gentleness to all. Grant Thy blessing to my labors and bring me safely to heaven, where surrounded by these little ones whom I taught to love Thee, I may praise Thee and bless Thee for ever.

**The Last Day of the Year.\***

**T**HE end of the year should naturally make you think of the end of your life. This reflection should induce you to place yourself in the state in which you would

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\* From the "Visitation Manual."

like to be found at the hour of your death. We ought, said a great saint, to ask of God, through Jesus Christ, the grace to repair all the spiritual losses we have sustained through our negligence. We should beseech Him, in the name and through the merits of this divine Saviour, to enable us to attain that degree of perfection to which He wished to conduct us, if we had corresponded with fidelity. This practice suits particularly the end of the year.

In thanksgiving to almighty God, for the spiritual and temporal blessings bestowed on you, on your parents, on all mankind, during the past year, recite with lively sentiments of gratitude the *Te Deum* or *Magnificat*.

And in expiation of your infidelities, recite the *Miserere*.

AN OFFERING OF THE NEW YEAR.

**O** MY God! another year is added to the number of those for which I am accountable to Thee. Well may I recount them all in the bitterness of my soul, for they have been filled with infidelities and ingratitude. Thou hast granted them to me to know, to love, and serve Thee, and every one of them brings to my recollection numberless omissions of these essential duties. Have mercy on me, O Lord, have mercy on me, for I have no hope but in Thy mercy. It now offers me this new year to repair the evils and retrieve the losses of those which are past. Grant, O Lord, that it be entirely consecrated to Thy glory, sanctified by Thy love, and wholly employed in Thy service.

A PRAYER TO THE ADORABLE NAME OF JESUS.

**O** MOST sweet Jesus, how glorious is that name which is given to Thee this day! I rejoice that it is not borne by Thee a mere empty name, the shadow of a name, as others have borne it; but a name full of truth, and of all perfection.

I thank Thee, O good Jesus, for the will which Thou hadst to save us, accepting the *office*, with the *name*, of Saviour; fulfil it, O Lord, effectually in me; and seeing Thou art Jesus, *Esto mihi Jesus*. Be to me Jesus, be my Saviour. Amen.

O blessed Virgin, beseech thy Son to imprint in my heart that esteem and love of this holy name, which He imprinted in thine.

May the adorable name of Jesus be the sweet and daily

music of my soul, and the seal of my heart; and, when in the agony and cold sweat of death, I shall give the last look to heaven for mercy, may the parting sigh of my soul be Jesus, sweet Jesus, Amen.

## THIRTY-THREE PETITIONS.

*Offered through the merits of the sacred humanity of Our Lord Jesus Christ.*

- O** GOOD Jesus! Word of the Eternal Father, convert me!  
 O good Jesus! Son of Mary, make me her child!  
 O good Jesus! my Master, teach me!  
 O good Jesus! Prince of peace, give me peace!  
 O good Jesus! my Refuge, receive me!  
 O good Jesus! my Pastor, feed my soul!  
 O good Jesus! Model of patience, comfort me!  
 O good Jesus! my Redeemer, save me!  
 O good Jesus! my God and my All, possess me!  
 O good Jesus! the true Way, direct me!  
 O good Jesus! eternal Truth, instruct me!  
 O good Jesus! Life of the blessed, make me live in Thee!  
 O good Jesus! my Support, strengthen me!  
 O good Jesus! my Justice, justify me!  
 O good Jesus! my Mediator, reconcile me to Thy Father!  
 O good Jesus! Physician of my soul, heal me!  
 O good Jesus! my Judge, absolve me!  
 O good Jesus! my King, govern me!  
 O good Jesus! my Sanctification, sanctify me!  
 O good Jesus! Abyss of goodness, pardon me!  
 O good Jesus! living Bread from heaven, satiate me!  
 O good Jesus! the Father of the prodigal, receive me!  
 O good Jesus! Joy of my soul, refresh me!  
 O good Jesus! my Helper, assist me!  
 O good Jesus! Magnet of love, attract me!  
 O good Jesus! my Protector, defend me!  
 O good Jesus! my Hope, sustain me!  
 O good Jesus! Object of my love, make me love Thee!  
 O good Jesus! Fountain of life, cleanse me!  
 O good Jesus! my Propitiation, purify me!  
 O good Jesus! my last End, let me obtain Thee!  
 O good Jesus! my Glory, glorify me. Amen.

*Prayer.*

**J**ESUS! O name of Jesus! sweet name! delightful name! consoling name! for what else is Jesus than Saviour! Wherefore, O Jesus, for Thy sweet name's sake, be to me a Jesus,

and save me. Suffer me not to be eternally lost, whom Thou didst create out of nothing. O good Jesus! let not my iniquities destroy me, whom Thy bounty made. O sweet Jesus! recognize in me what is Thine, and efface all that is not Thine. O sweet Jesus! show mercy now in the time of mercy, and condemn me not in the day of justice. What profit to Thy precious blood, or what honor will my destruction give Thy holy name, O Jesus! "The dead shall not praise Thee, O Lord Jesus! nor all they that go down to hell." O most amiable Jesus! most meek, most loving Jesus! O Jesus, Jesus, Jesus! admit me to the number of Thy servants! O Jesus, comfort of all who fly to Thee! O sweet Jesus! forgive me my sins! O Jesus! Son of the Virgin Mary, infuse into my soul grace, wisdom, charity, chastity, and humility, that I may love Thee perfectly, praise Thee, serve Thee, and eternally rejoice and glory in Thee, with all who devoutly honor and fervently invoke Thy holy name, O Jesus. Amen.

### **Novena to the Infant Jesus.**

#### PRAYER TO THE HOLY CHILD.

**O** CHILD Jesus, I have recourse to Thee; by Thy holy Mother, I implore Thy assistance in this necessity (here mention your request), for I firmly believe that Thy divinity can assist me. I confidently hope to obtain Thy holy grace. I love Thee with my whole heart and my whole soul. I am heartily sorry for my sins, and I entreat of Thee, O good Jesus, to give me strength to overcome my evil passions. I make the resolution of never again offending Thee, and I resolve to suffer everything rather than displease Thee. Henceforth I wish to serve Thee faithfully. For the love of Thee, O divine Child! I will love my neighbor as myself. O Jesus, omnipotent Child, I again implore Thy assistance on this occasion (mention it). Grant that I may possess Thee eternally, with Mary and Joseph, and adore Thee with the angels and saints in heaven. Amen.

## PRAYER TO THE HOLY FAMILY.

*To be said before a representation of the Holy Family.*

**O** MOST loving Jesus, Who by Thy sublime and beautiful virtues of humility, obedience, poverty, modesty, charity, patience, and gentleness, and by the example of Thy domestic life, didst bless with peace and happiness the family which Thou didst choose on earth, in Thy clemency look down upon this household, humbly prostrate before Thee and imploring Thy mercy. Remember that this family belongs to Thee; for to Thee we have in a special way dedicated and devoted ourselves. Look upon us in Thy loving-kindness, preserve us from danger; give us help in time of need; and grant us the grace to persevere to the end in the imitation of Thy Holy Family; that having revered Thee and loved Thee faithfully on earth, we may bless and praise Thee eternally in heaven. O Mary, most sweet Mother, to thy intercession we have recourse, knowing that thy Divine Son will hear thy prayers. And do thou, O glorious Patriarch, St. Joseph, assist us by thy powerful mediation, and offer, by the hands of Mary, our prayers to Jesus. Amen.

**Novena for the New Year.**

**O** MOST amiable Redeemer! Whose infinite love for man far exceeded Thy corporal strength in the crib of Bethlehem, receive our fervent adorations and most ardent thanksgiving for the first effusion of that adorable blood which Thou didst afterwards shed to the last drop for us on the cross. Oh, how ardently must Thou have desired our salvation, since Thou didst so soon begin to suffer for us! How much must Thou have wished for our confidence, since Thou didst so early assume that name which, above all names, is best calculated to render Thee amiable in our eyes and dear to our hearts. O Jesus! our infant, but most powerful Saviour! we now feel that Thou art Our Redeemer, and therefore most confidently approach Thy crib, to represent to Thee all our wants, and in particular to implore, by Thy adorable infancy, by Thy painful circumcision, and above all by Thy sacred name, which is the joy of heaven, the terror of hell, the consolation of the afflicted, and refuge of sinners, that Thou wouldst grant us the intentions of this novena.

Pardon us, O adorable Jesus, all our negligences, tepidity, and sloth in Thy divine service during the past year, and mercifully deign to accept the oblation which we now make of every day, hour, and moment of the year we commence. Give efficacy by Thy precious blood to the resolutions we now make, of living from this moment in the manner we should wish to have done when time shall be about to close for ever for us. We fervently offer Thee each and every action of this year, in unison with the adorable actions of Thy mortal life: we offer Thee our intentions and every movement of body and soul, (most solemnly renouncing every motive but Thy love); the most perfect obedience to Thy holy will, and ardent zeal for Thy glory. O merciful Jesus! by the helplessness of infancy, to which Thou didst descend for our sakes, strengthen our weakness and fortify our resolutions never more to offend Thee. By the silence of childhood, which Thou wouldst not break, though Thou wert the uncreated Word of God, grant us that spirit of silence, recollection, and prayer which will best enable us to acquire the other virtues of our holy state. May the most ardent love so deeply imprint Thy saving name on our hearts that it may be always in our minds, frequently on our lips, that it may be our defence in temptation, our refuge in danger, and at length our certain passport to a happy eternity.

### **Novena for Epiphany.**

1. **O** HOLY Magi! you were living in continual expectation of the rising of the Star of Jacob, which would announce the birth of the true Sun of justice; obtain for us an increase of faith and charity, and the grace to live in continual hope of beholding one day the light of heavenly glory and eternal joy.

Glory be to the Father, etc.

2. O holy Magi! who at the first appearance of the wondrous star left your native country to go and seek the newborn King of the Jews; obtain for us the grace of corresponding with alacrity to every divine inspiration.

Glory be, etc.

3. O holy Magi! who regarded neither the severity of the season, nor the inconveniences of the journey, that you

might find the new-born Messiah; obtain for us the grace not to allow ourselves to be discouraged by any of the difficulties which may meet us in the way of salvation.

Glory be, etc.

4. O holy Magi, who, when deserted by the star in the city of Jerusalem, sought humbly, and without human respect, from the rulers of the Church, the place where you might discover the object of your journey; obtain for us grace to have recourse, in *faith* and *humility*, in all our doubts and perplexities to the counsel of our superiors, who hold the place of God on earth.

Glory be, etc.

5. O holy Magi, who were gladdened by the reappearance of the star which led you to Bethlehem; obtain for us from God the grace, that, remaining always faithful to Him in afflictions, we may be consoled in time by His grace, and in eternity by His glory.

Glory be, etc.

6. O holy Magi, who, entering full of faith into the stable of Bethlehem, prostrated yourselves on the earth, to adore the new-born King of the Jews, though He was surrounded only by signs of poverty and weakness; obtain from the Lord for us a lively faith in the real presence of Jesus in the Blessed Sacrament, the true spirit of poverty, and a Christ-like charity for the poor and suffering.

Glory be, etc.

7. O holy Magi, who offered to Jesus Christ gold, incense, and myrrh, thereby recognizing Him to be at once King, God, and Man; obtain from the Lord for us the grace never to present ourselves before Him with empty hands; but that we may continually offer to Him the gold of charity, the incense of prayer, and the myrrh of penance and mortification.

Glory be, etc.

8. O holy Magi, who, when warned by an angel not to return to Herod, travelled back to your country by another road; obtain for us from the Lord the grace that, after having found Him by true repentance, we may avoid all danger of losing Him again.

Glory be, etc.

9. O holy Magi, who were the first among the Gentiles

called to the knowledge of Jesus Christ, and who persevered in the faith till your deaths, obtain for us of the Lord the grace of living always in conformity to the baptismal promises and especially in accordance with our Religious Vows, leading ever a life of faith; that like you we may attain to the beatific vision of that God Who now is the object of our faith.

Glory be, etc.

### **Novena to the Holy Name of Jesus.**

**O** MERCIFUL Jesus! Who didst in Thy early infancy commence Thy office of Saviour by shedding Thy precious blood, and assuming for us that name which is above all names: we thank Thee for such early proofs of Thine infinite love. We venerate Thy sacred name in union with the profound respect of that angel who first announced it to the earth, and unite our affections to the sentiments of tender devotion, which the adorable name of Jesus has, in all ages, enkindled in the hearts of Thy saints. Animated with a firm faith in Thy unerring word, and penetrated with confidence in Thy mercy, we now most humbly remind Thee of the promise Thou hast made, that when two or three should assemble in Thy name, Thou Thyself wouldst be in the midst of them. Come then into the midst of us, most amiable Jesus, for it is in Thy sacred name we are here assembled. Come into our hearts, that Thy Holy Spirit may pray in and by us; and through that adorable name which is the joy of heaven, the terror of hell, the consolation of the afflicted, and the solid ground of our unlimited confidence, mercifully grant us all the petitions of this novena.

O Mary ever Virgin, and blessed Mother of Our Redeemer, who didst participate so sensibly in the sufferings of thy dear Son, when He first shed His sacred blood, and assumed for us the name of Jesus, obtain for us through that adorable name the favors we petition Him. Beg also that He may inflame our hearts with His divine love, and imprint thereon His most sacred name; that it may be always in our minds, frequently on our lips, our refuge and hope during life, and our consolation and support at the hour of death. Amen.

**Novena for the Purification of Our Lady.\***

**O** ETERNAL God! Whose adorable Majesty was so imperfectly honored by the sacrifices of the Old Law, we rejoice, from the bottom of our hearts, in the homage Thou didst receive from Thy beloved Son, on His presentation in the Temple. Sacrifice and sin-offering had ceased to please Thee; they were no longer agreeable in Thine eyes—when, behold! He came, in Whom from eternity Thou wert well pleased, to offer Thee that Victim of adoration which Thine infinite Majesty expected—that Sacrifice of expiation which Thy justice required—that Victim of thanksgivings which Thy benefits deserved—and that Host of impetration to which Thy mercy had reserved the most precious favors. But, Lord, the glorious advantage of presenting Thee a Victim worthy of Thy greatness was not confined to that propitious moment. From the rising to the setting of the sun, there is now offered to Thy name a clean oblation. In all parts of the earth, at this moment, that holy, innocent, undefiled oblation is presented to Thee, which must always ascend before Thee as an odor of sweetness. Oh, permit us, then, to unite an unreserved oblation of our whole being, and a fervent renewal of our vows, to the first oblation which Jesus offered in the Temple, and also to all the Masses now going on throughout the world. We most humbly beg of Thee to accept this Victim, infinitely greater than any favors we could ask, as a powerful motive for granting us the intentions of this novena. O most happy Virgin! from whom the Almighty first received a Victim worthy of Himself, let us not be excluded from a share in the graces which, through thee, have been granted to the world. Since we are so often in possession of that same sacred Victim, which thou didst present to God, obtain for us a share in that ardent love which consumed thy pure soul—in that spirit of sacrifice which

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\* Many prayers suitable for Novenas to the Holy Ghost, to the Sacred Heart of Jesus, to the Blessed Sacrament, to the Passion of Our Lord, and to the Blessed Virgin Mary will be found in those sections which are reserved for these special devotions. Consult the Index.

accompanied thy oblation—and in that profound humility, which on this solemnity concealed thy glorious privileges from all the world. Do thou thyself give us the Divine Infant in each of our communions, as thou didst to holy Simeon. Obtain that, like him, a lively faith may discover to us Our Lord and Salvation, in the mystery of His humiliation; that our hearts may love Him therein ardently, and that frequent union with Jesus, in the Sacrament of His infinite goodness, may so detach us from the world, that we may never cease to sigh after that kingdom of peace, where we shall never sin, and never cease to love. Amen.

### Novena to St. Joseph.

**O** GLORIOUS descendant of the kings of Juda! inheritor of the virtues of all the patriarchs! just and happy St. Joseph! listen to our prayers. Thou art our glorious protector, and shalt ever be, after Jesus and Mary, the object of our most profound veneration and tender confidence. Thou art a hidden saint, though one of the greatest of saints, and art peculiarly the patron of interior souls.

In union with all those who have ever been most devoted to thee, we now dedicate ourselves to thy service, beseeching thee, for the sake of Jesus Christ, Who vouchsafed to love and obey thee as a Son, to become a father to us, and to obtain for us the filial respect, confidence, and love of children toward thee. O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for us now and to implore for us the particular intentions of the novena. (Specify them.) Present us, O great saint, to the adorable Trinity with Whom thou hadst so glorious and so intimate a correspondence. Obtain that we may never efface by sin the sacred image according to the likeness of which we were created. Beg for us that our divine Redeemer may enkindle in our hearts, and in all hearts, the fire of His love, and infuse therein the virtues of His adorable infancy—His purity, simplicity, obedience, and humility. Obtain for us likewise a lively devotion to thy Virgin spouse, and protect us so powerfully in life and in death that we may have the happiness of dying,

as thou didst, in the friendship of Our Creator, and under the immediate protection of the Mother of God.

## LITANY OF ST. JOSEPH.\*

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

Holy Trinity one God, have mercy on us.

Holy Mary, spouse of St. Joseph, pray for us.

St. Joseph, just man,

St. Joseph, guardian of the Word Incarnate,

St. Joseph, favorite of the King of heaven,

St. Joseph, ruler of the family of Jesus,

St. Joseph, spouse of the ever-blessed Virgin,

St. Joseph, nursing-father to the Son of God,

St. Joseph, example of humility and obedience,

St. Joseph, mirror of silence and resignation,

St. Joseph, patron of innocence and youth,

St. Joseph, exiled with Christ into Egypt,

St. Joseph, intercessor for the afflicted,

St. Joseph, advocate of the humble,

St. Joseph, model of every virtue,

St. Joseph, honored amongst men,

St. Joseph, exponent of all Christian perfections,

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.

V. Pray for us, St. Joseph.

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

*Let us pray.*

**A**SSIST us, O Lord, we beseech Thee, by the merits of  
spouse of Thy most holy Mother: that what our un-  
worthiness can not obtain, may be given us by his intercession  
with Thee, Who livest and reignest world without end. Amen.

**Novena for the Annunciation of Our Lady.**

**O** ADMIRABLE Virgin! the most exalted yet the most  
humble among all creatures! we salute thee, in union  
with the respect and veneration of the angel who was deputed

\* For private devotion.

from heaven to hail thee as full of grace, and as the chosen Mother of the Author of grace. O most happy Mother! most pure Virgin! most favored among all women, why can not we join with the generations yet unborn, which will call thee blessed? (Luke i.). Why can not we share in the profound feelings of humiliation which filled thy soul, even in the moment of thy glorious exaltation? O most humble, but most privileged handmaid of the Lord! since thou hast found grace before God, obtain for us that we may persevere in grace to the end of our lives. Since thou hast never felt the anguish which springs from sin, and wert never degraded by a single imperfection, thou hast no cause to fear those tremendous judgments which certainly await us if we continue to lead imperfect, tepid lives in the sanctuary of religion. O powerful Protectress of those who trust in thee! O Refuge of sinners! whose misfortunes thou well knowest how to compassionate! shield us from the anger of thy divine Son; obtain for us that we may be like thee ever docile to holy inspirations and ever ready to say with thee: "*Fiat mihi secundum verbum tuum*": "Be it done unto me according to thy word;" and since it is by thee that Our Lord comes to us, may we, by thee, attain to the enjoyment of His adorable presence in heaven. Amen.

St. Gabriel, angel of the Annunciation, pray thou also for us in our present needs. Amen.

### Novena in Honor of Our Saviour's Passion. For Lent.\*

1. **O** JESUS, my Saviour, Who didst sweat blood in the garden at the sight of the sufferings which my sins and my ingratitude were to cause Thee: I adore Thee bathed in Thy blood; I give thanks to Thy Sacred Heart which suffered so much for me, I hate my sins which were the cause of Thy sufferings; and I am resolved to die rather than to afflict Thee again. Grant me grace to understand the great evil of sin; that I may resist even unto blood

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\* The "Litany of the Passion," and other prayers suitable for Lent and Novenas in honor of the Sufferings of Our Lord are given in this book among the Devotions to the Passion. "The Jesus Psalter" is also recommended for Lent.

the temptations of the world, the devil, and the flesh; and that I may be conformed in all things to the will of Thy divine Father, however contrary to my own inclinations.

Our Father, Hail Mary, Glory be, etc.

2. O my Lord Jesus, Who wast so cruelly maltreated in the house of Annas and Caiphas; I thank Thee that Thou didst vouchsafe to suffer for love of me insults so atrocious, and contempt so shameful. Ah! how often have I insulted Thee in the person of my neighbor! I humbly ask Thy pardon, and resolve, with Thy holy aid, to suffer whatever may be done against me with patience and gentleness, and never to offend Thee again, either in word or work.

Our Father, Hail Mary, Glory be, etc.

3. O Jesus my King! Who wast so scorned by the Jews that they preferred to Thee a malefactor, a murderer; I pray Thee to grant me pardon for having often preferred to Thee some miserable creature, some base gratification. Grant that I may rather die than again offend against Thy infinite Majesty. Be Thou henceforward the King of my heart; and grant that by the help of Thy grace I may ever love and serve Thee, until I shall have the happiness to see and enjoy Thee in the kingdom of Thy glory.

Our Father, Hail Mary, Glory be, etc.

4. O most pure Jesus, most chaste among men! Whose innocent flesh was thus torn by the scourging in the house of Pilate, to purge away the wicked pleasures which we enjoy in ours; I confess that it was for me Thou didst suffer such cruel torments. I am confounded when I reflect on the blows I have caused Thee, and how often I have wounded Thee by my sensual gratifications. I entreat of Thee by all Thy sufferings to sanctify my body and my soul, to wash me and purify me by Thy precious blood from all my filthy stains. Ah! let not that flesh which was once cleansed in Thy blood, be again defiled with sin. May I serve Thee to the end of my life with a clean heart, and may all my actions be guided by the purest intentions.

Our Father, Hail Mary, Glory be, etc.

5. O Jesus, greatest of all sovereigns, Who wast crowned with thorns, and treated with cruel mockery; all derided and despised as Thou art, I acknowledge Thee for my King. And since there was no part of Thy sacred body which was

not bruised for me, I will no longer delight in indulging mine, but live in the practice of constant mortification, that so I may have some resemblance to Thee, my only true and sovereign good.

Our Father, Hail Mary, Glory be, etc.

6. O adorable and divine blood, shed for my salvation, flow over me, to wash me, to purify me, to sanctify me: flow over sinners, that they may be reclaimed; over the heathen, that they may be enlightened; over the perfidious Jews, that they may be softened; over all, that all being united in the same faith, in the same hope, and in the same charity, we may reign with Thee and in Thee, in that charity which shall subsist for ever.

Our Father, Hail Mary, Glory be, etc.

7. O Jesus, my Redeemer, Who wast for my sake nailed upon the cross, and didst shed Thy blood to free me from the slavery of the devil; I thank Thee for the incomparable love which Thou hast borne me, and the pain which Thou hast suffered for me. I kiss with the deepest respect Thy feet and Thy hands; I adore Thy Sacred Heart, which was opened for love of me; and I resolve, from this time forth, rather to lay down my life than to crucify Thee again by any mortal sin. For love of Thee, I crucify myself anew on the cross of my vows, and resolve to imitate Thy example faithfully to the end of my life. O good Lord, my blessed Saviour! By that glorious triumph, which, in Thy death, Thou didst achieve over sin and hell, and by that throne of glory to which Thou wast exalted by Thy Eternal Father in heaven: grant that I also, in the hour of death, may triumph over all my enemies, and come at last with Thee to the joys of paradise. Yes, O my Jesus, grant me this grace by the merits of Thine agony and Thy death on the cross.

Our Father, Hail Mary, Glory be, etc.

PRAYER BEFORE A PICTURE OF CHRIST CRUCIFIED.\*

**B**EHOLD, O kind and sweetest Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee, to impress

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\* A plenary indulgence, applicable to the souls in purgatory, is granted to all, who with due dispositions recite this prayer

upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins and a most firm desire of amendment, whilst with deep affection and grief of soul I consider within myself and mentally contemplate Thy five most precious wounds; having before my eyes that which the prophet David said of Thee, O good Jesus: "They have pierced my hands and my feet, they have numbered all my bones."

**Novena for Easter. In Honor of the Glorious Resurrection of our Lord.**

**O** JESUS, Who didst confound all Thine enemies by clothing in glory and splendor that body which had been the victim of the cruelty of man, give me grace to die to myself that I may rise again with Thee, and after Thy likeness lead a new, divine, immortal life: new, by change of conduct, divine by the generosity and purity of my love, immortal by perseverance in well doing. Work in my heart, O Lord, this happy change; make me pass from death to life, from darkness to light, from a life full of imperfections to a life perfect and worthy of Thee. Make me go on from light to light, from virtue to virtue, till I come at last to Thee, O God of virtue, source of all life, and of all light. To thee also I turn, O holy Virgin, who had the greatest share in the sufferings and the glory of thy divine Son; deign to make me a partaker of that divine joy which thou didst feel on the blessed day of His Resurrection. Dry my tears and free my heart from all oppressive sadness. Let Thy risen Son enter into my heart, as through the closed doors, into the upper chamber. Let Him say to me, as to the Apostles, "Peace be to thee;" let Him show to me, as to Thomas, His sacred wounds; let Him abide with me continually, and never more depart from me.

TO THE GLORIOUS WOUNDS OF JESUS RISEN.

1. **M**Y risen Jesus, I devoutly kiss and adore the glorious wound of Thy left foot, and pray Thee to give me

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before any image or representation of Christ crucified, provided they confess, and receive holy communion, saying, at the same time, five Our Fathers, Hail Marys, and Glory for the intentions of the Sovereign Pontiff.

grace to fly from all occasions of sin, and ever more to walk in the way of salvation according to the spirit of my holy vows.

Glory be to the Father, etc.

2. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy right foot, and pray Thee to give me grace to walk constantly in the way of Christian holiness till I come to the home of paradise.

Glory, etc.

3. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy left hand, and pray Thee to deliver me from all evil, whether of the body or the soul, and most especially from the unhappy fate of the wicked who shall stand at Thy left hand at the day of judgment.

Glory, etc.

4. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy right hand, and pray Thee to bless my soul therewith, and after death to open to me the gates of paradise.

Glory, etc.

5. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy side, and pray Thee to kindle in my heart the fire of Thy love here, that I may hereafter love Thee eternally in heaven.

Glory be, etc.

*To Mary.*

**L**ASTLY, I pray thee, O most holy Virgin Mary, by thy great joy on seeing thy risen and glorified Son, to obtain for us the grace to rise also after our death to the eternal glory of paradise. Hail Mary (three times).

**Novena for Pentecost.\***

**O** JESUS! triumphant Conqueror of sin and death! Who hast taken possession of that seat of bliss purchased by Thy blood, remember Thy tender promise that Thou wouldst not leave us orphans. Send down upon us and upon Thy whole Church that Spirit of light, of truth, and of love Who alone can bring to our minds, and imprint on our hearts, the divine lessons of humility, poverty, obedience, and contempt of the world which Thou hast taught us during Thy mortal life. But, alas! if Thine apostles themselves were rendered unworthy of receiving the plenitude of Thy Spirit, by too natural an attachment to Thy adorable humanity,

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\* Consult the section on "Devotions in Honor of the Holy Ghost" for appropriate prayers for the Feast of Pentecost.

which was so lovely, so amiable, so deserving of their tenderest love, how can we hope for His descent into our hearts, which are defiled by a thousand imperfect and sinful inclinations? O my God, if Thou desirest to give us Thy divine Spirit, prepare Thyself His dwelling in our souls; unite our hearts and affections to the ardent sighs and perfect dispositions with which Thy blessed Mother and apostles awaited His coming. And Thou, O adorable Spirit! Who breathest where Thou wilt, deign to descend on us, who are here assembled in Thy name, and on all the members of Thy Church, to which Thou wilt teach all truth to the end of time. O Spirit of purity! Spirit of peace! Whom the foulest stains of sin can not resist, purify our souls, and infuse therein that peace which the world can not give. Oh, rend the heavens and come down, consoling Spirit! that, strengthened and encouraged by Thee, we may faithfully comply with the duties of our holy state, embrace the cross, in whatever shape it is presented, and study to accomplish the divine will with the utmost perfection.

## HYMN TO THE HOLY GHOST.

**C**OME, Holy Ghost, send down those beams  
 Which sweetly flow in silent streams  
 From Thy bright throne above;  
 O come, Thou Father of the poor.  
 O come, Thou Source of all our store;  
 Come fill our hearts with love.  
 O Thou, of Comforters the best,  
 O Thou, the soul's delightful guest,  
 The pilgrim's sweet relief;  
 Thou art true rest in toil and sweat,  
 Refreshment in the excess of heat,  
 And Solace in our grief.  
 Thrice blessed light, shoot home Thy darts,  
 And pierce the centers of those 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 bow;

Warm with Thy fire our hearts of snow,  
Our wand'ring feet repel.

Grant to Thy faithful, dearest Lord,  
Whose only hope is Thy sure Word,

The seven gifts of the Spirit:

Grant us in life Thy helping grace,

Grant us at death to see Thy face,

And endless joys inherit. Amen.

Come, Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

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

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

*Let us pray.*

**O** GOD, Who hast taught the hearts of the faithful by the light of the Holy Spirit: grant that we may, by the gift of the same Spirit, be always truly wise, and ever rejoice in His consolation, through Jesus Christ our Lord. Amen.

### Prayer for the Month of May.

**O** MOST august and blessed Virgin Mary! Holy Mother of God! glorious Queen of heaven and earth! powerful protectress of those who love thee, and unfailing advocate of all who invoke thee! look down, we beseech thee, from thy throne of glory on thy devoted children; accept the solemn offering we present thee of this month, specially dedicated to thee, and receive our ardent, humble desire, that by our love and fervor we may worthily honor thee, who, next to God, art deserving of all honor. Receive us, O Mother of mercy, among thy best beloved children; extend to us thy maternal tenderness and solicitude; obtain for us a place in the Heart of Jesus and a special share in the gifts of His grace. Oh, deign, we beseech thee, to recognize our claims on thy protection, to watch over our spiritual and temporal interests, as well as those of all who are dear to us; to infuse into our souls the spirit of Christ and to teach us thyself to become meek, humble, charitable, patient, and submissive to the will of God.

May our hearts burn with the love of thy divine Son, and of thee, His blessed Mother, not for a month alone, but for time and eternity; may we thirst for the promotion of His honor and thine, and contribute as far as we can to its extension. Receive us, O Mary, the Refuge of sinners; grant us

a mother's blessing and a mother's care now and at the hour of our death. Amen.\*

### **Novena for Corpus Christi.**

**O** AMIABLE Jesus! Who hast given us, in the adorable Eucharist, so convincing a proof of Thine infinite love, permit us to thank Thee, in the name of all Thy creatures, for the blessings included in this one precious gift. We adore Thee, O hidden Deity! and most ardently wish we could offer Thee such love as would atone for our own offences, and those committed by all mankind, against this most amiable mystery. But, my God, if all creatures are so deeply indebted to Thy mercy for this Adorable Sacrament, how much more sensibly shou'd we feel our obligations, since, by Thy special predilection, we have been chosen to dwell under the same roof with Thyself, to see Thee daily offered on our altars, and to receive so frequently Thy precious body and blood. Convinced by these Thy tender mercies, that our confidence in Thy goodness can not be too great, we come now to implore of Thee, by that infinite love which induced Thee to institute this Adorable Sacrament, and by all the graces which have ever flowed from this source of every blessing, to grant us the favor we ask in this novena.

We firmly purpose to become more fervent and devoted adorers of this Sacrament of love, and to take Thy Eucharistic life for the rule and model of ours. Give us grace to honor Thy silence on our altar, by the spirit of recollection and prayer; Thy poverty, obedience, and adorable sanctity, by detachment from all things—renunciation of self-will, and horror of sin; above all, we beseech Thee, O living Bread of eternal life! to remove all obstacles to our more fruitfully and worthily receiving Thee; and to grant us so tender a devotion to this amiable mystery that our hearts and thoughts may ever be turned to Thee, present on our altars, and every action of our lives be directed to the perfect accomplishment of Thy holy will. Amen.

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\* For other suitable prayers and novenas during the Month of May see the section on "Devotions in Honor of the Blessed Virgin Mary."

**Novena for the Feast of the Sacred Heart.**

**O** ADORABLE Jesus! Who hast discovered to us Thy most Sacred Heart, that we may form some idea of the extent of Thy love, send forth Thy light and Thy grace into our hearts, that we may value as we ought so precious a favor. We adore thee, O infinitely amiable Heart, and beseech thee to receive our adorations, in union with those thou thyself renderest to the Divinity on our altars, in union with the perfect homage of all thy saints, and in particular, in union with the unceasing adorations of the heavenly spirits, who crowd thy sanctuary during this glorious solemnity, and honor the presence of thy amiable Heart on our altars. Yet it is not for those pure and ardent spirits that thou burnest with love in the Holy Eucharist, it is for us, it is for all creatures, even for those who are most unmindful of all thy mercies.

But though all the world should forget Thee, O divine Victim of charity, surely we, at least, should return Thee love for love, since Thou hast loved us with an eternal charity, and selected us long before our existence, as the favorites of Thy Divine Heart, the objects of its tenderest affection and peculiar favors. Penetrated with the confidence which should arise from the recollection of all Thou hast already done for us, and art willing to do for those who trust in thee, we humbly represent our present necessities to Thee, O adorable Heart, the Fountain of all grace, the Ocean of mercy and exhaustless Source of consolation and strength! We most fervently entreat thee to infuse into our hearts the dispositions thou requirest, and then, for thine own sake, to grant the earnest petitions of this novena.

Thou art, O Furnace of love, a public Victim. Thy mercies and graces are offered to all who will only ask, that they may receive; but Thy tenderest compassion seems peculiarly directed to all unhappy sinners.

For them Thou wert overwhelmed with sorrow in the Garden of Olives, and wounded on the cross; for them we most particularly pray, and most earnestly entreat the grace of conversion.

For ourselves, and every member of this Community,

we beg the true spirit of our holy state, whatever particular graces Thou knowest to be most necessary for each of us; but particularly that ardent charity and sincere humility which seem to have been the favorite virtues of Thine adorable Heart.

Animate us with Thy zeal for the salvation of those committed to our care; model their young hearts on Thine, and assist us all to learn o. Thee, Who art meek and humble of Heart, that thereby we may find rest to our souls in this life and everlasting repose in a happy eternity.

### **Novena for the Festival of the Visitation.**

1. **O** MARY! by that purity of intention through which you quitted your home and proceeded to visit your cousin Elizabeth: obtain for us, we pray, the grace of seeking, simply, in all that we do, the sole glory of God.

Hail Mary, etc.

2. By that care with which you journeyed to the mountains of Judea; obtain for us, we pray, the grace to walk continually in the way of holiness, and that we may never be driven back by any obstacles which our enemies may oppose against us.

Hail Mary, etc.

3. By the profound humility which made you, O Mary! the first to salute your cousin Elizabeth; obtain for us, we pray, the grace to turn to our profit whatever occasions may be offered us for the practice of this virtue, so beautiful and so necessary for our salvation.

Hail Mary, etc.

4. By that extreme joy which you infused into the soul of Elizabeth when you tenderly embraced her; obtain for us, we pray, the grace to continue until death in the profession of our vows and in the exercise of piety and charity, that we may attain to the fulness of heavenly happiness.

Hail Mary, etc.

5. By that extraordinary favor which you, O Mary! obtained for John, that he should be sanctified in his mother's womb before he saw the light; obtain for us, we pray, the grace of preserving ourselves free from all stain till death.

Hail Mary, etc.

6. By the most humble confession which you made, O Mary! of that marvelous work which almighty God had performed in you, by which you became the object of the benediction to all mankind; obtain for us the grace always to acknowledge the blessings which we receive from the Lord, and to employ them to His honor and glory.

Hail Mary, etc.

7. By that ardent charity which you, O Mary! practiced during the three months in which you dwelt in the house of Elizabeth; obtain for us, we pray, the grace to be always ready to assist with affection all the necessities of our neighbors.

Hail Mary, etc.

8. By the model which you, O Mary! exhibited of every virtue in your daily intercourse with your relations, Elizabeth, and her holy spouse, Zacharias; obtain for us, we pray, that we may have grace to give continual edification to our neighbors by all our words and actions.

Hail Mary, etc.

9. By that admirable detachment from your nearest relatives, O Mary! which you exhibited when, having completed all the duties which you had undertaken in the house of Elizabeth, you returned immediately to your home in Nazareth; obtain for us, we pray, that we may be enabled always to live so detached from the things of the world as never to mingle in the affairs of men, except when summoned by necessity or charity, that our hearts may be fixed on God alone, from Whom we hope for peace in this life, and eternal blessedness in the kingdom of heaven.

Hail Mary, etc.

### **Novena for the Assumption.**

**O** GLORIOUS Queen of all the heavenly host! whose sacred body, the immaculate temple of the divinity, is now assumed into heaven, we unite our voices to the choirs of angels who celebrate thy triumph. Winter is now past for thee, O fervent follower of thy crucified Son. In this world, like Him, thou hadst not any parts in its perishable possessions; but now all the treasures of heaven are thine; they are thine to enjoy, and thine to distribute; for thy intercession is now an infinite treasure to man, by which they

that use it become the friends of God. Thou wert buried in obscurity in this valley of tears, but now thou art elevated, O Mother of God, to the highest pinnacle of glory! Should not thy triumphant exaltation encourage us to despise this world, and aspire after the next? For, O amiable Virgin! How short were thy sufferings on earth, yet for all eternity thou shalt be admired in the holy assembly; among the elect thou shalt have praise, and among the blessed thou shalt be blessed. Look down then with compassion on us poor banished children of Eve; draw our hearts after thee, by filial confidence and vigorous exertions, to imitate thy virtues: above all, obtain for us true humility, which neither seeks nor values any earthly distinction; poverty of spirit—purity of heart—that thirst after the strong and living God, which can never be satisfied until His glory appears—and such ardent love of our Divine Spouse, as may cause us to despise the whole world, and incessantly sigh after those eternal joys, of which it is written: “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them That love Him.” (Cor. II, 9.)

### **Novena for the Nativity of the Blessed Virgin Mary.**

**O** MARY, the channel of God's tenderest mercies to man! thou wert promised from the beginning of the world to crush the serpent's head, to bring forth the Redeemer of mankind. In thy sacred birth appears the dawn of that glorious day of grace for which all nations ardently sighed. O blessed infant, already thou beginnest to accomplish the predictions of the prophets, and to satisfy the longing desires of the just; already thou hast conceived in thy heart, by the most perfect love, that adorable Being, Who was afterwards to be born of thee! O happy Virgin! who, on entering the world, didst become a victim of charity, perfectly and unreservedly submissive to the will of God, may I, even at the last hour of my life, be enriched with a share of the dispositions with which thy soul was adorned in thy earliest infancy. Thou art the dignified descendant of kings, patriarchs, and prophets, yet thy birth so little corresponds with thy rank, that even the commencement of thy life makes thee like to Him, Whom thou wert destined

to resemble in all things. Inspire me, then, by thy example and intercession, with that spirit of renunciation, detachment from the world, and self-contempt, which I promised at my baptism, but which I solemnly engaged to practice at my religious profession. Thou knowest the weakness and perverse inclinations which I brought into the world, and which, unhappily, have gained strength with increasing years. I conjure thee, O immaculate Virgin! by the purity and sanctity of thy nativity, by the riches of grace and virtue which the weakness of childhood then concealed in thee, to obtain for me strength to fulfil the duties of my exalted state, to co-operate with the graces of heaven, and to advance daily and even hourly toward that perfection to which I am bound to aspire.

R. Amen.

### **Novena to Our Lady of Mercy.**

**O** IMMACULATE and ever-glorious Mary! Mother of mercy! ever gracious, ever bountiful, behold, we thy suppliants, prostrate before thee in all humility, most earnestly implore thee to be our protectress and advocate with God, to obtain for us those graces and blessings which may best conduce to His greater glory and our own sanctification. More particularly we beseech thine intercession in behalf of this Institute, for the exercise of those works of mercy and charity, which Jesus Christ, the Almighty Son of God, did so love when on earth.

Defend it, O Blessed Lady, against its enemies. May it extend and prosper; and may the worship of God, thine honor, and the welfare of His servants, be promoted wherever it is established throughout the world.

May the unity of charity prevail in all our Communities, and all scandals be unheard of amongst us. May those whom thy Divine Son has made His spouses by calling them from their homes and kindred to dispense His mercies to their fellow-creatures, possess the true spirit of their divine vocation.

May they in all things seek to be united to Him and to thee, to advance in all perfection by the observance of their Holy Rule and their vows; to deny themselves and be conformable to God's holy will.

Obtain for them an ardent and ever-increasing zeal for the functions of the Institute. May their zeal be blessed by God, and efficacious for the welfare of the suffering, the erring, and the ignorant. Preserve them from all illusions, and sustain them amidst temptations. Beseech Our Lord to add to their numbers subjects capable of glorifying Him, by efficaciously laboring for their own sanctification in the service of the poor; and so enlighten and direct all the Superiors of the Institute, that they may neither admit nor retain any save those to whom He has granted a due vocation.

May the blessing of God and thy protection be with all whom the Sisters protect and instruct. Comfort and defend our parents, relatives, and friends, and bring them to the enjoyment of eternal life with all our benefactors.

That thou canst obtain for us these benefits we know, O holy Mother of God; and we have filial confidence that thou wilt be favorable to us, because thou art the Mother of mercy, our Mother, and patroness. Amen.

### **Novena for the Feast of the Guardian Angels.**

**O** PURE and happy spirits, whom the Almighty selected to become the angels and guardians of men! I most humbly prostrate before you, to thank you for the charity and zeal with which you execute this commission. Alas! how many pass a long life, without ever thanking that invisible friend to whom they a thousand times owed its preservation! O charitable guardians of those souls for whom Christ died! O burning spirits, who can not avoid loving those whom Jesus eternally loved! permit us to address you on behalf of all those committed to your care, and to implore for them all in general a grateful sense of your many favors, and also the grace to profit by your charitable assistance. O angels of those happy infants who as yet are without spot before God, preserve their innocence we earnestly conjure you. Angels of youth who are exposed to so many dangers, conduct them safely to the bosom of God, as Tobias was conducted back to his father. Angels of those who employ themselves in the instruction of youth, animate them with your zeal and love; teach them to emulate your purity and ever to keep God in view, as you do, that they may worthily

and successfully cooperate with the invisible guardians of those who are in their care. O angels of the clergy, who have the eternal Gospel to preach to those who abide on earth, present their words, their actions, and their intentions to God, and purify them in that fire of love which consumes you. Angels of those who are destined to follow the Lamb whithersoever He goeth, obtain for them the true spirit of their holy state, particularly the spirit of silence, recollection, and prayer, that in life and death they may be worthy to be united to their heavenly Spouse. O angels of all those who, throughout the world, are deprived of religious instruction, open for them some source of salvation, raise up some one to break for them the Bread of the Word; and you, O guardian angels of sinners; charitable guides of those unhappy mortals, whose perseverance in sin would embitter even your unutterable joys were you not established in the peace of God, O join us, we ardently beseech you, in imploring their conversion. Angels of all those who at this moment struggle in the agonies of death, strengthen, encourage, and defend them against the attacks of their infernal enemy. O faithful guides! holy spirits! ardent adorers of the Divinity! guardian angels of all creatures! protect us all; teach us to love, to pray, to combat on earth, and rather obtain for us an instant death, than permit us to commit one mortal sin.

R. Amen.

### **Novena to the Patron Saint of the Religious Order to which One Belongs.**

**O** ILLUSTRIOUS and blessed saint (N.), our glorious patron! favored friend and servant of God! we, thy devoted children, prostrate ourselves before thee, and salute thee as our beloved Father, the faithful guardian and advocate of our Order.

We return thee thanks for the many blessings we have hitherto received through thine intercession, and for thy continual care and protection of this Community; and with all the fervor of our hearts we desire to testify our love and gratitude toward thee. We praise and magnify God for the innumerable favors He bestowed on thee during thy mortal life; for those precious gifts and graces wherewith He enriched and adorned thy pure soul even from thine

earliest years: and for those eminent virtues by which thou didst glorify Him and become so bright a model to thy people. We rejoice with thee, O most beloved and blessed saint, for that glory and bliss to which thou art now exalted in recompense of thine heroic virtues and many sufferings, and which thou wilt for ever enjoy in the bosom of God. Oh, then, since thou art so happy, take pity on us thy children, who claim thy powerful intercession with lively confidence. Remember the many miseries and dangers to which we are still exposed; speak to God in our behalf; implore for each one of us all the graces we ask, both for ourselves and those who are dear to us, and especially the favor we petition for in this novena. (Here mention it.)

Deign also, we conjure thee, O blessed saint, to beseech the Holy Spirit to infuse into our soul those virtues which will render us most pleasing to God and conformable to our divine Spouse—humility, meekness, patience, charity, and obedience—fervent and constant devotion to the mysteries of His life, Passion, and death; tender love of His Blessed Mother; confidence in her protection and zeal for her honor; the spirit of prayer and recollection; sincere esteem and affection for our state; fidelity to each observance, together with the true spirit of our Holy Rule, and a generous and perfect love of God and of His holy will above all things.

Take also under thy special patronage, O glorious saint, the children confided to our care; watch over them unceasingly, and obtain for them a solid piety and a great horror of sin.

Intercede also for our suffering poor and assist us in all our undertakings, that we may ever promote the greater glory of God here, and that we may bless Him and love Him eternally with thee. Amen.

### **Novena for the Feast of the Presentation of the Blessed Virgin Mary.**

**O** INCOMPARABLE Virgin, destined from all eternity to become the living temple of the most High! permit thy devoted clients to remind thee of that entire, fervent, and most perfect oblation, which thou didst offer of thyself on the day of thy Presentation in the Temple.

O sacred model of those who are called to leave all and

follow Christ! thou art that Virgin by excellence, whose innocence and sanctity were never defiled.

To thee, then, it peculiarly belongs, not only to follow the Lamb whithersoever He goeth, but also to lead many virgins in thy train. Oh, receive us into the happy number of those whom thy glorious example has urged to the heroic practice of religious perfection; obtain for us a share in the dispositions of thy heart, when, though a child in years, thou wast already far advanced in eminent holiness, and, forgetting thy people and thy father's house, didst enter the Temple, to live to God, and for Him alone. We beseech thee, by the singular graces bestowed on thee then, to employ thy powerful interest in our behalf, and to obtain for us the intentions of this novena.

Remember, O most holy Virgin! that thine early flight from the world, thy spirit of sacrifice and heroic perfection, even in childhood, were graces which entitle thee not only to our veneration, but to our tender confidence. Listen, then, to the petitions we now make, and obtain for us the true spirit of the interior life, that the Heart of Jesus may be our sanctuary, where we abide secure from all dangers. Teach us to commemorate thy consecration of thyself to God on the day of thy Presentation by a fervent renewal of our vows; that, after thine example, we may leave all in heart and will, and find all in Christ, and thus love God above all things most ardently, and all creatures, for His sake; that His adorable will may be ours, and that every exertion of our mind and body may be happily consecrated to the promotion of His greater glory. Amen.

### **Novena for the Immaculate Conception.**

**O** MOST pure and immaculate Virgin! the most privileged of all creatures! the only one amongst the descendants of Adam who wert never for an instant an enemy of thy Creator! O most perfect image of the holiness of God, Mary, conceived without sin! remember, we conjure thee, the ends for which thou wert enriched with graces which no mortal before or since has ever enjoyed. Remember thou wert miraculously preserved from even the shadow of sin, not only that thou mightest become the Mother of God, but also the Mother, the Refuge, and Advocate of man; penetrated

therefore, with the most lively confidence in thy never-failing mediation, we most humbly implore thine intercession that we may obtain the intentions of this novena. . . . Thou knowest, O Mary, how often our hearts are the sanctuaries of God, who abhors iniquity. Obtain for us, then, that angelic purity which was thine earliest and favorite virtue, that purity of heart which will attach us to God alone, and that purity of intention which will consecrate every thought, word, and action to His greater glory. Obtain also for us a constant spirit of prayer, silence, and self-denial, that we may recover by penance that innocence which we have lost by sin, and at length attain safely to that blessed abode of the saints, where nothing defiled can enter.

O Mary, conceived without sin, pray for us who have recourse to thee.

Recite the "Litany of the Blessed Virgin," or the following hymn:

## HYMN.

- |  |   |
|--|---|
| V. <b>T</b> OTA pulchra es,<br>Maria.                | V. <b>T</b> HOU art all fair,<br>O Mary.                              |
| R. Tota pulchra es, Maria.                           | R. Thou art all fair, O Mary.   |
| V. Et macula originalis non<br>est in te.            | V. And the original stain is<br>not in thee.                          |
| R. Et macula originalis non<br>est in te.            | R. And the original stain is<br>not in thee.                          |
| V. Tu gloria Jerusalem.                              | V. Thou art the glory of<br>Jerusalem.                                |
| R. Tu lætitia Israel.                                | R. Thou art the joy of Israel.  |
| V. Tu honorificentia populi<br>nostri.               | V. Thou our people's special<br>honor.                                |
| R. Tu advocata peccatorum.                           | R. Thou the Advocate of<br>sinners.                                   |
| V. O Maria.  | V. O Mary.  |
| R. O Maria.  | R. O Mary.  |
| V. Virgo prudentissima.                              | V. Virgin prudent above all.  |
| R. Mater clementissima.                              | R. Mother most tender.  |
| V. Ora pro nobis.                                    | V. Pray thou for us.  |
| R. Intercede pro nobis ad<br>Dominum Jesum Christum. | R. Intercede for us with<br>Jesus Christ our Lord.                    |
| V. In conceptione tua, Virgo<br>Immaculata fuisti.   | V. In thy conception, Holy<br>Virgin, thou wast immaculate.           |
| R. Ora pro nobis Patrem<br>cujus Filium peperisti.   | R. Pray for us to the Father,<br>Whose Son thou didst bring<br>forth. |

*Let us pray.*

**O** GOD, Who by the Virgin's immaculate conception didst prepare a worthy dwelling for Thy Son, we beseech Thee, that Thou, Who, by the death of that same Son of Thine, foreseen by Thee, didst preserve her from every stain, wouldst grant that by her intercession we also may be purified, and so come to Thee.

*Then the following:*

**O** GOD, the Shepherd and Ruler of all the faithful, look mercifully down on Thy servant, our Holy Father, Pope N., whom Thou hast chosen to be the shepherd of Thy Church.

Grant, we beseech Thee, that he may both by word and example benefit those over whom he governs, that, together with the flock entrusted to his care, he may come to life everlasting.

O God, our refuge and our strength, listen to the holy prayers of Thy Church, Who art Thyself the Author of holiness, and grant that we may obtain what we ask for with faith and confidence through Christ our Lord. Amen.

### **Prayer to St. Augustine.**

(Feast August 28th.)

**O** GLORIOUS St. Augustine, our dear holy father, vouchsafe me your blessing; look down upon me with compassion, and obtain for me to be a worthy child of yours. Make me say with a love like that with which your seraphic heart burned for Jesus: "Too late have I known Thee, too late have I loved Thee," so that I may repair my past sinful life by the most ardent, generous love for my divine Spouse, "for many sins are forgiven those who love much." Ask for me a share in your profound humility, that I may ever be little and humble in my own eyes, preferring to be made little account of, in order to resemble Him, who underwent such deep humiliations for the love of me. Obtain also for me, my beloved holy father, an unbounded courage and confidence, and that the sight of my faults may humble, but not deject me. Make me unchangeably patient and kind to all; at the hour of death, may you own me for your child, and may I, in your dear company, praise almighty God for all eternity. Amen.

## PRAYER IN HONOR OF ST. MONICA.

**O** GOD, the Comforter of the sorrowful, and the salvation of those that hope in Thee, who didst mercifully accept the pious tears of blessed Monica for the conversion of her son Augustine, grant us, by the intercession of both, to deplore our sins, and to find Thy pardon and Thy grace through Jesus Christ, Our Lord. Amen.

## PRAYER TO THE SAINTS OF OUR ORDER.

**O** GLORIOUS saints of our Order, I heartily congratulate you upon the glory you now enjoy. You who are assured of eternal bliss, take us under your protection, so that we may one day rejoice in your holy company. Beg almighty God to bestow upon us your spirit of fidelity and devotedness to duty that we may always be faithful in little things as well as in great. Amen.

## THE CITY OF THE SAINTS.

*Hymn to the Saints and Martyrs of Religious Orders.*

*Question.* **F**ROM your blissful thrones of glory,  
Look on us, O ye elect;  
Tell us what repays your combats,  
Tell us what we may expect.

*Answer.* Our delights no words can utter,  
Eye hath not seen, ear hath not heard;  
Nor can mortals feel the pleasure  
That for us God hath reserved.

*Q.* Ye bright martyr-throng, whose courage  
Never quailed amid the strife,  
What is now to be your portion  
After giving up your life?

*A.* We with waving palms all standing,  
And with banners bright unfurled,  
Sing for ever Alleluia  
To the Saviour of the world.

- Q. Famous Doctors, ye whose voices  
Have resounded here below,  
By what new and wondrous doctrines  
Are your minds enlightened now?
- A. From the everlasting fountain  
Of the unerring truth of God,  
We are learning untold secrets  
Ever in our blest abode.
- Q. Ye whose unabated penance  
Made the desert so renown'd,  
Hermits tell us, for your rigors,  
What delights ye now have found?
- A. For the pleasures we relinquished,  
For our homes and friends below,  
Joys delicious pour in torrents,  
Fill our hearts and overflow.
- Q. Ye, the Virgins, whose betrothals  
Bound you to a heavenly Spouse,  
With what favors does He own you,  
Faithful to your threefold vows?
- A. Happy brides, in spotless garments,  
Close beside Our Lord we throng;  
Where the Lamb goes, there we follow,  
While we sing "the unknown song."
- Q. As we gaze upon your glory  
Saints of God, in heaven's own light,  
Teach us how we, too, may join you,  
How to win those crowns so bright.
- A. Would you come where we have entered,  
Fight with all your strength and power;  
Would you live the life eternal,  
Die to self at every hour.
- Q. Ah! we shrink from pain and sorrow,  
We are frightened when we hear;  
We must live in constant struggles,  
We must die to all that's dear.
- A. If the path be rough and thorny,  
At the end all pain shall cease;  
If the battle be a fierce one,  
There shall be eternal peace.\*

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\* From the Hymn-Book of the Sisters of Notre Dame de Namur.

**Novena to St. Benedict, Abbot.\***

1. **B**Y that extraordinary love which you, O great Patriarch St. Benedict, evinced for retirement and mortification when you concealed yourself at the age of fifteen in the wilderness, where you were not content to feed solely on roots and to sleep on the bare ground, but also tormented your body with a rough hair shirt which you wore till your death: obtain for us all the grace to abhor all the pomps and vanities of the seductive world, and to apply ourselves continually to the abnegation of our own will and the mortification of the flesh.

Glory be, etc.

2. By the heroic intrepidity with which you, O great Patriarch St. Benedict, despised all the artifices of the devil, who attempted to drive you from your solitude, and by the complete victory which you obtained over your evil imaginations by casting yourself naked amidst thorns and briars: obtain for us all the grace to rise superior to all the assaults of the infernal enemy, and to be always ready to endure any evil rather than to stain our souls with a single sin.

Glory be, etc.

3. By the generosity with which you, O great Patriarch St. Benedict, pardoned your subjects, who, after having chosen you superior, began to persecute you in the most unworthy manner, even attempting to poison you: obtain for us all the grace to suffer in peace the persecutions and contempt with which it shall please God to visit us during the few days of this our mortal life.

Glory be, etc.

4. By that truly apostolic zeal with which you, O great Patriarch St. Benedict, broke the idols in pieces, pulled down the temples, burnt the woods which retained the inhabitants of Monte Cassino in the darkness of paganism, and established the faith of Jesus Christ, through the whole neighborhood, by the erection of your monastery; by that ardent love of God and your neighbor which led you to lay the foundation of that great Order which has given to the Church hundreds of saints, and so many distinguished labor-

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\* Feast on March 21st.

ers in literature and science, obtain for us the grace to employ our powers for the good of our neighbor. Glory be, etc.

5. By that supernatural light, by which you, great Patriarch St. Benedict, revealed to your religious brethren the time at which you would pass to eternity, obtain for us all the grace to be always like you, humble, mortified, and fervent, and that we may receive from God the lights needful to guide us in the way of sanctity, and may continually and diligently seek our eternal salvation.

PRAYER FOR A HAPPY DEATH IN HONOR OF ST. BENEDICT.

**O** HOLY father St. Benedict, blessed by God, both in grace and in name, who, whilst standing in prayer with thy hands raised up to heaven, didst most happily yield thy angelic spirit into the hands of thy Creator, and hast promised zealously to defend against all the snares of the enemy, in the last struggle of death, those who shall daily commemorate thy glorious departure, and thy heavenly joys; protect me, I beseech thee this day, and every day, by thy paternal blessing, that I may never be separated from our blessed Lord, from thyself and the company of all the blessed. Through the same Christ our Lord. Amen.

PRAYER TO ST. SCHOLASTICA.

**W**E beseech thee, St. Scholastica, do thou, who couldst not be sated or wearied with the words of grace which flowed from the lips of thy brother, the great Patriarch St. Benedict; do thou, whose pure soul, on its departure from its mortal habitation, was seen soaring toward heaven in the likeness of a dove, as if to give testimony that thy life had been enriched with the fullest gifts of the Holy Spirit, obtain for us from God the gift of prayer and of contemplation, and of listening with zeal and docility to all instructions; come to our aid in the pursuit of all the virtues that should adorn a good Religious, and be our defence against all our enemies, "that we may stand in the evil day and be in all things perfect," through Jesus Christ Our Lord. Amen.

**Devotions to St. Francis of Assisi.**

PIOUS PRACTICE OF THE FIVE SUNDAYS IN HONOR OF THE SACRED STIGMATA.

**T**O all the faithful who, upon the five Sundays which immediately precede the feast of the sacred Stigmata of St. Francis of Assisi, or upon any other five consecutive Sundays

during the year, shall exercise themselves either in pious meditation, or in vocal prayer, or in any other work of Christian piety, in honor of the said sacred Stigmata, a plenary indulgence, once a year, on each of the five Sundays, on usual conditions.—Leo XIII., Nov. 21, 1885.

*(Feast of Stigmata, Sept. 17th.)*

PRAYER OF THE CHURCH IN HONOR OF THE SACRED STIGMATA OF ST. FRANCIS OF ASSISI.

**O** LORD Jesus Christ, Who, when the world was growing cold, in order to inflame our hearts with the fire of Thy love, didst in the body of the most blessed Francis renew the marks of Thy Passion, grant graciously that, by his merits and prayers, we may ever bear our cross in imitation of Thee, and bring forth worthy fruits of penance, Who livest and reignest for ever. Amen.

### **Novena to St. Francis of Assisi.\***

1. **O** GLORIOUS St. Francis, who voluntarily renounced all the comforts and riches of your home to follow more perfectly the life of poverty and abnegation of Jesus Christ: obtain for us, we pray, a generous contempt of all things in this world, that we may secure the true and eternal things of heaven.

Glory be, etc.

2. O glorious St. Francis, who, during the whole course of your life, continually wept over the Passion of the Redeemer, and labored most zealously for the salvation of souls: obtain for us, we pray, the grace of weeping continually over those sins by which we have crucified afresh Our Lord Jesus Christ, that we may attain to be of the number of those who shall eternally bless His supreme mercy.

Glory be, etc.

3. O glorious St. Francis, who, loving above all things suffering and the cross, didst merit to bear in your body the miraculous stigmata, by which you became a living image of Jesus Christ crucified: obtain for us, we pray, the grace to bear in our bodies the mortifications of Christ, that we may merit one day to receive the solid and unfailing consolations which are infallibly promised to all those that now weep.

Glory be, etc.

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\* Feast on October 4th.

**Novena to St. Clara.\***

1. **B**Y that spirit of penance which made you take delight in the most rigorous fasts, in the most rigid poverty, and in the most severe mortifications in divesting yourself of all your wealth, and enduring the greatest sufferings that you might live for Jesus Christ alone: obtain for us, O admirable St. Clara, the grace to prefer at all times abjection to glory, poverty, to riches, and mortifications to pleasures, that we may become not in name only, but in deed, true disciples of Jesus Christ

Glory be, etc.

2. By that ardent charity and lively faith which were your characteristics, and by the wonderful miracles which you performed for the sake of charity: obtain for us all, O admirable St. Clara, that we may at all times put our trust in God alone, and thus be made worthy to receive from His bountiful Providence all that we may need for soul and body.

Glory be, etc.

3. By that especial devotion which you had to Jesus Christ in the Blessed Sacrament, and which caused you to be ravished into ecstasies in His presence, by the fervent prayer which your society made before the sacramental Host, when you were forced to make a precipitate flight before the barbarous Saracens; obtain for us, O admirable St. Clara, the grace to take our delight in frequenting the sacraments, assisting at the holy mysteries, and in paying the most fervent devotion to the Most Blessed Eucharist: that we may receive consolation during the present life, and attain to the possession of eternal beatitude in heaven.

Glory be, etc.

**Novena to St. Dominic.†**

1. **O** GLORIOUS St. Dominic, who were from your earliest infancy the admiration of all the world, by the continual practice of prayer, fasting, vigils, and all kinds of austerity, as well as by the most zealous custody

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\* Feast on August 12th.

† Feast on August 4th.

of all your senses, and the most active charity to your neighbor, depriving yourself of all your wealth that you might supply the necessities of the poor: obtain for us the grace to apply ourselves continually to exercises of piety, penance, and charity, and, by the sanctification of our own souls, to promote the salvation of our neighbor.

Glory be, etc.

2. O glorious St. Dominic, who by the new Order which you instituted, became the support of the Church in the most stormy times: obtain for us, we pray, the grace to be at all times zealous for the glory of the Church, that, regarding her interests as our own, we may never spare ourselves in defending her, but endeavor to make her glorious and triumphant throughout the whole world.

Glory be, etc.

3. O glorious St. Dominic, who received from the hands of the Blessed Virgin herself, and spread, at her command, through the whole world, the efficacious devotion of the Rosary, which, from the beginning, operated innumerable miracles: obtain, we pray, that we may be always most devout to Mary, especially in her Rosary, which she established to confound heresy, arouse faith, drive away scandals, promote virtue, merit the divine mercy, and to support and defend the holy Church.

Glory be, etc.

4. O glorious St. Dominic, who never felt the smallest sentiment of vanity, either at the increase of your Order or at the important victories you obtained over heretics, nor at all the miracles which God deigned to work by your means: obtain for us, we pray, the grace to tread faithfully in the way of humility, that we may at length share in the eternal reward to which you have attained.

Glory be, etc.

5. O glorious St. Dominic, whose characteristics were, besides humility and apostolic zeal, an eminent spirit of prayer and the constant recollection of thy soul in God, obtain for us the grace that we may love prayer, and walk constantly in the presence of God, so that we may attain to eternal union with Him in heaven.

Glory be, etc.

**Novena to St. Catharine of Sienna.\***

1. **S**T. Catharine, fairest and most glorious of the daughters of St. Dominic, by that spirit of prayer, which was your delight from your infancy, obtain for us the love and practice of prayer, and the grace so to converse with God as to become daily more pleasing to Him.

Glory be, etc.

2. By that especial love which you, O great saint, bore to the virtue of purity, consecrating yourself at eight years of age to the Lord by an irrevocable vow, and afterwards by cutting off your hair, by sighs and tears, rejecting the most honorable and advantageous offers of marriage: obtain for us, we pray you, the grace to be always pure in mind and heart, and to detest and abhor everything which could offend in the smallest degree against a virtue so sublime, which raises men to the rank of angels, and makes them most beloved by God.

Glory be, etc.

3. By that spirit of retirement which made you, O great saint, desire to behold no one but your Jesus, who when you were distracted by continual employment in your family, taught you to build a solitude in your heart and keep it at all times filled with thoughts of heaven: obtain for us, we pray, the grace so to love solitude and retirement, however the world may invite us to share its pleasures and its pomps, that our hearts may always turn to God amidst the most dissipating cares which may come upon us in our state of life.

Glory be, etc.

4. By the spirit of penance which taught you to inflict upon yourself, even in your earliest years, the most painful mortifications: obtain for us the grace to bear with patience whatever afflictions God may be pleased to order for our good, and to mortify voluntarily all the perverse inclinations of our hearts, and all the unruly desires of our senses, that we may become, in some measure, like our crucified model, Jesus.

Glory be, etc.

5. By that heroic charity which led you, O great saint, to attend and minister with your own hands to the poor sick

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\* Feast on April 30th.

who had been abandoned by all others in disgust, and for which you were repaid only by insult, rudeness, and persecution: obtain of the Lord for us the grace to be, at all times, equally ready to assist our neighbor in his necessities, and to pardon him generously when he returns only insults for the benefits we confer on him, that we may merit the blessedness promised in this life and the next to meekness and true mercy.

Glory be, etc.

6. By that wonderful constancy with which, by redoubling your prayers, your austerities, and your zeal, O great saint, you dispersed the powers of hell, which, arrayed against you, persecuted you for so long a time with frightful images and violent temptations, and for which you received as a reward from your divine Spouse the privilege of speaking familiarly with His saints and His most blessed Mother Mary, and also were favored with ecstasies, visions, and revelations, and the most intimate communications with His divine Majesty: obtain for us, we pray you, the grace to be equally powerful against the assaults of our spiritual enemies, and that we may, in reward of our fidelity, increase in divine love, and obtain an inseparable union with our true Good.

Glory be, etc.

7. By that supernatural light with which you, O great saint, were miraculously enabled to counsel the Roman Pontiff, who came in person to consult you, when you obtained for him a reconciliation with his adversaries, and his return to Rome: obtain for us of the Lord the grace to know, in all our doubts, that which is most conformable to the will of God, and most conducive to the salvation of souls, that in all our actions we may promote the honor of God and the welfare of our neighbor.

Glory be, etc.

8. By that especial devotion which you, O great saint, had to Jesus Christ in the Blessed Sacrament, Who sometimes communicated you with His own hands: obtain for us, we pray you, the grace to feel toward the Blessed Sacrament the most fervent devotion, that we may rejoice to converse with Jesus and receive Him into our bosoms, for His honor and glory, and for the salvation of our own souls.

Glory be, etc.

9. By the extraordinary love which you had for suffering, for which you were accounted worthy to share in the most bitter pains of your crucified Spouse; and, through which, though reduced to the extremest weakness, you became a spectacle of admiration to all around you by the serenity and joy with which you endured the most frightful torments: obtain for us, of the Lord, grace to receive with Christian resignation and holy joy all the crosses with which God shall be pleased to visit us, so that, after bearing the mortification of Christ in our bodies, we may, with you, share in the fulness of His blessedness for all eternity.

Glory be, etc.

### **Novena to St. Francis de Sales.\***

**O** GREAT prelate, most blessed saint, model of bishops, the glory of the Church! thou wast and ever shalt be revered on earth as a man according to God's own heart, and a most perfect imitator of our adorable model, Jesus Christ. Thou wast the champion of the faith whose zeal extirpated heresy; the ardent victim of charity and docile disciple of that heavenly spirit Who spoke by thy pen, and rendered thy inspired doctrine the treasure of the Church. O good and faithful servant! thou hast now entered into the joy of thy Lord; the divine and holy object of thy love on earth is now thy reward exceedingly great in heaven. O amiable saint, whose tender, compassionate charity was always the refuge of the miserable, despise not our supplications. Since thy conduct on earth toward all thy fellow-creatures, particularly the weakest, marked thee out, like thy beloved Master, as the friend of sinners, show thyself such to us, thy daughters, by obtaining for us the intentions of this novena. Receive us, O great Master of solid perfection! into the number of those whom thou didst form according to the true spirit of the religious state. Teach us those heavenly virtues which thy blessed life, no less than thy word, so constantly inculcated. Thou wast one of the most humble of men, though gifted with all that could exalt thee before God and the world: O plant in our hearts that

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\* Feast on January 29th. These prayers to St. Francis de Sales and to St. Jane Frances are from the "Visitation Manual."

root of every virtue. Thou wast an angel of peace, whose presence alone gave consolation to the most afflicted hearts, and whose heavenly meekness succeeded in gaining the most obdurate sinners; obtain then for us, also, that peace of God which surpasseth all understanding; a condescending meekness in our conduct toward our neighbor. But principally teach us thy own favorite lesson of perfect conformity to the will of God, that we may repose tranquilly in the arms of His adorable Providence; that we may cast all our solicitude on God, so as "to ask for nothing and refuse nothing;" at least to ask for nothing more earnestly than the treasure of His divine love, and refuse nothing so resolutely as the misfortune of consenting to sin. Amen.

## PRAYER TO ST. FRANCIS.

**O** GLORIOUS St. Francis, model of the interior life, and full of zeal for the salvation of souls! obtain for me the grace to employ all my faculties, not for my own sanctification alone, but for that of my neighbor also; that continually spreading abroad the sweet odor of Jesus Christ by my words and works, I may attain with thee the blessedness promised to the merciful: "Blessed are the merciful, for they shall obtain mercy;" and that I may one day have a share in the glory which thou didst enjoy in paradise with the angels and saints, where those that edify and instruct to justice shall shine as stars for all eternity. (Dan. xii. 3.)

## PRAYER FOR THE ORDER OF THE VISITATION.

*To ask for the True Spirit of St. Francis de Sales for his whole Order.*

**EXCITA**, quæsumus, Domine, in tota Congregatione tua Spiritum, cui beatus Franciscus Confessor tuus atque Pontifex servivit; ut eodem nos repletæ, studeamus amare quod amavit, et opere exercere quod docuit. Per Christum Dominum nostrum. Amen.

**STIR** up, we beseech Thee, O Lord, in all Thy Congregation, the Spirit which animated the Blessed Francis, Thy confessor and pontiff; that, being filled with the same, we may endeavor to love what he loved, and to practice what he taught. Through Christ our Lord. Amen.

PRAYER TO OBTAIN THE PROTECTION OF ST. FRANCIS  
DE SALES.

**O** GREAT St. Francis, glorious apostle of Jesus Christ, seraph of the earth, who didst breathe but for the glory of God; perfect imitator of thy meek and humble Saviour, and devoted child of the holy Mother of God! deign to receive me among the number of thy special clients; be henceforth my advocate, my counselor, my friend, and my father. Thy prayers, even on earth, were the instruments of innumerable miracles of grace; Oh, vouchsafe to offer one for me, now that their efficacy is so greatly increased in heaven. May my entire conversion now add another to the already countless triumphs of thy charity. Teach me, like thee, to see God in my fellow-creatures; and for His sake, to make myself all to all, weeping with them that weep, rejoicing with them that rejoice. May the example of thy wondrous meekness sink into my soul and excite my earnest, persevering efforts to imitate it. Strengthen me, by thy prayers, to pursue the difficult practice of interior mortification, without which I can not hope to possess my soul in peace and patience. Oh! enkindle in my heart one spark of the heavenly fire of charity which glowed in thine. Teach me, like thee, to seek and find my happiness in God, and to feel that it is good to live, to labor, and rejoice in Him alone. Shield me against the many perils which beset my path: watch over my immortal interests, and obtain that my soul may die the death of the just, and my last end be like unto thine. Amen.

## PRAYER OF THE CHURCH.

**O** GOD, Who wast pleased to give blessed Francis, Thy confessor and bishop, success in the salvation of souls, mercifully grant that being plentifully enriched with the sweetness of Thy charity, by following his directions and by the help of his merits, we may obtain life everlasting, through Jesus Christ our Lord. Amen.

**Novena and Prayers to St. Jane Frances de Chantal.\***

**O** GLORIOUS saint, blessed Jane Frances, who, by thy fervent prayer, attention to the Divine Presence, and purity of intention in thy actions, didst attain on earth an intimate union with God, be now our advocate, our mother, our guide in the path of virtue and perfection. Plead our cause near Jesus, Mary, and Joseph, to whom thou wast so tenderly devoted, and whose holy virtues thou didst so closely imitate. Obtain for us, O amiable and compassionate saint! the virtues thou seest most necessary for us; an ardent love of Jesus in the Most Holy Sacrament, a tender and filial confidence in His blessed Mother, and, like thee, a constant remembrance of His sacred Passion and death. Obtain also, we pray thee, that our particular intention in this novena may be fulfilled.

V. St. Jane Frances, pray for us,

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

*Let us pray.*

**O** ALMIGHTY and merciful God, Who didst grant blessed St. Jane Frances, so inflamed with the love of Thee, a wonderful degree of fortitude through all the paths of life, and wast pleased through her to adorn Thy Church with a new Religious Order; grant, by her merits and prayers, that we, who, sensible of our weakness, confide in Thy strength, may overcome all adversities with the help of Thy heavenly grace, through Jesus Christ our Lord. Amen.

PRAYER TO IMPORE FIDELITY TO DIVINE GRACE.

**O** GREAT St. Jane Frances! who, to follow the inspirations of the Holy Spirit, when thou wert called to the religious state, didst despise all the ties of nature and of blood; obtain for us also the grace to correspond faithfully with all divine impulses, and to sacrifice to God whatever is most dear and precious to us.

FOR PERFECT CONFORMITY.

**O** GREAT St. Jane Frances, who didst execute, with the utmost exactness, thy singular and difficult vow to do always what thou didst recognize as most perfect; obtain for

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\* Feast on August 21st.

us the grace always to aspire to the acquisition of the most sublime sanctity, and never to omit any means which we know may conduce to this end.

**Novena in Honor of St. Vincent de Paul.\***

**T**O all the faithful who make, at any time during the year, the novena in honor of St. Vincent de Paul, with any formula of prayer, provided it be approved by competent ecclesiastical authority, an indulgence of 300 days, each day; a plenary indulgence, during the course of the novena, on usual conditions.—Pius IX., Nov. 23, 1876.

PRAYER TO ST. VINCENT DE PAUL.

**O** GLORIOUS St. Vincent, heavenly patron of all associations of charity and father of all the miserable; who during thy life never didst reject any one who had recourse to thee, ah! behold by how many evils we are afflicted, and come to our assistance. Obtain from Our Lord help for the poor; relief for the sick; consolation for the afflicted; protection for the abandoned; charity for the rich; conversion for sinners; zeal for priests; peace for the Church; tranquillity for the people; salvation for all. Let all experience the effects of thy merciful intercession, that, succored by thee in the miseries of this life, they may be united with thee above, where there will be neither sorrow, nor weeping, nor pain; but eternal joy and happiness. Amen.

Indulgence of 100 days, once a day.—Leo XIII., June 23, 1885.

ANOTHER PRAYER TO ST. VINCENT DE PAUL.

**O** GOD, Who, for the sanctification of souls, and for the salvation of the poor especially, hast raised up, by our spiritual father, the blessed Vincent, a new family in Thy Church, grant, we beseech Thee, through his intercession, the favor that we now request (mention it), and the grace that we may imitate his virtues, and that, animated by his spirit, we may love what he loved and practice what he taught, through Our Lord Jesus Christ, Who, with the Father and the Holy Ghost, liveth and reigneth, God, world without end. Amen.

Pray for us, St. Vincent; take us under thy fatherly protection, that we may be made worthy of the promises of Christ. Amen.

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\* Feast on July 19th.

**Novena to St. Ignatius Loyola.\***

1. **O** GLORIOUS St. Ignatius, who, on reading the lives of saints, resolved to imitate them, renouncing for ever all worldly honors, and seeking nothing but the greater glory of God: obtain for us also an efficacious resolution to practice all divine virtues, and like you, free from all earthly love, to desire nothing but to see Our Lord and Saviour Jesus Christ glorified throughout the whole world.

Glory be, etc.

2. O glorious St. Ignatius, who, after your conversion to the Lord, macerated your body with vigils, fasts, disciplines, hair-shirts, and other similar austerities; obtain for us also the grace to look upon our body as our enemy, and by continual mortification at length to cancel the heavy debt to the divine Justice which we by our sins have contracted.

Glory be, etc.

3. O glorious St. Ignatius, who, when tempted to moderate your fervor, and to change your manner of life, instead of listening to the suggestions of the enemy, redoubled your austerities, for which you merited to receive a visit from the most holy Virgin Mary; obtain for us the grace to persevere until death in the practice of penance, in the mortification of our senses, and in the subjugation of our will, so as to make it perfectly conformable to the will of God and the will of our Superiors, and thus to attain, through thy intercession and the merits of obedience, to the beatific vision and the company of the angels and saints in the kingdom of heaven.

Glory be, etc.

4. O glorious St. Ignatius, who, resolving to imitate with perfection the poverty, the humility, and the patience of Jesus Christ, renounced all the comforts of your home, lived on alms, and suffered joyfully the most unjust persecutions: obtain for us the grace of living so detached from all the things of the world, and of enduring so tranquilly

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\* Feast on July 31st.

all its persecutions, that we may be indeed faithful disciples and true imitators of Jesus Christ.

Glory be, etc.

5. O glorious St. Ignatius, who through your Spiritual Exercises, and the instrumentality of your Society, have converted innumerable souls to God, and in a great measure repaired the ruin caused by heresy and evil customs: obtain for us the grace to be always ready to make any sacrifice to convert souls to God, and to promote the glory of His Church; that we also may at length share in that blessedness which is promised to those who hunger and thirst after justice.

Glory be, etc.

6. O glorious St. Ignatius, chosen in the designs of God from eternity to be the founder of the Society of Jesus and the father of innumerable saints, vouchsafe to protect me, to direct me, to pray for me, and to guide my petitions, that I may ask and do only what is according to your maxim: "*Ad majorem Dei gloriam.*" "For the greater honor and glory of God." Obtain for me, also, and for all poor sinners light and salvation through the sacred wounds of Jesus Christ, Our Lord and Saviour. Amen.

Glory be, etc.

PRAYER TO ST. ANGELA MERICI, FOUNDESS OF THE URSULINE ORDER.\*

**M**OST blessed St. Angela, who art now in possession of that eternal crown which is promised to those who instruct others unto justice, permit me to have recourse to thee, as to my glorious patroness, and to choose thee for my special advocate before the throne of God. In union with all those happy souls who, under God, are indebted to thee for the glory they now enjoy in heaven, I thank God for having raised thee up to provide for thousands the great blessings of religious instruction. How grateful should I be for the happiness of being ranked among the number of those who are thy spiritual daughters, and who, under thy direction and in imitation of thy zeal and charity and of all thy other beautiful virtues, sanctify their own souls and labor unceasingly for the spread of God's kingdom.

O glorious patroness and mother of the weakest portion of

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\* Feast on May 31st.

Christ's flock, do not abandon thy charge, now that thou seest more clearly than ever the dangers to which we are exposed. I entreat thee, by that lively zeal for God's glory which caused thee to devote thy life to the instruction of the ignorant, to adopt me as thy child, and to obtain for me the grace to profit of the blessings which the Almighty has bestowed on me through thee. Procure for me by thy prayers a docile heart—a lively horror of sin—sincere love of God and my neighbor—and so great a share in that tender compassion for the poor which distinguished thee, that I may never neglect an opportunity of affording them any spiritual or corporal assistance in my power. Teach me, by thy example, to practice works of mercy, that like thee I may find mercy, and join thee for all eternity in praising and blessing the infinite goodness and mercies of God. Amen.

COLLECT OF ST. ANGELA MERICI.

*(From the Missal.)*

**O** GOD, Who didst bring to pass that, through the Blessed Angela, a new company of sacred virgins should flourish in Thy Church; grant that through her intercession we may live after the ways of the angels in our lives, and that, renouncing all earthly joys, we may be found worthy to enjoy those pleasures that are eternal. Through Jesus Christ our Lord. Amen.

**Novena to St. Ursula.\***

1. **B**Y that most tender love which you always bore to Jesus Christ, and which led you, though born a princess, and educated at your father's court, and sought in marriage by the most renowned princes of Europe, to renounce all earthly delight and consecrate your virginity to God: O ask for us, glorious St. Ursula, that we may never sully the purity which is suitable to our state of life, and never deviate, either through menaces or allurements, from any good resolutions.

Glory be, etc.

2. By that magnanimous resolution which you infused into your companions, of preferring their espousals with Jesus Christ to a union with the most distinguished personages in the world; by the joy which you felt when the ship

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\* Feast on October 21st.

in which you were sailing was forced to take shelter in a barbarous land, preferring to fall into the hands of barbarians than into the hands of those who were waiting for you and your companions to make you their spouses; intercede for us, O glorious St. Ursula, that we may recognize the hand of God in all the evils which happen to us on earth, and use all our powers to assist our neighbors in the way of salvation.

Glory be, etc.

3. Ey that admirable courage with which you and your companions united in sacrificing your blood and your lives sooner than fail in the fidelity you had vowed to Jesus, your Spouse; and by the infinite blessings which have flowed from the various Orders, instituted under your protection and your namè, to instruct youth in the most solid piety: intercede for us all, O most glorious St. Ursula, that we may always be ready to suffer any torments rather than violate the dictates of our consciences, and so to live as always to merit your particular patronage on earth and a share of your glories in heaven.

Glory be, etc.

### **Novena to St. Bernard.\***

1. **A**DMIRABLE St. Bernard, who, after having been the delight of your parents by the innocence of your manners, became the model of Religious by the austerity of your penances and the fervor of your piety; and who had also the happiness of drawing with you, to a life of holiness, your whole family and an infinite number of distinguished persons: obtain for us, of the Lord, the grace that we may correspond to the divine inspirations, and live up to the perfection of our state.

Glory be, etc.

2. Admirable St. Bernard, who, advancing in sanctity as you progressed in learning, practiced the most severe mortification of your senses, and conceived the deepest hatred for every kind of sin: obtain for us, of the Lord, the

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\* Feast on August 20th.

grace, by the practice of penance, always to mortify our unruly passions.

Glory be, etc.

3. Admirable St. Bernard, who, after founding many monasteries, and filling them with fervent and holy monks effected the greatest good by your counsel and advice; so that not only kings and princes, but bishops and popes applied to you to heal public discords and distresses: obtain for us, of the Lord, the grace to labor continually for His glory, and to walk so faithfully in the way of His precepts, that we may at all times merit His aid.

Glory be, etc.

4. Admirable St. Bernard, who, passing like an apostle through all the kingdoms of the West, carried to all peace and joy, deciding the most difficult questions, concluding the most complicated affairs, assisting at counsels, confuting errors, converting the most hardened sinners: obtain for us, of the Lord, the grace, that by our lives we may shed the odor of Jesus around, and have, like you, a lively faith and an ardent love for the Most Holy Eucharist, the greatest and the most precious treasure of Christianity.

Glory be, etc.

5. Admirable St. Bernard, who, notwithstanding your numberless occupations, your continual journeys, and your delicate health, never ceased your meditations, your prayers, and your penances; who, not content to announce the word of God by your voice, also composed most valuable works, for which you have merited the glorious titles of Doctor and Father of the Church; and who, by your beautiful writings for her glory, promoted devotion to Mary: obtain for us, of the Lord, the grace of perseverance till death, in all the practices of piety and penance suitable to our state, and always to breathe the most fervent devotion to our Mother Mary.

Glory be, etc.

PRAYER TO ST. ANSELM.\*

**O** TRUE light of the world and salt of the earth, glorious St. Anselm, obtain for us of the Lord that our souls may be always seasoned with the blessed salt of the eternal

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\* Feast on April 21st.

truth, that, delivered from the corruptions of sin, we may relish, in future, nothing but the sweetness of divine love; obtain for us also a great fervor in the pursuit of perfection according to the spirit of our vows, and furthermore a devotion like yours to our blessed Lady, whose feast of the Immaculate Conception you aided to establish in the West. Enable us to follow the light of your heavenly doctrine, that we may always walk in the light; and, as you were made by God a Doctor and Master upon earth, deign to be our advocate and protector in heaven. Let us be, not your disciples only, but your imitators also: so that, following faithfully your instruction, we may one day merit to be your companions in paradise.

Pater, Ave, Gloria.

PRAYER TO ST. ALPHONSUS DE LIGUORI.\*

**Q**Y glorious and most loving protector, St. Alphonsus, thou who didst toil and suffer so much to secure to men the fruit of redemption, behold the wretchedness of my poor soul, and take pity on me. Through the powerful influence of intercession, which thou enjoyest with Jesus and Mary, obtain for me forgiveness of my past sins with true repentance for them, a great horror of sin, and strength always to resist temptations. I entreat thee to communicate to me a spark of that burning charity with which thy heart was ever inflamed, and help me to imitate thee in this, that the only standard and rule of my life may be to please God in all. Obtain for me, also, a fervent and unflinching love of Jesus and a tender and filial devotion to Mary, with the grace to pray always and to persevere in the service of God till the hour of my death, so that I may finally be united with thee in praising God and Mary most holy for all eternity. Amen.

Indulgence of 200 days, once a day.—Leo XIII., June 18, 1887.

PRAYER OF ST. ALPHONSUS DE LIGUORI TO ST. TERESA.

**O**SERAPHIC Virgin, St. Teresa, beloved spouse of the Crucified, thou who didst burn with such ardent love whilst on earth for thy God and mine, and who art now inflamed with an even purer and greater love in heaven; who didst always long to see Him loved by all men, obtain for me also, I beseech thee, a spark of that holy flame which may make me forget the

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\* Feast on August 2d.

world and creatures and self; and may all my thoughts, all my desires and all my affections be occupied always in carrying out, in all things, whether pleasant or painful, the will of the Supreme Good, Who deserves to be infinitely obeyed and loved. Obtain for me this grace, thou who findest so great favor with God, that I may be wholly inflamed, as thou art, with divine love. Amen.

Indulgence of 100 days, once a day.—Leo XIII., April 22, 1898.

### Novena to St. Charles Borromeo.

1. **O** GLORIOUS St. Charles, by the joy which you found from tender infancy in the practices of piety, obtain for me, I pray, a constant and tender affection for all religious exercises.

Glory be, etc.

2. O glorious St. Charles, model for ecclesiastics, by your generous detachment from all worldly concerns and by your zeal for the glory of God, and the relief of the poor, obtain for me, I pray, the grace to apply myself, like you, faithfully to all the duties which belong to the holy state to which it has pleased God to call me.

Glory be, etc.

3. O glorious St. Charles, whose care it was to observe in the most minute details and most perfectly the discipline of holy Church, obtain for me, I pray, the grace ever to love tenderly and observe exactly our holy Rule and Customs.

4. O glorious St. Charles, who always prepared for death by the sanctity of your life, and accepted it with holy joy when it overtook you in the midst of your most glorious career: obtain for me, I pray, the grace always to accept, with Christian resignation, all that is painful to the senses which it shall please the Lord to send me; and that my life may be a continual preparation for death; so that when I arrive at my great passage, instead of feeling the terror of the sinner, I may enjoy the peace of the just, a prelude to eternal blessedness with the elect in heaven.

Glory be, etc.

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\* Feast on November 4th.

PRAYER TO ST. ANN.

**W**ITH a heart full of sincere filial veneration, I prostrate myself before thee, O blessed St. Ann. Thou art that beloved and privileged creature who, because of thy extraordinary virtue and sanctity, didst deserve of God that chief of graces of giving life to the treasury of grace, the blessed among women, the Mother of the Incarnate Lord, the blessed Virgin Mary.

Ah! in consideration of such exalted favors deign, O most tender saint, to receive me among the number of thy truly devoted servants, for such I protest myself to be and wish to remain for the rest of my life. Surround me with thy efficacious patronage and obtain for me, from God, the imitation of those virtues with which thou wert so profusely adorned. Obtain for me a knowledge of my sins and sorrow for them; an ardent love for Jesus and Mary; a faithful and constant observance of the duties of my state of life. Save me from all dangers in life and assist me at the hour of my death, that I may safely reach paradise, there to praise, with thee, most happy mother, the Word of God made man in the womb of thy most pure daughter, the blessed Virgin Mary. Amen.

Three Our Fathers, Hail Marys, Glory be to the Father.

Indulgence of 300 days, once a day.—Leo XIII., March 20, 1886.

**The Novena of Grace in Honor of St. Francis Xavier,  
Apostle of the Indies.**

**T**HIS novena in honor of St. Francis Xavier is called the *Novena of Grace* because so many graces and marvelous blessings have been bestowed by God upon numerous souls who have made it, in response to the intercession of St. Francis Xavier, the great Apostle of the Indies. We learn from a leaflet issued by the press of the Apostleship of Prayer, that the origin of this novena, which is celebrated in many parishes of the Jesuit Fathers, annually from the 4th to the 12th of March, is due to the saint himself, who appeared to Father Marcello Mastrilli, S.J., at Naples, in December, 1633, when he lay mortally wounded in the head by a blow from an iron hammer, which had fallen one hundred feet out of the hand of a workman. All hope of his recovery had been abandoned. The prayers of the Church for those who are at the point of death were being said for the suffering priest, who had already received the last sacraments, when suddenly St. Francis appeared at his side, in the garb of a pilgrim, staff in hand, and radiant with heavenly

light. "Will you go to heaven or to India?" the saint asked, having in view a promise recently made by the dying man, to go to India if his life would be prolonged. The good Father replied: "I have no will save the will of God." "Very well," came the saint's answer; "Renew your vow. Be of good cheer. You shall be made well." He recovered his health.

St. Francis Xavier then promised his aid to all who would make a novena from the 4th to the 12th of March, and receive the sacraments. The efficacy of this novena is not restricted to the days mentioned. It may be made in preparation for the feast of the saint, which is the 3d of December.

PRAYERS FOR THE NOVENA OF GRACE.

*St. Francis Xavier's Prayer for Unbelievers.*

**E**TERNAL God, Creator of all things, remember that the souls of unbelievers have been created by Thyself and formed to Thine own image and likeness. Behold, O Lord, how, to Thy dishonor, hell is being filled with them. Remember Lord, that Jesus Christ, Thy only Son, shed His most precious blood, and suffered a most cruel death for their salvation. I beseech Thee, O my God, do not permit that Thy beloved Son be any longer despised by unbelievers, but rather, being appeased by the prayers and supplications of the saints, and of the Church, the most blessed spouse of Thy divine Son, vouchsafe to be mindful of Thy mercy, and, forgetting their idolatry and infidelity, bring them to know Him Whom Thou didst send, Jesus Christ, Thy Son, Our Lord, Who is our life and resurrection, through Whom we are redeemed and saved, to Whom be all glory for ever. Amen.

PRAYER TO ST. FRANCIS XAVIER.

**O** MOST lovable and charitable saint, in union with thee I adore the divine Majesty. My heart is filled with joy at the remembrance of the marvelous favors with which God blessed thy life on earth, and of the great glory that came to thee after death. In union with thee I praise God, and offer Him my humble tribute of thanksgiving.

I implore thee to obtain for me, through thy powerful intercession, the greatest of all blessings—that of living and dying in the state of grace. I also beg of thee to secure for me the special favor I ask in this novena [mention your request]. May the will of God be done. If what I am praying for is not for God's glory or for the good of my soul, I beseech thee to obtain for me what is most conducive to both.

V. Pray for us, St. Francis Xavier;

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

*Let us pray.*

**O** GOD, Who hast vouchsafed, by the preaching and miracles of St. Francis Xavier, to join unto Thy Church the nations of the Indies; grant, we beseech Thee, that we, who celebrate his glorious merits, may also imitate his example, through Jesus Christ our Lord. Amen.

ANOTHER PRAYER TO ST. FRANCIS XAVIER.

**O** FERVENT apostle, indefatigable laborer in the vineyard of the Lord, glorious St. Francis Xavier, who, urged by a burning zeal for the salvation of souls, didst expose thyself to extreme dangers, and didst welcome the most appalling labors and sacrifices, vouchsafe also to take charge of my perfection.

Obtain that I may imitate thy perfect detachment from creatures, thy confidence in God, thy abandonment to the divine will, thy humility, obedience, and charity, thy generosity in the practice of virtue, and thy zeal for souls. Enkindle in my heart the sacred fire with which thy great soul was always inflamed, that I may labor earnestly to make Jesus Christ reign in all hearts, and that, having had the happiness of walking in thy footsteps here below, I may one day enjoy with thee the bliss of heaven. Amen.

**St. Francis Xavier, One of the Eminent Patrons of the Apostleship of Prayer, and of Religious, especially in their Zeal for the Spread of the Kingdom of God.**

**F**RANCIS XAVIER, a young Spanish gentleman, in the dangerous days of the Reformation, was making a name for himself as a professor of philosophy in the University of

Paris. He had seemingly no higher aim, when St. Ignatius of Loyola won him to heavenly thoughts. Then, and for ever after, Francis gave himself unreservedly to gain souls to God. After a brief Apostolate amongst his countrymen in Rome, he was sent by St. Ignatius to the Indies, where, for twelve years, like another St. Paul, he was to wear himself out bearing the Gospel to Hindustan, to Malacca, and to Japan. Though vested with the dignity of Nuncio Apostolic, and Superior over his religious brethren, he only used his authority to take for himself the largest share of the toils and dangers of the work. Thwarted by the jealousy, covetousness, and carelessness of those who should have helped and encouraged him, neither their opposition nor the difficulties of every sort which he encountered could make him slacken his labors for souls. He was ever preaching, baptizing, hearing confessions, discussing with the learned, instructing the ignorant; and yet all this was done with the greatest pains, as the elaborate instructions and the long letters which he has left behind prove.

The vast kingdom of China appealed to his charity, and he was resolved to risk his life to force an entry when God took him to Himself, and he died, like Moses, in sight of the land of promise.

This great saint was born in Navarre, at the castle of Xavier, eight leagues from Pampelona, in 1506, and he died, under the circumstances related, in 1552. His feast is celebrated on the third of December. As Butler tells us, "He was so absolute a master of his passions that he knew not what it was to have the least motion of anger and impatience, and in all events was perfectly resigned to the divine will, from whence proceeded an admirable tranquillity of soul, a perpetual cheerfulness in the midst of physical pains and other troubles, and equality of countenance. By humility the saint was always ready to follow the advice of others, and attributed all blessings to their prayers, which he most earnestly solicited. The union of his soul with God by holy prayer raised him above the world. Engulfed in deep meditations, he was sometimes found suspended in the air, with beams of glory round his countenance, as many ocular witnesses deposed."

Some are specially called to work for souls, but there is no one who can not help much in their salvation. Holy example, earnest prayer, the offerings of our actions and sufferings in their behalf—all this needs only the spirit which animated St. Francis Xavier, the desire to give glory to God, the love of God, and the love of our neighbor.

## A PRAYER TO THE HOLY APOSTLES PETER AND PAUL.

**O** BLESSED apostles Peter and Paul! I take you this day for my special protectors and advocates with God. In all humility I rejoice with thee, blessed Peter, prince of the apostles, because thou art the rock whereon God hath built His Church; and I rejoice with thee, too, blessed Paul, because thou wert chosen of God for a vessel of election and preacher of the truth throughout the world. Ask for me, I pray you both, lively faith, firm hope, and perfect charity; entire detachment from myself, contempt of the world, patience in adversity, humility in prosperity, attention in prayer, purity of heart, right intention in my works, diligence in the fulfilment of all the duties of my state of life, constancy in my good resolutions, resignation to the holy will of God, perseverance in His grace even unto death—that, by your joint intercession and your glorious merits, I may overcome the temptations of the world, the flesh, and the devil, and be made worthy to stand before the face of the chief and eternal Pastor of souls, Jesus Christ, to enjoy Him and to love Him for all eternity, Who, with the Father and the Holy Ghost, liveth and reigneth world without end. Amen.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 100 days, once a day.—Pius VI., July 28, 1778.

## PRAYER TO ST. PATRICK.

**O** BLESSED apostle of Ireland, glorious St. Patrick, look down upon thy children who have received through thy zealous preaching the priceless gift of faith, and hear the prayers with which we address thee for protection. Watch over us with a father's care, and help us always by thy powerful intercession, that we may ever cling to the faith which, under God's inspiration and guidance, thou didst preach to our forefathers, and that we may ever live according to the teaching of that holy faith. Watch over our pastors, and bless all their works for the salvation of their flocks. Defend our dear country from all the assaults and snares of Satan, and from all irreligion and vice, and obtain for us the grace to sanctify our lives by the practice of piety and of all the Christian virtues, that we may merit to be associated with thee and all glorious saints of our dear native land in the kingdom of our heavenly Father. Amen.

*(From the Missal.)*

O God, Who didst vouchsafe to send the blessed Patrick, Thy confessor and bishop, to declare Thy glory to the nations, grant, through his merits and intercession, that what Thou

commandest us to do, we may by Thy mercy be able to accomplish. Through Christ our Lord. Amen.

### **Novena for the Feast of All Saints.\***

1. **Q**UEEN of All Saints, O most powerful mediatrix between God and man! O supreme arbitress of grace, holy Mary, vouchsafe to look upon us with Thine eyes of mercy: obtain for us that we may follow thee in the path of virtue, and merit the favor of thy most powerful intercession, by which we may attain to a share of thy glory in paradise.

Three Hail Marys.

2. O heavenly spirits, who from the beginning of the world encircled the throne of the Most High, and who are continually employed in singing His praises, in executing His commands, and who burn in the fire of His love: obtain for us the grace to place all our happiness in obeying the divine laws, and in faithfully performing the duties of our calling, that so we may one day attain to the possession of those thrones which were made void by the rebellion of your companions.

Three Glorys.

3. O most faithful patriarchs, most holy prophets, most zealous apostles, most invincible martyrs, most righteous confessors, most chaste matrons, most pure virgins, who now reign with Christ in heaven, from the bright seats of your blessedness cast your eyes of pity upon us, unhappy exiles in this vale of tears. O happy spirits, pray for us. Obtain for us all grace to walk faithfully in your footsteps, to follow courageously your example, and to copy your virtues in our lives; and that, meditating upon your victories, we may attain to a participation of your immortal glory.

Three Glorys.

### **Novena to St. Anthony of Padua.†**

1. **G**LORIOUS St. Anthony, who from thy earliest years wast consecrated to the service of God, and didst practice the greatest austerities; who, devoured with

\* Feast on November 1st.

† Feast on June 13th.

zeal for justice, didst cause thyself to be conveyed to the coast of Africa that thou mightest preach the Gospel to the Saracens: obtain for us the grace to apply ourselves continually to the service of God, to our personal mortification, and the salvation of our brethren, that we may thus become true disciples and faithful imitators of Jesus Christ.

Glory be, etc.

2. Glorious St. Anthony, thou didst hide thy rare talents with the greatest care and didst suffer patiently the contempt of men: obtain for us grace to despise the esteem and the honors of the world, and always increase in merit before God.

Glory be, etc.

3. Glorious St. Anthony, who by thy sanctity and thy eloquence didst triumph over the hardest hearts: obtain for us grace so faithfully to follow the divine call, that we may attain the blessedness promised to those who faithfully keep the divine word.

Glory be, etc.

4. Glorious St. Anthony, who wast so frequently glorified by the most wonderful miracles: obtain for us grace so to live, as to merit from the Most High His choicest favors.

Glory be, etc.

5. Glorious St. Anthony, who from the tender devotion which thou didst always show to Jesus, didst merit to receive the holy Infant in thy arms, and also to be visited and consoled by Him in thy agony: obtain for us grace to walk in holiness and justice all the days of our life, and to enjoy at our death the consolations of the just, and the glory of the blessed in eternity.

Glory be, etc.

INDULGENCED PRACTICES AND PRAYERS IN HONOR OF  
ST. ANTHONY OF PADUA.

**T**O the faithful who shall say thirteen *Paters*, *Aves*, and *Glorias* in honor of St. Anthony of Padua, an indulgence of 100 days, once a day.—Leo XIII., June 9, 1896.

PIOUS PRACTICE OF THE THIRTEEN TUESDAYS, OR OF THE THIRTEEN SUNDAYS IN HONOR OF ST. ANTHONY.

**T**O the faithful who, on thirteen successive Tuesdays or as many successive Sundays, once only, at any time during the year, shall spend some time in pious meditation, or vocal

prayers, or any other works of piety, to the glory of God and in honor of St. Anthony of Padua, on the usual conditions; a plenary indulgence on each of the said Tuesdays or Sundays.—Leo XIII., March 1, 1898.

PRAYER IN ANY NECESSITY TO ST. ANTHONY.

**W**E salute thee, St Anthony, lily of purity, ornament and glory of Christianity. We salute thee, great saint, cherub of wisdom and seraph of divine love. We rejoice at the favors Our Lord has so liberally bestowed on thee. In humility and confidence we entreat thee to help us, for we know that God has given thee charity and pity, as well as power.

Oh! then behold our distress, our anxiety, our fears concerning (here name your request). We ask thee by the love thou didst feel toward the amiable little Jesus, when He covered thee with His caresses: Oh! tell Him now of our wants. Oh! remember how complete thy bliss was when thou didst hold Him to thy breast, didst press thy cheek to His, and didst listen to His sweet voice.

We salute thee in spirit, O glorious favorite of God, and bow our guilty heads before thee in humble reverence, while we raise our sad hearts full of hope toward heaven and thee;—for He who placed Himself in thy arms will now fill thy hands with all we ask of thee.

Give us, then, what we desire, angel of love, and we will make known the wondrous efficacy of thy intercession, for the honor and glory of God.

ASPIRATIONS TO ST. ANTHONY.

**S**T. Anthony, whom the Infant Jesus so much loved and honored, grant us what we ask of thee.

St. Anthony, powerful in word and work, grant us (here mention intention).

St. Anthony, attentive to those who invoke thee, grant us the aid of thy powerful intercession for the grace of holy purity, meekness, and obedience.

St. Anthony, pray for our priests, relatives, and benefactors, and for all in authority in Church and State.

PRAYER IN AFFLICTION AND ANXIETY BEFORE A STATUE OF ST. ANTHONY.

**O** GOOD and loving Jesus, safe refuge of my needy soul! here at Thy feet I implore Thee, by the love which St. Anthony bore Thee, and by the love of Thy Sacred Heart, which induced Thee to appear to him in the form of a gracious

little child, in order to caress and comfort him: come to me in my present need and sore affliction. Come as my loving Father and God, and relieve me in my necessities. In Thee alone do I place all my hope and confidence.

O my dear patron, St. Anthony! intercede for me before the throne of God and help me in my necessities, so that, like so many others whom thou hast aided, I may be able to exclaim with a joyful heart: Blessed be God, Who truly lives and reigns in His servant, St. Anthony! Amen.

## Miscellaneous Prayers.

PRAYER TO ST. THOMAS AQUINAS, PATRON OF CATHOLIC SCHOOLS.

**O** ANGELIC Doctor, St. Thomas, prince of theologians and guide of philosophers, shining ornament of the Christian world and light of the Church, heavenly patron of all Catholic schools, who hast imbibed wisdom without guile, and dost impart it without envy, implore for us the Son of God, Who is wisdom itself, that, receiving within us the Spirit of wisdom, we may understand what thou hast taught and imitate what thou hast done, and that, being made partakers of the wisdom and virtue in which thou, whilst on earth, didst ever shine, as the sun, we may at last enjoy with thee eternally in heaven their sweetest fruits, extolling the divine wisdom through endless ages. Amen.

PRAYER TO ST. JOHN THE EVANGELIST.

**O** ANGELIC St. John! Jesus loved thee so much that He permitted thee to repose on His sacred bosom at the Last Supper; O favorite disciple of our divine Master, whom He appointed the son and protector of His most holy Mother, pray for us: obtain for us a special, a most fervent devotion to Our Lord in the Most Holy Sacrament and to the Blessed Virgin Mary: obtain for us, also, the lights and graces we may need, perfect conformity to the divine will, and perseverance in the following of Christ and the imitation of Mary. Amen.

PRAYER TO ST. MARY MAGDALEN.

**O** GLORIOUS St. Magdalen, model of penitents, obtain for me the grace of perseverance in the practices of self-denial according to the spirit of my vows; pray to God for me that I may appear before Jesus, Our Lord and Master, at the moment of my death, with my lamp filled with the oil of faith and hope, and burning with the pure flame of charity, and thus merit to be received with thee into His eternal kingdom. Amen.

## Devout Exercise of the Six Sundays in Honor of St. Aloysius Gonzaga.

A plenary indulgence on each of the six Sundays which are wont to be kept in honor of this saint, either immediately before his feast, on June 21, or at any other time of the year. In order to gain this plenary indulgence, it is requisite that the six Sundays should be kept consecutively; and that, on each of them, the faithful, being truly penitent, after confession and communion should employ themselves in pious meditations or vocal prayers, or other works of Christian piety, in honor of the saint.—Clement XII., Dec. 11, 1739; Jan. 7, 1740.

### A PRAYER TO ST. ALOYSIUS.

**O** BLESSED Aloysius, adorned with angelic graces, I, thy most unworthy suppliant, recommend specially to thee the chastity of my soul and body, praying thee by thy angelic purity to plead for me with Jesus Christ, the immaculate Lamb, and His most holy Mother, the Virgin of virgins, that they would vouchsafe to keep me from all grievous sin. O never let me be defiled with any stain of impurity; but when thou dost see me in temptation, or in danger of falling, then remove far from my heart all bad thoughts and unclean desires, and awaken in me the memory of eternity to come and Jesus crucified; impress deeply in my heart a sense of the holy fear of God; and thus, kindling in me the fire of divine love, enable me so to follow thy footsteps here on earth, that, in heaven with thee, I may be made worthy to enjoy the vision of Our God for ever. Amen.

Our Father, Hail Mary.

Indulgence of 100 days, once a day.—Pius VII., March 6, 1802.

### ACT OF CONSECRATION TO ST. ALOYSIUS GONZAGA.

**O** ST. ALOYSIUS, so renowned for thy purity of heart, thy humility and obedience, thy special devotion to the Most Holy Sacrament, and thy tender love for the Blessed Virgin Mary, I consecrate myself to thee, beseeching thee to number me among thy fervent clients. Obtain that I may perfectly imitate all thy virtues, especially thy purity and perseverance. Help me with thy prayers that I may never cease to love my God and sing His praises. Assist me by a special protection at the hour of my death, that I may present myself pure and stainless to the sovereign Judge and enjoy with thee eternal happiness. Amen.

## A PRAYER TO ST. ALOYSIUS.

**O** GLORIOUS St. Aloysius! He Who possessed thy whole heart and Whose perfections engrossed every thought of thine, is the same God Who dwells upon our altars in the Most Holy Sacrament.

Happy as thou wert in loving Him on earth, most blessed as thou art in beholding Him in heaven, I know, nevertheless, that thou hast nothing brighter to love, nothing higher to adore, nothing holier to revere, than that which is my own Treasure on the altar. Oh, obtain for me faith like thine, to comprehend and value the gift of God; light like thine, to see and know the mercy of my hidden Saviour; love like thine to love with all the affection of my nature the infinite tenderness of Him Who conceals His glory and His Majesty, that He may dwell at all times among His miserable children. Oh, pray that my happiness, like thine, may be in union with my divine Redeemer; that I may seek on the altar my light, my peace, my comfort, and my joy on earth; and that, imitating thy preparation for the holy communion, it may be to me, as it was to thee, the source of all grace and all strength here below, as well as the pledge of my eternal union with my God and Saviour in the everlasting kingdom of His glory.

## PRAYER TO ST. STANISLAUS KOSTKA.

**O** AMIABLE St. Stanislaus, how admirable is the union I behold in thee of perfect contempt of all that the world esteems, and most ardent love of the things of eternity! Thou risest with pure affections, as upon the wings of a dove, above the ordinary plane of mortals, and thou livest among men as a seraph. Sweet it is simply to contemplate thee! But what happiness it would be if I could partake of the holy desires and ardent love of thy pure heart. Deign to obtain for me this favor through thy intercession. Amen.

## PRAYER ASKING FOR GOOD PRIESTS.

**T**HE harvest is great, but the laborers are few. Lord, Who art Master of the harvest, send laborers into Thy harvest. Cause to enter through Jesus Christ, Who is the door of the sheepfold, those whom Thou hast destined to be, under Him, the pastors of the flock which He purchased by His blood. Form and prepare by Thy grace those whom Thou hast deemed worthy to put in Thy ministry; and having tried them before confiding to them Thy Gospel, make them to announce it neither through motives of vanity nor in words of

flattery to please men, but to please Thee only, Who dost behold and fathom the depths of hearts. Render them faithful to the grace of their ordination. Make them attentive and devoted to their duties, and let their advancement in virtue be known to all, that they may save both themselves and those who hear them.

PRAYER TO ST. JOHN BAPTIST DE LA SALLE.\*

**O** GOD, we beseech Thee, do Thou, Who didst inspire and encourage St. John Baptist de la Salle to establish in Thy Church a new family, to labor at imparting a Christian education to the poor, and to confirm youth in the way of truth and justice, grant that, through his intercession and by the power of his example, we may be employed zealously for Thy glory, and for the salvation of souls, and thus deserve to be his companions in the glory of heaven. Amen.

COLLECT OF ST. AGNES.†

**A**LMIGHTY and everlasting God, Who choosest the weak things of the world to confound the strong; mercifully grant that we, who keep the solemn feast of Thy virgin and martyr, the blessed Agnes, may feel the benefit of her intercession with Thee.

PRAYER IN HONOR OF ST. WALBURGA.‡

**O** GOD, Who, in bestowing Thy innumerable graces upon mankind, hast vouchsafed to perform many wonderful works even through the weaker sex; mercifully grant that we may experience the protection of blessed Walburga, Thy virgin, who has given us not only an example of a most chaste and holy life, but has also rejoiced us by many glorious miracles. Through Jesus Christ our Lord. Amen.

St. Walburga, pray for us in our present necessities; pray that we may sanctify our souls through the imitation of thy virtues.

N.B.—The Collects or Commemorations of Founders of Religious Orders will be found at the end of the Office of the Blessed Virgin Mary.

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\* Feast on May 22d.

† Feast on January 21st.

‡ Feast on May 13th.

## PRAYER IN HONOR OF THE HOLY ARCHANGEL MICHAEL.

**H**OLY archangel Michael, glorious chief and champion of the heavenly host, conqueror of the rebel angels, valiant guardian of the souls of men, protector of the Church of God, our worthy leader; vouchsafe to free us from every ill, aid us, who have recourse to thee with full confidence, in all our necessities, and by thy incomparable guidance and protection enable us to make progress every day in the faithful service of our divine Spouse and blessed Master, Jesus Christ. Amen.

## PRAYER TO ST. RAPHAEL, ARCHANGEL, PROTECTOR OF TRAVELERS.

**G**LORIOUS archangel, Raphael, great prince of the heavenly court, illustrious by thy gifts of wisdom and grace, guide of travelers by land and sea, consoler of the unfortunate and refuge of sinners, I entreat thee to help me in all my needs and in all the trials of this life, as thou didst once assist the young Tobias in his journeying. And since thou art the "physician of God," I humbly pray thee to heal my soul of its many infirmities and my body of the ills that afflict it, if this favor is for my greater good. I ask, especially, for angelic purity, that I may be made fit to be the living temple of the Holy Ghost. Amen.

Indulgence of 100 days, once a day.—Leo XIII., June 21, 1890.

## PRAYER FOR A DECEASED POPE.

**O** GOD, Who wert pleased, in Thine ineffable providence, to number among the chief priests of the Church Thy servant, Pope N.; grant, we beseech Thee, that, having represented Thy only-begotten Son on earth, he may be associated with Thy holy pontiffs in eternal glory. Amen.

## PRAYER FOR THE ELECTION OF A POPE.

**W**ITH humble hearts, we pray to Thee, O Lord, that, in Thy goodness, Thou wouldst grant to the Holy Roman Church a Sovereign Pontiff who shall be ever pleasing in Thy sight, on account of his tender solicitude for us, and ever revered by Thy people, on account of his salutary rule, unto the glory of Thy name. Through Our Lord Jesus Christ. Amen.

## PRAYER IN TIME OF WAR.

**O** GOD, Who crushest wars, and fightest for Thy soldiers who put their trust in Thee, by the power of Thy defence; help, we beseech Thee, Thy servants, who implore Thy mercy, that the fierceness of the enemy being brought low, we may praise Thee with unceasing thanks.

## PRAYER FOR PEACE.

**O** GOD, from Whom all holy desires, right counsels, and just works proceed; give to Thy servants that peace which the world can not give, so that our hearts being inclined to obey Thy commandments and the fear of our enemies being removed, our times, by Thy merciful protection, may be peaceful. Through Jesus Christ our Lord. Amen.

**Indulged Aspirations and Short Prayers.**

**H**OLY, 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.

Indulgence of 100 days, once a day; an indulgence of 100 days, three times every Sunday, as well as on the feast of the most holy Trinity, and during its octave.—Clement XIV., June 6, 1769.

May the most just, most high, and most amiable will of God be done in all things; may it be praised and magnified for ever.

Indulgence 100 days, once a day.—Pius VII., May 19, 1818.

My God, my only good, Thou art all for me; grant that I may be all for Thee!

Indulgence of 300 days, once a day.—Leo XIII., March 13, 1902.

**E**TERNAL Father, we offer Thee the blood, the Passion, and the death of Jesus Christ, the sorrows of Mary most holy, and of St. Joseph, in satisfaction for our sins in aid of the holy souls in purgatory, for the needs of holy Mother Church, and for the conversion of sinners.

Indulgence of 100 days, once a day.—Pius IX., April 30, 1860.

My God and my all!

Indulgence of 50 days, each time.—Leo XIII., May 4, 1888.

My God, grant that I may love Thee, and the only reward of my love be to love Thee always more and more.

Indulgence of 100 days, once a day.—Leo XIII., March 15, 1890.

Holy Spirit, Spirit of truth, come into our hearts; give to all peoples the brightness of Thy light, that they may be well-pleasing to Thee in unity of faith.

Indulgence of 100 days, once a day.—Leo XIII., July 31, 1897.

My Jesus, mercy!

Indulgence of 100 days, for each recital.—Pius IX., Sept. 24, 1846.

My sweetest Jesus, be not my judge, but my Saviour.

Indulgence of 50 days, for each recital.—Pius IX., Aug. 11, 1851.

Jesus, my God, I love Thee above all things.

Indulgence of 50 days, each time.—Pius IX., May 7, 1854.

Jesus, Son of David, have mercy on me! (Luke xviii. 38.)

Indulgence of 100 days, once a day.—Leo XIII., Feb. 27, 1886.

**O** MY Jesus, Thou knowest well that I love Thee; but I do not love Thee enough; Oh, grant that I may love Thee more. O love that burnest ever and never failest, my God, Thou Who art charity itself, enkindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

Indulgence of 50 days, twice a day.—Leo XIII., Feb. 6, 1893.

**G**RANT us, Lord Jesus, always to follow the example of Thy holy family, that at the hour of our death Thy glorious Virgin Mother with blessed Joseph may come to meet us, and so we may deserve to be received by Thee into Thy everlasting dwelling-place.

Indulgence of 200 days, once a day.—Leo XIII., March 25, 1897.

Sweetest Jesus, grant me an increase of faith, hope and charity, a contrite and humble heart.

Indulgence of 100 days, once a day.—Leo XIII., Sept. 13, 1893.

O Sacrament most holy! O Sacrament divine!

All praise and all thanksgiving be every moment Thine.

Indulgence of 100 days, once a day.—Pius VI., May 24, 1776.

**S**EE where Thy boundless love has reached, my loving Jesus! Thou, of Thy flesh and precious blood, hast made ready for me a banquet whereby to give me all Thyself. Who drove Thee to this excess of love for me? Thy Heart, Thy loving Heart. O adorable Heart of Jesus, burning furnace of divine love! within thy sacred wound take thou my soul; in order that, in that school of charity, I may learn to love that God Who has given me such wondrous proofs of His great love. Amen.

Indulgence of 100 days, once a day.—Pius VII. Feb. 9, 1818.

Eternal Father, I offer Thee the precious blood of Jesus, in satisfaction for my sins, and for the wants of holy Church.

Indulgence of 100 days, for each recital.—Pius VII., Sept. 22, 1817.

AN OFFERING TO THE SACRED HEART.

**M**Y loving Jesus! I (N.N.) give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again.

Indulgence of 100 days, once a day, if recited before a picture of the Sacred Heart.—Pius VII., June 9, 1807.

May the Sacred Heart of Jesus be loved everywhere.

Indulgence of 100 days, once a day.—Pius IX., Sept. 23, 1860.

Jesus, meek and humble of Heart, make my heart like unto Thine!

Indulgence of 300 days, once a day.—Pius IX., Jan. 25, 1868.

May the Heart of Jesus in the most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX., Feb. 29, 1868.

O sweetest Heart of Jesus, I implore that I may ever love Thee more and more.

Indulgence of 300 days, each time.—Pius IX., Nov. 26, 1876.

Sweet Heart of Jesus, be my love.

Indulgence of 300 days, once a day.—Leo XIII., May 21, 1892.

Heart of Jesus, burning with love for us, inflame our hearts with love of thee.

Indulgence of 100 days, once a day.—Leo XIII., June 16, 1893.

Mary!

Indulgence of 25 days, each time.—Clement XIII., Sept. 5, 1759.

In thy conception, O Virgin Mary, thou wast immaculate! Pray for us to the Father, Whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth.

Indulgence of 100 days, each time.—Pius VI., Nov. 21, 1793.

My queen! my Mother! Remember I am thine own.

Keep me, guard me, as thy property and possession.

Indulgence of 40 days, each time, when tempted.—Pius IX., Aug. 5, 1851.

Sweet heart of Mary, be my salvation!

Indulgence of 300 days, each time.—Pius IX., Sept. 30, 1852.

O Mary, who didst come into this world free from stain! obtain of God for me that I may leave it without sin.

Indulgence of 100 days, once a day.—Pius IX., March 27, 1863.

Virgin Mother of God, Mary, pray to Jesus for me.

Indulgence of 50 days, once a day.—Leo XIII., March 29, 1894.

Holy Virgin Mary Immaculate, Mother of God and our Mother, speak thou for us to the Heart of Jesus, Who is thy Son, and our Brother.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 20, 1890.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe out my soul in peace with you!

Indulgence of 300 days, each time, for all three.—Pius VII., Aug. 26, 1814.

To thee, O Virgin Mother, never touched by stain of sin, actual or venial, I recommend and confide the purity of my heart.

O Mary, conceived without sin, pray for us who have recourse to thee.

Indulgence of 100 days, once a day.—Leo XIII., March 15, 1884.

Our Lady of Lourdes, pray for us!

Indulgence of 100 days, once a day.—Leo XIII., June 25, 1902.

Angel of God, my guardian dear,  
To whom His love commits me here,  
Ever this day be at my side,  
To light and guard, to rule and guide. Amen.

Indulgence of 100 days, each time.—Pius VI., Oct. 2, 1795.

Help us, Joseph, in our earthly strife,  
E'er to lead a pure and blameless life.

Indulgence of 300 days, once a day.—Leo XIII., March 18, 1882.

Holy Archangel Michael, defend us in battle, that we may not perish in the tremendous judgment.

Indulgence of 100 days, once a day.—Leo XIII., Aug. 19, 1893.

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

Indulgence of 100 days, once a day.—Leo XIII., Dec. 19, 1891.

St. Joseph, reputed father of Our Lord Jesus Christ, and true Spouse of Mary, ever Virgin, pray for us.

Indulgence of 300 days, once a day.—Leo XIII., May 15, 1891.

PRAYER WHICH ST. THOMAS AQUINAS WAS ACCUSTOMED TO RECITE EVERY DAY BEFORE THE IMAGE OF JESUS CHRIST.

**Q**ONCEDE mihi, misericors Deus, quæ tibi placita sunt ardenter concupiscere, prudenter investigare, veraciter agnoscere et perfecte adimplere, ad laudem et gloriam nominis tui. Amen.

**G**RANT me grace, O merciful God, to desire ardently all that is pleasing to Thee, to examine it prudently, to acknowledge it truthfully, and to accomplish it perfectly, for the praise and glory of Thy name. Amen.

Indulgence of 300 days to all the faithful who, before studying or reading, shall recite this prayer.—Leo XIII., June 21, 1879.

FOR THE HOLY SOULS IN PURGATORY.

V. **R**EQUIEM æternam dona eis, Domine;

R. Et lux perpetua luceat eis.

V. **E**TERNAL rest give to them, O Lord;

R. And let perpetual light shine upon them.

Indulgence, applicable to the poor souls alone, 50 days each time.—Leo XIII., March 22, 1902.

### Additional Prayers for Various Occasions.

PRAYERS OF A RELIGIOUS IN PRESENCE OF THE BLESSED SACRAMENT.

*Before the Adoration.*

**O** MY divine Saviour, behold me prostrate at Thy feet to adore Thy Sacred Heart, and repair the outrages which it incessantly receives. It is Thy voice which calls me, and may my obedience supply for my unworthiness; for who am I, O my God! that I should fulfil on earth the sublime function of the angels in heaven. It is to them, and to all Thy saints, that I unite myself, O Lord, at this

moment, to adore and bless Thee, and to repeat from the bottom of my heart, praised, adored, and glorified be for ever the Sacred Heart of Jesus; I adore it as united to the Divinity; I love it as the principle and source of all Thy love for me; I honor it as the most amiable, the best, and the mildest of all hearts; I consecrate myself to adore it perpetually (by uniting myself to all those upon earth who are employed in this holy exercise), that I may continue to adore it for all eternity in heaven. Amen.

*After the Adoration.*

**I** RETURN Thee thanks, O my God! for permitting me to remain in Thy presence; I beseech Thee to pardon whatever negligence the want of a lively faith has caused. Do I not deserve the reproach Thou madest to Thy apostles—“Could you not watch one hour with Me?” (Matt. xxvi. 40). A heart consecrated to Thee should have profited better of these precious moments. I thank Thee, O my God! for the graces Thou hast granted me, notwithstanding my unworthiness.

I leave thee with regret, O Heart of my Saviour; where can I be better than with thee? But I return to where thy divine will calls me; do not permit any interior or exterior dissipation to contradict the homages which I have offered, and which others are about to continue in my stead. I unite myself, O my God! to all that they shall say; I offer it to Thee to supply for all that was wanting to my fervor. I desire to atone, O divine Jesus, for all the crimes which dishonor Thy temples and altars, and for the ingratitude with which Thy love is repaid. In the bitterness of my soul I call to mind the profanations of the Jews, of heretics who have pierced and trampled the sacramental species under foot, the sacrileges of bad Christians, who have received them on an impure tongue, and into a criminal heart. With sorrow I recall my own tepidity and negligence in the participation of Thy Divine Sacrament. It is in these sentiments I depart from Thy sanctuary. The hope of speedily returning to Thy altar consoles me under the necessity of quitting Thy sacred presence.

Heavenly spirits, who adore with me the God of glory really present in this sanctuary, present to Him this public act of my regret and love.

O heart of Mary, which I also honor with my whole soul, heart most conformable to that of Jesus! O tender heart of my dear Mother, I conjure thee to present to thy divine Son our homages, vows, and petitions. Amen.

## ADORO TE DEVOTE.

**H**IDDEN God, devoutly I adore Thee,  
Truly present underneath these veils:  
All my heart subdues itself before Thee,  
Since it all before Thee faints and fails.

Not to sight, or taste, or touch be credit,  
Hearing only do we trust secure;  
I believe, for God the Son hath said it—  
Word of truth that ever shall endure.

On the cross was veiled Thy Godhead's splendor,  
Here Thy manhood lieth hidden too;  
Unto both alike my faith I render,  
And, as sued the contrite thief, I sue.

Though I look not on Thy wounds, with Thomas,  
Thee my Lord, and Thee my God I call;  
Make me more and more believe Thy promise,  
Hope in Thee and love Thee over all.

O memorial of my Saviour dying,  
Living Bread that givest life to man;  
May my soul, its life from Thee supplying,  
Taste Thy sweetness, as on earth it can.

Deign, O Jesus, pelican of heaven,  
Me, a sinner, in Thy blood to lave,  
To a single drop of which is given  
All the world from all its sin to save.

Contemplating, Lord, Thy hidden presence,  
Grant me what I thirst for and implore,  
In the revelation of Thine essence,  
To behold Thy glory evermore.

## ECCE PANIS ANGELORUM.

**L**O! upon the altar lies,  
Hidden deep from human eyes,  
Angels' Bread from paradise,  
Made the food of mortal man:  
Children's meat to dogs denied;  
In old types foreshadowed;  
In the manna from the skies,  
In Isaac, and the paschal lamb.



But what to those who find? ah! this  
 Nor tongue nor pen can show:  
 The love of Jesus, what it is,  
 None but His lovers know.

Jesu! our only joy be Thou,  
 As Thou our prize wilt be;  
 Jesu! be Thou our glory now,  
 And through eternity.

JESU DECUS ANGELICUM.

**O** JESU! Thou the beauty art  
 Of angel worlds above;  
 Thy name is music to the heart,  
 Enchanting it with love.

Celestial sweetness unalloy'd!  
 Who eat Thee hunger still;  
 Who drink of Thee still feel a void,  
 Which naught but Thou can fill.

O my sweet Jesu! hear the sighs  
 Which unto Thee I send;  
 To Thee mine inmost spirit cries,  
 My being's hope and end!

Stay with us, Lord, and with Thy light  
 Illume the soul's abyss;  
 Scatter the darkness of our night,  
 And fill the world with bliss.

O Jesu! spotless Virgin flower!  
 Our life and joy! to Thee  
 Be praise, beatitude, and power,  
 Through all eternity.

ST. TERESA'S BOOK-MARK.

**L**ET nothing disturb thee,  
 Let nothing affright thee.  
 All things are passing;  
 God only is changeless.  
 Patience gains all things.  
 Who hath God wanteth nothing—  
 Alone God sufficeth.

I always find almost all the wisdom I need in St. Teresa's book-mark. It is a volume in itself. My great comfort in distressing circumstances is that "all things are passing."—Father JOSEPH FARRELL, Author of *Lectures by a Certain Professor*.

### Prayers for Travelers.

THE Breviary contains prayers for travelers that have received the consecration of the Church and of centuries—the "Itinerary," which priests seldom fail to recite for themselves and their companions as often as they begin a journey. As it may seem rather long for general use, we give an abridgment for the use of those who may wish to know and learn it:

**M**AY the almighty and merciful Lord direct us on our journey; may He make it prosper and maintain us in peace.

May the Archangel Raphael accompany us along the way, and may we return to our homes in peace, joy, and health.

Lord, have mercy on us! Jesus Christ, have mercy on us!  
Lord, have mercy on us!

#### *Prayer.*

O God, Who didst cause the children of Israel to traverse the Red Sea dryshod; Thou Who didst point out by a star to the Magi the road that led them to Thee; grant us, we beseech Thee, a prosperous journey and propitious weather; so that, under the guidance of Thy holy angels, we may safely reach that journey's end, and later the haven of eternal salvation.

Hear, O Lord, the prayers of Thy servants. Bless their journeyings. Thou who art everywhere present, shower everywhere upon them the effects of Thy mercy; so that, insured by Thy protection against all dangers, they may return to offer Thee their thanksgiving. Through Jesus Christ our Lord. Amen.

Those who have a special confidence in St. Joseph may make use of the following prayer which solicits also supernatural graces, and especially that of traveling always in the way of the Commandments, so as ultimately to reach the celestial terminus.

O blessed St. Joseph, who didst accompany Jesus and Mary in all their journeys, and who hast therefore merited to be called the patron of all travelers, accompany us in this journey that we are about to undertake. Be our guide

and our protector; watch over us; preserve us from all accidents and dangers to soul and body; support us in our fatigue, and aid us to sanctify it by offering it to God. Make us ever mindful that we are strangers, sojourners here below; that heaven is our true home; and help us to persevere on the straight road that leads thereunto. We beseech thee especially to protect and aid us in the last great voyage from time to eternity, so that, under Thy guidance, we may reach the realm of happiness and glory, there to repose eternally with thee in the company of Jesus and Mary. Amen.

Still another prayer for travelers, asking in a special manner for the protection of the guardian angels, was composed by the saintly Mgr. Dupanloup. It reads:

O almighty and merciful God, Who hast commissioned Thy angels to guide and protect us, command them to be our assiduous companions from our setting out until our return; to clothe us with their invisible protection; to keep from us all danger of collision, of fire, of explosion, of falls and bruises; and finally, having preserved us from all evil, and especially from sin, to guide us to our heavenly home. Through Jesus Christ our Lord. Amen.

Another not less beautiful prayer runs thus:

My holy angel guardian, ask the Lord to bless the journey which I undertake, that it may profit the health of my soul and body; that I may reach its end; and that, returning safe and sound, I may find all at home in good health. Do thou guard, guide, and preserve us. Amen.

The following couplet was a favorite ejaculation of Columbus:

Jesus cum Maria  
Sit nobis in via.

Jesus and Mary, we pray,  
Be with us ever on our way.

One should not fail at least to make the sign of the cross on beginning a journey. The neglect or performance of such acts of piety may make all the difference between having our names figure on the list of "killed and wounded" in some railway catastrophe, and having them appear as those of passengers "saved by a miracle." (Ave Maria Press.)

#### PRAYER BEFORE VISITING THE SICK.

**I** OFFER to Thee, O my heavenly Spouse! all the services which I shall render to the poor until the last moment of my life. That my actions may be more acceptable, I unite them to Thy infinite merits; vouchsafe to

accept of them, and to purify all my motives; I consecrate all to Thee, and humbly implore Thy assistance to overcome every obstacle which self-love, predilection, vanity, disgust, sloth, or tepidity may oppose to the fulfilment of my duties. I wish to renew my consecration to serve and assist them for the future with the same faith and ardor as if I saw Thee really present. Give me, O Lord, strength and courage to accomplish my desire. Amen.

PRAYER BEFORE SCHOOL.\*

**T**HOU, O Lord, art my strength and my patience, my light and my counsel; Thou confidest unto me the children whom I am appointed to instruct. O leave me not a single moment to myself, but give me, for their guidance and my own sanctification, the spirit of wisdom and of understanding, of counsel and of fortitude, of knowledge and of piety; and above all, the spirit of Thy holy fear, and an ardent zeal for Thy greater glory. I unite my labors to those of my divine Redeemer, and I beseech the immaculate heart of Mary, the Refuge of sinners, and all the holy angels and saints, to assist me this day in the performance of all my duties. Amen.

PRAYERS TO BE SAID ALOUD BEFORE GIVING INSTRUCTION.

**P**REVENT, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may begin always from Thee, and by Thee be happily ended, to Thy greater honor and glory. Through Jesus Christ our Lord. Amen. (Say one Hail Mary.)

PETITION FOR HELP.

*(May be said privately before giving instructions.)*

**O** DIVINE Jesus! I go in Thy name and for Thy love. Give me Thy Spirit, and teach me how to instruct these children according to Thy most holy will. Amen.

PRAYER BEFORE GOING TO THE PARLOR.

**G**RANT, O my God! that my whole deportment may be such as becomes a spouse of Jesus Christ. Close my heart against the spirit of the world, and against every

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\* "Religious who instruct children should themselves be images of the sanctity of God, and mirrors of His perfection."  
—(Mother F. R. Drane).

sentiment that would be in the least displeasing to Thee. Teach me Thyself what I ought to say. "Set a watch, O Lord, before my mouth, and a door round about my lips" (Ps. cxl. 3), so that I may be prudent and charitable in conversation, and likewise edifying from the desire of advancing Thy honor and glory. Amen.

## PRAYER.

*(Which may be said on returning from School, Mission, Instructions, or any other duty.)*

**A**CCCEPT, my dear Lord and Master, the duty I have just performed. Pardon the faults I have committed in doing it. I hope, with the assistance of Thy grace, to be more faithful in future. If it be Thy holy will, dear Lord, give success to my humble efforts to serve Thee, and grant that they may be always for the greater glory of Thy holy name. Amen.

*Or the following may be said:*

**A**LLOW me not, O Lord, to spoil Thy work, but let Thy Sacred Heart teach me to do it in the way most pleasing to Thee.

**Prayer for Sisters in Retreat.**

**A**LMIGHTY and most merciful God, we earnestly beg Thy grace and blessing for the Sisters in retreat. Assist them, we humbly beseech Thee, to accomplish Thy holy will, direct them particularly in what they are about to undertake, and teach them to act in the manner most pleasing to Thy divine Majesty. Enlighten them by Thy wisdom, support them by Thy power, and by Thy infinite goodness direct all their exertions on this occasion to Thy greater glory and their own eternal salvation. Amen.

Blessed Mother of God, and all ye happy angels and saints, intercede for them, that they may obtain the grace and protection of Jesus Christ, their divine Master.

Visit, we beseech Thee, O Lord, this habitation, and drive far from it the snares of the enemy: let Thy holy angels dwell therein to preserve us in peace, and may Thy blessing be always upon us, through Our Lord Jesus Christ. Amen.

OFFERING TO ST. JOSEPH SAID DURING THE MONTH OF MARCH.

**O**BLESSED St. Joseph! we consecrate ourselves to thy honor, and give ourselves to thee, that thou mayest always be our father, our protector, and our guide

in the way of salvation. Obtain for us a great purity of heart, and a fervent love of the interior life. After thy example, may we do all our actions for the greater glory of God, in union with the Divine Heart of Jesus, and with the immaculate heart of Mary, and do thou, O blessed St. Joseph, pray for us, that we may share in the peace and joy of thy holy death. Amen.

PRAYER TO THE SACRED HEART SAID DAILY DURING THE  
MONTH OF JUNE.

**W**E adore, praise, and love thee, O Sacred Heart of our loving Jesus; and full of grief at the thought of so many offences which hitherto have been, and still are committed against thee in the Most Holy Sacrament of the altar, we offer thee the most amiable heart of Thy most beloved Mother, with the merits of the saints in satisfaction thereof.

O sweet Jesus, enclose in Thy Sacred Heart, we implore Thee, all the members of this Community; and grant that faithfully observing our holy Rule and our vows, and complying fervently with the duties of our holy state, we may be daily more and more inflamed with divine love, and praise Thee with unceasing gratitude in eternity. Amen.

ACT OF CONSECRATION TO OUR LADY, SAID AFTER THE LITANY  
ON SATURDAYS IN SOME RELIGIOUS HOUSES.

**M**OST Holy Virgin! Immaculate Queen! Mother of God! and our own dear Mother, Mary! Refuge of sinners! Comfortress of the afflicted! Prostrate at thy feet in the presence of thy heavenly court, we consecrate ourselves to thy service. We choose thee for our Mistress and our Queen; accept us for thy servants, and receive the offering of our bodies and souls, of our hearts and minds, of all that we are and possess. We offer thee this House and Community, our friends and relatives, and all who are entrusted to us.

Take us all under thy protection and give us thy blessing, O most dear Mother. Protect us against temptation, deliver us from danger, assist us in our infirmities, comfort us in our afflictions, preserve us from sin, and at the hour of our death, O come, dear Mother, and take our souls and bring them to paradise, that, in union with thee, we may praise God for ever. Amen.

## FORM OF CONSECRATING A CHILD TO THE SACRED HEART.

**O** MOST Sacred and Adorable Heart of Jesus, we consecrate to thee this child (here name the child), *his* soul with all its faculties, *his* heart with all its affections, *his* body with its senses, now and for all the days of *his* life. O most merciful Heart of Jesus! grant that this child may never sully by mortal sin the white robe of *his* baptismal innocence. O most loving Heart of Jesus, preserve this child in Thy divine fear and love all the days of *his* life, protect *him* at the hour of *his* death, and grant *him* the grace to see *his* God "*face to face*" in the joys of paradise. Amen.

## SHORT ACT OF CONSECRATION.

**T**O Thee, O Jesus, I consecrate my heart. In Thy Sacred Heart I wish to live. In Thy Sacred Heart I wish to die. In flame my heart with the fire of Thy love, and enlighten me with Thy wisdom and Thy knowledge.

Oh, let Thy loving Heart be to me my strength in temptation and my consolation in the day of tribulation and sorrow. Grant me grace, dear Jesus, ever to taste the sweetness of Thy Sacred Heart, not only during my lifetime, but, above all, at the hour of my death. Amen.

## PRAYER TO MARY TO OBTAIN THE SPIRIT OF OBEDIENCE.

**O** DEAREST Mother, obtain for us, thy children, the grace ever to bear in mind that by the vow of Obedience we have for *ever* renounced our own will and resigned it to the direction of our Superiors: Pray that we may be docile to all their directions, whether in matters of great or little moment, agreeable or disagreeable: that we may never murmur, but with humility and spiritual joy carry the sweet yoke of thy divine Son Jesus. Amen.

## FORM OF DEDICATING A CHILD TO MARY.

**O** HOLY Mary, Mother of God, and our dear Mother also, behold we have come to dedicate this child (here name the child) to thy maternal care. We choose thee this day for *her* Mother, Patroness, and Advocate; and we beseech thee to take *her* under thy powerful protection.

O most tender and loving Mother, we most earnestly entreat thee, through the infinite merits of Thy divine Son Jesus, that thou wilt watch over this child and obtain for *her* the grace of guarding faithfully all *her* thoughts, desires,

words, and actions, so that *she* may never displease thy divine Son, nor thee, His blessed Mother; but that all the faculties and powers of *her* soul, all the senses and members of *her* body—*her* whole being—may be offered a holocaust of praise and honor to the divine Majesty during *her* whole life, and at the hour of *her* death. And in that awful hour, come, O holy Mother, to assist thy child, protect *her* from *her* infernal enemies, and conduct *her* soul out of this miserable world to see and enjoy God, and to love and bless thee, in the company of the blessed in heaven. Amen.

Recite three Hail Marys, and "O Mary, conceived without sin," etc.

DAILY PRAYER FOR THOSE WHO CARRY AN AGNUS DEI.\*

**J**ESUS, my Saviour, true *Lamb of God*, that takest away the sins of the world, by Thy infinite mercy I beseech Thee to pardon my iniquities. By Thy sacred Passion, I beseech Thee, preserve me this day from sin and shield me from all evil. To Thy honor and glory, I carry about with me this blessed *Agnus Dei*, as a protection to my soul and to my body, and as an incentive to the practice of the virtues which Thou hast inculcated, especially of meekness, humility, purity, and charity.

In memory of that sacrifice of love which Thou didst offer for me and all mankind on Calvary, I consecrate my whole being to Thee.

Thou didst die on the cross for love of me; let me die to self for love of Thee! Keep me in Thy love and in Thy grace to the end of my life, that I may bless Thee forever with the saints in heaven.

PRAYER TO OUR LADY OF GOOD COUNSEL.

**M**OST glorious Virgin, chosen by the eternal Counsel to be the Mother of the Eternal Word made flesh, treasure of divine grace, and advocate of sinners, we, the most unworthy of thy servants, supplicate thee to be our guide and counselor in this valley of tears. Obtain for us, by the most precious blood of thy Son, pardon for our sins, and the salvation of our souls. Grant that the holy Catholic

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\* *Agnus Dei*: A cake of blessed wax. The figure of a lamb is stamped on the wax which remains from the Paschal candles, and which is solemnly blessed by the Pope on the Thursday after Easter, in the first and seventh years of his Pontificate. (Vide *Catholic Dictionary*.)

Church may triumph over her enemies and that the kingdom of Christ may be propagated on earth. Amen.

Oh! most loving and tender Mother, it is sufficient for me to tell thee my need and difficulty, for thy loving heart always longs to help thy children. Remember the Holy Ghost has made thee the Mother of Good Counsel in order that we might find in thee a guardian and a guide. Turn to me then, I beseech thee, and listen to my prayer. Show me how to act in this matter, for the glory of God and the good of my soul. Amen.

PETITION TO ST. VINCENT DE PAUL.

**O** MOST blessed and glorious St. Vincent de Paul! the model of evangelical perfection, permit us to join our thanksgivings for the favors bestowed on thee, to the transports which will eternally overflow thy pure soul. We thank the Almighty for having crowned thy profound humility and indefatigable zeal with eternal glory, and we beseech thee, by that tender charity which on earth would have made thee sacrifice a thousand lives to save one soul, to obtain for us that simplicity, mortification, and humility, that ardent zeal for the salvation of others, and constant union with God, which were thy favorite virtues, and which are the essence of our holy vocation. Ask for us, O blessed saint, the helps and cooperations of which we are in need, for promoting God's glory and for aiding the poor of Christ, whom thou didst love so exceedingly while on earth. Obtain for every member of our Community those virtues which are required for our own perfection, while we labor for the good of others. Offer up thy prayers also for our particular intention [N. N.].

Accept, O great saint, our united homage which is far short of that which thy virtues deserve, and teach us to become, like thee, all things to all, that we may gain all for Christ. Amen.

*St. Vincent exhorted the Sisters of Charity often to say:*

**D**ESTROY in me, O Lord, all that is displeasing to Thee, and grant that I may no longer be so full of myself. Grant that in each of my actions I may have no other desire than that of pleasing Thee.

LEAD, KINDLY LIGHT, OR THE PILLAR OF THE CLOUD.\*

**L**EAD, kindly Light, amid the encircling gloom  
Lead thou me on!  
The night is dark, and I am far from home.  
Lead thou me on!  
Keep thou my feet; I do not ask to see  
The distant scene,—one step enough for me.

I was not ever thus, nor pray'd that Thou  
Shouldst lead me on.  
I loved to choose and see my path, but now  
Lead Thou me on!  
I loved the garish day, and, spite of fears,  
Pride ruled my will: remember not past years.  
So long Thy power hath blest me, sure it still  
Will lead me on.  
O'er moor and fen, o'er crag and torrent, till  
The night is gone;  
And with the morn those angel faces smile  
Which I have loved long since, and lost awhile.

### Miscellaneous Extracts, Maxims, and Prayers.

PRAYER TO IMPLORE DIVINE LIGHT.

*(Before any difficult or important undertaking.)*

“Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.”

“In all thy ways think on Him, and He will direct thy steps”

“Be not wise in thy own conceit; fear God and depart from evil.” (Prov. iii.)

**O** ADORABLE Jesus! I come to Thee before I commence this undertaking to implore Thy divine assistance, and to consecrate this work to Thee. Thou knowest, O Lord, that of myself I can do nothing; assist me, therefore, I beseech Thee, to accomplish the will of God—that divine will which was so dear to Thee as to be Thy food whilst Thou wert on earth. Direct me particu-

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\* By Cardinal Newman.

larly in this affair I am about to undertake, and teach me to act in a manner pleasing to Thy divine Majesty—or, rather, do Thou Thyself deign to act in and by me; govern me by Thy wisdom; support me by Thy power; and by Thy infinite goodness direct all my exertions on this and every other occasion, to Thy greater glory and my own salvation.

“Always act on principle; never on feelings.”

“Take no notice of feelings; they usually lead us wrong.”

EXTRACT.

*For those in charge of Children.*

**A**CCUSTOM yourself to suffer in order to obtain grace for yourselves and the children who are in your charge. This suffering will come both from them and from yourselves, and will make you always practice virtue in some way or another for their sake.

To succeed in training children you must strive to be self-possessed at all times, to be even in temper, and equitable in dealing justly with all. Virtue must be rather insinuated by example than daily enforced by punishment or constant admonition.

Lead children to love God; let them learn from your example to sacrifice pleasure to duty.—(*Henriette D’Osseville.*)

**M**AY my life, my sweet Jesus, be spent in the peaceful endeavor of trying to lead Thy “little ones” to know and to love Thee, and when I am weary and sick at heart and I long for rest and repose, may I ever find it in Thy sacramental presence, in the pure joy of the Holy Eucharist. Amen.

What will afford you *most* consolation when you are on your *bed of death*? This question if rightly pondered will influence your whole life!

“O! how sweet it is to die after having had a constant and ardent devotion to the Sacred Heart of *Him* Who is to judge us.”

END OF RELIGIOUS LIFE.

“**T**HE end for which you have entered religion is to become a new creature, and to become entirely transformed into Christ crucified. The cross and humiliations of Jesus must be your only aim. You are elected to be the spouse of Christ crucified, to follow Him in hunger and thirst and poverty—nay, even to death, for I hold out no other induce-

ment to you but the cross of Christ, my beloved Spouse. If His cross and His love will not content you, I have nothing more to offer."

"Is any cross too heavy,  
Or any task too hard  
That Jesus lays upon thee,  
And Jesus will reward?"

PRAYER TO JESUS CRUCIFIED.

**O** SWEET Jesus, mayest Thou be ever crucified in my heart by nails of love, Who for love of me wast crucified with nails of iron to the hard wood of the cross.

I will draw near to my suffering Saviour; I will be sorrowful with my sorrowful Jesus, broken-hearted with my broken-hearted Jesus, and, above all, I will try to console Him, by promising in future to love Him more ardently, and to imitate Him more closely. Amen.

EXTRACT.

**M**AIN-TAIN always the sense and posture of heart of a novice under training; and this very sense will be a great protection to your spirit, and will keep you open to correction and formation.

As novices you considered yourselves as aiming and striving at being what you were not as yet: a Religious who maintains this posture of soul with this sentiment is the only true disciple of religion—the only one who gains new light and makes new progress.—(*Bishop Ullathorne.*)

MY LESSON.

**O**NLY to rest where He puts me;  
Only to do His will;  
Only to be what He made me,  
Though I be nothing still.

Never a look beyond me,  
Out of a little sphere—  
If I could fill another,  
God would not keep me here.

Only to take what He gives me,  
Meek as a little child;  
Questioning naught of the reason,  
Joyful, or reconciled.

Only to do what He bids me,  
 Patiently, gladly to-day,  
 Taking no thought for the morrow  
 Leaning on Him all the way.

Only to look to Him ever;  
 Only to sit at His feet;  
 All that He sayeth, to do it—  
 Then shall my life be complete.

ENCOURAGEMENT.

“**L**OOK up continually to our predecessors, who are now in heaven, reaping the reward of all their victories.

“Have courage, and act as if every day were to be your last. Time is short: eternity for ever and ever, in joy or woe. . . . And this all depends on ourselves, our own free will!”

SACRIFICE OF FREE WILL.

**I** BESEECH Thee, O eternal Father, in the name of Thy Son Jesus, to take into Thy hands the free will which Thou hast bestowed upon me, and of which I now divest myself. I abandon it entirely and unreservedly to Thy holy disposal, in order that it may please Thee. And I beseech Thee, by the precious blood of Thy Son, that it may never be left at my disposal, to do anything contrary to Thy most holy will.

“Act like a man, and take courage and ‘do.’  
 Fear not and be not dismayed, for the  
 Lord thy God will not leave thee.”

—(Fr. Buckner, O.P.)

ACT OF CONTRITION FOR RELIGIOUS.

**M**Y God, I come to Thee to beg contrition for my sins—  
 for *all* my sins. Give me, I entreat Thee, true sorrow for every one of them, in particular for all the negligences Thou hast seen in the observance of my holy vows, and the little effort I have made to live in the spirit of my vocation. Filled with shame and sorrow, I come to renew my vows at Thy sacred feet, and I humbly implore of Thy infinite goodness and mercy that Thou wilt vouchsafe to admit this holocaust as an odor of sweetness, and that as Thou hast

already inspired me with the desire to offer it, so Thou wilt also bestow plentiful grace on me to fulfil it. Amen.

PEACE IN UNION WITH GOD.

**G**IVE to *each thing, no matter what*, the perfection it reasonably requires, or that in the circumstances you can give it; then suppose your part done, dismiss the whole affair from your mind, and go on to the next. . . . Avoid re-examinations springing from dissatisfaction with self. . . . Once the duty done, *as it presents itself at the time*, go on without worry. This is a kind of exterior hold upon God—keep it firm.

The interior one is all-important. That consists in receiving every variety of apparent accident—people's virtues and vices, and the rough and smooth of events—believe all as *direct agencies* intended for your sanctification, *ordered and shaped and sent* for the purpose of union. In fact, even your imperfections, when you think of them, you may well say were permitted for the same purpose; and to speak more strongly, but not incorrectly—you may even be *thankful* for them, as the occasion of contrition and new resolve. . . .

At once begin the formation of the soul on these principles, and keep everything else outside—I mean everything that flings the smallest shadow on peace.

**Extracts from Masters in the Spiritual Life.\***

1. **T**HE Religious who does not make progress in perfection, goes backward. What was thy object in entering religion? Know thyself. Overcome thyself. Thy business is to please God in all things. His love and His grace are sufficient for thee. He serves not God who seeks consolation in the Religious state.

2. He who loves poverty possesses all things. Of worldly things choose the worst and of heavenly things the best.

He is not poor, who does not wish to feel the effects of poverty. Aim at the spirit of poverty. To have the name of being poor, and, at the same time, to enjoy the comforts of wealth, is to deceive men.

3. He is not chaste who does not flee the occasions of impurity.

Why dost thou wish to see that which has no value in thy eyes? Modesty of the eyes preserves from many sins and is

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\* From the writings of Father Schneider, S.J.

the mother of piety. "Chaste and gentle make us," so the Church sings to Our Lady. Woe to the Religious who is ill-tempered among the pious. It is better to bear an injury in silence and without murmur, than to fast on several days till evening.

4. That Religious is not obedient, who, whilst *exteriorly* submitting graciously to orders, contradicts and murmurs *interiorly*, and criticises the Superior.

The devil plays hand-ball with a vain and unmortified Religious. No one is more happy under the sun than the Religious who loves God, his Superior, and his cell, or the silence and solitude of the cloister.

5. The supposition that in another convent, under another Superior, among other companions, in another employment, in other circumstances, one would make greater progress and be better satisfied, has already deceived many. Some in a few years have tried every kind of change consecutively, without becoming better, more happy, or more contented. God has placed us where we are; let us remain where we now are until it shall please Him to call us away. Where in the world is there a rose without thorns?

6. That Religious is not yet dead to the world who is greatly concerned or anxious about his relatives and friends in the world.

7. The Religious who strives after perfection should willingly and fervently embrace all that is painful, burdensome, and disagreeable, all that requires combats, self-restraint, and self-denial. He should, indeed, prefer these to all that is agreeable to the sensual man. He should never hearken to the seductive voice of nature, but always follow the inspirations of grace leading to life eternal.

8. I shall be a true child of my Order as long as I am candid and sincere toward my Superior.

I will never bother myself about offices that may be later intrusted to me, but will abandon myself to God's designs and put my trust in Him alone.

9. I will follow the Community and avoid all singularity.

10. I will be as careful of the honor of my Order as any one can be of his own.

11. Beware of being a burden and a cross to thy Superiors or to any one else, but strive to give pleasure to all.

12. In my Institute I will consider myself as a beggar admitted out of charity.

13. What doth it avail me to live long in my Order if I do not attain its object and end?

14. In the convent I am not the master, but the servant

of all, and in this should my honor and glory consist. For how should I wish to rule, since Jesus Christ came, not to be served, but to serve us, and the Blessed Virgin called herself only the handmaid of the Lord.

15. If thou wishest to know whether thou lovest thy vocation, examine whether thou lovest mortification. Thy vocation is to be a disciple of Jesus Christ, and how canst thou be His disciple, if thou dost not wish to be crucified with Him?

16. I will spare no effort to maintain a constant peace and interior joy.

17. The renunciation of self-love is a mortification, by virtue of which thou actest not as thou likest either interiorly or exteriorly, but only according to the good pleasure of God and of thy Superiors.

18. Meekness is a sure sign of innocence preserved or recovered.

19. Precipitateness and restlessness do not contribute to the success of a good work. To desire its success is good, but it should be without anxiety.

20. God occupies Himself with me, as if I were alone in the world. It is also meet that I should occupy myself with Him, as if besides Him there were nobody and nothing in the universe.

21. Meditate often on the Passion of Jesus Christ, thy King. He endured torments only to win thee and thy heart.

22. Be truly humble, and thou wilt never think that any injustice is done to thee. He has only the appearance of humility who, though he humbles himself, can not bear to be humbled by others. If thou wishest to learn and know something very useful, learn and love to be unknown and to be considered as nothing.

23. Do not complain of pains, sufferings, and adversity before casting a glance at thy crucifix and thinking on the twofold eternity. He makes the greatest progress in Religious life and virtue who manfully strives to overcome whatever he finds most difficult and disagreeable.

24. Incense emits no odor nor ascends upward, unless it burns; and it is in suffering that we prove our love of God and our fidelity to Him. The road to the Mount of Olives is steep indeed; but the Mount of Olives is also the Mount of the Ascension. Those who suffer with Jesus Christ will be also glorified with Him.

25. When we have once so far progressed as no longer to seek any human consolation, we then begin to relish spiritual and heavenly things.

26. We should not imagine we are able to please everybody.

27. We should expect a just return, not from men, but from God alone.

28. We should observe in our neighbor only his virtues and advantages, and in ourselves only our faults and imperfections.

29. He who severely judges his own deeds, finds no reason to condemn others, but is inclined rather to excuse them.

30. If thou wishest to live in great tranquillity and true peace, thy most ardent desires should be to see God in the next life, thy greatest fear to lose Him, thy most bitter pain not yet to enjoy Him, and thy greatest joy all that can lead thee to Him.

31. Free thy heart from all that is created and seek God alone, and thou shalt find Him.

32. Severity toward ourselves should render us more meek, indulgent, and affable toward others. If our neighbor's act has one hundred sides, we should always look at it from its most favorable side. When the sinfulness of an act no longer admits of vindication, we should at least seek to excuse it and admit that the intention was good. But if this is impossible, we should at least make allowance for the violence of the temptation, for the ignorance, impulsiveness, or human frailty of the one who committed the fault.

33. We should flee nothing more carefully than sloth, sadness, and dangerous familiarities.

34. To bear cheerfully, gratefully, and lovingly the daily little inconveniences that are inseparable from our vocation, is a constant and most profitable exercise of mortification.

35. I will consider and employ each day as if it were my last; one day shall surely be my last; but which one?

36. Thy spiritual progress is in proportion to thy self-denial.

37. Attend to thyself. What others do is no concern of thine. Follow Jesus Christ.

38. Thou art as great and as good as thou art before God; neither more nor less.

39. Beware lest, on account of thy negligence, God take away from thee the tenderness of thy conscience, and leave it insensible in thee.

40. With the utmost fervor I will venerate the Most Blessed Sacrament, the Most Blessed Virgin Mary, St. Joseph, and my guardian angel.

41. I will often during the day raise my heart to God by short and fervent aspirations and the renewal of a pure intention.

42. I will most carefully abstain from judging others and mingling in their concerns. What I can not excuse I will compassionate, considering my own weakness and sinfulness, and saying a Hail Mary for the amendment of the culprit.

43. I will always speak to every one in a friendly, respectful, and humble manner.

44. My soul, what doth it profit thee to be loved by men, if, like Pilate, thou lovest the friendship of Jesus Christ, on account of that love or popularity?

45. He who diligently considers Our Lord's life and Passion will find in abundance therein all that is useful and necessary for his spiritual life.

46. I will carefully consider what I have to do, and not what others are doing.

47. Accustom thyself to excuse others out of true charity, and to be thoughtful of their welfare in all things.

48. Be but little in thine own eyes, and desire to be also thus considered; and when thou art so treated, be not sad, but rejoice. *All for Jesus.*

\* 49. To plod on perseveringly and faithfully when we are under a dark cloud, and can not see our way, no, not one step before us, still to toil on in trust and love, this is to give glory to God and joy to the Sacred Heart.

50. When you go to your holy communion to-morrow, think that you see the divine Child looking through and through you with His clear pellucid gaze and asking you the question, "Will you be true?" Are you resolved to combat resolutely the visible faults all can see and be scandalized by, instead of the half-dozen imaginary ones with which you love so much to torture yourselves? And I should love, I should dearly love you to return His glance with one as limpid and as true, saying, "O Lord, no one knows better than I how blind and weak I am, but I *wish to know*, I wish to *see*, what Thou desirest of me, and will try with all my heart, regardless of all obstacles, to accomplish it." He wishes you to be real. *Be real.*

51. Jesus is our Lover—and a jealous One. We must be blind if we dare look at Him with a heart attached to anything but Himself. He is our King, and as such, claims undisputed possession of our *All*. Sacrifice and struggle! this is the consummation of the life of a good Religious.

52. If you don't reverence *Silence*, you will lose prayer, recollection, holy inspirations. Get the habit of talking to God about everything.

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\* From the writings of Father Dignam, S.J.

53. Remember God loves offerings made in joy, and the cream of our offerings is to show joy when tried. If contradictions and annoyances come, let us try to offer a fervent, joyful act of thanksgiving that God has given us an opportunity of practicing virtue.

54. The praises of men pass. Let us seek only to glorify God in our work, taking cheerfully success or failure as He chooses to send it. Work, then, only for the eternal salvation of your charges that by Him they may be saved, while you remain hidden and unknown.

55. Every time we lift ourselves up, either before others or only in our own minds, we frighten Jesus away. He has so keen an eye and so sensitive a heart that He can not bring Himself to find a home in a soul possessed by self and pride.

56. Here is a test of your honesty. We know we can not trust ourselves to crush self. Are we willing that others should do the business for us, or do we resist? If we take little slights, neglects, contempts—well, patiently, nay, even willingly, looking on each as a treasure God gives us to bring us nearer to Him, to destroy His enemy—our own self-love—then we are really aiming at His love.

57. The spirit of St. Francis of Sales—the “*omnia omnibus factus sum*” of St. Paul, by which, by cruelty to self, you become sweet to everybody—is but little understood; but you must understand it, and put your whole heart into the work

58. Duty without piety is meat without salt, but piety without duty is salt without meat. Let pious gluttons look to it.

59. God speaks still, as He spoké to our fathers in primitive times when there were neither directors nor direction. Spirituality then consisted in doing the will of God. Each hour brings a duty to be done with fidelity. Attention to this made saints, and makes saints still.

60. Life is a series of steps, each one bringing us nearer to the awful moment when we shall kneel at Our Lord's feet, and look up inquiringly into His eyes.

61. The life that has been spent in industry and striving, and which is yet a failure, is the nearest approach to that of Christ, for what was His life, viewed only with external eyes, but a great failure?

62. St. Joseph did not suffer martyrdom. What made him the greatest of saints and promoters? (1) God's will was enough to make him happy. He had no other desires. Poverty, monotony, labor, *labor without praise*, was sweet

to him if it was God's will. (2) Hence he was meek and obedient without asking why. (3) Zeal with little opportunity came out in prayer. A perfect promoter was St. Joseph.

63. To have a smile for all is a great means of doing good. But only those who try know how hard it is. We shall succeed better if we learn to smile at God; for He, dear Lord, loves to see us smile at Him, and, like His creatures, He is pleased with our cheerfulness.

64. The vows are the irrevocable acceptance of all the blessedness of my creatureship, of all that God desires in creating me, that I should be to Him and He to me. They put *me* out that *He* may reign. *Poverty* means that I know that while He gives, I, and His gift no less, belong to Him and *must*. That having received it as a mendicant I am just the same mendicant when in possession, and that this is as true of His caresses as of the food I eat.

65. *Chastity* means that the God-Man loves me all, longs to possess me *all*, whom He made; loves the body of which He took the likeness for me, and delights in the consecration of it to Himself, and in its immolation by the imitation of His poverty, labor, and austerity.

66. *Obedience* I do not think will ever be perfect till we sincerely think each one better than ourselves, and this practically and in the individual. We talk about reverencing God in Superiors. We can not do it until we are, as I say, sincere about reverencing God in every one else. Obedience is the presence of God.

67. Always pray at holy communion to overcome your predominant passion or any weakness which disedifies others; let it be verified that the idols fall down before Our Lord in the Egypt of your heart.

68. After a fall the first thing is to say: "Bonum est mihi": then, "Peccavi"—"Domine, miserere mei": then, "Contritum non despicias": and lastly: "Dixi nunc cœpi."

69. It is not success but courage that is wanted. It is the looking up to Our Lord after every fall and saying spontaneously: "Failed again. I'll try again." This touches Him. He is conquered at last.

70. "Cultivate sweetness," says that most perfect of promoters, St. Francis of Sales. "I do not say be soft and easy, but be gentle and sweet." So we may notice that the saint saw all the difference between the two.

71. Some of us, alas, are less ashamed to *be* selfish than to be thought so. Let us be brave and resolute; we shall obtain the priceless grace to be truly unselfish through

Mary's Heart. Say to her lovingly: "O Queen of the Apostleship of Prayer, make us unselfish; make us worthy promoters of the Sacred Heart."

72. Mother most pure, Mother most holy and most kind, may the love of Jesus and of thee grow in our hearts together; may that love make us hate sin and the world, strengthen us to deny ourselves, confirm our faith, hope, and charity, and bring Thee, sweet Mother, to our deathbeds to console our last hour.

73. Devotion to the Sacred Heart means to be convinced of His personal love for me, to return it by personal love, and so (for this is the nature of personal love) to be glad when He is honored—to be sorry when He is dishonored—to make Him what reparation I can for the injuries done to Him by men.

74. To brood over our sufferings is poison to the soul, so also is pondering over the faults of others. Count as a fault each time you think of any one's faults without thinking of their good qualities and praising God for them. We were created to praise.

75. How peaceful will be the death of one who has never allowed himself to judge or say an unkind word! He will find at his judgment the Sacred Heart to be an open tabernacle where he will rest for ever.

76. It was as she (Our Lady of Sorrows) watched the last sufferings of her Beloved, that she learnt that immense compassion, that boundless pity which made her the Mother of the Apostles, the Refuge of sinners, the Promoter of the Sacred Heart's love for souls. If we make her sorrows our own, compassion will grow in our hearts, and make us like to her.

77. Make it the fixed purpose of your life to make all others happy as far as it is in your power, and so (for that will be necessary) to put self out of view altogether. This then ought to be the first thought on awaking: "Dear Mother, for Thy honor I will take care that everybody who speaks to me to-day shall go away happier." This thought to be the first thought in your examen at night: "How many have I failed to make happy to-day?"

78. Simplicity of intention, setting our hearts on accomplishing God's will alone, and minding neither reputation, popularity, comfort nor success—this is the only way to gain peace.

79. If we look back on our lives we shall find that the heaviest cross that was ever laid upon us, which seemed at the time to crush us to the very earth, was in reality the

beginning of God's mercy for us and the turning point in our lives.

80. If Jesus Christ is to be born in our hearts it can only be accomplished through death to self. It is not by one good act that self is destroyed—it is by reiterated efforts, a long and slow death after many wounds.

\* 81. The right and wrong of things turns exactly on the intention.

82. Perfection means aiming at the highest.

83. The time of adversity is the time to turn to God quickly; the sooner I turn to Him, the happier I shall be. Why should I bear pain alone, if God is willing to share it with me. God will always sympathize with us—if He does not always give consolation, He always gives strength.

84. We must take everything to God—not only big things, but little ones too—each occurrence, each little disappointment, whether in the natural or supernatural order—all has to go to God, and humility takes us there. How happy adversity is when it is the instrument that takes us to God! Whatever happened to our blessed Saviour was an inducement to Him to turn to His heavenly Father—He never wearied in that—it was *the passion of His life*.

85. God is strong enough and loving enough to take us entirely into His own hands. If God has taken away success, regard it as a blessed piece of destitution.

86. How are we going to feel when judged favorably, or unfavorably? some people seem to live by the judgment of others. Are we living that we may stand well in the judgment of others? Human respect is the most entangling thing—will it be an answer to almighty God? Is the esteem of others the end we are setting before ourselves? It is a wrong standard—we must do our actions so that Our Father who is in heaven may be pleased. The people who are truly free are those who have no human respect *and go straight to God*.

87. There is no love that increases so fast as that which costs.

88. If we concentrate all our attention on one thing it will all be well; much better to have all our energies concentrated than dissipated.

89. When anything goes against the grain it ought to be done more *briskly*.

90. Our Lord avails Himself of His power to humble

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\* From the writings of Father Morris, S.J.

Himself to the utmost. No one entered the holy house of Nazareth without seeing that He was the last. He acted as one who had no rights, except to be the lowest of the low, though He was the Highest of the high.

\* 91. Believe me, my dear friends, believe an experience ripened by thirty years in the sacred ministry. I do here affirm that all deceptions, all spiritual deficiencies, all miseries, all falls, all faults, and even the most serious wanderings out of the right path, all proceed from this single source—a want of constancy in prayer. Live the life of prayer; learn to bring everything, to change everything into prayer—pains, and trials, and temptations of all kinds.

*Pray in the calm, pray in the storm;*

*Pray on awaking, and pray during the daytime;*

*Going and coming, pray;*

*Tired out and distracted, pray;*

*Whatsoever your repugnance may be, pray;*

*Pray, that you may learn to pray.*

*“Teach us, O Lord, how to pray.”*

“But I can not pray.” That is heresy. Yes, you can always pray. If you feel a disgust, nay, a horror of prayer, pray on, pray in spite of yourself, against yourself. Beg for the courage in prayer which our agonizing Saviour merited for you by His pangs in Gethsemane and upon Calvary. Pray, for prayer is the strength which saves, the courage which perseveres, the mystic bridge, cast over the abyss, which joins the soul to God.

† 92. You must be brave and carry your cross cheerfully, and leave yourself entirely in the hands of our dear Lord. Often when you go to see Him, say the prayer of our holy Father: “Sume, Domine, et suscipe”; and the ejaculation: “In labore requies, in æstu temperies, in fletu solatium.”

93. If I feel inclined to be irritable, let me turn to my foster-father, St. Joseph. With so many cares he was so patient, and gentle.

94. Our dear Lord will not be outdone in generosity, and we poor sinners will meet with equal generosity if, like Magdalen, we approach Him in the same humble, sorrowing, loving, and generous dispositions.

95. Our dear Lord was crowned with thorns to make amends for our disobedience and independence. Ah! get a great horror of the spirit of independence. Learn submission,

\* From the writings of Father de Ravignan, S.J.

† From the writings of Father James Clare, S.J.

and try to comfort our dear Lord by being humble and obedient.

Jesus appointed as the place of the Ascension the Mount of Olives, not Thabor, to teach us that the way to heaven is by suffering and the cross.

His Blessed Heart is a very ocean of mercy. Peter and Thomas and Magdalen found it so. Then courage, my soul! I too shall find it so.

96. Let us not forget that everything which Our Lord permits is intended for our real good, either directly or indirectly, and consequently let us drink the chalice, for it is mixed and presented to us by Our Father. We must not think of reward, but we must work for love.

97. Who can tell the sea of sorrow that burst upon that maiden of fifteen! Now she understands the prophecies. She sees Calvary before her, and murmurs: "I am in the hands of God; be it done unto me according to His word." Mary had to make a great sacrifice, and with a great heart she did it. When Our Lord asks us to make a sacrifice, we must try to imitate our Mother. "Of myself I can not; but I will lean upon Thee, O my God, and I will do it, come what will." Let our constant prayer be "Fiat voluntas tua," not in a spirit of repugnance or compulsion, but cheerfully, confidently, and in a spirit of love.

98. There is life and energy in the tabernacle, but there is no outward show or bustle. Let us try to learn from the Blessed Sacrament the right way to work with energy and constancy, and great peace.

Outside the tabernacle, what is there that is worthy of our love? It is well for us, dear children, to take our stand by the tabernacle, and wrench our souls from all else.

99. As to being misjudged, no doubt it is hard to suppress our wounded feelings; but when we put ourselves alone with our dearest elder Brother, and think how misjudged He was for our sake, and how cheerfully He bore it, and picture Him asking us to keep Him company, we soon nerve ourselves, not only to bear the suffering, but to be glad to do it for love of Him. Don't be afraid, dear child, that God will ask too much of you. He always asks for something that our nature will rebel against, but the pain of giving it lasts but a moment, and the pleasure is eternal. St. Ignatius says: "*Labor* to make ourselves indifferent," not "*be* indifferent," because Rome was not built in a day, and we shall not become indifferent in a day. Let us not decline to accept any trials which God may send us, no matter how repugnant to our nature, even though they may cause our

hearts to break. Jesus has drunk the chalice for us, let us drink it for Him. Be thorough in the service of your good God.

100. How then should we employ our time? (1) We should keep steadily to our spiritual duties; (2) Fulfil the duties of our state of life; (3) Do what we owe to our station; (4) Fill up our spare time well; (5) Do even our least actions in a spirit of faith and love. You will never feel any sacrifice if you love. Look at the intensity of love and the loyalty of the saints; these ought to be a stimulus for us. In all circumstances let our prayer be: "Non mea voluntas, sed Tua fiat." It will bring us strength and consolation, and will render us cheerful and ready to bear every hardship.

Glory is only to be earned by the cross.

**O** MY sweet Jesus, my Lord, my Redeemer, my ever devoted Brother, who for me and for my benefit never ceasest to expend Thyself, into Thy hands I resign the whole of my liberty, that I may be in future Thy bond-slave; I consecrate to Thee my mind, my heart, my will, and every sense of my body. Please to take full possession of me, body and soul, and do with me whatever Thou wilt. Only one thing I beg in return: give me grace never to relax in my love for Thee, and then I shall live happy and die content. So be it, my Jesus!

Eternal Father, Who through Thy beloved Son dost teach us ever to pray "Thy kingdom come," grant us, O Lord, through His most Sacred Heart the grace of final perseverance in Thy love, that having with entire devotion promoted the glory of that Sacred Heart on earth, we may share the more intimate favors of its love for all eternity. Amen.

## Alphabetical Index.

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### A

- Actions, Offering of all one's, to the Sacred Heart of Jesus, 515.**  
**Act of faith, 126, 142, 457, hope, 126, 142; love, 126, 142, 459; contrition, 127, 384, 385, 458; of consecration to the Sacred Heart, 133, 632, 680; consecration for Religious, 151; adoration, 361, 457; thanksgiving, 362; atonement, 362, 440, 636, 668; supplication, 363; contrition and prayer for pardon, 383; sorrow, 384; consecration, 441, 1124; humility and confidence, 458; desire, 459; oblation, 459, 462; adoration, praise, and thanksgiving, 461; petition, 462; trust, 463; praise, 483; oblation to the Holy Ghost 558; consecration and choice of St. Joseph as a patron, 597; consecration to St. Joseph, 599; faith, hope, and charity before the Blessed Sacrament, 612; Indulged, in honor of the Sacred Heart of Jesus, 628; homage to the Eucharistic Heart of Jesus, 634; admiration of the divine goodness, 644; resignation, 700; reparation to the Heart of Jesus for the first Friday of the month, 626; of praise to the Sacred Hearts of Jesus and Mary, 724; consecration to our Queen and Mother, 753; consecration to the most holy heart of Mary, 754; consecration to St. Aloysius Gonzaga, 1106; consecration to Our Lady used in some Religious Houses, 1123.**
- Acts and prayers which may be used during a novena of the Sacred Heart, 672.**  
**Acts for holy communion, Short, 472.**  
**Adeste fideles (hymn), 1038.**  
**Administering holy communion to the sick, 910; the Sacrament of Extreme Unction, 912.**  
**Adoration, Act of, 361; acts of faith and, 457; praise and thanksgiving, Acts of, 461; hour of, 610, 619.**  
**Adoro Te Devote (hymn), 418, 435.**  
**Advent, Devotions for, 1033.**  
**Agnus Dei, Daily prayer for those who carry an, 1125.**  
**Agonizing, Prayers in honor of St. Joseph for the, 600.**  
**Agony, Prayers for the faithful in their, 682.**  
**All Saints, Novena for the Feast of, 1102.**  
**Alma Redemptoris (hymn), 167.**  
**Alphonsus, Thoughts from St., on death and eternity, 871.**  
**Ambrose and Augustine, Hymn of SS., 805.**  
**Angela Merici, St., Prayer to, 591.**  
**Angel Guardian, Prayer to the, 130, 578; devotions to the, 578; litany of the, 579; prayer to one's, 581.**  
**Angelic Trisagion, The, 117.**  
**Angels, Offerings of Mass and communion in honor of the, 200; Mass of the, 284; devotions to the, 578.**  
**Angelus Domini, 137.**  
**"Anima Christi," A paraphrase of the, 451.**  
**Annunciation of Our Lady, Novena for the, 1056.**

Apostles' Creed, 33, 129; Apostles, Psalms sung on festivals of the, 530; a prayer to the Apostles, SS. Peter and Paul, 1101.  
 Apostleship of prayer, Morning offering of the, 133.  
 Apostolic benediction and plenary indulgence at the hour of death (Ritus Benedictionis Apostolicæ in Articulo Mortis), 916.  
 Aquinas, Prayer of St. Thomas, 416.  
 Archangels: Antiphon to St. Michael, 585; prayer to St. Raphael, 585; prayer to St. Gabriel, 585; prayer in honor of the holy, 1109.  
 Articulo Mortis, Ritus Benedictionis Apostolicæ in (Apostolic benediction and plenary indulgence at the hour of death), 916.  
 Aspirations, 117, 124, 550, 579, 564, 704, 1104, 1110.  
 Assisting at Mass for children, Method of, 233; short and simple method of, 236.  
 Assumption, Novena for the, 1067.  
 Athanasius, Creed of, 33.  
 Ave Maris Stella (hymn), 529, 771.  
 Ave Regina (hymn), 169.  
 Ave Verum (hymn), 218.

## B

Bellord, Bishop, Summary of a Method of Meditation, 78.  
 Benedicite, or Song of the Three Children, 414.  
 Benediction of the Blessed Sacrament, 537; reflections on, 541; prayers at, 542.  
 Billiard, Venerable Mother Julie, and her devotion to the Sacred Heart, 676.  
 Blessed Margaret Mary, Prayers of, 119, 484, 672; act of consecration by, 516; a novena to, 674.  
 Blessed Sacrament, ejaculation in honor of the Sacred Heart in the, 133; morning offering to the, 141; night offering to the, 154; offering to the, of Mass and communion, 205; Mass of the, 290; Mass in honor of the, 401; prayers to the Holy Ghost in connection with devotions to the, 568; prayers for visits to the, 610, 615; acts of faith, hope, and charity before the, 612; prayer of St. Alphonsus Liguori for a visit to the, 617; sentiments

of a Religious before the, 618; Sighs to Jesus in the, 638; prayer for the glorification of the, 640; litany of the, 648.  
 Blessed Trinity, Mass of, 278; prayer for Sunday to the, 549.  
 Blessed Virgin Mary, Memorare to the, 146, 724; litany of the, 146; offering of Mass and communion to the, 222; Mass of the seven dolours of the, 302; mode of hearing Mass in honor of the, 352; ejaculation to the, 368; the Magnificat, or canticle of the, 526; psalms for the festivals of the, 527; devotions in honor of the, 720; prayer of St. Aloysius Gonzaga to the, 725; eleven novenas in honor of the, 725; novena in honor of the, 726; rosary of the, 728; novena in honor of the dolours of the, 746; a prayer to the Mother of Pure Love, 748; the Thirty Days' prayer to the, 750; three offerings in honor of the, 753; comments on the rubrics of the Office of the, 756; novena for the Nativity of the, 1068; novena for the feast of the Presentation of the, 1072. (See also under *Mary* and *Mother of God*.)  
 Bona Mors Devotions; preparation for a happy death; examination of conscience for extraordinary occasions; prayers for the sick and dying; the administration of the last sacraments, and the office for the dead, 869.  
 Bona Mors Litany, and other prayers for a happy death, A, 898.  
 Bonaventure, St., Prayer of, 417.  
 Burial Service, The, 972.

## C

Calendar, The, 15.  
 Canticle, of the Blessed Virgin, 526; of the Seraphim, 548.  
 Charity, The heroic act of, 571.  
 Chaplet of the Holy Ghost, 554; of the Rosary for the Dead, 575; Indulged, of the Sacred Heart of Jesus, 623; in Honor of the Immaculate Heart of Mary, 743; Little, in honor of the Immaculate Conception, 744.

- Christmas Day, Psalms for, 536; hymn for, 1039.
- Church, Prayer to the Holy Spirit for the, 557, 1087; prayer for the wants of the, 640; prayer for the, and for the civil authorities, 642.
- Collect of St. Agnes, 1108.
- Come, Holy Ghost (hymn), 1062.
- Comments on the rubrics of the Office of the Blessed Virgin Mary, 756.
- Communion, Offering of, 192; intentions for, 193; prayer of the associates for, 195; spiritual, at Mass, 306; what the saints thought of spiritual, 308; devotions for, 401; after Mass and, 414; petitions and offering after, 421; reflections after, 424; a Mass of thanksgiving after, 426; various exercises of devotion for, 456; prayers before, 457; prayers after, 461; prayer to Our Lady after, 464; simple prayers for, 466; litany for, 469; short acts for, 472; after, 473; reflections and prayers, before and after, for Religious 489; a very commendable exercise for, 504; spiritual, 637; offering of, for the monthly recollection in preparation for death, 874; the order of administering, to the sick, 910. (See also under *Holy Communion*.)
- Complin, 157.
- Confession, Devotions for, 369; prayers to the Holy Ghost before, 370; examen for, 371; offering of, 385; prayers after, 386.
- Confidence, Acts of humility and, 458.
- Confiteor, The, 142.
- Consecration, Act of religious, 151; act of, 441, 1124; act of, by Blessed Margaret Mary, 516; and prayer to the Holy Ghost, 568; act of, and choice of St. Joseph as a patron, 597; to St. Joseph, 599; to the Sacred Heart of Jesus, 133, 632, 650, 680; of Religious communities and families, 150, 675; to Mary, our Mother, 723; a form of, to the Mother of God, 748; to our Queen and Mother, 753; to the most holy heart of Mary, 754; to St. Aloysius Gonzaga, 1106; to Our Lady, 1123.
- Contrition and amendment, Reflections for, 380; act of, and prayer for pardon, 383; short and efficacious act of, 384; acts of, 127, 385, 458.
- Conversion of unbelievers, Prayer for the, 568.
- Corpus Christi, On the festival of, 536; devout exercises for Holy Thursday and the feast of, 604; novena for, 1064.
- Cor Sanctissimum Jesu, 420.
- Creed, Apostles', 33, 129; of St. Athanasius, 33; Nicene, 36.
- Cross, Way of the, 687.
- Crucified, Prayer before a picture of Christ, 1059.
- Crucifix, Indulged prayer before, 213, 420.

D

- Daily examen, 189; short method of, 190.
- Daily intentions, 187.
- Daily offering to the Sacred Heart of Jesus, 636.
- Daily prayer for the associates in the Sacred Heart of Jesus, 188; in the Sacred Heart of Mary, 188; for those who carry an Agnus Dei, 1125.
- Dead, The rosary for the, 575; office of the, 926.
- Death, Prayer for a happy, 153, 598.
- Desire, Acts of love and, 459.
- Devotion, Various exercises of, for holy communion, 456; of the Seven Sundays in honor of St. Joseph, 585.
- Devotions, for each day in the week, 278; for confession, 369; for holy communion, 401; prayers to the Holy Ghost in connection with devotions to the Blessed Sacrament, 568; for the Faithful Departed, 571; to the angels, and in particular to the angel guardian, 578; in honor of St. Joseph, 585; prayer to St. Joseph for October, 598; in honor of the Passion of Our Lord, 680; in honor of the Blessed Virgin Mary, 720.
- Devout exercise, in honor of the seven sorrows and seven joys of St. Joseph, 586; to the Blessed Sacrament and to the Sacred Heart of Jesus, 601; for all the Thursdays in the year, and espe-

cially for Holy Thursday and the feast of Corpus Christi, 604; of the six Sundays in honor of St. Aloysius Gonzaga, 1106.  
 Dies iræ, dies illa (hymn), 986.  
 Divine goodness, Acts of admiration of the, 644.  
 Divine Office, Prayer to be said before, 760; prayer to be said after, 761.  
 Dolours of the Blessed Virgin, A novena in honor of the, 746.  
 Dressing, Prayer while, 117.

## E

Easter, Novena for, 1060.  
 Ejaculations, 119, 133, 134, 323, 338, 368, 402, 410, 419, 420, 469, 600, 618, 635, 637, 639, 702, 726.  
 Ember days, 1035.  
 Epiphany, Novena for, 1051.  
 Eternity, Thoughts from St. Alphonsus on death and, 871.  
 Eucharistic Heart, Ejaculation to the, 338; acts of homage to the, 634; ejaculation to, 635.  
 Evening prayer, Short form of, 152.  
 Examen, Prayer before, 189; daily, 189; general, 191; for confession, 371; on the Rules, 881.  
 Examination, Method of particular, 80; a more detailed method of, 372.  
 Exercise for holy communion, from the prayers of the saints, 504; pious, of the Fridays in honor of the Sacred Heart, 682; in honor of Our Lady of Dolours, 745; of the six Sundays in honor of St. Aloysius Gonzaga, 1106.  
 Exercises of devotion for holy communion, 456.  
 Explanation of the Sulpician method of mental prayer, 76.  
 Exterior exercises for every day in the month, 684.  
 Extracts, maxims, and prayers, Miscellaneous, 1127; from masters in the spiritual life, 1131.  
 Extreme Unction, The order of administering the Sacrament of, 912.

## F

Faith, Profession of, 37; act of, 126; acts of, and adoration, 457.  
 Faithful Departed, A mode of hearing Mass for, 342; devotions for the, 571; prayer for the, 682.

Fasting-days, 28.  
 Faults, A petition to overcome one's, 476.  
 Feasts of Obligation in the United States, 28; of special devotions, some movable, 27; table of movable, 29.  
 Feast of the Sacred Heart, 681; novena for the, of the Sacred Heart, 1065; of the Visitation, novena for the, 1066; of the guardian angel, novena for the, 1070; presentation of the Blessed Virgin, novena for the, 1072; of All Saints, novena for the, 1102.  
 Festivals of the Blessed Virgin Mary, Psalms for the, 527; of the apostles, 530.  
 Formula of the Vows, 172.  
 Friday, Mass and Communion on, 214; Mass of the Passion for, 296; act of reparation for first, 626; pious exercise for, in honor of the Sacred Heart, 682.

## G

General examen, 191.  
 Gloria Patris, The practice of the seven, in honor of the Holy Spirit, 556.  
 God, Ejaculation to, 323, 618; litany of the love of, 550; St. Gertrude's offering of the life and sufferings of Our Lord to, 699.  
 Good Counsel, Prayer to Mary, Our Lady of, 746.  
 Grace before and after meals, 173.  
 Graces, Petitions for, 114; prayer to implore, for ourselves, together with acts of admiration of the divine goodness, 644.  
 Guardian Angels, Novena for the feast of the, 1070.

## H

Habit, Prayer while putting on the, 118.  
 Hail Mary, The, 129.  
 Happiness, The Heart of Jesus the source of all, 671.  
 Heroic act of charity, 571.  
 Holy Communion, Devotions for, 401, 473; petitions and offerings after, 421; a Mass of thanksgiving after, 426; prayer to Our Lady after, 464; simple prayers

- for, 466; litany for, 469; short acts for, 472. (See also under *Communion*.)
- Holy Family, Prayer to the, 1050.
- Holy Ghost, Prayer to the, before meditation, 122; votive Mass of the, 281; prayers to the, before confession, 370; hymn and sequence of the, 551; chaplet of the, 554; novena to the, in preparation for the feast of Pentecost, 556; the practice of the Seven Gloria Patris in honor of the, 556; prayer to the, for the Church, 557; short indulgenced prayer to the, 557; various prayers suitable for a novena to the, 557; act of oblation to the, 558; offering to the, 559; Little Office of the, 560; pious aspirations for obtaining the seven gifts of the, 564; and Religious Orders, 566; thanksgiving, consecration, and prayer to the, 568; prayers to the, in connection with devotions to the Blessed Sacrament, 568.
- Holy Hour, 661; reflections, meditations, and prayers for the, 662; prayers for the, in honor of the face of Our Lord, 706.
- Holy Name of Jesus, Litany of the, 134; a prayer to the, 1047; novena to the, 1053.
- Holy souls in purgatory, Indulgenced prayer in behalf of the, 575.
- Holy Scripture, Texts of, to excite sorrow for sins, 379.
- Holy Spirit. (See under *Holy Ghost*.)
- Holy Thursday and the feast of Corpus Christi; Devout exercises for all the Thursdays in the year, and especially for, 604.
- Holy Trinity, Offering of Mass and communion to the, 197; prayers to the, 548.
- Holy Week, The Ceremonies of, explained, 707.
- Homage, Acts of, to the Eucharistic Heart of Jesus, 634.
- Hope, Act of, 126, 142.
- Hour of adoration, 610; holy, 661.
- Hours of Our Lady, The Office of the Blessed Virgin Mary, 755.
- Humility and confidence, Acts of, 458.
- Hymns: At prime on Sundays and week-days throughout the year, 138; "Now with the Fast-departing Light," 163; Alma Redemptoris, 167; Ave Regina, 169; Regina Coeli, 169; Tantum Ergo Sacramentum, 210, 537, 622; Ave Verum, 218; Jesu Dulcis Amor Meus, 219; Veni, Sancte Spiritus, 282, 553; Lauda Sion Salvatore, 293; Stabat Mater, 303; "Jesus, Master, teach me," 480; St. Francis Xavier's hymn of love, 482; Veni, Domine Jesu! 507; Lucis Creator Optime, 525; Ave Maris Stella, 529, 771; O Salutaris Hostia, 537; "My God, My Lord, in Thine own place," 611; Te Deum Laudamus, 539, 805; Veni Creator Spiritus, 551; O Filii et Filiae, 719; Dies Irae, Dies Illa, 986; SS. Ambrose and Augustine, 805; Adeste Fideles, 1038; "Oh, Come, All Ye Faithful!" (for Christmas day), 1039; "Come, Holy Ghost," 1062; Tota Pulchra Es, Maria, 1074; To the Saints and Martyrs of Religious Orders, 1076; "Lead, Kindly Light," 1127.

I

- Immaculate Conception, Mass of the, 299; Little Office of the, 735; Little Chaplet in honor of the, 744; novena for the, 1073.
- Immaculate Heart of Mary, Chaplet in honor of the, 743.
- Indulgenced acts in honor of the Sacred Heart of Jesus, 628.
- Indulgenced aspirations and short prayers, 1110.
- Indulgenced Chaplet of the Sacred Heart of Jesus, 623.
- Indulgenced prayer before a crucifix, 213, 420; after the Hail Mary, 460; to the Holy Ghost, 557; in behalf of the holy souls in purgatory, 575; in honor of the Passion of Our Lord, 700; practices and prayers in honor of St. Anthony of Padua, 1103.
- Indulgences granted by Pope Pius IX. for a novena in honor of the Sacred Heart, 660.
- Infant Jesus, Prayer to the, 1037, 1046; novena to the, 1049.
- Intentions, Daily, 187; for holy communion, 193.
- Interior practice, 376.
- Invocations and Salutations (Morning), 121; to St. Joseph, 130; to the Guardian Angel,

130; to the patron saint, 130, 131; "Anima Christi," 213; to St. Joseph, 599; to the Sacred Heart of Jesus, 671.  
Instruction, Prayers to be said aloud before giving, 1121.

## J

Jesus Christ, Prayers composed by St. Clara of Assisi in honor of, 696; seven offerings of the precious blood of, 701.  
Jesus in the Blessed Sacrament. (See under *Blessed Sacrament*.)  
Jesus, Litany of the Most Holy Name of, 134; prayer for the associates in the Sacred Heart of, 188; the Psalter of, 1025; novena to the Holy Child, 1040.  
June, Month of, 681.  
June, Prayer to the Sacred Heart said daily during the month of, 1123.

## L

Lent, Novena for, 1057.  
Litanies, novenas, indulgenced prayers, offices and prayers for particular occasions, 547.  
Litany of the Holy Name of Jesus, 134; of the Blessed Virgin, 146; for holy communion, 469; of the love of God, 550; of the Guardian Angel, 579; of the Blessed Sacrament, 648; of the Sacred Heart, 651; of the Passion, 694; and other prayers for a happy death, 898; of the saints, 1012; for the Faithful Departed, 1022; of St. Joseph, 1056.  
Lord's Prayer, 128.  
Love, Act of, 126.  
Love and desire, Acts of, 459.  
Lucis Creator Optime (hymn), 525.

## M

Magnificat, or canticle of the Blessed Virgin Mary, 526.  
March, Offering to St. Joseph said during the month of, 1122.  
Marks of a fervent Religious, 485.  
Martyrs of Religious Orders, Hymn to the, 1076.  
Mary, Prayer for the associates in the Sacred Heart of, 188;

prayer to, 746; prayer of a Religious to, 749; prayer to, for the spirit of obedience, 1124; form of dedicating a child to, 1124. (See also under *Blessed Virgin*.)  
Mass, Prayer before, 195; offering during, 196; methods of hearing, 197; on Sunday, 197; on Monday, 199; on Tuesday, 200; on Wednesday, 203; on Thursday, 205; on Friday, 214; on Saturday, 222; ordinary method of serving a priest at, 229; method of assisting at, for children, 233; devotions for each day in the week, 278; of the Blessed Trinity, 278; of the Holy Ghost, 281; of the Holy Angels, 284; of St. Joseph, 287; of the Blessed Sacrament, 290; of the Passion, 296; of the Immaculate Conception of the Blessed Virgin Mary, 299; of the Seven Dolours of the Blessed Virgin Mary, 302; spiritual communion at, 306; a method of hearing, for Religious, 310; method of hearing by way of meditation on the Passion, 323; in union with the Sacred Heart of Jesus, 331; for the Faithful Departed, 342; in honor of the Blessed Virgin Mary, 352; in honor of the Blessed Sacrament before holy communion, 401; and communion, 414; of thanksgiving after holy communion, 426.  
Masters in the spiritual life, Extracts from, 1131.  
May, Prayers for the month of, 1063.  
Meals, Grace before and after, 173.  
Means of arriving at perfection, 374.  
Meditation, Method of, according to St. Ignatius, 69; outlines of Sulpician, 74; Bishop Bellord's summary of, 78.  
Meditation, prayers before, 121; prayers after, 123; on the Passion of Our Lord and Saviour, Jesus Christ, and pious exterior and interior exercises for every day in the month, 684.  
Memorare to the Blessed Virgin, 146, 724.  
Mental Prayer, 60; Is mental prayer easy? 63; Explanation of Sulpician Method of, 76.  
Method of particular examination in striving after perfection, 80; of daily examen, 190; ordinary, of serving a priest at Mass, 229;

of assisting at Mass for children, 233; of hearing Mass for Religious, 310; of hearing Mass by way of meditation on the Passion, 323; of examination, 372.  
 Methods of hearing Mass, 197.  
 Monday Offering of Mass and communion on, 199; method of hearing Mass on, 200; Mass of the Holy Ghost on, 281; prayer to be said on, 574; mode of hearing Mass on, for the Faithful Departed, 342.  
 Monthly retreat or day of recollection and prayer in preparation for a happy death, 869.  
 Morning invocations and salutations, 120.  
 Morning offering of the Apostleship of Prayer, 133; to the Blessed Sacrament, 141.  
 Morning prayers, Short form of, for Religious, 139.  
 Mother of God, Prayer to, 723; a form of consecration to the, 748.  
 Movable feasts of special devotion, Some, 27; table of, 29.

N

Name of Jesus, Litany of the, 134; a prayer to the adorable, 1047; novena to the Holy, 1053.  
 New Year, An offering of the, 1047; novena for the, 1050.  
 Nicene Creed, 36.  
 Night offering to the Blessed Sacrament, 154.  
 Night Prayers, 142.  
 November, Practice for the month of, 577.  
 Novena to the Holy Ghost in preparation for the feast of Pentecost, 556; various prayers suitable for a, to the Holy Ghost, 557; to St. Joseph, 589, 600; to the Sacred Heart of Jesus, 669, 670, 672; for a special intention, 674; to Blessed Margaret Mary, 674; in honor of the precious blood of Jesus, 704; in honor of the Blessed Virgin Mary for any festival, 725, 726; in honor of the Dolours of the Blessed Virgin, 746; for Christmas, 1035; to the Holy Child Jesus, 1040, 1049; for the New Year, 1050; for Epiphany, 1051; to the Holy Name of Jesus, 1053; for the purification of Our Lady, 1054; to St. Joseph, 1055;

for the Annunciation of Our Lady, 1056; in honor of Our Saviour's Passion, 1057; for Easter, 1060; for Pentecost, 1061; for Corpus Christi, 1064; for the feast of the Sacred Heart, 1065; for the feast of the Visitation, 1066; for the Assumption, 1067; for the Nativity of the Blessed Virgin Mary, 1068; to Our Lady of Mercy, 1069; for the feast of the Guardian Angels, 1070; to the patron saint of the Religious Order to which one belongs, 1071; for the feast of the Presentation of the Blessed Virgin Mary, 1072; for the Immaculate Conception, 1073; to St. Benedict, Abbot, 1078; to St. Francis of Assisi, 1080; to St. Clara, 1081; to St. Dominic, 1081; to St. Catharine of Sienna, 1083; to St. Francis de Sales, 1085; to St. Jane Frances de Chantal, 1088; to St. Vincent de Paul, 1089; to St. Ignatius Loyola, 1090; to St. Ursula, 1092; to St. Bernard, 1093; to St. Charles Borromeo, 1096; of grace in honor of St. Francis Xavier, 1097; for the feast of All Saints, 1102; to St. Anthony of Padua, 1102.  
 Novenas, a little book of, 1035.  
 Novice, A picture of a good, 487.

O

Obedience, Prayer to Mary to obtain the spirit of, 1124.  
 Oblation, Act of, 459, 462.  
 Offering of the Apostleship of Prayer, Morning, 133; to the Blessed Sacrament (Morning), 141; to the Blessed Sacrament (Night), 154; of communion, 192; during Mass, 196; of precious blood, 197; of Mass on Sunday, 197; on Monday, 199; on Tuesday, 200; on Wednesday, 203; on Thursday, 205; on Friday, 214; on Saturday, 222; of confession, 385; of sacramental penance, 387; after holy communion, 421; before a picture of the Sacred Heart, 469; of all one's actions to the Sacred Heart, 515; to the Holy Ghost, 559; daily, to the Sacred Heart, 636; of sufferings of Our Lord, 699; of the precious blood, 701;

- of intentions before reciting the Rosary, 728; in honor of the Blessed Virgin Mary, 753; of Mass and communion for the monthly preparation for death, 874; for the New Year, 1047; to St. Joseph during the month of March, 1122.
- Office of the Holy Ghost, Little, 560; Holy Angels, 581; St. Joseph, 591; Sacred Heart of Jesus, 652; Immaculate Conception, 735; Blessed Virgin Mary, 756; Blessed Virgin Mary; or, the Hours of Our Lady, 755; the Dead, 869, 926.
- Officium Parvum Beatæ Mariæ Virginis (The Office of the Blessed Virgin Mary), 755.
- O Fili et Filiae (hymn), 719.
- Orders, Religious and the Holy Ghost, 566.
- Order of administering holy communion to the sick, The, 910; the Sacrament of Extreme Unction, 912.
- Ordinary method of serving a priest at Mass, 229.
- O Salutaris Hostia (hymn), 537.
- Our Lady, Vesper-song to, 155; prayer to, 221; prayer to, after holy communion, 464; novena for the Purification of, 1054; novena for the Annunciation of, 1056; novena to Our Lady of Mercy, 1069; prayer to Our Lady of Good Counsel, 1125.
- Our Lord, Devotions in honor of the Passion of, 683; St. Gertrude's offering of the sufferings of, 699; indulgenced prayer in honor of the Passion of, 700.
- P
- Paraphrase of the "Anima Christi," 451.
- Particular examination, A method of, 80; subject-matter of, 81.
- Passion and the Sacred Heart, Offering of Mass and communion, 214.
- Passion, Mass of the, 296; method of hearing Mass by way of meditation on the, 323; devotions in honor of the, 683; meditations on the sorrowful, of Our Lord and Saviour Jesus Christ, 684; litany of the, 694; indulgenced prayer in honor of the, 700;
- novena in honor of Our Saviour's, 1057.
- Patron saint, Novena to the, 1071.
- Peace, Prayer for, 1110.
- Penance, Short offering of sacramental, 387.
- Penitential Psalms, The seven (in Latin and in English), 388.
- Pentecost, On the festival of, 536; novena to, the Holy Ghost in preparation for the feast of, 556; prayer for the feast of, 557; novena for, 1061.
- Perfection, Means of arriving at, 374.
- Perseverance, Prayer to St. Joseph for, 600.
- Petition, Act of, 462; to overcome faults, 476; to obtain graces, 646; for help, 1121; to St. Vincent de Paul, 1126.
- Petitions, for graces, 114; and offerings after holy communion, 421; of St. Augustine, 516; thirty-three, 1048.
- Picture of a good novice, 487.
- Pius IX., Prayer of, 706.
- Plenary indulgence at the hour of death, 916.
- Pope, Prayer for a deceased, 1109; prayer for the election of a, 1109.
- Practice, Interior, 376; of the Seven Gloria Patris in honor of the Holy Spirit, 556; Indulgenced, in honor of St. Anthony of Padua, 1103.
- Praise, to the will of God, 130; and thanksgiving, Acts of, 461; act of, 483; to the Sacred Hearts of Jesus and Mary, Act of, 724.
- Prayer, 40; necessity of, 42; efficacy of, 43; conditions of, 43; a talk about, 49; vocal, 58; mental, 60; is mental easy? 63; explanation of the Sulpician method of mental, 76; of St. Ignatius (Soul of Christ, etc.), to Our Lord Jesus Christ, 92; preparatory, 92; to obtain the grace of understanding, 94; to excite one's self to repentance, 95; triple colloquy, 96; colloquy on God's mercy and compassion, 98; to Jesus Christ, Our King, 99; for assistance in contemplating the scenes of the gospel, 100; to obtain the three degrees of humility, 101; on the three classes, 103; that we may be received under the standard of our divine King, 104; before election,

105; in desolation, 106; that we may unite ourselves with the sufferings of Our Lord, 107; to Our Lord Jesus Christ risen from the dead, 109; to excite love for God, 110; while dressing, 117; while putting on the habit, 118; of St. Gertrude on awaking, 118; of Blessed Margaret Mary, 119; before meditation 121; to the Sacred Heart, 122; to the Holy Ghost, before meditation, 122; after meditation, 123; morning, 126; for holy Church, 128; Lord's, 128; Hail Mary, 129; of the Blessed Virgin, St. Joseph, your guardian angel, your patron saint, 130; short form of morning, for Religious, 139; evening, 142 152; for a happy death, 153, 898; daily, for associates in the Sacred Heart of Jesus, 188; daily, for associates in the Sacred Heart of Mary, 188; before examen, 189; of the Associates for Communion of Reparation, 195; before Mass, 195; indulgenced, before a crucifix, 213, 420; to Our Lady of Sorrows, 221, 745; to the Holy Ghost before confession, 370; for pardon, 383; after confession, 386; of St. Thomas Aquinas, 416, 1105; of St. Bonaventure, 417; indulgenced, 443; before communion, 457; after communion, 461; to Our Lady after holy communion, 464; for holy communion, 466; of Ven. Father Olier, 468; of Blessed Margaret Mary, 484, 672; to become a fervent Religious, 484; reflections and, before and after communion for Religious, 489; for the fulfilling of the will of God, 512; for Sunday to the Blessed Trinity, 549; to the Holy Spirit for the Church, 557; to the Holy Ghost, short indulgenced, 557, 568; for the feast of Pentecost, 557; for the conversion of unbelievers, 568; in behalf of the holy souls in purgatory, 574, 575; to the Angel Guardian, 578, 581; to St. Raphael, archangel, 585; to the Archangel Gabriel, 585; of a Religious to St. Joseph, 588; for a happy death, 598; to St. Joseph, 598, 600, 601; for the agonizing, 600; for a visit to the Blessed Sacrament, 615; of St. Al-

phonsus Liguori, to the Blessed Sacrament, 617, 752, 1095; for the wants of holy Church, 640; for all things needful, commonly called the universal prayer, 643; when suffering, 679; for the faithful in their agony, 682; in honor of the Passion of Our Lord, Indulgenced, 700; to the Heart of Mary, 723; of St. Aloysius Gonzaga to the Blessed Virgin, 725, 1106, 1107; in honor of the Immaculate Mary, 742; to Our Lady of Good Counsel, 746, 1125; to Our Lady of Lourdes, 747; to Our Lady of Light, 748; said in some Religious Communities on Saturday evenings, 748; of Religious to Mary, 749; the Thirty Days', 750; before and after Divine Office, 760, 761; in preparation for a happy death, 869; to the Infant Jesus, 1037, 1046; to the adorable Name of Jesus, 1047; to the Holy Family, 1050; before a picture of Christ crucified, 1059; for the month of May, 1063; for a happy death in honor of St. Benedict, 1079; to St. Scholastica, 1079; to St. Francis, 1086; for the Order of the Visitation, 1086; to obtain the protection of St. Francis de Sales, 1087; of the Church, 1087; to St. Vincent de Paul, 1089; to St. Angela Merici, 1091; to St. Anselm, 1094; to St. Teresa, 1095; to St. Ann, 1097; to St. Francis Xavier, 1098; to the Holy Apostles, Peter and Paul, 1101; to St. Patrick, 1101; in any necessity to St. Anthony, 1104; in affliction and anxiety before a statue of St. Anthony, 1104; to St. John the Evangelist, 1105; to St. Mary Magdalen, 1105; to St. Stanislaus Kostka, 1107; asking for good priests, 1107; to St. John Baptist de la Salle, 1108; in honor of St. Walburga, 1108; in honor of the holy archangel Michael, 1109; to St. Raphael, archangel, protector of travelers, 1109; for a deceased pope, 1109; for the election of a pope, 1109; in time of war, 1109; for peace, 1110; before visiting the sick, 1120; before school, 1121; to be said aloud before giving instruction, 1121; before going to the parlor, 1121; for

- Sisters in retreat, 1122; to the Sacred Heart, 1123; to Mary, to obtain the spirit of obedience, 1124.
- Prayers, at Benediction, 542; to the Most Holy Trinity, 548; suitable for a novena to the Holy Ghost, 557; to the Holy Ghost in connection with devotions to the Blessed Sacrament, 568; for every day in the week in aid of the souls in purgatory, 575; for visits to the Blessed Sacrament and the Hour of Adoration, 610; for the Church and for the civil authorities, 642; to implore graces for ourselves, 644; during a novena of the Sacred Heart, 672; composed of St. Clara of Assisi in honor of the five wounds, 696; in honor of the Holy face of Our Lord, 706; of M. Dupont, 706; in honor of Our Lady of Perpetual Help, 746; for the sick, 904; miscellaneous, 1075; novena and, to St. Jane Frances de Chantal, 1088; in honor of St. Anthony of Padua, 1103; and indulgenced aspirations, 1110; for various occasions, 1114, for travelers, 1119; miscellaneous extracts, maxims, and, 1127.
- Precious blood of Jesus Christ, Seven offerings of the, 701; month of the, 703; novena in honor of the, 704; offering to, before the Rosary, 728.
- Preparation for a happy death, 869.
- Presentation of the Blessed Virgin Mary, Novena for the feast of the, 1072.
- Priests, Prayer asking for good, 1107.
- Profession of faith at the reception of converts, 37.
- Psalter of Jesus, the, 1025.
- Psalms: IV., Cum Invocarem, 160; XXX., In te Domine, Speravi, 161; XC., Qui Habitat, 161; CXXXIII., Ecce Nunc, 163; CXVI., Laudate, Dominum, 175, 524; CXXIX., De Profundis, 185, 398, 536; The Seven Penitential, 388; VI., Domine, ne in Furore, 389, 391; XXXI., Beati Quorum, 390; L., Miserere, 393; CXLII., Domine Exaudi, 399; CIX., Dixit Dominus, 519; CX., Confitebor Tibi, 520; CXI., Beatus Vir, 521; CXII., Laudate
- Pueri, 522; CXIII., In Exitu Israel, 522; CXXI., Lætatus sum, 527; CXXXVI., Nisi Dominus, 528; CXLVII., Lauda, Jerusalem, 528; CXV., Credidi, 530; CXXV., In Convertendo Dominis, 531; CXXXVIII., Domine, Probasti Me, 532; CXXXI., Memento, Domine, 534; CXXXVII., Beatus Omnes, 536; for the festivals of the Blessed Virgin Mary, 527; sung on festivals of the apostles, 530; on festivals of one martyr or several, 534; on festivals of confessors, not bishops, 534; on festivals of confessors, bishops, 534; on festivals of virgins and holy women, 535; on the festival of All Saints, 535; on Christmas Day, 536; on the festival of Easter, 536; on the festival of Pentecost, 536; on the festival of Corpus Christi, 536.
- Purgatory, Offering of Mass and communion for the holy souls in, 199; a short indulgenced prayer for the holy souls in, 575; prayers for every day in the week in aid of the souls in, 575.
- Purification of Our Lady, Novena for the, 1054.

## R

- Recommendation of a soul departing, 919.
- Reflections for contrition and amendment, 380; after communion, 424; before and after communion for Religious, 489; on Benediction, 541, 891.
- Regina Coeli, 138, 169.
- Religious Communities, Consecration of, 150.
- Religious Orders, Hymn to the saints and martyrs, 1076.
- Religious and the Holy Ghost, 566.
- Religious, Short form of morning prayers for, 139; act of consecration for, 151; a method of hearing Mass for, 310; a prayer to become a fervent, 484; marks of a fervent, 485; reflections and prayers before and after communion for, 489; prayer of a, to St. Joseph, 588; sentiments of a, before the Blessed Sacrament, 618; reparation and consecration for, 631; consecration of communities, 675; prayer of a, to Mary, 749.

Remember of Our Lady of the Sacred Heart, 754.  
 Renewal of Vows, 132, 133, 173, 633; at Mass, 878.  
 Renovation of Vows, Formula of, 133, 633.  
 Reparation, Prayer of the Associates for the communion of, 195, 625; and consecration for Religious, 631; to the Sacred Heart of Jesus for the first Friday, 626.  
 Resurrection of Our Lord, Novena in honor of, 1060.  
 Retreat, or day of recollection and prayer in preparation for a happy death, 869; prayer for Sisters in, 1122.  
 Ritus Benedictionis Apostolicæ in Articulo Mortis, 916.  
 Roman Breviary, Commemorations from the, 851.  
 Rosary for the dead, 575; of the Sacred Heart, 677; mysteries of the holy, 727; offering of the, in union with the precious blood, 728; of the Blessed Virgin, 728.  
 Rubrics of the Office of the Blessed Virgin Mary, 756.  
 Rules, Examen on the, 881.

S

Sacrament of Extreme Unction, The order of administering the, 912.  
 Sacred Heart of Jesus, Ejaculation to the, 119, 637; prayer to the, before meditation, 122; in the Blessed Sacrament, 133; act of consecration to the, 133, 632, 680; daily prayer for associates of, 188; Mass and communion in honor of the, 205; and the Passion, 214; the holy Mass in union with the, 331; offering before a picture of the, 469; offering of all one's actions to the, 515; indulgenced chaplet of the, 623; indulgenced acts in honor of the, 628; daily offering to the, 636; form of consecration to the, 650; litany of the, 651; a favorite novena to the, 670; invocations to the, 671; other acts and prayers which may be used during a novena of the, 672; the Venerable Mother Julie Billiart and her devotion to the, 676; rosary of the, 677; feast of

the, 681; pious exercise of the Fridays in honor of the, 682; invoking the blessing of the, 682; indulgences granted by Pope Pius IX. for a novena in honor of the, 669; the Remember of Our Lady of the, 754; novena for the feast of the, 1065; prayer to the, said daily during the month of June, 1123; form of consecrating a child to the, 1124.  
 Sacred Heart of Mary, daily prayers for associates, 188.  
 Sacred Hearts of Jesus and Mary, Act of praise to the, 724.  
 St. Agnes, Collect of, 1108.  
 St. Aloysius Gonzaga, Devout exercise of the six Sundays in honor of, 1106; prayer to, 1106, 1107; act of consecration to, 1106.  
 St. Alphonsus de Liguori, Prayer of, 752; prayer to, 1095; prayer of, for a visit to the Blessed Sacrament, 617; prayer of, to St. Teresa, 1095.  
 St. Angela Merici, Foundress of the Ursuline Order, Prayer to, 1091.  
 St. Ann, Prayer to, 1097.  
 St. Anselm, Prayer to, 1094.  
 St. Anthony of Padua, Novena to, 1102; indulgenced practices and prayers in honor of, 1103; pious practice of the Thirteen Tuesdays or of the Thirteen Sundays in honor of, 1103; prayer in any necessity to, 1104; aspirations to, 1104; prayer in affliction and anxiety before a statue of, 1104.  
 St. Athanasius, Creed of, 33.  
 St. Augustine, Petitions of, 516.  
 St. Benedict, Novena to, 1078; prayer for a happy death in honor of, 1079.  
 St. Bernard, Novena to, 1093.  
 St. Bonaventure, Prayer of, 417.  
 St. Catharine of Sienna, Novena to, 1083.  
 St. Charles Borromeo, Novena to, 1096.  
 St. Clara, Novena to, 1081; prayers composed by, in honor of the five wounds, 696.  
 St. Dominic, Novena to, 1081.  
 St. Francis de Sales, Novena to 1085; prayers to, 1086, 1087.  
 St. Francis of Assisi, Devotions to, 1079; novena to, 1080.  
 St. Francis Xavier's hymn of love, 482; novena of grace to, 1097, 1099; prayer to, 1098.

- St. Gertrude, Prayer of, on awaking, 118; offering to God, 699.
- St. Ignatius, method of meditation according to, 69; Suscipe of, 125; Novena to, 1090.
- St. Jane Frances de Chantal, Novena and prayers to, 1088.
- St. John Baptist de la Salle, Prayer to, 1108.
- St. John the Evangelist, Prayer to, 1105.
- St. Joseph, Invocation to, 130; offering of Mass and communion in honor of, 203, 287; devotions in honor of, 585; devotion of the Seven Sundays in honor of, 585; devout exercise in honor of the seven sorrows and the seven joys of, 586; prayer of a Religious to, 588; novena to, 589, 1055; Little Office of, 591; act of consecration to, 597, 599; prayer to, for October devotions, 598; invocation to, 599; prayer to, for perseverance, 600; prayers in honor of, for the agonizing, 600; prayer to, as patron of the universal Church, 601; litany of, 1056; offering to, during the month of March, 1122.
- St. Mary Magdalen, Prayer to, 1105.
- St. Patrick, Prayer to, 1101.
- St. Raphael, Archangel, Prayer to, 585, 1109.
- St. Scholastica, Prayer to, 1079.
- St. Stanislaus Kostka, Prayer to, 1107.
- St. Thomas Aquinas, Prayer of, 416; prayer to, 1105.
- St. Ursula, Novena to, 1092.
- St. Vincent de Paul, Novena to, 1089; prayer to, 1089; petition to, 1126.
- St. Walburga, Prayer in honor of, 1108.
- Saints, The, on spiritual communion, 308; on the festival of All, 535; thoughts from the, 683; litany of the, 1012; hymn to the, 1076.
- Salve Regina, 170.
- Saturday, Mass and communion on, 222; Mass of the Immaculate Conception on, 299.
- School, Prayer before, 1121.
- Sentiments of a Religious before the Blessed Sacrament, 618.
- Sequence of the Holy Ghost, Hymn and, 551.
- Seraphim, Canticle, of the, 548.
- Seven Gifts of the Holy Ghost, Pious aspirations for obtaining the, 564.
- Seven offerings of the precious blood of Jesus Christ, 701.
- Seven Penitential Psalms, in Latin and in English, 388.
- Short and simple method of assisting at Mass for children, 236.
- Short form of morning prayers for Religious, 139; of evening prayers, 152.
- Short formula of renovation of vows, 133.
- Short method of daily examen, 190.
- Short offering of sacramental penance, 387.
- Sick, Devotions for the, and the last prayers, 904; the order of administering holy communion to the, 910; prayer before visiting the, 1120.
- Sighs to Jesus in the Blessed Sacrament, 638.
- Sorrow, Act of, 384.
- Sorrows and seven joys of St. Joseph, Devout exercise in honor of the seven, 586; a visit to our Lady of, 745.
- Special devotion, Some movable feasts of, 27.
- Spiritual communion at Mass, 306; what the saints thought of, 308, 637; fruit of, 639.
- Spiritual exercises of St. Ignatius arranged in prayers, 91.
- Spiritual life, Extracts from masters in the, 1131.
- Stabat Mater (hymn), 303.
- Sub Tuum Præsidium, 75, 148.
- Suffering, Prayer when, 679.
- Sulpician method of meditation, Outlines of, 74; method of mental prayer, explanation of, 76.
- Sunday, Offering of Mass and communion on, 197; method of hearing Mass on, 198; prayer for, to the Blessed Trinity, 549.
- Sundays, Devotions of the seven, in honor of St. Joseph, 585.
- Supplication, Act of, 363.
- Suscipe of St. Ignatius, 125.

## T

- Table of movable feasts, 29.
- Tantum Ergo Sacramentum (hymn), 210, 537, 622.
- Te Deum Laudamus (hymn), 539, 805.

Thanksgiving, Act of, 362, 414; a Mass of, after holy communion, 426; acts of adoration, praise, and, 461; hymn of, 465; consecration and prayer to the Holy Ghost, 568, 621.  
 Thirty Days' Prayer to the Blessed Virgin Mary, The, 750.  
 Thoughts from the saints, 683; from St. Alphonsus on death and eternity, 871.  
 Thursday, Offering of Mass and communion on, 205; method of hearing Mass on, 216; Mass of the Blessed Sacrament on, 290; devotion of the three, 601; devout exercises for all the, and the feast of Corpus Christi, 604.  
 Tota Pulchra Es, Maria (hymn), 1074.  
 Travelers, Prayers for, 1110.  
 Trinity, Holy, Offering of Mass on Sunday, 197; prayers to the Most Holy, 548; prayers for Sunday to the Blessed, 549.  
 Trisagion, Angelic, 117.  
 Tuesday, Offering of Mass and communion, on, 200; method of hearing Mass on, 201; Mass of the Holy Angels, on, 284.

U

Unbelievers, Prayer for the conversion of, 568.  
 Universal prayer, 643.

V

Veni, Creator Spiritus (hymn), 551.  
 Veni, Domini Jesu! (hymn), 507.  
 Veni, Sancte Spiritus (hymn), 282, 553.

Versicle and prayer in honor of the Immaculate Mary, 742.  
 Vesper-Song to Our Lady, 155.  
 Vespers for Sundays, 518.  
 Via Crucis or Way of the Cross, The, 687.  
 Virgin Mary, Little Chaplet in honor of the, 744.  
 Visit to Our Lady of Sorrows, A, 745.  
 Visitation, Novena for the Festival of the, 1066; prayers for the Order of the, 1086.  
 Visits to the Blessed Sacrament, prayers for, 610, 615; prayer of St. Alphonsus Liguori for, 617.  
 Vocal Prayer, 58.  
 Vows, Renewal of, 132, 173; formula of, 173; renovation of, for Religious persons, 633; a renewal of, at Mass, 878.

W

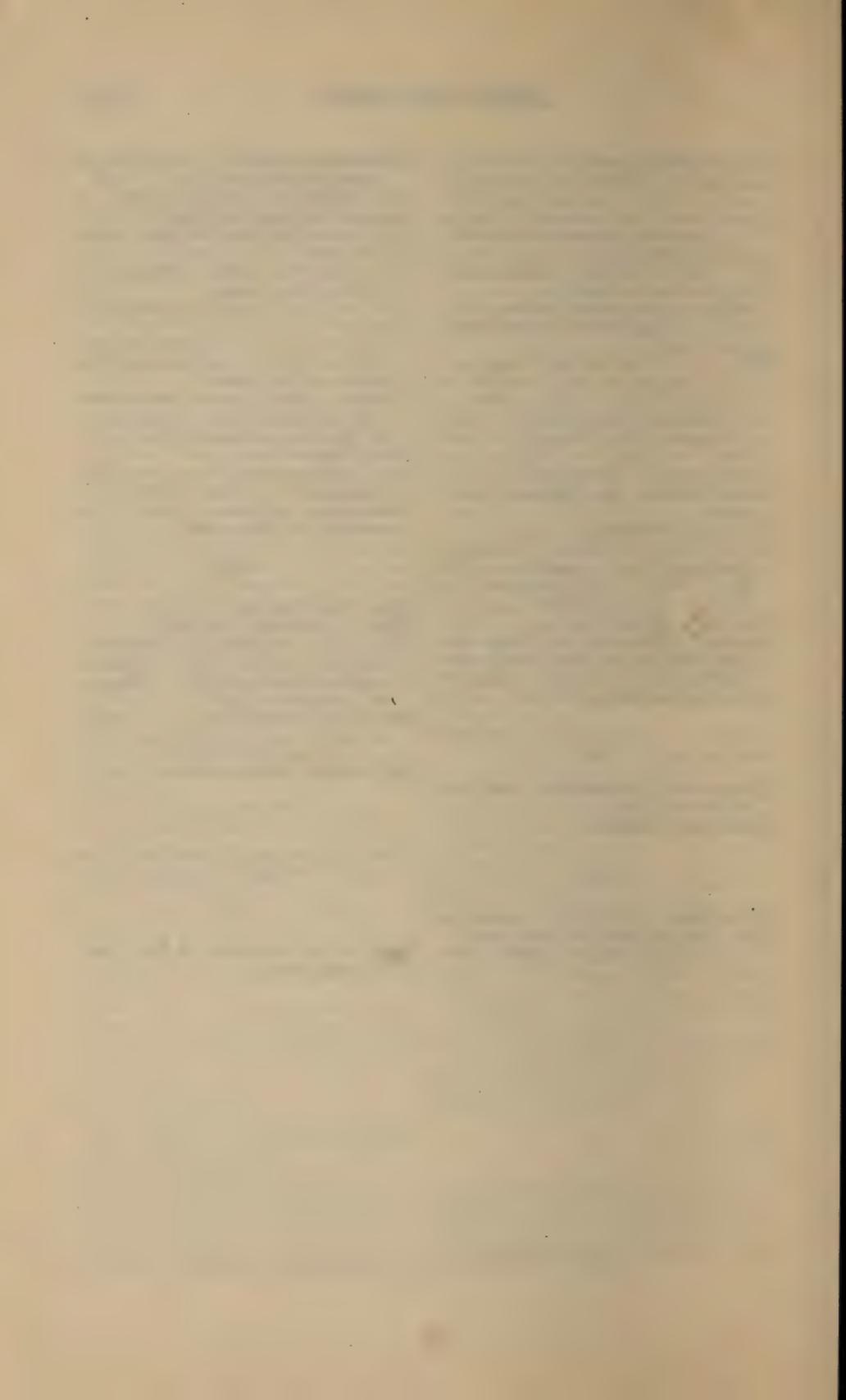
War, Prayer in time of, 1109.  
 Way of the Cross, The, 687.  
 Wednesday, Offering of Mass and communion on, 203; method of hearing Mass on, 203; Mass of St. Joseph on, 287.  
 Week Sanctified, The, 547; prayer for every day in the, in aid of the souls in purgatory, 575.  
 Will of God, Praises to the, 130.

Y

Year, Offering on the last day of the, 1046 offering of the new, 1047.

Z

Zeal for the interests of the Heart of Jesus, 465.



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