



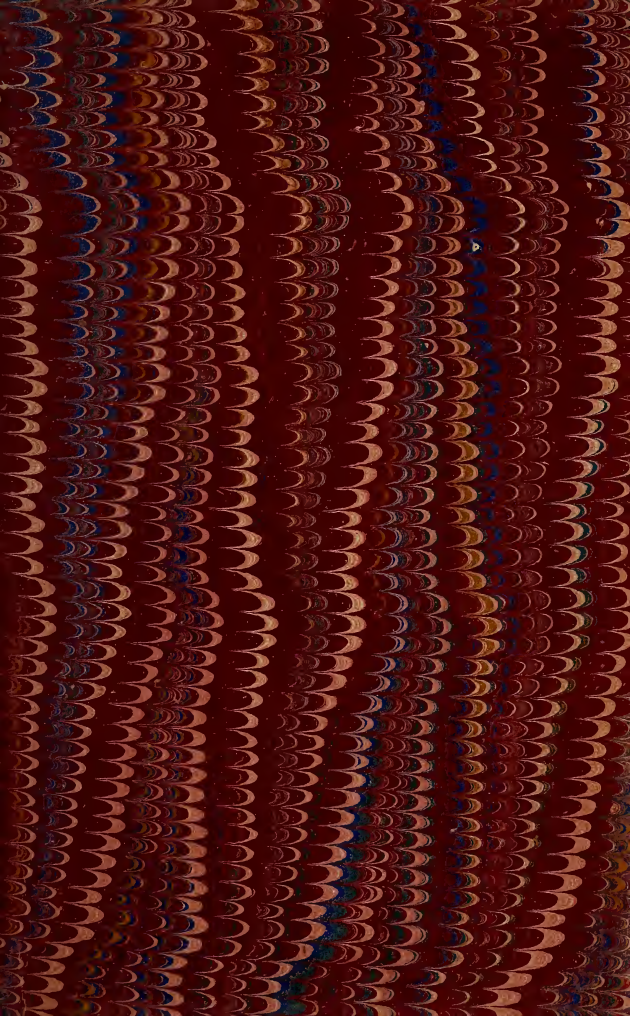
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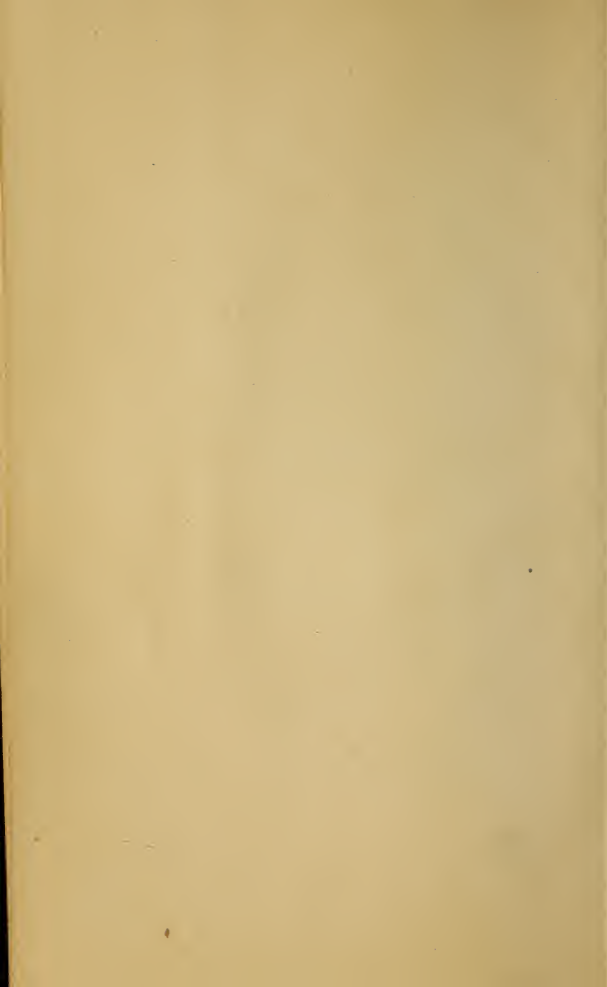
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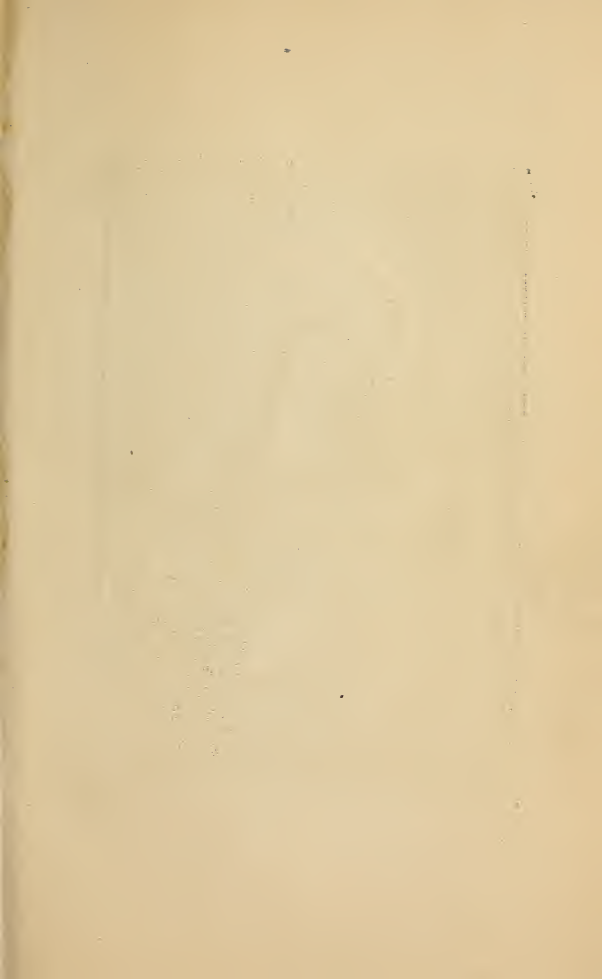
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The Sacred Heart of Mary.

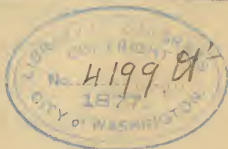
THE
MANUAL OF OUR LADY;

A COMPLETE COLLECTION

OF

PRAYERS AND DEVOTIONS FOR THE FAITHFUL

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New York, Cincinnati and St. Louis :
BENZIGER BROTHERS,

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✠ JOHN,

Archbishop of New York.

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P R E F A C E.

THIS Manual, containing all the usual and necessary devotions for Catholics, either for private or family use, will be found useful even, it is hoped, in communities, from the care and variety of the selections.

The admirable liturgy of the Church, so full of unction, grandeur and scriptural thought and word, breathing the spirit of the Holy Ghost, affords the best model and source for the devotions of the faithful; next to the Holy Scriptures and the Offices of the Church, the works of the canonized saints, those privileged souls, raised up by God as brilliant lights along the path of centuries, are the great storehouse of pious thought and prayer and counsels, their

singular gifts giving their words more than ordinary power and efficacy.

From this source the instructions and meditations in this manual are almost exclusively drawn, and no prayer-book ever before presented gives the pious reader so many instructions of the great Saints of the Church: at once a manual of prayer and selections for spiritual reading.

That it will be the means of continuing the great work of their lives, the extending of the Kingdom of God, is the prayer of the compiler.

Nativity of the Blessed Virgin, 1870.

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THE ROMAN CALENDAR.

THE first day of the month was called by the Romans the Calends, and a table of the year was the Calendar. That of the Church shows the various festivals that fall on fixed days. Others, which vary from year to year, will be found in the Table of Movable Feasts.

In the Calendar here given, holidays of obligation are in capital letters: holidays of devotion in smaller capitals. The Saints whose names are in italics are not in the body of the Roman Missal, but are honored by the Church more especially in certain places. The date of the death of each saint is also given.

The Church, in the first Council of Nice, decided that the festival of Easter should be celebrated on the Sunday following the first full moon after the vernal equinox. By the reformation made in the Calendar by Pope Gregory XIII., in 1582, this ver-

nal equinox is considered as falling on the 21st of March. Easter may consequently fall on any day between March 22nd and April 25th.

The Dominical Letter marks the Sunday; the Calendar has a letter opposite each day, and the days with the dominical letter of the year are Sundays. In leap-years there are two letters, the first of which answers till the 25th of February, the other for the rest of the year.

The Epact is the moon's age on the first of March in each year. By this, Easter is easily found. Thus, in 1895, the Epact is 4; that is, the moon will be four days old on the 1st of March, and there will be a new moon on the 27th; the full moon will fall 14 days later on the 10th of April. The dominical letter of the year is *f*. Look, then, in the Calendar for the first *f* after this date, and you find it on April 14th, which is Easter Sunday in that year.

The Golden Number shows the order of the Epacts, which are the same every nineteen years.

The Year of our Lord.	Domini- cal Letter.	Golden Num- ber.	The Epact.	Septuages- ima Sunday.	Ash Wednesday.	Easter Sunday.
1871	A	10	9	Feb. 5	Feb. 22	April 9
1872	gf	11	20	Jan. 28	14	Mar. 31
1873	e	12	1	Feb. 9	26	April 13
1874	d	13	12	1	18	5
1875	c	14	23	Jan. 24	10	Mar. 28
1876	bA	15	4	Feb. 13	Mar. 1	April 16
1877	g	16	15	Jan. 28	Feb. 14	1
1878	f	17	26	Feb. 17	Mar. 6	21
1879	e	18	7	9	Feb. 26	13
1880	dc	19	18	Jan. 25	11	Mar. 28
1881	b	1	*	Feb. 13	Mar. 2	April 17
1882	A	2	11	5	Feb. 22	9
1883	g	3	22	Jan. 21	7	Mar. 25
1884	fe	4	3	Feb. 10	27	April 13
1885	d	5	14	1	18	5
1886	c	6	25	21	Mar. 10	25
1887	b	7	6	6	Feb. 23	10
1888	Ag	8	17	Jan. 29	15	1
1889	f	9	28	Feb. 17	Mar. 6	21
1890	e	10	9	2	Feb. 19	6
1891	d	11	20	Jan. 25	11	Mar. 29
1892	cb	12	1	Feb. 14	Mar. 2.	April 17
1893	A	13	12	Jan. 29	Feb. 15	2
1894	g	14	23	21	7	Mar. 25
1895	f	15	4	Feb. 10	27	April 14
1896	ed	16	15	2	19	5
1897	c	17	26	14	Mar. 3	18
1898	b	18	7	6	Feb. 23	10
1899	A	19	18	Jan. 29	15	2
1900	g	1	29	Feb. 11	28	15
1901	f	2	10	3	20	7
1902	e	3	21	Jan. 26	12	Mar. 30
1903	d	4	2	Feb. 8	25	April 12
1904	cb	5	13	Jan. 31	17	4
1905	A	6	24	Feb. 19	Mar. 8	23
1906	g	7	5	11	Feb. 28	15

TABLE OF MOVABLE FEASTS.

The Year of our Lord.	Ascension Day.	Whit- Sunday.	Corpus Christi.	Sun- days after Whit.	First Sunday of Advent.
1871	May 18	May 28	June 8	26	Dec. 3
1872	9	19	May 30	27	1
1873	22	June 1	June 12	25	Nov. 30
1874	14	May 24	4	26	29
1875	6	16	May 27	27	28
1876	25	June 4	June 15	25	Dec. 3
1877	10	May 20	May 31	27	2
1878	30	June 9	June 20	24	1
1879	22	1	June 12	25	Nov. 30
1880	6	May 16	May 27	27	28
1881	26	June 5	June 16	24	27
1882	18	May 28	8	26	Dec. 3
1883	3	13	May 24	28	2
1884	22	June 1	June 12	25	Nov. 30
1885	14	May 24	4	26	29
1886	June 3	June 13	24	23	28
1887	May 19	May 29	9	25	27
1888	10	20	May 31	27	Dec. 2
1889	30	June 9	June 20	24	1
1890	15	May 25	5	26	Nov. 30
1891	7	17	May 28	27	29
1892	26	June 5	June 16	24	27
1893	11	May 21	1	27	Dec. 3
1894	3	13	May 24	28	2
1895	23	June 2	June 13	25	1
1896	14	May 24	4	26	Nov. 29
1897	27	June 6	17	24	28
1898	19	May 29	9	25	27
1899	11	21	1	26	Dec. 3
1900	24	June 3	14	25	2
1901	13	May 26	6	26	1
1902	8	18	May 29	27	Nov. 30
1903	21	31	June 11	25	29
1904	13	23	3	26	28
1905	June 1	June 11	22	24	Dec. 3
1906	May 24	3	14	25	2

JANUARY.

1	A	CIRCUMCISION OF OUR LORD.	
2	b	St. Macarius, Hermit,	372
3	c	St. Genevieve, Virgin,	484
4	d	St. Titus, disciple of St. Paul,	94
5	e	St. Telesphorus, Pope and Martyr,	139
6	f	EPIPHANY OF OUR LORD.	
7	g	<i>St. Lucian, Martyr,</i>	312
8	a	<i>St. Severinus, Abbot, Confessor,</i>	482
9	b	<i>St. Julian and his companions, Martyrs,</i>	309
10	c	<i>St. Nicanor.</i>	
11	d	St. Hyginus, Pope and Martyr,	461
12	e	St. Arcadius, Martyr.	
13	f	Octave of Epiphany.	
14	g	St. Hilary,	369
15	a	St. Paul, the first Hermit,	343
16	b	St. Marcellus, Pope and Martyr,	537
17	c	St. Anthony,	358
18	d	St. Peter's chair at Rome.	43
19	e	St. Canute, Martyr.	1086
20	f	St. Fabian and St. Sebastian, Martyrs,	301
21	g	St. Agnes, Virgin, Martyr,	304
22	a	St. Vincent and St. Anastasius, Martyrs,	303
23	b	Espousals of the Blessed Virgin Mary.	
24	c	St. Timothy, Bishop, Martyr,	109
25	d	Conversion of St. Paul, the Apostle,	35
26	e	St. Polycarp, Bishop and Martyr,	168
27	f	St. John Chrysostom, Bishop and Doctor,	407
28	g	St. Raymond of Pennafort, Confessor.	1275
29	a	St. Francis of Sales, Bishop of Geneva,	1622
30	b	St. Martina, Virgin and Martyr,	209
31	c	St. Peter Nolasco, founder of Trinitarians,	1256

Second Sunday after Epiphany, Feast of the Most Holy Name of Jesus.

FEBRUARY.

1	d	St. Ignatius, Bishop and Martyr,	110
2	e	PURIFICATION OF THE BLESSED VIRGIN MARY.	
3	f	St. Blase, Bishop and Martyr,	300
4	g	St. Andrew Corsini, Bishop, Confessor,	1373
5	a	St. Agatha, Virgin, Martyr,	252
6	b	St. Dorothy, Virgin, Martyr,	304
7	c	St. Romuald, fdr. of Camaldulensians,	1207
8	d	St. John of Matha, con. fdr. Trinitarians,	1213
9	e	St. Apollonia, Virgin, Martyr,	257
10	f	St. Scholastica, Virgin,	535
11	g	<i>St. Saturninus, Martyr,</i>	304
12	a	St. Benedict of Anian, Abbot,	821
13	b	<i>St. Catharine of Ricci, Virgin,</i>	1589
14	c	St. Valentine, Bishop and Martyr,	300
15	d	St. Faustin and St. Jovita, Martyrs,	122
16	e	B. John de Britto, S. J. Martyr,	1693
17	f	<i>St. Flavian, Abp. of Constantinople, Con.,</i>	449
18	g	St. Simeon, Bishop, Martyr,	109
19	a	<i>St. Conrad, O. S. F. Confessor,</i>	1352
20	b	<i>St. Tyrannis, bp., and his comps., Martyrs,</i>	304
21	c	<i>St. Severian, Bishop, Martyr,</i>	452
22	d	St. Peter's chair at Antioch.	
23	e	St. Peter Damian, Bishop, Confessor.	1072
24	f	St. Mathias, Apostle,	66
25	g	<i>B. Sebastian O. S. F. at Puebla, in Mex.</i>	1600
26	a	<i>St. Alexander, Bishop, Confessor,</i>	326
27	b	<i>St. Leander, Bishop, Confessor,</i>	596
28	c	St. Romanus, Abbot,	565

Friday after Ash Wednesday—Most Sacred Passion of our Lord.

MARCH.

1	d	<i>St. David, Bishop Confessor,</i>	544
2	e	<i>St. Simplicius, Pope, Confessor,</i>	467
3	f	<i>St. Cunegundis, Empress, Virgin,</i>	1040
4	g	<i>St. Casimir, Confessor,</i>	1489
5	a	<i>St. John Joseph of the Cross, Confessor,</i>	1734
6	b	<i>St. Colette, V. reformer of Poor Clares,</i>	1447
7	c	<i>St. Thomas Aquinas, the Angelic Doctor,</i>	1274
8	d	<i>St. John of God, Confessor,</i>	1550
9	e	<i>St. Frances of Rome, Widow,</i>	1440
10	f	<i>The Forty Martyrs of Sebaste,</i>	320
11	g	<i>St. Eulogius, Priest, Martyr,</i>	859
12	a	<i>St. Gregory the Great, Pope, Con., Doc.,</i>	604
13	b	<i>St. Euphrasia, Virgin,</i>	410
14	c	<i>St. Matilda, Queen,</i>	973
15	d	<i>St. Zachary, Pope, Confessor,</i>	752
16	e	<i>St. Julian, Martyr,</i>	
17	f	<i>St. Patrick, Apostle of Ireland,</i>	464
18	g	<i>St. Gabriel, the Archangel,</i>	
19	a	<i>St. Joseph, the Spouse of the B. Virgin,</i>	
20	b	<i>St. Outhbert, Bishop, Confessor,</i>	687
21	c	<i>St. Benedict, f'dr of the Western monks,</i>	542
22	d	<i>St. Catharine, Virgin,</i>	1381
23	e	<i>St. Victorian, Martyr,</i>	484
24	f	<i>St. Irenæus, Bishop, Martyr,</i>	304
25	g	ANNUNCIATION OF THE BLESSED VIRGIN MARY.	
26	a	<i>St. Ludger, Bishop and Confessor,</i>	809
27	b	<i>St. Rupert, Bishop and Confessor,</i>	730
28	c	<i>St. Sixtus, Pope and Confessor,</i>	440
29	d	<i>St. Jonas and his companions, Martyrs,</i>	327
30	e	<i>St. John Climacus, Abbot,</i>	605
31	f	<i>B. Nicholas Vanden Flue.</i>	

Friday after 1st Sunday of Lent—Most Sacred Crown of Thorns.

Friday after 2nd Sunday of Lent—Office of the Spear and Nails.

APRIL.

1	g	<i>St. Hugh, Bp. of Grenoble, Confessor,</i>	1132
2	a	<i>St. Francis of Paula, Confessor,</i>	1507
3	b	<i>St. Benedict a Sancto Philadelpho, O. S. F. Confessor,</i>	1589
4	c	<i>St. Isidore, Bishop, Confessor and Doctor,</i>	636
5	d	<i>St. Vincent Ferrer, O. S. D. Confessor,</i>	1418
6	e	<i>St. Sixtus, Pope, Martyr,</i>	127
7	f	<i>St. Aphraates, Hermit, Confessor,</i>	350
8	g	<i>B. Albert, founder of Carmelites,</i>	1214
9	a	<i>St. Mary of Egypt, Penitent,</i>	421
10	b	<i>St. Macarius, Bishop of Alexandria,</i>	1012
11	c	<i>St. Leo the Great, Pope, Confessor, Dr.,</i>	461
12	d	<i>St. Julia, Pope and Confessor,</i>	352
13	e	<i>St. Hermenegild, Martyr,</i>	583
14	f	<i>SS. Tiburtius, Valerian, Maximus, Mar.,</i>	232
15	g	<i>St. Peter Gonzales, Confessor,</i>	1246
16	a	<i>St. Benedict Joseph Labre, Confessor,</i>	1783
17	b	<i>St. Anicetus, Pope, Martyr,</i>	173
18	c	<i>B. Mary of the Incarnation, Virgin,</i>	1618
19	d	<i>St. Leo IX., Pope and Confessor,</i>	1054
20	e	<i>St. Agnes of Monte Pulciano, Vir., Abb.,</i>	1317
21	f	<i>St. Anselm, Archbishop of Canterbury,</i>	1109
22	g	<i>SS. Soter, Caius, Popes and Martyrs,</i>	179
23	a	<i>St. George, Martyr,</i>	295
24	b	<i>St. Fidelis of Sigmaringen, Martyr,</i>	1622
25	c	<i>St. Mark, Evangelist,</i>	64
26	d	<i>SS. Cletus, Marcellinus, Popes, Martyrs,</i>	63
27	e	<i>St. Turribius, Bp. of Lima, Confessor.</i>	1606
28	f	<i>St. Paul of the Cross, fdr. of Passionists,</i>	1775
29	g	<i>St. Peter, O. S. D., Martyr,</i>	1252
30	a	<i>St. Catharine of Sienna, Virgin,</i>	1380

Friday after 3rd Sunday of Lent—Office of the Five Wounds.

Friday after 4th Sunday of Lent—Most Precious Blood.

2nd Sunday after Easter—Patronage of St. Joseph.

MAY.

1	b	St. Philip and St. James, Apostles,	54
2	c	St. Athanasius, Bishop, Confessor,	372
3	d	Finding of the Holy Cross,	326
4	e	St. Monica, Wid., mother St. Augustine,	387
5	f	St. Pius V., Pope, Confessor,	1572
6	g	St. John before the Latin Gate,	92
7	a	St. Stanislaus, Bishop, Martyr,	1079
8	b	Apparition of St. Michael, the Archangel,	488
9	c	St. Gregory Nazianzen, Bishop, Con.,	384
10	d	St. Antoninus, Bishop, Confessor,	1459
11	e	St. Francis of Hieronymo, S. J. Con.,	1716
12	f	St. Nereus, and his companions, Martyrs,	302
13	g	<i>St. Peter Regalati, Confessor,</i>	1456
14	a	<i>St. Boniface, Martyr,</i>	307
15	b	<i>St. Isidore, Patron of Rural labor,</i>	
16	c	St. Ubald, Bishop, Confessor,	1160
17	d	St. Paschal Baylon, O. S. F. Confessor,	1592
18	e	St. Venantius, Martyr,	250
19	f	St. Peter Celestine, Pope, Confessor,	1296
20	g	St. Bernardine of Sienna, O. S. F.,	1444
21	a	<i>St. Felix of Cantalice, Confessor,</i>	1587
22	b	St. John Nepomucen, Martyr,	1383
23	c	B. Andrew Bobola, S. J. Martyr,	1657
24	d	Feast of the Blessed Virgin Help of Chris.	
25	e	St. Gregory VII., Pope, Confessor,	1085
26	f	St. Philip Neri, f'dr of the Oratorians,	1595
27	g	St. Mary Magdalen of Pazzi, Virgin,	1607
28	a	St. Germain, Bishop, Confessor,	576
29	b	St. Maximin, Bishop, Confessor,	349
30	c	St. Felix, Pope and Martyr,	274
31	d	<i>St. Angela Merici, foundress of Ursulines,</i>	1540

JUNE.

1	e	<i>St. Justin, Martyr,</i>	167
2	f	St. Marcellinus and companions, Martyrs,	304
3	g	<i>St. Clotilda, Queen of France,</i>	553
4	a	St. Francis Caracciolo, C.,	1608
5	b	St. Boniface, Bishop of Mentz,	754
6	c	St. Norbert, Archbishop of Magdeburg,	1134
7	d	<i>St. Robert, Abbot of Citeaux,</i>	1158
8	e	St. Medard, Bishop, Confessor,	556
9	f	St. Primus and companions, Martyrs.	303
10	g	St. Margaret, Queen of Scotland,	1093
11	a	St. Barnabas, Apostle,	62
12	b	St. Basilides and companions, Martyrs,	
13	c	St. Anthony of Padua, O. S. F. Con.,	1231
14	d	St. Basil, Bishop, Confessor, Doctor,	378
15	e	SS. Vitus, Modestus, and Crescentia, MM.	303
16	f	St. John Francis Regis, S. J. Confessor,	1640
17	g	<i>SS. Marcian and Nicander, Martyrs,</i>	303
18	a	St. Mark and companions, Martyrs,	286
19	b	St. Juliana Falconieri, Virgin,	1340
20	c	St. Silverius, Pope, Martyr,	540
21	d	St. Aloysius Gonzaga, S. J. Conf.,	1591
22	e	St. Paulinus, Bishop, Confessor,	431
23	f	Vigil of St. John the Baptist,	
24	g	Nativity of St. John the Baptist,	
25	a	St. William, Abbot, Confessor,	1143
26	b	SS. John and Paul, Martyrs,	362
27	c	St. Leo, Pope, Confessor,	
28	d	St. Irenæus, Bishop of Lyons, Martyr,	205
29	e	SS. PETER AND PAUL, Apostles,	69
30	f	Commemoration of St. Paul	69

Second Friday after Corpus Christi—Feast of the Sacred Heart.

JULY.

1	g	Octave of St. John the Baptist,	
2	a	VISITATION OF THE BLESSED VIRGIN MARY,	
3	b	<i>St. Hyacinth, Martyr,</i>	116
4	c	<i>St Udalric, Bishop,</i>	173
5	d	<i>St. Cyril, Martyr,</i>	300
6	e	Octave of St. Peter and St. Paul,	
7	f	<i>St. Willibald, Bishop, Confessor,</i>	725
8	g	St. Elizabeth, Queen of Portugal, Wid.,	1336
9	a	<i>The Martyrs at Gorcum, Holland,</i>	1572
10	b	Seven Holy Brothers, Martyrs,	171
11	c	St. Pius, Pope, Martyr,	167
12	d	St. John Gualbert, Abbot, Confessor,	1073
13	e	St. Anacletus, Pope, Martyr,	107
14	f	St. Bonaventure, O. S. F., Bishop, Doctor,	1274
15	g	St. Henry, Emperor, Confessor,	1024
16	a	Feast of the Blessed Virgin of Mt. Carmel,	
17	b	St. Alexius, Confessor,	
18	c	St. Camillus of Lellis, Confessor,	1614
19	d	St. Vincent of Paul,	1660
20	e	St. Jerome Emilian, Bishop, Confessor,	1537
21	f	St. Praxedes, Virgin,	
22	g	St. Mary Magdalen, Penitent,	67
23	a	St. Apollinaris, Bishop, Martyr,	71
24	b	St. Christina, Virgin Martyr,	300
25	c	St. James the Greater, Apostle,	34
26	d	St. Anne, Mother of the Blessed Virgin,	
27	e	St. Pantaleon, Martyr,	311
28	f	St. Nazarius and Companions, Martyrs,	69
29	g	St. Martha, Virgin,	84
30	a	St. Abdon and St. Sennen, Martyrs,	245
31	b	St. Ignatius, fdr of the Society of Jesus,	1550

First Sunday of July, Feast of the Most Precious Blood.

AUGUST.

1	c	St. Peter in Chains,	
2	d	St. Alphonsus Mary Liguori, Confessor,	1787
3	e	Finding of the body of St. Stephen,	415
4	f	St. Dominic, Confessor,	1221
5	g	Dedication of Our Lady of Snows,	
6	a	TRANSFIGURATION OF OUR LORD,	
7	b	St. Cajetan, Confessor,	1547
8	c	St. Cyriacus and Companions, Martyrs,	298
9	d	Vigil of St. Lawrence,	
10	e	St. Lawrence, Martyr,	261
11	f	SS. Tiburtius and Susanna, Martyrs,	286
12	g	St. Clare, Vir., f'dr's of the Poor Clares,	1253
13	a	St. Hippolytus and Companions, Mar.,	252
14	b	St. Eusebius, Confessor,	358
15	c	ASSUMPTION OF THE B. VIRGIN MARY,	
16	d	St. Hyacinth, Confessor,	1257
17	e	Octave of St. Lawrence,	
18	f	St. Agapitus, Martyr,	275
19	g	St. Louis, Bishop of Toulouse, Con.	1297
20	a	St. Bernard, Abbot, Doctor,	1153
21	b	St. Jane Frances de Chantal, Widow,	1641
22	c	Octave of the Assumption,	
23	d	St. Philip Beniti, Confessor,	1285
24	e	St. Bartholomew, Apostle,	73
25	f	St. Louis, King of France, Confessor,	1270
26	g	St. Zephyrinus, Pope, Martyr,	219
27	a	St. Joseph Calasanctius, Confessor,	1648
28	b	St. Augustine, Bishop, Confessor, Doc.,	432
29	c	Beheading of St. John the Baptist,	
30	d	St. Rose of Lima, Virgin,	1617
31	e	St. Raymond Nonnatus, Confessor,	1240

Sunday within the Octave of the Assumption.
St. Joachim, Father of the Blessed Virgin Mary.

SEPTEMBER.

1	f	St. Giles, Abbot,	720
2	g	St. Stephen, King, Confessor,	1038
3	a	St. Simeon, Confessor,	592
4	b	<i>St. Rosalie, Virgin,</i>	1160
5	c	St. Lawrence Justinian, Bishop, Con.,	1455
6	d	St. Pambo, Abbot, Confessor,	385
7	e	<i>St. Regina, Virgin, Martyr,</i>	286
8	f	NATIVITY OF THE BLESSED VIRGIN,	244
9	g	St. Gorgonius, Martyr,	302
10	a	St. Nicholas of Tolentino, O. S. A., Con.,	1306
11	b	<i>SS. Protus and Hyacinth, Martyrs,</i>	257
12	c	<i>St. Guy, Confessor,</i>	1012
13	d	<i>St. Amatus, Bishop, Confessor,</i>	690
14	e	Exaltation of the Holy Cross,	629
15	f	St. Nicomedes, Martyr,	
16	g	SS. Cornelius and Cyprian, Martyrs,	252
17	a	Impression of the Stigmata of St. Francis,	
18	b	St. Joseph of Cupertino, Confessor	1663
19	c	St. Januarius and Companions, Martyrs,	305
20	d	St. Eustace and Companions, Martyrs,	
21	e	St. Matthew, Apostle and Evangelist,	90
22	f	St. Thomas of Villanova, Confessor,	1255
23	g	St. Linus, Pope, Martyr,	60
24	a	Feast of our Lady de Mercede,	
25	b	<i>B. Peter Claver, Apostle of Carthagená,</i>	1054
26	c	St. Eusebius, Pope, Confessor,	310
27	d	SS. Cosmas and Damian, Martyrs,	285
28	e	St. Wenceslaus, Martyr,	939
29	f	Dedication of St. Michael, the Archangel,	
30	g	St. Jerome, Priest, Confessor, Doctor,	420

Sunday within the Octave of the Nativity of the B. V.
Feast of the Holy Name of Mary.

Sunday after the Octave—Feast of the seven Dolors.

OCTOBER.

1	a	St. Remigius, Bishop and Confessor,	541
2	b	Holy Angel Guardians,	
3	c	St. Maximian, Bishop, Martyr,	402
4	d	St. Francis of Assisi, f'dr Friars Minor,	1226
5	e	St. Placidius and Companions Martyrs,	546
6	f	St. Bruno, Con., f'dr of the Carthusians,	1101
7	g	St. Mark, Pope, Confessor,	336
8	a	St. Bridget, Queen of Sweden, Widow,	1373
9	b	St. Dennis, Bis. of Paris and Com., Mar.,	119
10	c	St. Francis Borgia, S. J. Confessor,	1572
11	d	St. Tarachus and Companions, Martyrs,	304
12	e	St. Wilfrid, Bishop, Confessor,	709
13	f	St. Edward the Confessor,	1066
14	g	St. Callistus, Pope, Martyr,	222
15	a	St. Teresa, Vir., Ref. of the Carmelites,	1582
16	b	<i>St. Gall, Abbot, Confessor,</i>	640
17	c	St. Hedwige, Wid., Duchess of Poland,	1243
18	d	St. Luke, Evangelist and Martyr,	90
19	e	St. Peter of Alcantara, Confessor,	1562
20	f	St. John Cantius, Priest, Confessor,	1473
21	g	St. Hilarion, Abbot, Confessor,	371
22	a	St. Severus, Bishop,	390
23	b	St. John Capistran, Confessor,	1456
24	c	St. Raphael, Archangel,	
25	d	SS. Chrysanthus and Daria, Martyrs,	237
26	e	St Evaristus, Pope, Martyr,	111
27	f	Vigil of SS. Simon and Jude,	
28	g	SS. Simon and Jude, Apostles,	80
29	a	St. Narcissus, Bishop,	1086
30	b	B. Alphonsus Rodriguez, S. J.,	1617
31	c	Vigil of All Saints,	

1st Sunday of October—Feast of the Holy Rosary.

3d Sunday of October—Maternity of the B. V. Mary.

NOVEMBER.

1	d	FEAST OF ALL SAINTS,	
2	e	COMMEMORATION OF THE FAITHFUL DEPARTED,	
3	f	<i>St. Malachy, Bishop of Armagh, Confessor,</i>	1148
4	g	<i>St. Charles Borromeo, Confessor,</i>	1584
5	a	<i>St. Zachary, father of St. John the Baptist,</i>	
6	b	<i>St. Leonard, Hermit,</i>	559
7	c	<i>St. Willibrord, Bishop, Confessor,</i>	738
8	d	Four Crowned Martyrs,	304
9	e	Ded. of St. Saviour's Church on the Lateran,	
10	f	<i>St. Andrew Avellino, Confessor,</i>	1608
11	g	<i>St. Martin, Bishop of Tours, Confessor,</i>	397
12	a	<i>St. Martin, Pope, Martyr,</i>	655
13	b	<i>St. Diego, Confessor,</i>	1463
14	c	<i>St. Stanislaus, S. J. Confessor,</i>	1568
15	d	<i>St. Gertrude, Virgin, Abbess,</i>	1299
16	e	<i>St. Eimond, Bishop and Confessor,</i>	
17	f	<i>St. Gregory Thaumaturgus, Confessor,</i>	270
18	g	Ded. of the Basilica of SS. Peter and Paul,	
19	a	<i>St. Elizabeth, of Hungary, Widow,</i>	1237
20	b	<i>St. Felix of Valois, Confessor,</i>	1212
21	c	Presentation of the Blessed Virgin Mary,	
22	d	<i>St. Cecilia, Virgin, Martyr,</i>	224
23	e	<i>St. Clement, Pope, Martyr,</i>	102
24	f	<i>St. John of the Cross, Confessor,</i>	1591
25	g	<i>St. Catharine, Virgin, Martyr,</i>	307
26	a	<i>St. Peter of Alexandria, Bishop, Martyr,</i>	311
27	b	<i>St. Leonard, of Porto Maurizio, Confessor,</i>	1751
28	c	<i>St. James de Marchia, Confessor,</i>	1476
29	d	<i>St. Saturninus, Martyr,</i>	304
30	e	<i>St. Andrew, Apostle,</i>	70

2d Sunday of November--Patronage of the B. V. Mary.

DECEMBER.

1	f	St. Eloy, Bishop, Confessor,	665
2	g	St. Bibiana, Virgin, Martyr,	362
3	a	St. Francis Xavier S. J., Confessor,	1552
4	b	St. Peter Chrysologus, Bis., Con., Doc.,	450
5	c	St. Sabas, Abbot, Confessor,	532
6	d	St. Nicholas, Bishop, Confessor,	326
7	e	St. Ambrose, Bishop of Milan, Con., Doc.,	397
8	f	IMM. CONCEPTION OF THE B. V. MARY,	
9	g	<i>St. Leocadia, Virgin, Martyr,</i>	305
10	a	St. Melchiodes, Pope, Martyr,	314
11	b	St. Damasus, Pope, Confessor,	384
12	c	<i>Our Lady of Guadalupe,</i>	
13	d	St. Lucy, Virgin, Martyr,	304
14	e	<i>St. Nicasius and Companions, Martyrs,</i>	451
15	f	<i>St. Valerian, Bishop, Confessor,</i>	376
16	g	<i>St. Alice, Empress,</i>	999
17	a	<i>St. Olympias, Widow,</i>	410
18	b	Expectation of Our Lady,	
19	c	<i>St. Nemesion and Companions, Martyrs,</i>	250
20	d	Vigil of St. Thomas,	
21	e	St. Thomas, Apostle,	
22	f	SS. Cyril and Methodius, Confessors,	900
23	g	St. Servulus, Confessor,	590
24	a	Vigil,	
25	b	CHRISTMAS,—Nativity of our Lord,	
26	c	St. Stephen, Proto-Martyr,	
27	d	St. John the Evangelist,	
28	e	Holy Innocents,	
29	f	St. Thomas a Becket, Martyr,	1170
30	g	<i>St. Sabinus, Bishop, Martyr,</i>	300
31	a	St. Sylvester, Pope, Confessor,	335

FEASTS AND FASTS.

HOLIDAYS OF OBLIGATION IN THE UNITED STATES

1. The Circumcision of our Lord, Jan'y 1.
2. The Epiphany, " 6.
3. The Annunciation of the Blessed }
Virgin, } March 25.
4. The Ascension of our Lord, Movable.
5. Corpus Christi, "
6. The Assumption of the Blessed }
Virgin, } August 15.
7. All Saints, Nov. 1
8. Immaculate Conception of the Blessed Virgin
Mary, Dec. 8.
9. The Nativity of our Lord, Dec. 25.

In the original dioceses of New Orleans, St. Louis, Mobile, Vincennes, Dubuque, Little Rock and Chicago, Nos. 1, 2, 3, and 5 are not of obligation, and Fridays in Advent are not days of fasting.

FASTING DAYS.

(Binding on all who have attained the age of 21.)

1. Fridays in Advent.
2. Every day in Lent, Sundays excepted.
3. The Ember Days—Wednesday, Friday and Saturday, viz. :

- (1.) After the first Sunday of Lent.
- (2.) After Whitsunday.
- (3.) After September 14th.
- (4.) After the Third Sunday of Advent.

4. The Vigils of Whitsunday, Assumption, All-Saints, and Christmas ; but if the last-named feast fall on Monday, the vigil and fast are kept on Saturday.

DAYS OF ABSTINENCE.

(Binding on all who have attained the age of reason.)

All Fridays in the year, and Saturdays between February 2d and December 25th. Though in the United States the Saturday abstinence has been dispensed with.

When Christmas falls on Friday, abstinence is not of obligation.

MANNER OF BAPTIZING AN INFANT BY A LAY PERSON IN CASE OF DANGER OF DEATH.

(Any person, whether man, woman, or child, may baptize an infant, in case of danger of death.)

Take common water, pour it on the head and face of the child, and *while* you are pouring it, say: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

SUMMARY OF CHRISTIAN DOCTRINE.

A PROFESSION OF CATHOLIC FAITH.

EXTRACTED FROM THE COUNCIL OF TRENT, BY HIS
HOLINESS POPE PIUS IV.

I BELIEVE and profess with a firm faith, all and every one of those things, which are contained in the Symbol of Faith used in the Holy Catholic (*Roman*) Church, viz.:

I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God; Light of Light; true God of true God. Begotten, not made; Consubstantial to the Father, by Whom all things were made, Who for us men, and for our salvation, came down from Heaven, and WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN.

Was crucified also for us under Pontius Pilate ; He suffered and was buried ; and rose again the third day according to the Scripture, and ascended into Heaven ; sits at the right hand of the Father, and shall come again with glory to judge both the living and the dead ; of Whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, Who proceeds from the Father and the Son, Who, together with the Father and the Son is adored and glorified ; Who spoke by the Prophets. And One, Holy, Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the Resurrection of the Dead ; and the life of the world to come. *Amen.*

I most firmly admit and embrace Apostolical and Ecclesiastical Traditions, and all other constitutions and observances of the same Church.

I also admit the Sacred Scriptures, according to the sense in which our Holy Mother, the Church, has held, and does hold them. to whom it belongs to judge of the

true sense and interpretation of the Holy Scriptures; nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

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

I receive and embrace all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning Original Sin and Justification.

I profess likewise, that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the Living and the Dead :

and that in the Most Holy Sacrament of the Eucharist there is truly, really, and substantially present, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the Bread into the Body, and of the whole substance of the Wine into the Blood; which conversion the Catholic Church calls Transubstantiation.

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

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the Faithful. Likewise, that the Saints reigning together with Christ, are to be honored and invoked; that they offer prayers to God for us; and that their relics ought to be venerated.

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

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

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

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

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

TRUTHS NECESSARY FOR SALVATION.

All must know and believe explicitly :

1. The Existence and Unity of God.
 2. The mystery of the Holy Trinity.
 3. The mystery of the Redemption of Mankind by the Incarnation and Death of Jesus Christ.
 4. A Future State of Reward and Punishment.
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THE COMMANDMENTS OF GOD.

Exodus, xx. 2—Deut. v. 6.

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

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

III. Remember that thou keep holy the Sabbath day.

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

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

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

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

THE SIX PRECEPTS OF THE CHURCH.

The Church commands the faithful :

I. On Sundays and Holy days of Obligation, to be present devoutly at the sacrifice of the Mass ; to abstain from servile works, and to keep those days holy.

II. To abstain from flesh-meat on all days of fasting and abstinence ; and on fast-days to eat but one meal.

III. To confess their sins at least once a year.

IV. To receive the Blessed Sacrament at least once a year, and that at Easter, or during the Paschal Season, which begins, in this country, on the first Sunday of Lent, and ends on Trinity Sunday.

V. To contribute to the support of their Pastors.

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

1. The Fourth Council of LATERAN, *Can.* 21, ordained, " That all the faithful of both sexes, after they come to the years of discretion, shall, in private, faithfully confess all their sins, at least once a year, to their own pastor ; and take care to fulfill, to the best of their power, the penance enjoined them ; receiving reverently, at least at EASTER, the sacrament of the Eucharist, unless, perhaps, by the counsel of their own pastor, for some reasonable cause, they judge proper to abstain from it for a time ; otherwise let them be excluded out of the Church while living ;

and when they die, be deprived of Christian burial.”

2. The solemnizing of Marriage, that is, the celebration of the rite during the mass *pro sponso et sponsa*, is forbidden, from the first Sunday of Advent, till after Twelfth Day; and from the beginning of Lent till Low Sunday.

THE SACRAMENTS ARE SEVEN.

1. Baptism, *Matt.*, xxviii., 19.
2. Confirmation, *Acts*, viii., 17.
3. Holy Eucharist, *Matt.*, xvi., 26.
4. Penance, *John*, xx., 23.
5. Extreme Unction, *James*, v., 14.
6. Holy Orders, *Luke*, xxii., 19.
7. Matrimony, *Matt.*, xix., 6.

THE THEOLOGICAL VIRTUES ARE THREE.

Faith,—Hope,—Charity.

THE CARDINAL VIRTUES ARE FOUR.

Prudence,—Justice,—Fortitude,—
Temperance.

THE GIFTS OF THE HOLY GHOST ARE SEVEN.

Isaias, xi. 2-3.

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|--------------------------|---------------|
| 1. Wisdom, | 4. Fortitude, |
| 2. Understanding, | 5. Knowledge, |
| 3. Counsel, | 6. Piety, |
| 7. The Fear of the Lord. | |
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THE FRUITS OF THE HOLY GHOST ARE TWELVE.

- | | |
|-----------------|-----------------|
| 1. Charity, | 7. Benignity, |
| 2. Joy, | 8. Mildness, |
| 3. Peace, | 9. Fidelity, |
| 4. Patience, | 10. Modesty, |
| 5. Longanimity, | 11. Continency, |
| 6. Goodness, | 12. Chastity. |
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THE THREE EMINENT GOOD WORKS.

1. Alms-deeds—2. Prayer—3. Fasting.
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THE THREE EVANGELICAL COUNSELS.

1. Poverty—2. Chastity—3. Obedience.

THE SIX SINS AGAINST THE HOLY GHOST.

1. Presumption on God's mercy,
 2. Despair,
 3. Impugning the known truth.
 4. Envy at another's spiritual good,
 5. Obstinacy in sin,
 6. Final impenitence.
-

THE FOUR SINS WHICH CRY TO HEAVEN FOR
VENGEANCE.

1. Willful murder,
 2. The sin of Sodom,
 3. Oppression of the poor,
 4. Defrauding the laborer of his wages.
-

NINE WAYS OF BEING ACCESSARY TO ANOTHER'S
SIN.

- | | |
|--------------------------------|----------------------|
| 1. By Counsel, | 6. By Concealment, |
| 2. By Command, | 7. By Partaking, |
| 3. By Consent, | 8. By Silence, |
| 4. By Provocation, | 9. By Defence of the |
| 5. By Praise or Flat-
tery, | ill done. |

THE SEVEN DEADLY SINS, AND THE OPPOSITE
VIRTUES.

- | | |
|------------------|-----------------|
| 1. Pride. | Humility, |
| 2. Covetousness, | Liberality, |
| 3. Lust, | Chastity, |
| 4. Anger, | Meekness, |
| 5. Gluttony, | Temperance, |
| 6. Envy, | Brotherly love, |
| 7. Sloth, | Diligence. |
-

THE SPIRITUAL WORKS OF MERCY.

1. To admonish sinners,
 2. To instruct the ignorant,
 3. To counsel the doubtful,
 4. To comfort the sorrowful,
 5. To bear wrongs patiently,
 6. To forgive all injuries,
 7. To pray for the living and the dead
-

THE CORPORAL WORKS OF MERCY.

1. To feed the hungry,
2. To give drink to the thirsty,
3. To clothe the naked,

4. To visit and ransom the captives,
 5. To harbor the harborless,
 6. To visit the sick,
 7. To bury the dead.
-

THE EIGHT BEATITUDES.

St. Matt. v.

1. Blessed are the poor in spirit ; For theirs is the kingdom of heaven.
2. Blessed are the meek ; For they shall possess the land.
3. Blessed are they that mourn ; For they shall be comforted.
4. Blessed are they that hunger and thirst after justice ; For they shall be filled.
5. Blessed are the Merciful ; For they shall obtain mercy.
6. Blessed are the clean of heart ; For they shall see God.
7. Blessed are the peace-makers ; For they shall be called the children of God.
8. Blessed are they that suffer persecution for justice's sake ; For theirs is the kingdom of heaven.

DAILY REMEMBRANCE.

Remember, Christian Soul, that thou hast this day, and every day of thy earthly pilgrimage :

God to glorify,	Eternity to prepare
JESUS to imitate,	for,
The Angels and	Time to profit by,
Saints to invoke,	Neighbors to edify,
A soul to save,	The world to despise,
A body to mortify,	Devils to combat,
Sins to expiate,	Passions to subdue,
Virtues to acquire,	Death perhaps to suf-
Hell to avoid,	fer, and
Heaven to gain,	Judgment to undergo.

OF THE NECESSITY OF PRAYER.

BY SAINT FRANCIS DE SALES.

PRAYER places our understanding in the brightness and light of God, and exposes our will to the heat of heavenly love. There is nothing that so effectually purges our understanding from its ignorance, or our will from its depraved affections, as prayer. It is the water of benediction, which makes the plants of our good desires grow green and flourish, which washes our souls from their imperfections, and quenches the thirst of passion in our hearts.

But above all, I recommend to you mental prayer, or the prayer of the heart, and particularly that which has for its object the life and passion of our Lord. By making Him the frequent subject of your meditation, your whole soul will be replenished with Him: you will imbibe His spirit, and frame all your actions according to the model of His. As He is the light of the world, it is then in Him, by Him, and for Him, that we ought to acquire lustre, and be enlightened. He is the tree of desire, under whose shadow we ought

to refresh ourselves. He is the living fountain of Jacob, in which we may wash away all our stains. In fine, as little children, by hearing their mothers talk, lisp at first, and learn at length to speak their language, so we, by keeping close to our Saviour by meditation, and observing His words, actions and affections, shall, by the help of His grace, learn to speak, to act, and to will like Him. Here we must stop, as we cannot find access to God the Father, but through this gate ; for as the mirror could never terminate our sight, if the back of it were not tinned or leaded, so we could never contemplate the divinity in this world, had we not been united to the sacred humanity of our Saviour, whose life and death is the most delightful, sweet, and profitable object we can select for our ordinary meditation. It is not without reason that our Saviour called himself the bread that came down from heaven ; for as bread is to be eaten with all sorts of meat, so our Saviour should be the subject of our meditation, consideration, and imitation, in all our prayers and actions. His life and death have been for this purpose disposed and distributed into distinct points, by several authors.

Employ an hour every day, before dinner, in this spiritual exercise, or, if convenient, early in the morning, when your mind will be less distracted, and more fresh after the repose of the night ;

but see that you extend it not beyond an hour, except with the advice of your spiritual director.

Begin all your prayers, whether mental or vocal, with a lively sense of the presence of God. By attending strictly to this rule, you will soon become sensible of its salutary effects.

Pray with your attention fixed, and your affections excited by the sense of the words ; pray deliberately and from your heart ; for believe me, only one *Our Father*, said with feeling and affection, is of infinitely more worth and value than ever so great a number run over in haste.

The recitation of the Beads or Rosary, is a most profitable way of praying, provided you know how to say them properly : to this end, procure one of those little books which teach the manner of reciting them. It is good also to say the litany of our Lord Jesus, the Blessed Virgin, and of the Saints, and other vocal prayers which may be found in approved manuals. If, however, you have the gift of mental prayer, you should always give it the preference. So that if, either through multiplicity of business, or some other cause, you cannot say your vocal prayers, you must not be troubled on that account, but rest contented with saying, either before or after your meditation, the *Pater*, *Ave*, and *Credo*.

If, whilst at vocal prayer, you feel your heart inclined to mental prayer, refuse not the invitation,

but let your mind turn gently that way, without being concerned at not finishing the vocal prayers you purposed to say ; for the choice you have made is more pleasing to God, and more profitable to your soul ; with this exception, however, that if you are bound to say the office of the church, you must fulfill your obligation.

Should it happen, through a pressure of business, or some accidental cause, that your morning should pass away without allowing you leisure for the exercise of mental prayer, endeavor to repair this loss at some remote hour after dinner ; because by doing it immediately after, before digestion is advanced, besides being heavy and drowsy, you will injure your health.

But if, in the whole course of the day, you can find no leisure for this heavenly exercise, you may, in some measure, make amends by multiplying your ejaculatory prayers, reading some book of devotion, or performing some penance, which may prevent the ill consequences attending this failure ; and make a firm resolution to repair your loss the following day.

ON VOCAL AND MENTAL PRAYER.

BY ST. TERESA.

THE difference between mental and vocal prayer does not consist in the mouth being open or shut,

for if, while uttering a prayer vocally, I attentively consider and perceive that I am speaking with God, being more intent on this thought than on the words which I pronounce, then I am using both mental prayer and vocal prayer together. But if they tell you that you may be speaking with God when you recite the *Pater Noster*, and yet be thinking of the world, I have nothing to say to such prayer as this, for if you would conduct yourselves as you ought to do in speaking to so great a Lord, it is fitting you should consider to Whom you speak, and who you are, that you may speak to Him with due respect. For how can you address a king and style him "your majesty," or observe the ceremonies which are used in speaking to the great, unless you are acquainted with the dignity of him to whom you speak, and understand what is your own place? He must be honored according to his rank, and with the honor which custom requires; and with this you should be well acquainted, unless you would be sent away as unmannered clowns, and so gain nothing.

Now, what is this? O my Lord! what is this? O my Sovereign! how can it be endured? Thou, my Lord, art an eternal King, for Thy royalty is no borrowed dignity. I feel a special delight as often as I hear it said in the Creed, "that Thy kingdom hath no end." I praise Thee, O Lord, for this; and I bless Thee for ever. Never suffer

any one, O Lord, who speaks to Thee, to do so only with his lips. What is this, Christians? Do you say you need not mental prayer? Do you understand what you say? I certainly think you do not, and, therefore, you would have us all to be mistaken with you; and neither do you know what mental prayer is, nor how vocal prayer is to be used, nor what contemplation is; for did you understand it, you would not condemn on the one hand, what you praise on the other.

O my Emperor, Supreme Power, Essential Goodness, Wisdom without beginning, without end, Perfection boundless, infinite, and incomprehensible, fathomless Ocean of wonders, Beauty comprising all beauties, Divine Strength, very God! Would that I had all the eloquence of men, and wisdom also, to understand (as far as can be understood in this world, which in reality is nothing), how to make known but some of those many things which might enable us to understand, in some small degree, how great is this our Lord and Sovereign Good.

Consider, then, and understand with Whom you are going to speak, and with Whom you are speaking. In a thousand such lives as ours, we should never learn fully to comprehend how this Lord deserves to be treated, before Whom the angels tremble, Who commands all things, with Whom to will is to do.

MORNING EXERCISE.

RULES FOR A GOOD LIFE.

BY ST. ALPHONSUS LIGUORI.

I. In the morning, on rising from bed, to make the Christian acts. Every day to make mental prayer for half an hour ; to read at least for a quarter of an hour, some spiritual book. To hear Mass. To make the visit to the most blessed Sacrament and to the Divine Mother. To say the Rosary. And in the evening, to make the examination of conscience, with the act of contrition, and the Christian acts, together with the Litany of the ever blessed Mary.

II. To go to confession and communion at least every week, and oftener if possible, with the advice of your spiritual director.

III. To choose a good, learned, and pious confessor, and to be directed always by him, as well in your exercises of devotion, as in all affairs of importance, and not to leave him without a good reason.

IV. To avoid idleness, bad companions, immod-

est conversations, and above all occasions of sin, especially where there is danger of incontinency.

V. In temptations of impurity particularly, to sign yourself immediately with the sign of the holy cross, and to invoke the most holy names of Jesus and Mary, as long as the temptation lasts.

VI. When you commit any sin, to repent of it at once, and resolve to amend ; and if it is a grievous sin, to confess it as soon as possible.

VII. To hear sermons as often as you can, and to belong to some confraternity, with no other end than to attend to the affair of your eternal salvation.

VIII. To fast in honor of the ever-blessed Mary on Saturday, and on the vigils of her seven feasts, observing some other corporal mortification, according to the advice of your spiritual father, to make the novenas of the above named feasts of Mary, as well as of the Nativity, Pentecost, and that of your holy patron. In adverse circumstances, as in sickness, losses, persecutions, you must unite yourself in all things to the will of God, and be resigned ; saying always : " This is (or has been) the will of God ; his will be done ! "

IX. To make a retreat annually in some religious house or retired place ; or in your own house, devoting yourself as much as possible during those days to prayer, spiritual reading and silence. In the same way to make a day's retreat every month, going to Communion and avoiding all conversation.

MORNING PRAYERS.

ST. ALPHONSUS LIGUORI'S MORNING EXERCISES.

ON rising in the morning, make the sign of the cross, and then say :

1. My God, I adore Thee and love Thee with all my heart.

2. I thank Thee for all Thy benefits, and especially for having preserved me this night.

3. I offer Thee whatever I may do or suffer this day, in union with the actions and sufferings of Jesus and of Mary, with the intention of gaining all the indulgences I can.

4. I resolve to fly from all sin this day, and especially such a one—(*it is good to make a resolution, particularly*

about the fault into which we fall the oftenest);—and I beg of Thee to give me perseverance for the love of Jesus Christ. I resolve to conform myself to Thy holy will, and particularly in those things which are contrary to my inclination, saying always: Lord, Thy will be done.

My Jesus, keep Thy hand over me this day! Most holy Mary, take me beneath thy mantle. And do Thou, Eternal Father, help me, for the love of Jesus and Mary! O my Angel guardian and my patron saints, assist me.

AN ACT OF FAITH.

O my God, I firmly believe all the sacred truths Thy Holy Catholic Church believes and teaches, because Thou hast revealed them, who neither canst deceive nor be deceived.

AN ACT OF HOPE.

O my God, relying upon Thy infinite goodness and promises I hope to obtain the pardon of my sins, the assistance of Thy grace, and life everlasting, through the merits of our Lord and Saviour Jesus Christ.

AN ACT OF CHARITY.

O my God, I love Thee, with my whole heart and soul, purely because Thou art infinitely worthy and deserving of all my 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.

AN ACT OF CONTRITION.

O my God, I am sorry for having offended Thee, because Thou art infinitely good, infinitely amiable, and

because sin is infinitely displeasing to Thee, and I make a firm resolution by the assistance of Thy holy grace, to amend my life, and never more to offend Thee.

THE LORD'S PRAYER.

<p>Pater noster, qui es in cœlis, sanctificetur nomen tuum ; adve- niat regnum tuum fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quoti- dianum da nobis ho- die. Et dimitte no- bis debita nostra, sicut et nos dimittimus de- bitoribus nostris. Et ne nos inducas in ten- tationem ; sed libera nos a malo. Amen.</p>	<p>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 tres- pass against us. And lead us not into temp- tation : but deliver us from evil. Amen.</p>
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ANGELICAL SALUTATION.

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.

Hail, Mary, full of grace ; our 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 CREED.

Credo 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,

I believe in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and bu-

Indulgentiam ab- solutionem et remis- sionem peccatorum nostrorum, tribuat no- bis omnipotens et mis- ericors Dominus.	May the Almighty and most merciful Lord grant us pardon, absolution, and remis- sion of our sins. Amen.
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Amen.

THE "MEMORARE," FROM ST. BERNARD.

(Plenary Indulgence once a month.)

Remember Mary, tenderest hearted Virgin, how from of old the ear hath never heard that he who ran to thee for refuge, implored thy help, and sought thy prayers, was forsaken of God. Virgin of virgins, Mother, emboldened by this confidence I fly to thee, to thee I come, and in thy presence I a weeping sinner stand. Mother of the Word Incarnate, O cast not away my prayer: but in thy pity, hear and answer. Amen.

MORNING PRAYERS.

USED IN THE INSTITUTIONS OF THE SISTERS OF
CHARITY.

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

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

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

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

Let us Pray.

O God! who by the light of the Holy Ghost didst instruct the hearts of the faithful, give us, by the same Holy Spirit, a love and relish for what is right and just, and constant enjoyment of

his comforts ; through Christ our Lord,
Amen.

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

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

As it was in the beginning, is now, and ever shall be, world without end. Amen. Hail Mary.

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

Blessed be the most holy and undi-

vided Trinity, now and for ever, world without end. Amen.

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

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

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

We love thee above all things, with

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

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

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

We likewise offer to thy infinite goodness all the mortifications and good works of all the just, especially of those who have ever promised to pray for us ; all the sacrifices of Mass that have been offered, that are now being offered, or that will be offered to thy Divine Ma-

jesty this day, or at any time, throughout the whole world.

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

Secondly, we offer the same oblation for gaining such Indulgences as are annexed to any action of this day : to obtain the pardon of our sins, whether of commission or omission ; an increase of thy divine grace, an ardent love of thy sovereign goodness ; and a happy death, fortified with all the rites and sacra-

ments of the holy Church : humbly begging that thy holy hand may this day, and all the days of our life, preserve us from all sin and danger ; in fine, that we may be such as thou desirest, in every thought, word, and action of our life and death.

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

The satisfactory part we gladly offer for the souls in purgatory, especially for those to whose sufferings there we have been in any way accessory ; for this rea-

son chiefly, that seeing we are so ungrateful to thee upon earth, we may, by this means, contribute that others love thee most fervently in heaven. Amen.

OUR FATHER, HAIL MARY, CREED,
CONFITEOR.

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

(Make a short pause.)

With most humble submission we acknowledge, O Lord, our many and daily transgressions of thy holy law ; and in the bitterness of our souls, we bewail our ingratitude in misspending so much precious time, allowed us by thy infinite goodness for no other purpose than to lay up treasures for eternal life. Penetrated with a sense of thy predilection for us poor,

ungrateful, and miserable sinners, we here, in thy sacred presence, Eternal God, and in the sight of our guardian angels, do most sincerely enter on our duty, and we are resolved to spend this day to thy honor and glory.

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

LITANY OF THE HOLY NAME OF JESUS.

(Approved by a Decree of the Sacred Congregation of Rites, Aug. 21, 1863.)

Kyrie eleison. Lord have mercy
on us.

Christe eleison. Christ have mercy on
us.

Kyrie eleison. Lord have mercy on
us.

Jesu audi nos. Jesus hear us.

Jesu exaudi nos. Jesus graciously hear
us.

Pater de cœlis
Deus,
Fili Redemptor
mundi Deus,

Spiritus Sancte
Deus,
Sancta Trinitas,
unus Deus,
Jesu, Fili Dei vivi,

Jesu, splendor Pa-
tris,

Miserere nobis.

God the Father
of Heaven,
God the Son, Re-
deemer of the
world,
God the Holy
Ghost,
Holy Trinity, one
God,
Jesus, son of the
living God,
Jesus, splendor of
the Father,

Have mercy on us.

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 concii
Angele,

Jesu potentissime,

Jesu patientissime,

Jesu obedientissi-
me,

Jesu mitis et humi-
lis corde,

Jesus, brightness
of eternal light,

Jesus, King of
glory,

Jesus, the sun of
justice,

Jesus, Son of the
Virgin Mary,

Jesus, amiable,

Jesus, admirable,

Jesus, the mighty
God,

Jesus, Father of
the world to
come,

Jesus, Angel of
the great coun-
cil,

Jesus most pow-
erful,

Jesus, most pa-
tient,

Jesus most obe-
dient,

Jesus meek and
humble of
heart,

Miserere nobis.

Have mercy on us.

Jesu, amator casti-
tatis,

Jesu, amator nos-
ter,

Jesu, Deus pacis,

Jesu, auctor vitæ,

Jesu, exemplar vir-
tutum,

Jesu, zelator ani-
marum,

Jesu, Deus noster,

Jesu, refugium nos-
trum,

Jesu, pater paupe-
rum,

Jesu, thesaurus
fidelium,

Jesu, bone pastor,

Jesu, lux vera,

Jesu, sapientia
æterna,

Jesu, bonitas infi-
nita,

Jesus, lover of
chastity,

Jesus, lover of
mankind,

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 shep-
herd,

Jesus, true light,

Jesus, eternal
wisdom,

Jesus, infinite
goodness,

Miserere nobis.

Have mercy on us.

Jesu, via et vita
nostra,

Jesu, gaudium An-
gelorum,

Jesu, Rex Patri-
archarum,

Jesu, Magister
Apostolorum,

Jesu, Doctor Evan-
gelistarum,

Jesu, fortitudo
Martyrum,

Jesu, lumen Con-
fessorum,

Jesu, puritas Vir-
ginum,

Jesu, corona Sanc-
torum omnium,

Jesus, our way
and our life,

Jesus, joy of the
Angels,

Jesus, King of
Patriarchs,

Jesus, Master of
the Apostles,

Jesus, teacher of
the Evange-
lists,

Jesus, strength of
Martyrs,

Jesus, light of
Confessors,

Jesus, purity of
Virgins,

Jesus, crown of
all saints,

Miserere nobis.

Have mercy on us.

Propitius esto, *parce*
nobis, Jesu.

Be merciful, *spare us,*
O Jesus.

Propitius esto, *exaudi*
nos, Jesu.

Be merciful, *graciously*
hear us, O Jesus.

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

A spiritu fornicationis,

A morte perpetua,

A neglectu inspirationum tuarum,

Per mysterium sanctæ Incarnationis tuæ,

Per nativitatem tuam,

Per infantiam tuam,

Per divinissimam vitam tuam,

Per labores tuos,

Per agoniam et

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,

Through the mystery of thy holy Incarnation,

Through thy nativity,

Through thy infancy,

Through thy most divine life,

Through thy labors,

Through thy ag-

Libera nos, Jesu.

Jesus, deliver us.

passionem tuam,	}	ony and pas- sion,	}
Per crucem et de- relictionem tuam,	}	Through thy cross and de- reliction,	}
Per languores tuos,	}	Through thy weariness and faintness,	}
Per mortem et sepulturam tu- am,	}	Through thy death and bu- rial,	}
Per resurrectionem tuam,	}	Through thy re- surrection,	}
Per ascensionem tuam,	}	Through thy as- cension,	}
Per gaudia tua,	}	Through thy joys,	}
Per gloriam tuam,	}	Through thy glory,	}
Agnus Dei, qui tollis peccata mundi,	Libera nos, Jesu.	Lamb of God, who ta- kest away the sins of the world,	Jesus, deliver us.
<i>Parce nobis, Jesu.</i>		<i>Spare us, O Jesus.</i>	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, who takest away the sins of the world,	

Exaudi nos, Jesu.

*Graciously hear us, O
Jesus.*

Agnus Dei, qui tollis
peccata mundi,

Lamb of God, who
takest away the sins
of the world,

Miserere nobis, Jesu.

*Have mercy on us, O
Jesus.*

Jesu, audi nos.

Jesus hear us.

Jesu, exaudi nos.

Jesus, graciously hear
us.

Oremus.

Let us pray.

Domine Jesu Christe,
qui dixisti, "Petite, et
accipietis; quærite, et
invenietis; pulsate, et
aperietur vobis;" quæ-
sumus, da nobis peten-
tibus divinissimi tui
amoris affectum, ut te
toto corde, ore et opere
diligamus et a tua nun-
quam laude cessemus.

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, to us who ask
the gift of thy divine
love, that we may love
thee with our whole
heart, in word and
work, and never cease
from showing forth
thy praise.

Sancti Nominis tui, Grant, O Lord, that
 Domine, timorem pari- we may have perpet-
 ter et amorem fac nos ual fear and love of
 habere perpetuum : qui thy holy Name ; for
 nunquam tua governa- thou never failest to
 tione destituis, quos in direct and govern
 soliditate tuæ dilectio- those whom thou in-
 nis instituas. Per Do- structest in thy true
 minum. and solid love .
 Through our Lord.

SALVE REGINA.

*(Partial indulgences every recital ; Plenary twice a month,
 on certain feasts, and at death.)*

<p>Salva Regina, mater misericordiæ, vita, dul- cedo, et spes nostra, salve. Ad te clama- mus, exules, filii Evæ. Ad te suspiramus ge- mentes et flentes, in hac lacrymarum valle. Eia ergo, advocata nos- tra, illos tuos miseri- cordes oculos ad nos</p>	<p>Hail, Holy Queen ! Mother of Mercy ; our Life, our Sweetness, and our Hope ! to thee we cry, poor banished children of Eve, to thee we send up our sighs, mourning and weeping in this valley of tears. Turn then most gracious Advo-</p>
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converte. Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende; O clemens, O pia, O dulcis Virgo Maria!

V. Dignare me laudare te Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Benedictus Deus in sanctis ejus. Amen.

V. Divinum auxilium maneat semper nobis cum. *R.* Amen.

V. Fidelium animæ per misericordiam Dei requies cantire pace. *R.* Amen.

cate! thy eyes of mercy toward us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus; O clement! O pious! O Sweet Virgin Mary!

V. Make me worthy to praise thee, O Blessed Virgin.

R. Give us strength against thy enemies.

Blessed is God in his Saints, Amen.

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

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

THE ANGELUS.

(*Partial indulgence daily ; Plenary once a month.*)

I. *V.* Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Ave, Maria, etc.

II. *V.* Ecce ancilla Domini.

R. Fiat mihi secundum verbum tuum.

Ave, Maria, etc.

III. *V.* Et Verbum caro factum est.

R. Et habitavit in nobis.

Ave, Maria, etc.

Oremus.

Gratiam tuam quæsumus, Domine, mentibus nostris infunde,

I. *V.* The Angel of the Lord declared unto Mary.

R. And she conceived the Holy Ghost.

Hail, Mary, &c.

II. *V.* Behold the handmaid of the Lord,

R. Be it done unto me according to thy word.

Hail, Mary, etc.

III. *V.* And the Word was made flesh.

R. And dwelt among us.*

Hail, Mary, etc.

Let us pray.

Pour down thy grace into our souls, we beseech thee, O Lord ;

<p>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>	<p>that as we have known the incarnation of Christ thy Son by the message of an angel, so by his passion and cross, we may come to the glory of his resurrection; through the same Christ our Lord. Amen.</p>
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During the Paschal season, that is, from Holy Saturday at noon to Trinity Eve at noon, instead of the foregoing, the following is said standing.

Regina Cœli lætare,
Alleluia.

O happy Queen of
Heaven, rejoice, Alleluia.

Quia quem meruisti
portare, Alleluia.

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

Resurrexit sicut dixit,
Alleluia.

From death arisen,
as he did say, Alleluia.

Ora pro nobis Deum,
Alleluia.

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

V. Gaude et lætare,
Virgo Maria, Alleluia.

R. Quia Dominus
surrexit vere, Alleluia.

Oremus.

Deus, qui per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es, præsta quæsumus, ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. Amen.

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

R. Because our Lord is truly risen, Alleluia.

Let us pray.

God, who through the resurrection of thy Son, our Lord Jesus Christ, hast vouchsafed to make glad the whole world; grant, we beseech thee, that through the intercession of the Virgin Mary, his Mother, we may attain the joys of eternal life, through the same Christ our Lord. Amen.

EVENING PRAYERS.

BY ST. FRANCIS DE SALES.

As in the morning you have made a spiritual repast by means of meditation; so in the evening, you must make a devout spiritual collation. Take then some little opportunity, before supper, to prostrate yourself before God, and recollect yourself in the presence of Jesus Christ crucified, whom you may represent to yourself by a single consideration, and an interior glance of the eye, and rekindle in your heart the fire of your morning meditation, by some lively aspirations, some acts of humility and love which you will make towards this divine Saviour of your soul; or else, by repeating the points of your morning meditation which affected you most, or by exciting yourself up to devotion by some new spiritual subject, as you may prefer.

As to the examination of conscience, which must be always made before you retire to rest, every one knows how it is to be performed. 1. We give thanks to God for having preserved us during the day past. 2. We examine how we have behaved ourselves throughout the whole course of it: and to do this more easily, we may consider where we have been; with whom, and in what business we have been employed. 3. If we find that we have done any good, we must thank God for it; or if, on

the other hand, we have done any evil, whether in thought, word, or deed, we must ask pardon of his divine Majesty, firmly resolving to confess it at the first opportunity, and to avoid it for the future.

4. We afterwards recommend to the protection of divine Providence our soul and body, the Holy Church, together with our parents and friends; and finally, we beg the Blessed Virgin, our Angel Guardian, and all the Saints, to watch over us and pray for us: and thus, with the blessing of God, we take that rest which his will has appointed for us.

This as well the morning, exercise, must never be forgotten; since by that, you open the windows of your soul to the Sun of Justice; and by this, close them against the darkness of hell.

EVENING EXERCISE,

BY ST. ALPHONSUS LIGUORI.

Before going to rest, make your examination of conscience in the following manner: First thank God for all the favors you have received; then cast a glance over all the actions you have done, and the words you have spoken during the day, repenting of all the faults you have committed. Afterwards make these Christian acts.

ACT OF FAITH.

O my God, who art infallible truth, because thou hast revealed it to thy Church, I believe all that she proposes to my belief! I believe that thou art my God, the Creator of all things; that thou dost reward the just with an eternal paradise, and dost punish the wicked in hell for all eternity. I believe that thou art one in essence, and three in persons, namely, Father, Son, and Holy Ghost. I believe in the Incarnation and death of Jesus Christ. I believe, in fine, all that the Holy Church believes. I thank thee for having made me a Christian; and I protest that I will live and die in this holy faith.

ACT OF HOPE.

O my God, confiding in thy promises, because thou art powerful, faithful, and merciful, I hope through the

merits of Jesus Christ to obtain pardon of my sins, final perseverance, and the glory of paradise.

ACT OF LOVE AND CONTRITION.

O my God, because thou art infinite goodness, worthy of infinite love, I love thee with all my heart above all things; and for the love of thee I love my neighbor also. I repent with all my heart, and am sorry above all things for all my sins, because by them I have offended thy infinite goodness. I resolve, by the help of thy grace, which I beseech thee to grant me now and always, rather to die than ever to offend thee again. I propose, also, to receive the holy Sacraments during my life, and at the hour of my death.

OUR FATHER, HAIL MARY, CREED, CONFITEOR. Litany of the Blessed Virgin, page 88.

EVENING PRAYERS,

AS USED IN THE INSTITUTIONS OF THE SISTERS OF
CHARITY.

✠ In the name of the Father, etc.

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

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

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

O my Lord Jesus Christ! Judge of the living and the dead, before whom we must one day appear to give an exact account of our whole life ; enlighten us, we beseech thee, and give us a humble and contrite heart, that we may see wherein we have offended thy infinite Majesty, and judge ourselves now with such a just severity that thou mayst then judge us with mercy and clemency.

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

Here pause ten minutes for the general examen.

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

Most merciful Lord! we are sorry from the bottom of our hearts for all the sins we have committed, purely be-

cause they are offensive to thee, who art a God of infinite goodness: we sincerely detest them, and firmly purpose, through thy holy grace, never to offend thee any more. Enlighten our understandings, and strengthen our wills, that we may persevere in thy favor till death. Amen.

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

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

We love thee, above all things, with our whole heart and soul, purely for Thyself, and we desire to love thee, as

the blessed do in heaven. We also love our neighbor, for thy sake, as we love ourselves. And we sincerely forgive all who have injured us, and ask pardon of all whom we have injured.

We adore all the designs of thy divine Providence, resigning ourselves entirely to thy will. We renounce the devil with all his works, the world with all its pomps, and the flesh with all its temptations. We desire to be dissolved, and to be with Christ.

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

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

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

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

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

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

V. O Lord, hear our prayer.

R. And let our supplication come unto Thee.

Visit, 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.

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

O Lord Jesus Christ ! we humbly beg of thee, by the precious blood thou didst shed for us in the Garden of Olives, that thou wilt give thy blessing to those who are in their agony ; and that thou wilt deliver the poor souls from purgatory, but especially the most abandoned. Conduct them to thy glory, where they will praise and bless thee forever and ever. Amen.

Glory be to the Father, etc., 7 times.
Hail Mary, etc. Holy, holy, holy, etc.

LITANY OF THE BLESSED VIRGIN,

COMMONLY CALLED THE LITANY OF LORETTO.

(Partial Indulgences—Plenary on the Feasts of the B. V.)

Ant. Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris ; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Ant. We fly to thy patronage, O holy Mother of God ; despise not our petitions in our necessities ; but deliver us always from all dangers, O glorious and blessed Virgin.

Kyrie eleison.

Kyrie eleison.

Christe eleison.

Christe eleison.

Kyrie eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Lord have mercy.

Lord have mercy.

Christ have mercy,

Christ have mercy.

Lord have mercy.

Lord have mercy.

Christ hear us.

*Christ graciously hear**us.*

Pater de coelis	} Miserere nobis.	God the Father	} Have mercy on us.
Deus,		of heaven,	
Fili Redemptor mundi Deus,		God the Son, Re- deemer of the world,	
Spiritus Sancte De- us,	} Miserere nobis.	God, the Holy Ghost,	} Have mercy on us.
Sancta Trinitas, unus Deus,		Holy Trinity, one God,	
Sancta Maria,		Holy Mary,	
Sancta Dei Geni- trix,	} Ora pro nobis.	Holy Mother of God,	} Pray for us.
Sancta Virgo Vir- ginum,		Holy Virgin of virgins,	
Mater Christi,		Mother of Christ,	
Mater divinæ gra- tiæ,	} Ora pro nobis.	Mother of divine grace,	} Pray for us.
Mater purissima,		Mother most pure	
Mater castissima,		Mother most chaste,	
Mater inviolata,	} Ora pro nobis.	Mother inviolate,	} Pray for us.
Mater intemerata,		Mother undefiled	
Mater amabilis,		Mother most amiable,	
Mater admirabilis,	} Ora pro nobis.	Mother most ad- mirable,	} Pray for us.

Mater Creatoris,

Mater Salvatoris,

Virgo prudentissi-
ma.

Virgo veneranda,

Virgo prædicanda,

Virgo potens,

Virgo clemens,

Virgo fidelis,

Speculum justitiæ,

Sedes sapientiæ,

Causa nostræ læti-
tiæ,

Vas spirituale,

Vas honorabile,

Vas insigne devo-
tionis,

Rosa mystica,

Mother of our
Creator,Mother of our Sa-
viour,Virgin most pru-
dent,Virgin most vene-
rable,Virgin most re-
nowned,Virgin most pow-
erful,Virgin most mer-
ciful,Virgin most faith-
ful,

Mirror of justice,

Seat of Wisdom,

Cause of our joy,

Spiritual Vessel,

Vessel of honor,

Vessel of singular
devotion,

Mystical rose,

Ora pro nobis.

Pray for us.

Turris Davidica,
Turris eburnea,
Domus aurea,
Fœderis arca,

Janua cœli,
Stella matutina,
Salus infirmorum,
Refugium peccato-
rum,

Consolatrix afflicto-
rum,

Auxilium Chris-
tianorum,

Regina Angelo-
rum,

Regina Patriarcha-
rum,

Regina Prophetarum,
rum,

Regina Apostolorum,
rum,

Regina Martyrum,

Regina Confessorum,
rum,

Tower of David,
Tower of ivory,
House of gold,
Ark of the cove-
nant,

Gate of heaven,
Morning star,
Health of the sick,
Refuge of sin-
ners,

Ora pro nobis. Comforter of the
afflicted,

Help of Chris-
tians,

Queen of Angels,

Queen of Patri-
archs,

Queen of Proph-
ets,

Queen of Apos-
tles,

Queen of Mar-
tyrs,

Queen of Confes-
sors,

Pray for us.

Regina Virginum,	} Ora pro nobis.	Queen of Virgins,	} Pray for us.
Regina Sanctorum omnium,		Queen of all Saints,	
Regina sine labe originali concep- ta,		Queen conceived without origin- al sin,	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Parce nobis, Domine.</i>		<i>Spare us, O Lord.</i>	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Exaudi nos, Domine.</i>		<i>Graciously hear us, O O Lord.</i>	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Miserere nobis.</i>		<i>Have mercy on us.</i>	
Christe audi nos.		Christ hear us.	
<i>Christe exaudi nos.</i>		<i>Christ graciously hear us.</i>	
<i>Ant.</i> Sub tuum præ- sidium confugimus, sancta Dei Genitrix,		<i>Ant.</i> We fly to thy patronage, O holy Mother of God, de-	

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.

Oremus.

Gratiam 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.

spise not our petitions in our necessities ; but deliver us always from all dangers, O 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.

Let us pray.

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

V. Divinum auxili-
um maneat semper no-
biscum.

R. Amen.

V. May the divine
assistance remain al-
ways with us.

R. Amen.

DE PROFUNDIS.

Out of the depths I have cried to
thee, O Lord : Lord, hear my voice.

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

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

For with thee there is merciful for-
giveness : 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 mer-
cy ; and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

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

We fly to thy patronage, O Holy Mother of God ; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

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

R. Give us strength against thy enemies.

Blessed is God in his Saints. Amen.

May the divine assistance, etc.

From the 16th of December to the 2nd of February inclusively, it is usual, in some communities, to say the Litany of the Infant Jesus, instead of the Litany of St. Joseph: then say the Litany of the Blessed Virgin, etc., as for every night.

ST. GERTRUDE'S OFFERING OF SLEEP.

O Lord Jesus, I accept this sleep in that love wherewith thou hast sanctified it, when thou didst use the same in thy sacred humanity, for the praise of God the Father, and the salvation of the whole human race; begging that it may, in union with thy divine love, tend to an increase of salvation unto all in heaven, on earth, or in purgatory.

MEDITATION, OR MENTAL PRAYER.

BY ST. ALPHONSUS LIGUORI.

WITHOUT this mental prayer, the soul will find it almost impossible to remain a long time in the grace of God. The Holy Spirit says : " In all thy works remember thy last end, and thou shalt never sin " (Ecclus. vii. 40). He who often meditates on the four last things, namely, death, judgment, and the eternity of hell and paradise, will not fall into sin ; these truths are not to be seen by the [natural] eyes, but only with the eyes of the mind : if they are not meditated on, they vanish from the mind ; and then the pleasures of the senses present themselves, and those who do not keep before themselves the eternal truths are easily taken up by them ; and hence it is so many abandon themselves to vice, and are damned. All Christians know and believe that they must die, and that we shall all be judged ; but because they do not think about it, they live far from God. Without mental prayer there is no light, we walk in the dark ; and walking in the dark, we do not see the danger we are in, we do not make use of the means we ought, nor pray to

God to help us, and so we are lost. Without prayer we have neither light nor strength to advance in the ways of God ; because without prayer we do not ask God to give us His grace, and without so praying we shall certainly fall. It was for this reason that Cardinal Bellarmine declared it to be morally impossible for a Christian who did not meditate to persevere in the grace of God. Whereas one who makes his meditation every day can scarcely fall into sin ; and if unhappily he should fall on some occasion, by continuing his prayer he will return immediately to God. It was said by a servant of God, that ‘mental prayer and mortal sin cannot exist together.’ Resolve, then, to make every day, either in the morning or in the evening. —but it is best in the morning,—half an hour’s meditation. In the following pages you will see briefly explained an easy method for making this prayer. For the rest, it is sufficient that during that time you should entertain your thoughts by reading some book of meditations, either this one, or one of the many there are ; and from time to time excite some good affection or some aspiration, as you will find pointed out in the following paragraph. Above all, I beg you never to leave off this prayer, which you should practice at least once a day, although you may be in great aridity, and should feel great weariness in doing it. If you do not discontinue it, you will be certainly saved.

METHOD OF MAKING MENTAL PRAYER.

BY ST. ALPHONSUS LIGUORI.

Mental prayer consists of three parts ; the preparation, meditation, and the conclusion. The preparation consists of three acts : one of faith in the presence of God ; of humility, with a short act of contrition ; and of prayer to be enlightened : saying as follows, for the 1st : “ My God, I believe that thou art present with me, and I adore thee with all the affection of my soul.” For the 2d : “ O Lord, by my sins I deserve to be now in hell ; I repent, O Infinite Goodness, with my whole heart, of having offended thee.” For the 3d : “ My God, for the love of Jesus and Mary, give me light in this prayer, that I may profit by it.” Then say a Hail Mary to the most Blessed Virgin, that she may obtain light for us ; and a Glory be to the Father, to St. Joseph, to your guardian angel, and to your patron Saint, for the same end. These acts should be made with attention, but briefly ; and then you go on directly to the meditation.

In the meditation you can always make use of some book, at least at the commencement, and stop where you find yourselves most touched. St. Francis of Sales says, that in this we should do as the bees, which stop on a flower as long as they find any honey on it, and then pass on to another.

It should also be observed, that the fruits to be gained by meditation are three in number : to make affections, to pray, and to make resolutions ; and in these consists the profit to be derived from mental prayer. After then you have meditated on some eternal truth, and God has spoken to your heart, you must also speak to God ; and first, by forming affections, be they acts of faith, of thanksgiving, of humility, or of hope ; but above all, repeat the acts of love and contrition. St. Thomas says, that every act of love merits for us the grace of God and paradise : ‘Every act of love merits eternal life.’ Each act of contrition obtains the same thing. Acts of love are such as these : “ My God, I love thee above all things ! I love thee with all my heart ! I desire to do thy will in all things ! I rejoice that thou art infinitely happy !” and the like. For an act of contrition, it is enough to say : “ O Infinite Goodness, I repent of having offended thee !”

In the second place, you must pray ; ask God to enlighten you, to give you humility or other virtues, to grant you a good death and eternal salvation ; but above all, his love and holy perseverance. And when the soul is in great aridity, it is sufficient to repeat : “ My God, help me ! Lord, have mercy on me ! My Jesus, have mercy !” and if you do nothing but this, your prayer will succeed exceedingly well.

In the third place, before finishing your prayer, you must form a particular resolution ; as, for instance, to avoid some occasion of sin, to bear with an annoyance from some person, to correct some fault, and the like.

Finally, in the conclusion, three acts are to be made ; in the 1st, we must thank God for the inspirations we have received ; in the 2d, we must make a determination to observe the resolutions we have made ; in the 3d, we must ask God, for the love of Jesus and Mary, to help us to keep our purpose. The prayer concludes by the recommendation of the souls in purgatory, the prelates of the Church, sinners, and all our relations and friends, for which we may say an Our Father and a Hail Mary. St. Francis of Sales exhorts us to choose some thought which may have struck us more especially in our prayer, that we may remember it during the rest of the day.

Benedict XIV. granted seven years' indulgence to those who make a quarter of an hour's mental prayer during the day, and a plenary indulgence if it is made every day for a month, on the condition of confession and communion.

TEN MEDITATIONS BY ST. FRANCIS DE SALES.

I.—ON OUR CREATION.

PREPARATIONS.—1. Place yourself in the presence of God. 2. Beseech him to inspire you.

CONSIDERATIONS.—1. Consider, that so many years ago you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul! at that time? The world had then lasted so long, and we were not known.

2. God has drawn you out of this nothing, to make you what you now are, merely out of his own pure goodness, having no need of you whatever.

3. Consider the being that God has given you: it is the greatest in this visible world, capable of eternal life, and of being perfectly united to his Divine Majesty.

AFFECTIONS AND RESOLUTIONS.—1. Humble yourself profoundly before God, saying from your heart, with the Psalmist: "O

Lord! my whole being is as nothing before thee, and how hadst thou remembrance of me to create me?" Alas! my soul! thou wast engulfed in that ancient nothing, and hadst yet been therein, had not God drawn thee thence; and what couldst thou have done, hadst thou remained in such a state?

2. Return thanks to God.—O my great and good Creator! how much am I obliged to thee, since thou hast vouchsafed to draw me out of nothing, and by thy mercy to make me what I am! What can I ever do, to bless thy holy name as I ought, and to render due thanks to thy inestimable goodness?

3. Be confounded.—But, alas! my Creator, instead of uniting myself to thee by loving and serving thee I have made myself a rebel by my disorderly affections, separating myself, and straying far away from thee to unite myself to sin, valuing thy goodness no more than if thou hadst not been my Creator.

4. Cast yourself down before God.—O

my soul! know that the Lord is thy God: it is he that has made thee, and not thou thyself. O God! I am the work of thy hands.

Henceforward, then, I will take no complacency in myself, since, of myself, I am nothing. What hast thou to glory in, O dust and ashes? or, rather, thou very nothing! why dost thou exalt thyself? To humble myself, therefore, I resolve to do such and such things, to suffer such and such disgraces. I will change my life, I will henceforward follow my Creator, and esteem myself highly honored by the being which he has given me, employing it entirely in obedience to his will, by such means as I shall learn from my spiritual father.

CONCLUSION.—1. Give thanks to God.—Bless thy God, O my soul! and let all that within me praise his holy name; for his goodness has drawn me forth, and his mercy has created me out of nothing. 2. Offer.—O my God! I offer to thee the being thou hast given me; from my heart I dedicate

and consecrate it to thee. 3. Pray.—O God! strengthen me in these affections and resolutions. O Holy Virgin Mary! recommend them to the mercy of thy Son, with all those for whom I ought to pray. OUR FATHER. HAIL MARY.

After your prayer, gather a little nosegay of devotion, to refresh you during the rest of the day.

II.—ON THE END FOR WHICH WE WERE CREATED.

PREPARATION.—1. Place yourself in the presence of God. 2. Beseech him to inspire you.

CONSIDERATIONS.—1. God has not placed you in this world because he had need of you, for you are altogether unprofitable to him, but only to exercise his goodness in you, by giving you his grace and glory. To this end he has given you an understanding, to know him; a memory, to be mindful of him; a will, to love him; an imagination to represent his benefits; eyes to behold his wonderful works; a tongue to praise him; and so of the other faculties.

2. Being created, and placed in the world for this end, all actions contrary to it are to be rejected, and whatever conduces not to it, ought to be condemned as vain and superfluous.

3. Consider the wretchedness of worldlings, who never think of their end, but live as if they believed themselves created for no other purpose than to build houses, plant trees, heap up riches, and amuse themselves with such like fooleries.

AFFECTIONS AND RESOLUTIONS.—1. Confound yourself, and reproach your soul with her misery, which has been hitherto so great, that she has seldom or never reflected on these truths.

Alas! Of what was I thinking, O my God! when I thought not of thee! What did I remember when I forgot thee? What did I love, when I loved not thee? I ought, alas! to have fed upon truth, and yet I glutted myself with vanity; I served the world which was created only to serve me.

2. Detest your past life.—O vain thoughts

and unprofitable amusements, I renounce you. O hateful and frivolous remembrances! I abjure you. O false and detestable friendships, lewd and wretched slave-ries, miserable gratifications and irksome pleasures! I abhor you.

3. Return to God.—O my God and my Saviour! thou shalt henceforth be the sole object of my thoughts. I will no longer apply my mind to amusements which may be displeasing to thee. My memory shall be occupied, all the days of my life, with the recollection of the greatness of thy clemency, so sweetly exercised towards me; thou shalt be the sole delight of my heart, and the sweetness of my affections.

Ah! then, the trifles and follies to which I have hitherto applied myself; those vain employments in which I have spent my days; and those reflections in which I have engaged my heart, shall henceforth be the object of my horror; and with this intention I will use such and such effectual remedies.

CONCLUSION.—1. Thank God, who has created you for so excellent an end. Thou hast made me, O Lord! for thyself, and for the eternal enjoyment of thy incomprehensible glory: O when shall I be worthy of it! When shall I bless thee as I ought? 2. Offer.—I offer to thee, O dear Creator! all these affections and resolutions. With my whole heart and soul. 3. Pray.—I beseech thee, O God! to accept these my desires and purposes, and to give thy blessing to my soul, that it may be able to accomplish them, through the merits of the blood of thy blessed Son, shed for me upon the cross OUR FATHER. HAIL MARY.

Make a little nosegay of devotion.

III.—ON THE BENEFITS OF GOD.

PREPARATION.—1. Place yourself in the presence of God. 2. Implore his aid.

CONSIDERATIONS.—1. Consider the corporal benefits which God has bestowed on you: what a body! what conveniences to maintain it! what health! what lawful com-

forts for its use, and recreations for its support! what friends and what assistances! How different is the situation of so many other persons, more worthy than yourself, who are destitute of these blessings! Some are disabled in their bodies, their health or their limbs; others abandoned, and exposed to reproaches, contempt and infamy; others oppressed with poverty; whilst God has not suffered you to become so miserable.

2. Consider the gifts of the mind. How many are there in the world stupid, frantic or mad? and why are not you of this number? Because God has favored you. How many are there, who have been brought up rudely, and in gross ignorance? and you by God's providence have received a good and liberal education.

3. Consider the spiritual graces. Reflect that you are a child of the Catholic Church; God has taught you to know him, even from your childhood. How often has he given you his sacraments? How many internal illuminations and reprehensions for your amendment? How frequently has he

pardoned your faults? How often has he delivered you from those dangers of eternal perdition to which you were exposed? And were not all these years past given you as so many favorable opportunities of working out your salvation? Consider a little, by descending to particulars, how sweet and gracious God has been to you.

AFFECTIONS AND RESOLUTIONS.—1. Admire the goodness of God. O how good is my God to me! O how good indeed! How rich is thy heart, O Lord, in mercy, and liberal in clemency! O my soul! let us recount forever the many favors he has done us.

2. Wonder at your ingratitude. But what am I, O Lord! that thou shouldst have been so mindful of me! Ah! how great is my unworthiness! Alas! I have trodden thy blessings under foot. I have abused thy graces, perverting them to the dishonor and contempt of thy sovereign goodness. I have opposed the abyss of my ingratitude to the abyss of thy bounty and favors.

3. Excite yourself to make an acknowledgment. Well, then, O my heart! resolve now to be no more unfaithful, ungrateful, or disloyal to thy great benefactor. And how? Shall not my soul be henceforth wholly subject to God, who has wrought so many wonders and graces in me, and for me?

4. Ah! withdraw then your body, O Christian! from such and such sensual pleasures, and consecrate it to the service of God, who has done so much for it. Apply your soul to know and acknowledge him by such exercises as are requisite for that purpose. Employ diligently those means which are in the Church to help you to save your soul, and love God. Yes, O my God! I will be diligent in frequenting prayer and the sacraments: I will listen to thy holy word, and put thy inspirations and counsels in practice.

CONCLUSION.—Thank God for the knowledge which he has now given you of your duty, and for all the benefits which you have hitherto received. 2. Offer him your

heart, with all your resolutions. 3. Pray that he would give you strength to practice them faithfully, through the merits and death of his divine Son. Implore the intercession of the blessed Virgin, and of the Saints. OUR FATHER. HAIL MARY.

Make a little spiritual nosegay.

IV.—ON SIN.

PREPARATION.—1. Place yourself in the presence of God. 2. Beg his inspiration.

CONSIDERATIONS.—1. Call to mind, how long it is since you began to sin, and reflect how much, since that time, sin has multiplied in your heart; how every day you have increased the number of your sins against God, your neighbor, and yourself, by work, by word, or by desire.

2. Consider your evil inclinations, and how far you have followed them: and by these two points you shall discover that your sins are more numerous than the hairs of your head, yea, than the sands of the sea.

3. Consider in particular the sin of in-

gratitude against God, which is a general sin, that extends itself over all the rest, and makes them infinitely more enormous. Consider, then, how many benefits God has bestowed on you, and how you have abused them all, by turning them against the giver. Reflect in particular, how many inspirations you have despised, how many good motions you have rendered unprofitable ; and, above all, how many times you have received the sacraments, and where are the fruits of them ? What are become of those precious jewels wherewith your dear spouse has adorned you ? All these have been buried under your iniquities. With what preparation have you received them ? Think on this ingratitude ; that God having run so often after you, to save you, you have always run from him to lose your soul.

AFFECTIONS AND RESOLUTIONS.—1. Be confounded at your misery. O my God ! how dare I appear in thy presence ? I am, alas ! but the corruption of the world, a sink of ingratitude and iniquity. Is it possible, that I should have been so ungrateful as not to

have left any one of the senses of my body, or of the powers of my soul, which I have not corrupted, violated and defiled; and that not so much as one day of my life has passed, which has not produced its wicked effects? Is this the return I should have made for the benefits of my Creator, and the blood of my Redeemer?

2. Crave pardon, and cast yourself at the feet of our Lord, like the prodigal son, like Magdalen, or like a woman who has defiled her marriage bed with all kind of adultery. Have mercy, O Lord, upon this poor sinner! Alas! O living fountain of compassion! have pity on this miserable wretch.

3. Resolve to live better.—No, O Lord! never more, with the help of Thy grace, never more will I abandon myself to sin. Alas! I have already loved it too much: I detest it now, and I embrace thee. O Father of mercies! I resolve to live and die in thee.

4. To expiate my past sins, I will accuse myself of them courageously, and will banish every one of them from my heart.

5. I will use all possible endeavors to eradicate the sources of them from my heart; and in particular, such and such vices to which I am most inclined.

6. To accomplish this, I will fervently embrace the means which I shall be advised to adopt, and will think that I have never done enough to repair such grievous offences.

CONCLUSION.—Return thanks to God for waiting for you till this hour, and bless him for having given you these good affections.

2. Offer him your heart, that you may put them in execution. 3. Implore him to strengthen you. OUR FATHER. HAIL MARY.

Make a spiritual nosegay.

V.—ON DEATH.

PREPARATION.—1. PLACE yourself in the presence of God. 2. Beseech him to inspire you by his grace. 3. Imagine yourself to be in the extremity of sickness, lying on your death-bed, without any hope of recovery.

CONSIDERATIONS.—1. Consider the uncertainty of the day of your death. O my

soul! thou shalt one day depart out of this body! but when shall the time be? Shall it be in winter, or in summer? in the city, or in the country? by day, or by night? Shall it be suddenly, or after due preparation? by sickness, or by accident? Shalt thou have leisure to make thy confession? shalt thou be assisted by thy spiritual father? Alas! of all this we know nothing: one thing only is certain: we shall die, and sooner than we imagine.

2. Consider, that then the world shall end for you; for it shall last no longer to you, it shall be reversed before your eyes: for then the pleasures, the vanities, the worldly joys and vain affections, of your life, shall seem like empty shadows and airy clouds. Ah, wretch! for what toys and deceitful vanities have I offended my God? You shall then see, that for a mere nothing, you have forsaken Him. On the other hand, devotion and good works will then seem to you sweet and delightful. O, why did I not follow this lovely and pleasant path? Then the sins which before seemed very

small, will appear as large as mountains, and your devotion very small.

3. Consider the long and languishing farewell which your soul shall then give to this poor world? she shall then bid adieu to riches, vanities, and vain company: to pleasures, pastimes, friends, and neighbors; to kindred, children, husband, and wife: in a word, to every creature; and finally to her own body, which she shall leave pale, ghastly, hideous, and loathsome.

4. Consider with what precipitancy they will carry off this body, to bury it under the earth; after which, the world will think no more of you than you have thought of others. "The peace of God be with him," shall they say, and that is all. O death! how void art thou of regard or pity!

5. Consider how the soul, being departed from the body, takes her flight to the right hand or to the left. Alas! whither shall yours go? what way shall it take? No other than that which it began here in this world.

AFFECTIONS AND RESOLUTIONS.—1. Pray

to God and cast yourself into his arms.— Ah! receive me, O Lord! into thy protection at that dreadful day; make that hour happy and favorable to me: and rather let all the other days of my life be sad and sorrowful.

2. Despise the world.—Since then I know not the hour in which I must leave thee, O wretched world! I will no more set my heart on thee. O my dear friends and relations! pardon me if I love you no more, but with a holy friendship, which may last eternally; for why should I unite myself to you, since I shall be one day forced to break those ties asunder?

I will then prepare myself for that hour, and take all possible care to end this journey happily: I will secure the state of my conscience to the best of my power, and will form immediate and efficacious resolutions for the amendment of such and such defects.

CONCLUSION.—Give thanks to God for these resolutions, which he has given you. Offer them to his divine Majesty. Beseech

him to grant you a happy death, through the merits of the death of his beloved Son : implore the assistance of the blessed Virgin and the Saints in Heaven. OUR FATHER. HAIL MARY. Make a nosegay of myrrh.

VI.—ON JUDGMENT.

PREPARATION.—1. Place yourself before God. 2. Beseech him to inspire you.

CONSIDERATIONS.—1. After the time God has prescribed for the duration of this world ; after many dreadful signs and presages, which shall cause men to wither away through fear and apprehension : a fire, raging like a torrent, shall burn and reduce to ashes the whole face of the earth ; nothing that exists shall escape its fury.

2. After this deluge of flames and of thunderbolts, all men shall rise from their graves, excepting such as are already risen, and at the voice of the angel they shall appear in the valley of Josaphat. But, alas ! with what difference ! for some shall arise with glorious and resplendent bodies ; others in bodies most hideous and frightful

3. Consider the majesty with which the Sovereign Judge will appear, surrounded by all the angels and saints. Before him shall be borne his cross, shining more brilliantly than the sun; a standard of mercy to the good, and of rigor to the wicked.

4. This Sovereign Judge, by his awful command, which shall be suddenly executed, shall separate the good from the bad, placing the one at his right hand, and the other at his left. O everlasting separation, after which these two companies shall never more meet together!

5. This separation being made, and the book of conscience opened, all men shall clearly see the malice of the wicked, and their contempt of divine grace; and on the other hand the penitence of the good, and the effect of the grace which they have received; for nothing shall be hidden. O good God! what confusion will this be to the one, and what consolation to the other!

6. Consider the last sentence of the wicked: "Depart from me you cursed, into ever-

lasting fire, which was prepared for the devil and his angels." Ponder well these awful words: "Depart from me." A sentence of eternal banishment against those miserable wretches, excluding them from his presence for all eternity. He calls them cursed. O my soul, what a curse! a general curse, including all manner of evils! a general curse, which comprises all time and eternity! He adds, "into everlasting fire:" behold, O my heart! this vast eternity. O eternal eternity of pains, how dreadful art thou!

7. Consider the contrary sentence of the good. "Come," saith the Judge. O the sweet word of salvation, by which God draws us to himself, and receives us into the bosom of his goodness! "Ye blessed of my Father!" O dear blessing, which comprises all blessings! "Possess the kingdom prepared for you from the foundation of the world." O good God! what an excess of bounty! for this kingdom shall never have an end.

AFFECTIONS AND RESOLUTIONS.—1. Tremble, O my soul! at the remembrance of these things. O my God! who shall secure

me in that day, when the pillars of heaven shall tremble for fear!

2. Detest your sins, which alone can condemn on that dreadful day.

Ah! I will judge myself now that I may not be judged then! I will examine my conscience, and condemn myself; I will accuse myself, and amend my life, that the eternal Judge may not condemn me on that dreadful day. I will therefore confess my sins, and receive all necessary advice.

CONCLUSION.—Thank God, who has given you the means of providing for your security at that day, and time to do penance. Offer him your heart to perform it. Beg of him to give you the grace duly to accomplish it. OUR FATHER, HAIL MARY.

Make your spiritual nosegay.

VII.—ON HELL.

PREPARATION.—Place yourself in the presence of God. 2. Humble yourself, and implore his assistance. 3. Represent to yourself a city involved in darkness, burning

with brimstone and nauseous pitch, and full of inhabitants who cannot escape.

CONSIDERATIONS.—1. The damned are in the abyss of hell, as within a woful city, where they suffer unspeakable torments in all their senses and members, because, as they have employed all their senses and their members in sinning, so shall they suffer in each of them the punishment due to sin. The eyes for lascivious looks, shall endure the horrible sight of devils, and of hell. The ears, for having taken delight in vicious discourses, shall hear nothing but wailings, lamentations, desperate howlings : and so of the rest.

2. Besides all these torments, there is yet a greater, which is the privation and loss of the glory of God, from the sight of which the damned are excluded forever. Now, if Absalom found the privation of the amiable face of his father David more grievous to him than his banishment, good God ! what grief will it cause to be forever excluded from the sight of thy most sweet and gracious countenance ?

3. Consider, above all, the eternity of those pains, which alone makes hell insupportable. Alas! if a little insect in your ear, or the heat of a fever makes one short night seem so long and tedious, how terrible will the night of eternity be, accompanied with so many torments! From this eternity proceed eternal despair, infinite rage, and blasphemies, etc.

AFFECTIONS AND RESOLUTIONS.—Terrify your soul with the words of the prophet Isaias. O my soul! art thou able to dwell with this devouring fire? Canst thou endure to dwell with everlasting burning? Canst thou think of parting with thy God forever?

Confess that you have often deserved it. But henceforward I will take a new course; for why should I go down into this bottomless pit? I will use such and such endeavors to avoid sin, which alone can bring me to this eternal death. Give thanks, offer, pray. OUR FATHER. HAIL MARY.

VIII.—ON HEAVEN.

PREPARATION.—1. Place yourself in the presence of God. 2. Beseech him to inspire you with his grace.

CONSIDERATIONS.—1. Consider a fair and clear night, and reflect how delightful it is to behold the sky bespangled with all that multitude and variety of stars; then join this beautiful sight with that of a fine day, so that the brightness of the sun may not prevent the clear view of the stars, nor of the moon; and then say boldly, that all this beauty put together is nothing when compared with the excellence of the great heavenly paradise. O how lovely, how desirable is this place! O how precious is this city!

2. Consider the glory, the beauty and the multitude of the inhabitants of this happy country; millions of millions of angels, of cherubim and seraphim; choirs of apostles, prophets, martyrs, confessors, virgins, and holy women: the multitude is innumerable. O how glorious is this company! the least

of them is more beautiful to behold than the whole world: what a sight then will it be to behold them all? But, O my God! how happy are they! they sing incessantly harmonious songs of eternal love; they always enjoy a state of felicity; they mutually give each other unspeakable contentment, and live in the consolation of a happy indissoluble society.

3. In fine, consider how happy the blessed are in the enjoyment of God, who favors them forever with a sight of his lovely presence, and thereby infuses into their hearts a treasure of delights. How great a felicity must it be to be united to their first principle, their Sovereign Good. They are like happy birds, flying, and singing perpetually in the air of his divinity, which encompasses them on all sides with incredible pleasure. There every one does his utmost, and sings without envy the praises of his Creator. Blessed be thou forever, O sweet and Sovereign Creator and Saviour, who art so good, and who dost communicate to us so liberally the everlasting treasures of thy glory!

and blessed forever be you, says he, my beloved creatures, who have served me so faithfully, with love and constancy; behold you shall be admitted to sing my praises forever.

AFFECTIONS AND RESOLUTIONS.—1. Admire and praise this heavenly country. O how beautiful art thou, my dear Jerusalem! and how happy are thy inhabitants.

2. Reproach your heart with that pusillanimity with which it has hitherto strayed so far out of the way of this glorious habitation. O why have I wandered at so great a distance from my sovereign happiness? Ah! wretch that I am, for these false and trifling pleasures, I have a thousand and a thousand times turned my back upon these eternal and infinite delights. Was I not mad to despise such precious blessings, for gratifications so vain and contemptible!

3. Aspire with fervor to this most delightful abode. O good and gracious Lord! since it has pleased Thee at length to direct my wandering steps into Thy ways, never hereafter will I return back from them. Let

us go, O my dear soul! let us walk towards this blessed land which is promised us: what are we doing in Egypt? I will therefore disburthen myself of all such things as may divert or retard me in so happy a journey; I will perform such and such things as may conduct me thither.

Give thanks, offer, pray. OUR FATHER.
HAIL MARY.

IX.—BY WAY OF ELECTION, AND CHOICE OF
HEAVEN.

PREPARATION.—1. PLACE yourself in the presence of God. 2. Humble yourself before Him, and beseech Him to inspire you with His grace. 3. Imagine yourself to be in an open field, alone with your good angel, like young Tobias going to Rages. Imagine that he shows you heaven open above, with all the pleasures represented in the last meditation: and that then he shows you beneath hell open, with all the torments described in the meditation on hell. Thus situated in imagination, and kneeling before your good angel,—make the following:

CONSIDERATIONS.—1. Consider, that you are certainly placed between heaven and hell; and that both the one and the other lie open to receive you, according to the choice which you shall make.

2. Consider, that the choice which we make in this world shall last for all eternity in the world to come.

3. And though both the one and the other be open to receive you according to your choice, yet God, who is ready to give you either the one by his justice, or the other by his mercy, wishes, nevertheless, with an incomparable desire, that you would choose heaven; and your good angel also importunes you to it with all his power, offering you, in God's name, a thousand graces, and a thousand assistances to help you to obtain it.

4. Consider, that Jesus Christ, in his clemency, looks down upon you from above, and graciously invites you, saying: Come, my dear soul! to enjoy an everlasting rest, within the arms of my goodness, where I have prepared immortal delights for thee in

the abundance of my love. Behold, likewise, with your interior eyes, the blessed Virgin, who, with maternal tenderness exhorts you, saying : Take courage, my child ! despise not the desires of my Son, nor the many sighs which I have cast forth for thee, thirsting with him for thy eternal salvation. Behold the Saints also exhort you, and millions of blessed souls sweetly invite you ; they wish for nothing more than to see your heart one day united with theirs in praising and loving God forever ; and assure you that the way to heaven is not so difficult as the world would persuade you. Be of good heart, dear brother ! say they ; he that diligently considers the way of devotion by which we ascended hither, shall see that we acquired these immortal delights by pleasures incomparably more sweet than those of the world.

ELECTION.—1. O hell ! I detest thee now and for evermore ; I detest thy torments and pains ; I detest thy accursed and miserable eternity ; and above all, I detest those eternal blasphemies and maledictions, which

thou vomitest out against my God. And turning my heart and my soul towards thee, O heavenly paradise, everlasting glory, and endless felicity! I choose my habitation forever within thy holy and most lovely tabernacles. I bless thy mercy, O my God! and I accept of the offer which thou art pleased to make me. O Jesus, my sweet Saviour! I accept thy everlasting love, and the place which thou hast purchased for me in this blessed Jerusalem; not so much for any other motive, as to love and bless thee forever and ever.

2. Accept the favors which the blessed Virgin and the Saints offer you. Promise to make the best of your way to join their company; and give your hand to your good angel, that he may conduct you; encourage your soul to make this choice. **OUR FATHER.**
HAIL MARY.

X.—BY WAY OF ELECTION, AND CHOICE WHICH THE SOUL MAKES OF A DEVOUT LIFE.

PREPARATION.—1. PLACE yourself in the presence of God. **2. Humble** yourself before Him, and implore His assistance.

CONSIDERATIONS.—1. Imagine yourself again to be in an open field, alone with your good angel; and that you see the devil on your left hand, seated on a lofty throne, attended by many hellish spirits, environed by a numerous band of worldlings, who submissively acknowledge him for their lord, and do him homage, some by one sin, and some by another. Observe the countenances of all the wretched courtiers of this abominable king. Behold some of them transported with hatred, envy, and passion: others killing one another; others consumed with cares, pensive, and anxious to heap up riches; others bent upon vanity, unable to obtain any but empty and unprofitable pleasures; others wallowing in the mire, buried and putrified in their brutish affections. Behold, there is no rest, no order, nor decency amongst them. Behold how they despise each other, and love in appearance only. In a word, you shall see a wretched commonwealth miserably tyrannized over by this cursed king, which will move you to compassion.

2. On the right hand, behold Jesus Christ crucified, who, with a cordial love, prays for these poor enslaved people, that they may be freed from the sway of this tyrant; and calls them to himself: behold around him, a band of devout souls with their angels. Contemplate the beauty of this kingdom of devotion. O what a sight! to see this troop of virgins, men and women, whiter than lilies; this assembly of widows, full of holy mortification and humility! See the ranks of divers married people living together with mutual respect, which cannot be without great charity. Behold how these devout souls join the exterior care of the House with the care of the interior, the love of the husband or wife with that of the heavenly Spouse. Consider them all universally, and you shall see them in a holy, sweet and lovely order, attending on our Lord, whom every one would willingly plant in the midst of his heart. They are joyful; but it is with a comely, charitable, and well-ordered joy: they love each other; but their love is most pure and holy. Such as

suffer afflictions amongst this devout people, are perfectly resigned and never lose courage. To conclude, behold how they look on our Saviour, who comforts them, and how they altogether aspire to him.

3. You have already left Satan, with all his execrable troop, by the good affections you have conceived; but you have not as yet enrolled yourself under the standard of the King Jesus, nor united with his blessed company of devout souls, but you have been hitherto hesitating between the one and the other.

4. The blessed Virgin, with St. Joseph, St. Louis, St. Monica, and a hundred thousand others, who have lived in the midst of the world, invite and encourage you.

5. The crucified King calls you by name: Come, O my well beloved! come, that I may crown thee.

ELECTION.—O world! O abominable troop! No, never shall you see me under your banners. I have forever abandoned your trifles and vanities. O king of pride! O accursed king! infernal spirit! I renounce

thee with all thy vain pomps; I detest thee with all thy works.

2. And turning myself to thee, my dear Jesus! King of eternal glory, and happiness! I embrace thee with all the powers of my soul! I adore thee with my whole heart, and choose thee now and forever for my King; with this inviolable fidelity, I pay thee irrevocable homage, and submit myself to the obedience of thy holy laws and ordinances.

3. O sacred Virgin! beloved Mother! I choose thee for my guide; I put myself under thy protection: I offer thee a particular respect and special reverence.

4. O my good Angel! present me to this sacred assembly, and forsake me not till I am associated to this blessed company, with whom I say, and will say forever in testimony of my choice, live Jesus, live Jesus! OUR FATHER. HAIL MARY.

MEDITATION ON THE BLESSED SACRAMENT BY ST.
ALPHONSUS LIGUORI.

Our most loving Redeemer, knowing tha

he must leave this earth and return to his Father as soon as he should have accomplished the work of our redemption by his death, and seeing that the hour of his death was now come,—“Jesus knowing that his hour was come, that he should pass out of this world unto the Father” (St. John xiii. 1),—would not leave us alone in this valley of tears, and therefore what did he do? he instituted the Most Holy Sacrament of the Eucharist, in which he left us his whole self. “No tongue,” said St. Peter of Alcantara, “is able to declare the greatness of the love that Jesus bears to every soul; and therefore this Spouse, when he would leave this earth, in order that his absence might not cause us to forget him, left us as a memorial this Blessed Sacrament, in which he himself remained; for he would not that there should be any other pledge to keep alive our remembrance of him than he himself.” Jesus, therefore, would not be separated from us by his death; but he instituted this Sacrament of Love, in order to be with us even to the end of the world:

“Behold I am with you even to the consummation of the world” (St. Matt. xxviii. 20). Behold him, then, as faith teaches us, —behold him on so many altars shut up, as in so many prisons of love, in order that he may be found by every one that seeks him. But, O Lord, says St. Bernard, this does not become thy Majesty. Jesus answers, It is enough that it becomes my love.

They feel great tenderness and devotion who go to Jerusalem and visit the cave where the Incarnate Word was born, the hall where he was scourged, the hill of Calvary on which he died, and the sepulchre where he was buried; but how much greater ought not our tenderness to be when we visit an altar on which Jesus remains in the Most Holy Sacrament! The Venerable John of Avila used to say, that of all sanctuaries there is not one to be found more excellent and devout than a church where Jesus is sacramentally present.

O my beloved Jesus, O God, who has loved men with such exceeding love! what more canst thou do to make thyself love!

by these ungrateful men? Oh, if men loved thee, all the churches would be continually filled with people prostrate on the ground adoring and thanking thee, and burning with love for thee at seeing thee with the eyes of faith hidden in a tabernacle. But no; men, forgetful of thee and of thy love, are ready enough to court a man from whom they hope for some miserable advantage, while they leave thee, O my Lord, abandoned and alone. Oh that I could by my devotion make reparation for such ingratitude! I am sorry that I also have hitherto been like them, careless and ungrateful. But I will be so no longer: I will devote myself to thy service as much as I can. In flame me with thy holy love, that from this day forth I may live only to love and to please thee. Thou deservest the love of all hearts. If I once despised thee, I now desire only to love thee. O my Jesus, thou art my Love and my only Good, "my God and my all." Most holy Virgin Mary, obtain for me a great love for the Most Holy Sacrament.

ST. TERESA'S MEDITATION ON THE LAST JUDGMENT.

How sweet will be the countenance of our Lord Jesus Christ to the good, and how terrible to the wicked.

O my God and my true Lord, he who knows thee not, loves thee not. What a momentous truth is this! How greatly, O Lord, are they to be pitied who will not know thee! The hour of death is a fearful hour; and how terrible, O my Creator, will be the day of thy just judgment! Jesus, my Saviour and my only Good, I often think of the sweetness of Thy countenance to those who love thee, and whom thou dost vouchsafe to love. It seems to me that one glance of those loving eyes is a sufficient reward for long years of faithful service.

Oh, how difficult it is to make this understood by those who know not by experience the sweetness of the Lord! Oh Christians, Christians, remember that you have been made the brethren of this great God! Consider who he is, and despise him not; for as his countenance is consoling to those who love him, so will it be terrible and full

of wrath to his enemies and persecutors. Oh, how far are we from understanding that sin is nothing less than a warfare which we carry on against God, a conflict of all our senses and of all the powers of our soul, which vie with each other in plotting treasons against their Creator and their God!

Thou knowest, my loving Master, that the mere thought of beholding thy Divine countenance in anger at the dreadful judgment day has often caused me greater terror than all the tortures and all the horrors of hell, and that I then besought thee, as I beseech thee now, to be pleased in thy mercy to preserve me from so dreadful an affliction. What evil could befall me in any way approaching to this! Let all other miseries combine to fall upon me, O my God, but deliver me from this eternal anguish. Let me never abandon thee, O my Saviour, and let me never cease to enjoy the vision of thy Divine beauty. Thy Father has given thee to us; suffer me not, O my dearest Master, to lose so precious a treasure. I confess, eternal Father, that I have

ill-guarded it ; but this fault is not irremediable, so long as we are in this place of exile.

O my brethren, my brethren, who are like me, the children of God, let us weep bitterly over our past offences. You know he has said that if we repent of them, he will remember them no more. O boundless mercy ! what more do we desire ? Are we not ashamed even to ask so much ?

But it is our part to receive that which is offered to us' by the wondrous clemency of our Lord and our God. Since, then, he desires nothing from us but our love, who should refuse it to him who has not refused to shed his blood and give his life for us !

Consider that he asks nothing of us but for our own benefit. But, alas, O Lord, what hardness, what madness, what blindness do we show ! We feel sensibly the loss of some trifling object. The loss of a needle troubles us. The falconer is grieved to lose his hawk only for the delight which he takes in seeing it soar into the air ; and we are insensible to the loss of this Royal Eagle, to the loss of the Majesty of God

himself, and of the eternal kingdom and the endless happiness which he has prepared for us? How is this, O Lord? How can this be? I confess that I understand it not. Deliver us, O Lord, from this amazing folly; heal us of this exceeding blindness.

SIMPLE MODE OF MEDITATION, BY SAINT IGNATIUS
LOYOLA.

Offer a preparatory prayer, and then recollecting the faculties of the mind and the senses, especially the eyes, recite the Lord's Prayer, or any other prayer or hymn of the Church, and dwell on each word or expression, as long as there occur to the mind different meanings, comparisons, spiritual relish, or any other devout thoughts; then pass on to another word, and so on to the end of the prayer, closing with the Hail Mary, Creed, etc.

This is within the power of all, and will produce great fruit.

MEDITATION ON THE OUR FATHER, BY ST. FRANCIS
OF ASSISI.

Our Father most Holy, our Creator, our Redeemer, our Saviour, our Consoler, *who art in heaven*, who art amidst the Angels and Saints, enlightening them in their under-

standing because thou art Light, inflaming them with thy divine love because thou art Love, dwelling in them, and filling them with bliss because thou, O Lord, art the sovereign good, eternal good, from whom is all good, without whom no good. *Hallowed be thy name*, purify in us thy knowledge, that we may know the breadth of thy benefits, the length of thy promises, the height of thy majesty, and the depth of thy judgments. *Thy kingdom come*, that thou mayst reign in us by thy grace, and make us reach thy kingdom, there to enjoy thy unveiled vision, thy perfect delight, thy blessed society, thy eternal fruition. *Thy will be done on earth as it is in heaven*, in order that we may love thee with our whole heart, ever desiring thee with all our mind, ever directing all our intentions to thee, and seeking thy honor in all things: and with all our strength, employing all our vigor and the sentiments of soul and body in the service of thy love, and in no other; and that we may love our neighbor as ourselves, leading all as much as possible to thy love:

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rejoicing in others' good as our own, and sympathizing in their evils, giving no offence to any. *Give us this day our daily bread.* Give us thy beloved Son this day, in memory, understanding, and in reverence of the love which he had for us, and of what he did, said, and suffered for us. *And forgive us our sins* through thy mercy and the unspeakable passion of thy beloved Son, our Lord Jesus Christ, and through the merits and intercession of the blessed Virgin Mary and of all the elect. *As we forgive them that trespass against us:* and as we do not fully pardon, do thou, O Lord, grant that we pardon with our whole heart; that by thy love we may love our enemies, and devoutly intercede for them with thee, rendering no man evil for evil, but endeavoring to aid all. *And lead us not into temptation,* hidden or manifest, sudden or importunate. *But deliver us from evil,* past, present and to come. *Amen.*

SANCTIFICATION OF THE DAY.

Wherever you go, whatever you do, be always like one who walks in the presence of God. Remember that He is present everywhere. His eye follows you everywhere.

Begin everything you undertake with a good intention, and keep in mind the words of the Apostle: "*Whether you eat or drink, or whatever else you do, do all for the glory of God.*"—1 Cor. x. 31.

GRACE BEFORE AND AFTER MEAT.

Before meat

V. Benedic, Domine, nos et hæc tua dona quæ de tua largitate sumus sumpturi; per Christum Dominum nostrum.

R. Amen.

V. Bless us, O Lord, and these thy gifts, which of thy bounty we are about to receive; through Christ our Lord.

R. Amen.

After meat.

Agimus tibi gratias omnipotens Deus, pro universis beneficiis tuis; qui vivis et regnas in sæcula seculorum. Amen.

We give Thee thanks, Almighty God, for all thy benefits; Who livest and reignest, world without end. Amen.

BEFORE ANY IMPORTANT ACTION.

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.

Deus qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem spiritu recta sapere et de ejus semper consolatione gaudere. Per Christum Dominum nostrum. Amen.

Vel,

Actiones nostras, quæsumus Domine as-

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

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

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

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit ; grant us in the same Spirit to relish what is right, and ever to rejoice in his consolation ; through Christ, our Lord. Amen.

Or,

Inspire our actions, O Lord, by thy grace,

pirando præveni et ad- juvando prosequere ; ut cuncta nostra ora- tio et operatio a te semper incipiat et per te cæpta finiatur. Amen.	and continue them by thy aid ; that every prayer and work of ours may begin with thee, and by thee be- gun, be happily ended. Amen.
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PRAYER BEFORE STUDY, BY ST. THOMAS AQUINAS.

O ineffable Creator, my Lord and my God, who in unsearchable wisdom hast formed the nine choirs of angels, and set them on high above the heavens in a wonderful order, and hast exquisitely fashioned and knit together all the parts of the universe ; do thou, who art the true Fountain and one essential Principle of light and wisdom, deign to shed the brightness of thy light upon the darkness of my understanding, and thus to disperse the twofold darkness, of sin and of ignorance, wherein I was born. O thou who makest eloquent the tongues of babes, instruct my tongue, and pour forth on my lips the grace of thy

blessing. Grant me acuteness in understanding what I read, power to retain it, subtilty to discern its true meaning readiness in learning, and clearness and ease in expressing it. Do thou order my beginnings, direct and further my progress, complete and bless my ending ; through Christ our Lord.

PRAYER OF ST. GERTRUDE BEFORE WORK.

O Lord Jesus, in union with thy most perfect actions, I commend to thee this, my work, to be directed according to thy adorable will, for the salvation of all mankind. Amen.

AFTER WORK.

O Lord Jesus, in union with thy most perfect actions, I offer thee this, my work, to be amended and cleansed, and presented as is fit to God the Father, to His eternal praise. Amen.

INSTRUCTIONS AND DEVOTIONS FOR HEARING MASS.

WHAT THE MASS IS, AND FOR WHAT ENDS IT IS TO BE
OFFERED.

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

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

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

Accordingly our Saviour Jesus Christ, at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us all, dying upon the cross for the sins of the whole world. By this *one* offering we were completely redeemed, inasmuch as our ransom was paid, and all mercy, grace, and salvation were purchased for

us. Neither can there now be any need of his dying any more, or purchasing any other graces for us than those for which he has already paid the price of his blood.

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

This Eucharistic sacrifice of the body and blood of Christ, daily offered under the forms of *bread* and *wine*, in remembrance of his passion, is what we call the *Mass*. This is the solemn liturgy of the Catholic Church. This is that *pure offering* which is made to God in *every place* among the

Gentiles, according to the prophecy of Malachi i. 10, 11. By this Christ is a priest forever according to the order of Melchisedec, Ps. cix, whose sacrifice was bread and wine, Gen. xiv.

This sacrifice of the Mass is the same in substance with that which Christ offered for us upon the cross; because both the *Victim offered*, and the priest, or *principal offerer*, is the same Jesus Christ. The difference is only in the manner of the offering; because, upon the cross, our Saviour offered himself in such a manner as really to shed his blood and die for us; whereas now he does not really shed his blood, or die any more. And therefore this is called an *unbloody sacrifice*; and that of the cross a *bloody sacrifice*.

By reason of this near alliance which this sacrifice of the Mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. Christ is here both priest and victim, representing in person, and offering up his death and passion to his Father: First, for the adoration, praise, honor, and glory of the Divine Majesty. Secondly, in thanksgiving for all his benefits. Thirdly, for obtaining pardon for our sins. Fourthly, for obtaining grace and salvation for us, by the merits of that same death and passion. And therefore this sacrifice, in order to all these ends, must be infinitely beyond

all the holocausts, thank-offerings, sin-offerings, and peace-offerings of the ancient law.

This sacrifice of the Mass, then, is offered up to God, in the Catholic Church. First, as a daily *remembrance* of the passion of Christ: "Do this in commemoration of Me," (St. Luke xxii.) Secondly, as a most solemn *adoration* of the Divine Majesty. Thirdly, as a most acceptable *thanksgiving* to God, from whence it has the name of *Eucharist*. Fourthly, as a most powerful means to move God to show mercy to us in the *forgiveness of our sins*; for which reason we call it *propitiatory*. And *lastly*, as a most effectual way to obtain of God all that we want, coming to him (as we here do) with Christ and through Christ.

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

The ALTAR (Heb. xiii. 10,) is the place of sacrifice—as it were another *Calvary*, whereon is celebrated, as Christ ordained, the memorial of his passion and death by the clean and unbloody sacrifice of his body and blood. Upon the altar we

always have a CRUCIFIX, or image of our Saviour upon the cross, that, as the Mass is said in remembrance of Christ's passion and death, both priest and people may have before their eyes, during this sacrifice, the image which puts them in mind of his passion and death. The TABERNACLE contains certain particles of the consecrated species in a *Ciborium*, made after the pattern of the Cup in which the Manna was kept in the Ark of the Covenant, being the True Bread which came down from heaven. It is to Jesus Christ, therefore, truly present within the tabernacle, that we *bend the knee* in homage and adoration, when we enter or depart from the church. The sacred vessels used in the Mass are the Chalice for the wine, and the Paten for the bread to be consecrated.

With regard to the VESTMENTS in which the priest says the Mass, we must observe, that, as the Mass represents the passion of Christ, and the priest there officiates in his person, so these vestments in which he officiates represent those with which Christ was ignominiously clothed at the time of his passion. Thus the *Amice* represents the cloth or rag with which the Jews muffled our Saviour's face, when at every blow they bid him prophecy who it was that struck him, (St. Luke xxi. 64.) The *Alb* represents the white garment with which he was vested by Herod. The *Girdle*, *Maniple*, and *Stole*, represent the cords and bands

with which he was bound in the different stages of his passion. The *Chasuble*, or outward vestment, represents the purple garment with which he was clothed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders; lastly, the priest's *tonsure* or crown, is to represent the crown of thorns which our Saviour wore.

Moreover, as in the old law, the priests that were wont to officiate in the sacred functions, had, by the appointment of God, *vestments* assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers; so it was proper, that, in the Church of the New Testament, Christ's ministers should in their sacred functions be distinguished, in like manner, from the laity by their sacred vestments: which might also represent the virtues which God requires in them. Thus the Amice which is first put upon the head represents divine hope, which the Apostle calls the helmet of salvation; the Alb, innocence of life; the Girdle (with which the loins are begirt,) purity and chastity; the Maniple (which is put on the left arm) patient suffering of the labors of this mortal life; the Stole, the sweet yoke of Christ, to be borne in this life, in order to a happy immortality; in fine, the Chasuble, which is uppermost,

and covers all the rest, represents the virtue of charity.

In these vestments, the Church makes use of five colors, viz., the *white* on the feasts of our Lord, of the B. Virgin, of the angels, and of the saints that were not martyrs ; the *red* on the feasts of Pentecost, of the Finding and the Exaltation of the cross, and of the Apostles and Martyrs ; the *purple*, which is the penitential color, in the penitential times of Advent and Lent, and upon vigils and ember days ; the *green* on the most of the other Sundays and ferias throughout the year ; and the *black* on Good Friday and Masses for the dead.

There are always lighted candles upon the altar during Mass, as well to honor the victory and triumph of our great King by these lights, which are tokens of our joy and His glory, as to denote the light of faith, with which we are to approach to Him.

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

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

ST. FRANCIS DE SALES ON THE HOLY SACRIFICE OF
THE MASS, AND HOW WE OUGHT TO HEAR IT.

The most holy, sacred, and august sacrament and sacrifice of the Mass, the centre of the Christian religion, the heart of devotion, and the soul of piety, a mystery so ineffable as to comprise within itself the abyss of divine charity, a mystery in which God communicates himself really to us, and in a special manner, replenishes our souls with spiritual graces and favors.

2. When prayer is united to this divine sacrifice, it becomes so unspeakably efficacious as to cause the soul to overflow as it were with heavenly consolations. Here she reclines upon her well-beloved, who fills her with so much spiritual sweetness, that she resembles, as it is said in the canticles, a pillar of smoke, proceeding from a fire of aromatic wood, from myrrh and frankincense, and from all the powders of the perfumer.

3. Endeavor, therefore, to hear Mass every day, that you may jointly with the priest offer up the holy sacrifice of your Redeemer, to God his Father, for yourself and the whole Church. The angels, says St. John Chrysostom, always attend in great numbers to honor this adorable mystery; and we, by associating ourselves to them, with one and the same intention, cannot but receive many favorable

influences from so holy a society. The choirs of the Church triumphant, and those of the Church militant, unite themselves to our Lord in this divine action, that with him, in him, and through him, they may ravish the heart of God the Father, and make his mercy all our own. O what a happiness it is to a soul, devoutly to contribute her affections for obtaining so precious and desirable a treasure!

4. Should some indispensable business prevent you from being present in person at the celebration of this sovereign sacrifice, endeavor at least to assist at it by a spiritual presence, uniting your intention with that of all the faithful; and using the same interior acts of devotion in your closet, that you would use in some church, represented to your imagination.

5. Now, to hear Mass in a proper manner, either really or mentally, 1. From the beginning, till the priest goes up to the altar, make with him your preparation; which consists in placing yourself in the presence of God, acknowledging your unworthiness, and begging pardon for your sins. 2. From the time he goes up to the altar till the Gospel, consider the birth and the life of our Lord, by a simple and general consideration. 3. From the Gospel till after the Creed, consider the preaching of our Saviour, and protest that you resolve to live and die in the faith and obedience of his holy word,

and in the communion of the Holy Catholic Church. From the Creed to the Pater Noster, apply your heart to the mysteries of the passion and death of our Redeemer essentially represented in this holy sacrifice, and which, with the priest and the rest of the people, you must offer, to the honor of God the Father, and for your salvation. 5. From the Pater Noster to the Communion, strive to excite a thousand desires in your heart, ardently wishing to be forever united to our Saviour by everlasting love.

6. From the Communion till the end, return thanks to Jesus Christ, for his incarnation, life, passion, and death; as well as for the love he testifies to us in this holy sacrifice: conjuring him to be forever merciful to you; to your parents and friends, and to the whole Church; and finally, humbling yourself with your whole heart, receive devoutly the benediction which our Lord gives you through the ministry of his officer, the officiating priest.

But should you prefer, during Mass, to meditate on the mystery you proposed for your consideration on that day, it is not necessary that you should divert your thoughts to make all these particular acts; but at the beginning, direct your intention to adore, and offer up this holy sacrifice, by the exercise of your meditations and prayer; for in all meditations, these acts may be found either expressly or tacitly and equivalently.

PRAYERS FOR THE HOLY SACRIFICE OF
THE MASS.

BY ST. FRANCIS DE SALES.

When the Priest is preparing at the Altar, say :

O my God! I place myself in thy divine presence. I offer to thee this adorable sacrifice for thy greater honor and glory, in thanksgiving for all thy benefits, for the pardon and remission of all my sins, and those of all mankind, and for the graces we stand in need of, through Jesus Christ.

Here specify any particular intention.

O blessed Virgin Mary! Mother of Mercy, immaculate Mother of Jesus! I unite my heart to thy heart in order to assist worthily at this holy Sacrifice. Vouchsafe to assist me, and all here present, that we may partake of its divine fruits. Amen.

AT THE CONFITEOR.

While the Priest recites it, you can say :

Prostrate in spirit before thee, O my

God, I acknowledge and detest my sins, and most humbly supplicate thee to pardon my every transgression against thy holy law.

Say in secret, the *Confiteor* with the clerk ; bow a little when you say, *Mea culpa*, and strike your breast. Bow also at the absolution or Indulgentiam, etc. After this you may say your beads, or any prayer until the Gospel.

GOSPEL.

At the Gospel rise promptly, saying :

Jesus Christ became obedient unto death, even to the death of the cross.

Bow at *Gloria tibi Domine*; and making the sign of the cross on forehead, lips, and breast, say :

The Lord be in my mind, in my mouth, and in my heart, that I may profit by his holy Gospel.

CREDO.

If the *Credo* be said, you may say the Apostles' Creed, mentally professing your willingness to live and die in the faith of the holy Church.

AFTER THE SANCTUS.

With deep humility and reverence, fix your thoughts on the benefit of the passion and death of Jesus, saying :

O Father of Mercy ! how shall I thank thee for the benefits thou hast bestowed on me in the passion and death of thy beloved Son.

I beseech thee to apply the fruits of it to the salvation of the whole world, particularly to my own, and to that of the children of the Church ; to the glory and felicity of the Saints in heaven, and to the relief of the souls in purgatory.

AT THE ELEVATION.

Bow profoundly and say :

O divine Jesus ! I adore thee, truly present. Penetrate my heart with deep contrition, that I may, jointly with thy minister, offer thee in sacrifice to the eternal Father, for the remission of my sins, and those of the whole world.

O eternal Father ! I offer to thee my soul, my body, and my whole being, in

union with this divine Victim, in union with his blessed Mother, and the whole Church. Let thy precious blood, O Jesus! plead my pardon, and obtain for me final perseverance.

Here renew your vows, or good resolutions.

AFTER THE ELEVATION.

How shall I thank thee, O my adorable Jesus! for thy sacred passion and death, and for the institution of the most holy sacrifice of the altar! I thank thee with thy own sacred heart, with the immaculate heart of thy blessed Mother, with that of St. Joseph and of all thy Saints. O holy Angels of the sanctuary, Angels of the universe, adore, praise, love, and thank my Jesus for me!

PATER NOSTER.

Say it with the priest, either mentally or vocally, as if you were saying it with our Lord himself.

Then prepare for holy Communion, either real or spiritual, by holy affections and ardent desires.

THE AGNUS DEI.

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

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

Lamb of God, who takest away the sins of the world, grant us peace.

Strike your breast at the *Agnus Dei*, except in Masses for the dead.

DOMINE NON SUM DIGNUS.

Say it in secret, bowing your head and striking your breast. Then say :

Who am I, O Lord! and who art Thou? Whence is this happiness to me, that my Lord should come to me?

Or :

Amen, come, Lord Jesus! come take entire possession of my soul. Of myself, I have nothing but miseries and infidelities to offer thee; but, O divine Jesus! accept thy own sacred merits, the merits of thy blessed Mother, in my behalf. Clothe me with her mantle. Let her love, her devotion, her humility, her confidence, her courage, supply my deficiencies.

Accept, also, in my behalf, the love and

adoration of all the holy angels and saints, the praises they will give Thee for eternity ; and the good works of all the just on earth.

SPIRITUAL COMMUNION.

Say the *Confiteor* in secret, whether you go to Holy Communion, or only receive spiritually.

I detest, O my adorable Redeemer ! the sins which render me unworthy to receive thee sacramentally. I beseech thee to come to me spiritually by thy love and grace, and dispose me thyself for the happiness of soon receiving thee really. Accept, O Lord ! my every thought, word, and action, from this to my next communion, as so many acts of love, desire, and preparation to receive thee. Grant me the grace and favor to receive thee really and worthily at the hour of my death. Amen.

LAST BLESSING.

Make the sign of the cross, and bowing, say :

Bless me, O my divine Jesus ! with thy most precious benedictions, that thy holy spirit may direct, animate, and sanctify my whole life. Amen.

A DEVOUT METHOD OF HEARING MASS
IN UNION WITH THE SACRED PASSION
OF JESUS CHRIST.

BY ST. FRANCIS DE SALES.

WHEN THE PRIEST COMES TO THE FOOT OF THE
ALTAR.

Jesus enters the Garden of Olives.

O Lord Jesus Christ, Son of the living God! who wast pleased voluntarily to endure mortal terror and anguish, at the view of thy approaching passion, give me grace henceforth to consecrate all my sorrows to thee. O God of my heart! assist me to support my trials in union with thy agony, that through the merits of thy passion they may become profitable to my soul. Amen.

AT THE BEGINNING OF THE MASS.

Prayer of Jesus in the Garden.

Lord Jesus Christ, Son of the living God!
who wast pleased to be comforted by an

angel, in thy dreadful agony, grant, through the merits of thy prayer in the Garden, that thy consoling angel may ever assist me in mine. Amen.

AT THE CONFITEOR.

Jesus prostrate in the Garden.

Lord Jesus Christ! who in the excess of thy anguish was bathed in a sweat of blood while praying to Thy Father in the Garden of Olives, grant that I may participate in thy sorrows by sympathy, and unite bitter tears of repentance with thy tears of blood. Amen.

WHEN THE PRIEST KISSES THE ALTAR.

Judas betrays Jesus with a Kiss.

Lord Jesus Christ! who didst submit to the embrace of Judas, preserve me by Thy grace, from the misfortune of ever betraying thee, and assist me to repay calumny and injustice, with cordial charity and active kindness. Amen.

WHEN THE PRIEST GOES TO THE EPISTLE SIDE.

Jesus is dragged to prison.

Lord Jesus Christ! who didst submit to be bound with ropes by the hands of wicked men, break, I beseech Thee, the chains of my sins, and attach the powers of my soul and body so closely to thee by the bonds of charity, that they may never again escape from the salutary restraint of perfect submission to thy adorable will. Amen.

AT THE INTROIT.

Jesus receives a blow.

Lord Jesus Christ! who wast conducted as a criminal to the house of Annas, grant that I may never suffer myself to be led into sin, by the temptations of the evil spirit, or the evil suggestions of my fellow-creatures, but that I may be securely guided by thy Divine Spirit in the perfect accomplishment of thy holy ordinances. Amen.

AT THE KYRIE ELEISON.

Jesus is thrice denied by St. Peter.

Lord Jesus Christ! who didst submit to be thrice denied in the house of Caiphas,

by the head and prince of the Apostles, preserve me from the danger of evil company, that I may not be exposed to the misfortune of separation from thee. Amen.

AT THE DOMINUS VOBISCUM.

Jesus looks at Peter and touches his heart.

Lord Jesus Christ! who by one glance of love didst melt the heart of St. Peter into a fountain of penitential tears, grant, by thy mercy, that I may weep for my sins, and never by word or deed deny thee, who art my Lord and my God. Amen.

AT THE EPISTLE.

Jesus is conducted to the house of Pilate.

Lord Jesus Christ! who wast pleased to be led before Pilate, and there falsely accused, teach me to avoid the deceits of the wicked, and to profess my faith by the constant practice of good works. Amen.

AT THE MUNDA COR MEUM.

Jesus is led to the house of Herod.

Lord Jesus Christ! who didst silently endure to be again falsely accused before

Herod, grant me patience under calumny, and silence under outrages. Amen.

AT THE GOSPEL.

Jesus is mocked as a fool, and sent back to Pilate.

Lord Jesus Christ! who didst submit to be sent as a fool by Herod to Pilate, who, though enemies before, then became friends, strengthen me so powerfully by thy grace, that instead of apprehending the machinations of the wicked, I may learn to bear their malice as thou didst, and thus render their injustice profitable to my soul. Amen.

WHEN THE PRIEST UNCOVERS THE CHALICE.

Jesus is stripped of his garments.

Lord Jesus Christ! who wast pleased to be despoiled of thy garments, and most inhumanly scourged for love of me, grant me grace to lay aside the burden of my sins by a good confession, and never to appear before thee, despoiled of the virtues of a Christian. Amen.

AT THE OFFERTORY.

Jesus is scourged.

Lord Jesus Christ! who wast pleased to be fastened to the pillar, and torn with stripes, grant me grace patiently to endure the scourges of thy paternal correction, and never more to grieve thy heart by my sins. Amen.

WHEN THE PRIEST OFFERS THE CHALICE.

Jesus is crowned with thorns.

Lord Jesus Christ! who didst submit through love for me, to be crowned with thorns, grant that my heart may be so penetrated with the thorns of repentance in this world, that I may deserve to be hereafter crowned with thee in glory. Amen.

WHEN THE PRIEST WASHES HIS FINGERS.

Pilate washes his hands.

Lord Jesus Christ, Son of the living God! who, although declared innocent by Pilate, was subjected to the insults and outrages of the Jews, grant me grace to lead a

blameless life and ever maintain a holy indifference to the opinions of men. Amen.

AT THE ORATE FRATRES.

Pilate says to the Jews: "Behold the man."

Lord Jesus Christ! who didst submit to the derision of the Jews, and voluntarily wear the badges of their insolent mockery, grant that I may faithfully resist all emotions of vain-glory, and appear before thee on the day of judgment, clothed in the sacred garment of thy humility. Amen.

AT THE PREFACE.

Jesus is condemned to death.

Lord Jesus Christ! who, though the God of all sanctity, didst submit, through love for me, to a most ignominious condemnation, grant me grace to avoid rash judgments, and strengthen me to bear with patience the injustice of men. Amen.

AT THE MEMENTO FOR THE LIVING.

Jesus carries his cross.

Lord Jesus Christ! who didst carry thy heavy cross for my salvation, grant that I

may voluntarily embrace the cross of mortification, and carry it daily for thy love. Amen.

AT THE COMMUNICANTES.

Veronica wipes with a linen the face of Jesus.

Lord Jesus Christ! who, on thy way to Calvary, didst say to the holy women that wept for the love of thee, "Weep not for me, but for yourselves;" give me the grace to weep for my sins with tears of holy contrition and love, that will render me agreeable to thy Divine Majesty. Amen.

WHEN THE PRIEST MAKES THE SIGN OF THE CROSS
OVER THE CHALICE.

Jesus is nailed to the cross.

Lord Jesus Christ! who wast nailed to the cross for my redemption, attaching to it through thy sacred flesh, my sins, and the eternal punishment due to them; grant me thy saving fear, that resolutely observing thy holy precepts, I may be ever attached to the cross with thee. Amen.

AT THE DIVISION OF THE HOST.

The cross is elevated between heaven and earth.

Lord Jesus Christ! who wast pleased to be elevated on the cross, and exalted above the earth for the love of me, detach my heart, I beseech thee, from all terrestrial affections, and elevate my understanding to the consideration of heavenly things.

AT THE ELEVATION OF THE CHALICE.

The blood of Jesus flows from his wounds.

Lord Jesus Christ! Thy sacred wounds are the inexhaustible source of all grace; grant, then, that thy precious blood may purify my soul from all evil thoughts, and prove a salutary remedy for all my spiritual miseries. Amen.

AT THE MEMENTO FOR THE DEAD.

Jesus prays for all men.

Lord Jesus Christ! who didst pray on the cross for all men, even for thy executioners, grant me the spirit of meekness and patience, that, according to thy precepts and example, I may love my enemies, and cordially return good for evil. Amen.

AT THE NOBIS QUOQUE PECCATORIBUS.

The conversion of the thief.

Lord Jesus Christ! who didst promise the joys of Heaven to the penitent thief, look on me with eyes of compassion, and say to my soul at the last moment of my life, "This day shalt thou be with me in Paradise." Amen.

AT THE PATER NOSTER.

The seven words of Jesus on the cross.

Lord Jesus Christ! who from the cross didst recommend thy blessed Mother to the beloved disciple, and the disciple to thy Mother; receive me, I beseech thee, under thy protection, and grant that amidst the snares and perils of this world, I may never lose the treasure of thy friendship. Amen.

AT THE DIVISION OF THE HOST.

Jesus expires on the cross.

Lord Jesus Christ! who, before expiring on the cross, didst commend thy soul to thy Father, grant that I may die spiritually with thee now, and so confide my eternal

destiny with confidence to thy hands, at the hour of my death. Amen.

WHEN THE PRIEST PUTS A PARTICLE OF THE HOST
INTO THE CHALICE.

The soul of Jesus descends into Limbo.

Lord Jesus Christ! who, after overthrowing the empire of Satan, didst descend into Limbo, to liberate the souls imprisoned there; apply, I beseech thee, the merits of thy blood and passion to the suffering souls in purgatory, that being absolved from their sins, they may be received into thy bosom, and enjoy eternal peace. Amen.

AT THE AGNUS DEI.

The conversion of many who witnessed the death
of Christ.

Lord Jesus Christ! the contemplation of thy torments has excited repentance in many hearts; grant me, through the efficacy of thy painful sufferings and ignominious death, perfect contrition for my past offences, and the grace to avoid all willful sin. Amen.

AT THE COMMUNION.

Jesus is buried.

Lord Jesus Christ! who wast pleased to be buried in a new monument, give me a new heart, so that being buried with thee, I may attain to the glory of thy resurrection. Amen.

AT THE ABLUTION.

Jesus is embalmed.

Lord Jesus Christ! who wast pleased to be embalmed and wrapped in a clean linen cloth, by Joseph and Nicodemus; give me the grace to receive most worthily thy precious body and blood in the holy sacrament of the altar, with a heart embalmed with the precious ointment of thy virtues. Amen.

AFTER THE COMMUNION.

The resurrection of Jesus Christ.

Lord Jesus Christ! who didst triumphantly issue from the fast-sealed monument; grant that, rising from the tomb of my sins, I may walk in newness of life, so that when thou shalt appear in glory, I may merit also to appear with thee. Amen.

AT THE DOMINUS VOBISCUM.

Jesus appears to his Disciples.

Lord Jesus Christ! who didst gladden the hearts of thy blessed Mother and thy Apostles, by manifesting thyself to them after thy resurrection; grant that, since I cannot be so happy as to behold thee in this mortal life, I may hereafter enjoy the unclouded and eternal vision of thy glory. Amen.

AT THE POST-COMMUNION.

Jesus converses for forty days with his Disciples.

Lord Jesus Christ! who, after thy resurrection, didst deign to converse for forty days with thy disciples, instructing them in the mysteries of our faith; increase, I beseech thee, my knowledge of those divine truths, and confirm my belief in them. Amen.

AT THE LAST DOMINUS VOBISCUM.

Jesus ascends to Heaven.

Lord Jesus Christ! who didst ascend gloriously into heaven, in presence of thy disciples; grant me so to love thee that I

may disregard all things created ; that I may desire none but eternal joys, and aspire to the possession of thee, as the first and best of all blessings. Amen.

AT THE PRIEST'S BLESSING.

The descent of the Holy Ghost.

Lord Jesus Christ! who didst send the Holy Ghost on thy apostles, while engaged in unanimous and persevering prayer ; purify my soul, I conjure thee, that the Paraclete finding therein a dwelling well pleasing to him, may adorn it with his gifts and replenish it with his consolations. Amen.

THANKSGIVING AFTER MASS.

Lord Jesus Christ, Son of God and Redeemer of men ! I humbly thank thee for having permitted me to assist to-day at the most holy sacrifice of the Mass. I beseech thee, through the efficacy of that adorable sacrifice, to strengthen me against all temptations, and to grant that, having served thee faithfully in this life, I may hereafter attain to the possession of thy glory. Amen.

AN ABRIDGED METHOD OF ASSISTING
AT MASS.

BY SAINT LEONARD OF PORTO MAURIZIO.

Three hundred days' indulgence, every time you use this method in assisting at the holy sacrifice.

We owe four duties to God :

1. Praise or adoration.
2. Satisfaction or expiation.
3. Thanksgiving.
4. Acknowledgment of our dependence on him, as the author and principle of grace.

I. FROM THE BEGINNING OF MASS TO THE GOSPEL.

Sink into the abyss of your nothingness before the infinite Majesty of God, reciting the *Confiteor*, or any appropriate prayer, then say:

O my God! I unite with thy priest at this altar, and adore and praise thee with the adoration and praises which Jesus Christ, thy divine Son, offers to thee. I adore thee for the whole world, for the heathen, who do not know thee, and for ungrateful Christians, who blaspheme thy holy name.

II. FROM THE GOSPEL TO THE ELEVATION.

O my God! I unite with thy priest at this altar, and offer to thy divine Majesty the infinite merits of Jesus Christ, his precious blood, his sacred passion and death, his adorable heart, in satisfaction for my sins, and for those of the whole world.

III. FROM THE ELEVATION TO THE COMMUNION.

O my God! I unite with thy priest at this altar, and offer to thy divine Majesty the thanksgiving of Jesus Christ, thy divine Son, in return for all thy favors, spiritual and temporal, bestowed on me and all mankind.

IV. FROM THE COMMUNION TO THE END.

Make a spiritual Communion, if you do not receive really.

O my God! I unite with thy priest at this altar, and most humbly beseech thee, in the name of Jesus Christ, thy adorable Son, to bestow on me the assistance of thy

divine grace, thy holy love and final perseverance.

Ask here, with confidence, for the fullness of all good, for yourself, for the holy Church, for your relations, and for the relief of the suffering souls in purgatory.

The above prayers may be repeated over and over, or similar ones used, as no particular words are necessary.

After Mass, make an act of thanksgiving, and leave the Church in a spirit of contrition, as if you were returning from Calvary.

ST. ALPHONSUS LIGUORI'S METHOD OF HEARING MASS.

The same action is performed in the Mass as was accomplished on Calvary; except that there the blood of Jesus Christ was really shed, while on the altar it is shed mystically; but in the Mass the merits of the passion of Jesus are applied to each one in particular. To hear Mass, therefore, with great fruit, we must pay attention to the ends for which it was instituted, namely: 1. To honor God. 2. To thank him for his benefits. 3. To satisfy for our sins. 4. To obtain graces. For this reason, you may use the following prayer during Mass :

Eternal Father, in this sacrifice I offer to thee thy Son Jesus, with all the merits of his Passion : 1. In honor of thy majesty. 2. In thanksgiving for all the favors thou hast hitherto shown me, and for all those which I hope to receive for all eternity. 3. In satisfaction for my sins, and for those of all the living and dead. 4. To obtain eternal salvation, and all the graces which are necessary for me to gain it.

AT THE ELEVATION OF THE HOST.

My God, for the love of this thy Son, pardon me and give me holy perseverance.

AT THE ELEVATION OF THE CHALICE.

By the Blood of Jesus, give me thy love and a holy death.

AT THE COMMUNION OF THE PRIEST MAKE A
SPIRITUAL COMMUNION, SAYING:

My Jesus, I love thee, and desire to possess thee. I embrace thee, and I will never more separate myself from thee.

THE ORDINARY OF THE MASS.

THE ASPERGES OR SPRINKLING WITH HOLY WATER
BEFORE HIGH MASS.

Ant. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealabor.

Ant. Thou 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 me, O God, according to thy great mercy.

V. Gloria Patri, etc.

V. Glory be, etc.

Ant. Asperges me.

Ant. Thou shalt sprinkle me.

The Priest, being returned to the foot of the Altar, says:

V. Ostende nobis, Domine, misericordiam tuam.

V. Show us, O Lord, thy mercy.

R. Et salutare tuum
da nobis.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

Oremus.

Exaudi nos, Domine
sancte, Pater omnipotens,
æterne Deus; et mittere
digneris sanctum angelum
tuum de cœlis, qui custodiat,
foveat, protegat, visitet,
atque defendat omnes
habitantes in hoc habitaculo.
Per Christum Dominum
nostrum. Amen.

R. Alld grant us
thy salvation.

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.

Hear 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.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung,

and Alleluia is added to the *V.* (*Ostende nobis.*)

Ant. Vidi aquam egredientem de templo a latere dextro, Alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria, etc.

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. Praise the Lord, for he is good: for his mercy endureth forever. Glory, etc.

THE ORDINARY OF THE MASS,

ACCORDING TO THE ROMAN MISSAL.

MASS is said either as *Low Mass* (the responses being made by the Clerk); or as a *High Mass*, when the Responses, Gloria, Creed, and Preface are chanted; or a *Solemn High Mass*, in which the Deacon and Subdeacon officiate.

THE PREPARATION AT THE FOOT OF THE ALTAR.

The Priest, arrayed in his vestments, enters the Sanctuary, preceded by the Clerk, and bearing the Chalice, covered with the veil, and the burse lying upon it. Placing these on the Altar, he descends to the foot of the Altar-steps, and begins the Mass, all the People kneeling.

In Nomine Patris,✠	In the name of the
et Filii, et Spiritus	Father,✠ and of the
Sancti. Amen.	Son, and of the Holy
	Ghost. Amen.

Joining his hands before his breast, he says the following Antiphon, and the Psalm from which it is taken, *except* in Masses for the Dead, and from Passion Sunday to Holy Saturday.

Ant. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

Anth. I will go unto the altar of God.

R. To God, who giveth joy to my youth.

Psalm xlii.

Judica me, Deus, et discerne causam meam de gente non sanctâ: ab homine iniquo et doloso erue me.

R. 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.

Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

R. For thou art God, 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 to thy holy mount, and into thy tabernacles.

R. Et introibo ad altare Dei; ad Deum, qui lætificat juventutem meam.

P. Confitebor tibi in citharâ, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

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

R. Introibo ad altare Dei.

R. And I will go into the altar of God; to God, who giveth joy to my youth.

P. To thee, O God, my God, I will give praise on the harp: why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still praise him: the salvation of my countenance and my God.

P. 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.

P. I will go unto the altar of God:

R. Ad Deum, qui
lætificat juventutem
meam.

R. To God who giv-
eth joy to my youth.

P. Adjutorium nos-
trum in nomine Dom-
ini.

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

R. Qui fecit cœlum
et terram.

R. Who made heav-
en and earth.

The Priest bows down and says :

THE CONFITEOR.

P. Confiteor Deo
omnipotenti, etc.

P. I confess to Al-
mighty God, etc.

R. Misereatur tui
omnipotens Deus, et
dimissis peccatis tuis,
perducat te ad vitam
æternam.

R. May Almighty
God have mercy upon
thee, forgive thee thy
sins, and bring thee
to life everlasting.

P. Amen.

P. Amen.

The Clerk then, in the name of the People, re-
peats the same Confession of Sin, and all should
join in it.

Confiteor Deo om-
nipotenti, beatæ Ma-
riæ semper Virgini,
beato Michaeli Arch-

I confess to Al-
mighty God, to blessed
Mary ever Virgin, to
blessed Michael the

angelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ. 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.

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, 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, and all the saints, and you, Father, to pray to our Lord God for me.

The Priest, then, with joined hands, gives the Absolution, saying :

P. Misereatur vestri *P.* May Almighty
omnipotens Deus, et, God have mercy on

dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

you, forgive you your sins, and bring you to everlasting life.

R. Amen.

Signing himself with the sign of the cross, he continues :

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

R. Amen.

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

R. Amen.

Bowing down, the Priest continues :

P. Deus, tu conver-
sus, vivificabis nos.

R. Et plebs tua læ-
tabitur in te.

P. Ostende nobis,
Domine, misericor-
diam tuam.

R. Et salutare tuam
da nobis.

P. Thou wilt turn,
O Lord, and bring us
to life.

R. And thy people
shall rejoice in thee.

P. Show us, O Lord,
thy mercy.

R. And grant us thy
salvation.

P. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

P. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

P. O Lord, hear my
prayer.

R. And let my cry
come unto thee.

P. The Lord be with
you.

R. And with thy
spirit.

Again joining his hands, he says *Oremus*, (*Let us pray*,) and goes up to the Altar, saying in a low voice :

P. Aufer à nobis
quæsumus, Domine,
iniquitates nostras ; ut
ad Sancta Sanctorum
puris mereamur men-
tibus introire. Per
Christum Dominum
nostrum. Amen.

P. Take away from
us our iniquities, we
beseech Thee, O Lord,
that we may be wor-
thy to enter with pure
minds into the Holy
of Holies : through
Christ our Lord.
Amen.

Bowing down, he kisses the Altar-stone, con-
taining the relics of some martyr or other saint,
and says :

P. Oramus te, Domi-
ne, per merita sancto-

P. We beseech thee,
O Lord, by the merits

rum tuorum quorum	of thy saints, whose
reliquiæ hic sunt, et	relics are here, and of
omnium sanctorum,	all the saints, that
ut indulgere digneris	Thou wouldst vouch-
omnia peccata mea.	safe to forgive me all
Amen.	my sins. Amen.

INCENSING AT SOLEMN HIGH MASS.

At Solemn High Masses, the Priest blesses the incense, saying :

Ab illo bene ✠ dica-	Be thou blessed ✠
ris in cujus honore	by Him in whose hon-
cremaberis.	or thou shalt be
	burned.

He then returns the censer to the Deacon, who incenses him. Incense is a figure of prayer, and its use is derived from the old law. It reminds us that our prayer should, like it, rise to heaven. The Priest and People are incensed to remind us that we are temples of the Holy Ghost.

After this incensing, or where there is none, the Priest makes the sign of the cross, and, proceeding to the Missal, reads the *Introit*, a part of the Mass, consisting generally of a few versicles from one of the Psalms, and varying with the day.

THE INTROIT OF TRINITY SUNDAY.

<p>Benedicta sit Sancta Trinitas, atque indivi- sa Unitas : confitebi- mur ei, quia fecit no- biscum misericordiam suam. <i>Ps.</i> Domine, Dominus noster, quàm admirabile est nomen tuum in universâ ter- râ !</p>	<p>Blessed be the Holy Trinity, and undivided Unity ; we will give glory to him, because he hath shown his mercy to us. <i>Ps.</i> O our Lord God, how wonderful is thy name in all the earth !</p>
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<p><i>V.</i> Gloria Patri, etc. Benedicta, etc. <i>to Ps.</i></p>	<p><i>R.</i> Glory be, etc. Benedicta, etc., <i>to Ps.</i></p>
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The Priest, at the middle of the Altar, or, in solemn High Masses, at the Epistle side, repeats alternately with the Clerk, or Attendants, the *Kyrie Eleison*, as below. All should join in this cry for mercy, but with a truly contrite and humble heart.

<p><i>P.</i> Kyrie eleison. <i>R.</i> Kyrie eleison. <i>P.</i> Kyrie eleison. <i>R.</i> Christe eleison. <i>P.</i> Christe eleison. <i>R.</i> Christe eleison.</p>	<p><i>P.</i> Lord have mercy. <i>R.</i> Lord have mercy. <i>P.</i> Lord have mercy. <i>R.</i> Christ have mercy. <i>P.</i> Christ have mercy. <i>R.</i> Christ have mercy.</p>
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P. Kyrie eleison.

P. Lord have mercy.

R. Kyrie eleison.

R. Lord have mercy.

P. Kyrie eleison.

P. Lord have mercy.

GLORIA IN EXCELSIS.

In High Masses the Priest chants the first words, and says the rest in a low tone, after which he sits down with his attendants till the choir has concluded it.

<p>Gloria in excelsis Deo, et in terrâ 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,</p>	<p>Glory 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</p>
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<p>miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloriâ Dei Patris. Amen.</p>	<p>the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers: who sittest at the right hand of the Father, have mercy on us. For thou only art Holy: thou only art Lord: thou only, O Jesus Christ, together with the Holy Ghost, art Most High in the Glory of God the Father. Amen.</p>
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Returning to the Altar, the Priest then kisses the Altar, and turning to the people, addresses them the pious salutation:

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. The Lord be with you.

R. And with thy spirit.

THE COLLECT.

He then reads the Collect of the day, which is generally followed by one or two others, according to the season or the occurring feast.

The following Collect is said every day from Candlemas day to Passion Sunday, and from Trinity^s Sunday to the first Sunday of Advent, inclusively.

Defend us, we beseech thee, O Lord, from all dangers of mind and body; and by the intercession of the blessed and glorious Mary ever Virgin, and of thy blessed Apostles Peter and Paul, and blessed (N.*), and of all the Saints, mercifully grant us safety and peace; that, all adversities and errors being destroyed, thy Church may serve thee with secure liberty.

THE EPISTLE.

(For the proper Epistle of the Sundays and Holidays, see p. 831.)

At the end of the Epistle, the Clerk responds:

R. Deo Gratias.

R. Thanks be to
God.

THE GRADUAL, TRACT AND SEQUENCE.

A few versicles called the Gradual are then said. If Alleluia is not said, a portion of the Psalms called the Tract, from the mournful tone of the chant, is introduced.

On certain feasts, and in certain Masses, after the Alleluia, a hymn called the Sequence or Prose is also here recited.

Having finished the Tract or Sequence, if any, the Priest goes to the middle of the Altar, and while the Clerk removes the Missal to the left hand or Gospel side of the Altar, says the following prayer, for grace to announce the Gospel, in which all should join, that the words of God, which we have heard and not kept, may not hereafter rise in judgment against us.

*P. Munda cor meum
ac labia mea, Omnipotens
Deus, qui labia
Isaiæ prophetæ calcu-
lo mundasti ignito :
ita me tuâ gratâ mise-
ratione dignare mun-
dare, ut Sanctum
Evangelium tuum dig-
ne valeam nuntiare.*

*P. Cleanse my heart
and my lips, O Al-
mighty God, who didst
cleanse the lips of the
Prophet Isaias with a
burning coal ; and
vouchsafe through thy
gracious mercy, so to
purify me, that I may
worthily proclaim thy*

Per Christum Dominum nostrum. Amen. holy Gospel. Through Christ our Lord. Amen.

P. Dominus sit in corde meo et in labiis meis ut digne et competenter annuntiem Evangelium suum. Amen. *R.* May the Lord be in my heart, and on my lips, that I may worthily, and in a becoming manner, announce his holy Gospel. Amen.

In Solemn High Masses, the Deacon, after the Sequence or Gradual, places the Missal on the Altar. The Priest blesses the Incense, and the Deacon, having recited the prayer *Munda* kneeling before the Altar, goes up, takes the book, kneels to ask the Priest's blessing, which is given as above, *Dominus*, etc., substituting the second person for the first. After this the Deacon kisses the Priest's hands and proceeds to the left side of the Sanctuary, and while the book is held by the Sub-deacon between two lighted candles, incenses it and proceeds as below. In ordinary Masses, the Priest, after the prayer *Dominus*, goes to the book and proceeds :

P. Dominus vobiscum. *P.* The Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

THE GOSPEL.

The Priest or Deacon then gives out,

Sequentia	Sancti	The continuation of
Evangelii	secundum	the Holy Gospel ac-
Matthæum.		cording to Matthew.

(Or *Initium Evangelii, etc., secundum Marcum, Lucam, Joannem*—"Beginning of the Gospel," etc., according to Mark, Luke, John, as the case may be.)

The Priest or Deacon makes the sign of the Cross with his thumb on the Gospel, and on his forehead, lips, and breast, which the people standing also do, and while the clerk or choir answers,

(*For the proper Gospel, see page 831.*)

Gloria tibi Domine.	Glory be to thee, O
	Lord.

The Deacon in Solemn Masses incenses the book and reads.

After this, the Deacon in Solemn Masses incenses the Priest, who has been standing on the Epistle side turned towards him, while the clerk or choir answers :

R. Laus tibi Christe.	R. Praise be to thee,
	O Christ.

Then the Subdeacon carries the book to the Priest, who kisses it, saying :

<i>P.</i> Per Evangelica dicta deleantur nostra delicta.	<i>P.</i> By the Gospel words may our sins be blotted out.
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In ordinary Masses, the Clerk, after the Gospel, responds *R. Laus*, etc., and the Priest, kissing the book, proceeds, *P. Per*, etc.

THE NICENE CREED.

After the Sermon, the Priest, who has been seated, returns to the middle of the Altar, and intones the first words of the Creed, which is immediately taken up by the choir, while he continues it in a low tone, and returns to his seat. In Low Masses he says it all in a low tone, immediately after the Gospel. During this profession of faith, the people stand.

<i>P.</i> Credo in unum Deum, Patrem omni- potentem, factorem cœli et terræ, visibili- um omnium et invisibi- lium.	<i>P.</i> I believe in one God, the Father Al- mighty, Maker of heaven and earth, and of all things visible and invisible.
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Et in unum Domi- num Jesum Christum,	And in one Lord Jesus Christ, the only
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Filium Dei unigenitum, et ex Patre natum ante omnia sæcula ; Deum de Deo, lumen de lumine, Deum verum de Deo vero ; genitum non factum, consubstantiali Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis ; et incarnatus est de Spiritu Sancto, ex Mariâ Virgine ; ET HOMO FACTUS EST.

begotten Son of God, and born of the Father before all ages ; God of God, Light of Light, true God of true God ; begotten, not made ; consubstantial 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 BECAME MAN.

Here all kneel in honor of the Incarnation of our Divine Lord.

Crucifixus etiam pro nobis, sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertiâ die, secundum scripturas ; et ascendit in cœlum ; sedet ad

He was crucified also for us, suffered under Pontius Pilate and was buried. And the third day he rose again, according to the scriptures ; and ascended

dexteram Patris ; et iterum venturus est cum gloriâ, judicare vivos et mortuos ; cuius regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit ; qui cum Patre et Filio simul adoratur, et conglorificatur ; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

into heaven, sitteth at the right hand of the Father ; and he is to come again with glory, to judge both the living and the dead ; of his kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son : who together with the Father and the Son is adored and glorified : who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen

The Priest returning to the centre of the Altar, kisses it, and turning to the people, again salutes them :

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

P. Oremus.

P. Let us pray.

THE OFFERTORY.

is a short sentence which varies like the Epistle, etc.

OBLATION OF THE HOST.

Suscipe, sancte Pater omnipotens æternæ Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentibus meis, et pro omnibus circumstantibus ; sed et pro omnibus fidelibus Christianis, vivis

Accept, 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

<p>atque defunctis ; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.</p>	<p>profitable for my own and for their salvation unto life everlasting. Amen.</p>
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Then moving the paten, so as to form the sign of the Cross, in memory of the death of the divine Victim, he lays the Host on the corporal, and slides the paten partly beneath it.

In solemn Masses the Deacon then pours the wine into the Chalice, and the Priest says the prayer *Deus qui*, while the Subdeacon pours a few drops of water into it : the Deacon then hands the Chalice to the Priest.

In other Masses the Priest receives the cruets from the Clerk, and pours in the wine, and a few drops of water, which he blesses, except in Masses for the Dead, and says :

<p>Deus ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformas- ti ; da nobis per hujus Aquæ et Vini myste- rium, ejus divinitatis esse consortes, qui hu- manitatis nostræ fieri</p>	<p>O God, ✠ who, in creating human na- ture, didst wonderfull- ly dignify it, and hast still more wonderfully renewed it ; grant that, by the mystery of this Water and Wine, we may be made</p>
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dignatus est particeps,
 Jesus Christus Filius
 tuus Dominus noster ;
 qui tecum vivit et reg-
 nat, in unitate Spiritus
 Sancti, Deus, per om-
 nia sæcula sæculorum.
 Amen.

partakers of his divi-
 nity, who vouchsafed
 to become partaker of
 our humanity, Jesus
 Christ thy Son our
 Lord, who with thee,
 in the unity of the
 Holy Ghost, liveth and
 reigneth, one God, for-
 ever and ever. Amen.

In solemn Masses, the Deacon, after handing the Chalice to the Priest, says the following prayer with the Priest. In other Masses, the Priest returns to the middle of the Altar, and raising the Chalice with both hands, says :

OBLATION OF THE CHALICE.

Offerimus tibi, Do-
 mine, Calicem saluta-
 ris, tuam deprecantes
 clementiam, ut in con-
 spectu divinæ Majes-
 tatis tuæ, pro nostrâ
 et totius mundi salute,
 cum odore suavitatis
 ascendat. Amen.

We 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 sweet-
 ness, for our salvation,
 and for that of the
 whole world. Amen.

Making the sign of the Cross with the Chalice, he lays it down on the corporal, and covers it with the pall. Then he closes his hands, and bending over the Altar, says :

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodiè, ut placeat tibi, Domine Deus.

In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord; and grant that the sacrifice we offer in thy sight this day, may be pleasing to thee, O Lord God.

Raising his head, he raises his extended hands, and with uplifted but instantly downcast eyes, he says, (blessing, in the meantime, the bread and wine) :

Veni, sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O sanctifier, Almighty and Eternal God, and bless ✠ this sacrifice prepared to thy Holy Name.

INCENSING IN SOLEMN MASSES.

Then, in solemn Masses, the Deacon offers the incense cup, saying, "Bless, Reverend Father;"

and the Priest blesses the incense, as before, and puts some in the censer, saying :

<p>Per intercessionem beati Michaelis arch- angeli stantis à dextris Altaris Incensi, et om- nium electorum suo- rum, incensum istud dignetur Dominus ✠ benedicere, et in odo- rem suavitatis acci- pere. Per Christum Dominum nostrum. Amen.</p>	<p>May 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, vouch- safe to bless ✠ this incense, and receive it as an odor of sweet- ness. Through Christ our Lord. Amen.</p>
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Then, taking the censer from the Deacon, he incenses the offering, making the sign of the Cross thrice over them, and incensing thrice around them, saying:

<p>Incensum istud à te benedictum, ascen- dat ad te, Domine, et descendat super nos misericordia tua.</p>	<p>May this incense which Thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.</p>
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The Deacon then removes the Chalice, which he has been holding, to the Epistle side, and the

Priest, bowing, incenses the Crucifix over the Altar thrice; goes to the Epistle side and incenses it on the side, above and below; then returns to the middle of the Altar, incenses it as he goes, and, making an inclination, proceeds in the same way to the Gospel side, which he incenses in like manner, and returns to the centre of the Altar, incensing the front. During this ceremony, he says (Psalm xl. 2):

<p>Dirigatur, Domine, oratio mea sicut incen- sum in conspectu tuo: elevatio manuum mea- rum sacrificium ves- pertinum. Pone, Do- mine, custodiam ori meo, et ostium circum- stantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusati- ones in peccatis.</p>	<p>Let my prayer, O Lord, be directed as incense in thy sight: the lifting up of my hands as evening sa- crifice. Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words, to make excuses in sin.</p>
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Then returning the censer to the Deacon, he says:

<p>Accendat in nobis Dominus ignem sui</p>	<p>May the Lord en- kindle in us the fire of</p>
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amoris, et flammam his love, and the flame
 æternæ caritatis. of everlasting charity.
 Amen.

The Deacon then incenses the Priest, the attendant Clergy, and the Subdeacon, who holds the paten in a veil. The Censer-bearer then incenses the Deacon, Acolythes, and People.

THE LAVABO.

The Priest, after being incensed—or, in Masses not solemn, after the *Veni Sanctificator*—proceeds to the Epistle side of the Altar, and the Clerk pours water on his fingers, and the Priest wipes them on a towel, saying (Ps. xxv. 6):

Lavabo inter innocentes manus meas; et circumdabo altare tuum, Domine.	I will wash my hands among the innocent; and will compass thy altar, O Lord.
--	--

Ut audiam vocem laudis; et enarrem universa mirabilia tua.	That I may hear the voice of thy praise; and tell all thy wondrous works.
--	---

Domine, dilexi decorem domûs tuæ, et locum habitationis gloriæ tuæ.	I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.
---	--

Ne perdas cum impiis animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Then follows, except in Masses for the Dead, and in Passion-time, the Doxology:

Gloria Patri et Filio, et Spiritui Sancto; sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Take not away my soul with the wicked, nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me and have mercy on me.

My foot hath stood in the direct way; in the churches I will bless thee, O Lord.

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.

Returning to the middle of the Altar, the Priest bows down and says:

Suscipe, sancta Trinitas, hanc Oblationem, 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 dignentur intercedere in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Receive, 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 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.

THE ORATE FRATRES.

He then kisses the Altar, and turning towards the people, says:

<p>Orate, fratres, ut meum ac vestrum sa- crificium acceptabile fiat apud Deum pa- trem omnipotentem.</p>	<p>Brethren, pray that my sacrifice and yours may be acceptable to God the Father Al- mighty.</p>
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<p><i>R.</i> Suscipiat Domi- nus sacrificium de ma- nibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ec- clesiæ suæ sanctæ.</p>	<p><i>R.</i> May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to our benefit, and that of all his holy Church.</p>
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R. Amen.

R. Amen.

The Priest then, in a very low tone, recites the Secret, a prayer which varies like the Epistle, etc.

SECRET FOR TRINITY SUNDAY.

Graciously hear us, O God, our Saviour, and by virtue of this Sacrament defend us from all enemies of mind and body; bestowing upon us grace now and glory hereafter. Through, etc.

The Priest having silently read the Secret, utters aloud the last words of the "Through, etc."

P. Per omnia sæcula sæculorum. *P.* Forever and ever.

To which the Clerk or Choir responds:

R. Amen. *R.* Amen.

The Priest without turning around, with his hands resting on the Altar, proceeds:

P. Dominus vobiscum. *P.* The Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

P. Sursum corda. *P.* Lift up your hearts.

R. Habemus ad Dominum. *R.* We have lifted them to the Lord.

Closing his hands, he continues:

P. Gratias agamus Domino Deo nostro. *P.* Let us give thanks to our Lord God.

R. Dignum et iustum est. *R.* It is just and right.

THE PREFACE.

Preface of Trinity Sunday, and every other Sunday that has no proper one.

I. Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æternæ Deus:

II. 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 tuâ gloriâ, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentiâ discretionis sentimus. Ut in confessione veræ,

I. It 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.

II. Who 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 Trinitiy 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

sempiternæque Deitatis, et in Personis proprietatis, et in essentiâ unitas, et in Majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim; qui non cessant clamare quotidie, unâ voce dicentes:

III. Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloriâ tuâ. Hosanna in excelsis! Benedictus qui venit ✠ in nomine Domini: Hosanna in excelsis!

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 praise; and cease not daily to cry out with one voice, saying:

III. 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. Hosanna in the highest!

In Masses for the Dead, and on doubles and semi-doubles having no proper preface :

I. As on p. 211.

II. Per Christum Dominum nostrum ;* per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates ; cœli cœlorumque virtutes, ac beata seraphim, sociâ exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes :

III. As on p. 212.

From Christmas-day to the Epiphany ; on Corpus Christi ; and on our Lord's Transfiguration :

I. As on page 211.

II. Quia per incar-

I. As on p. 211.

II. 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 :

III. As on p. 212.

I. As on p. 211.

II. Because by the

nati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit; ut dum visibilibus Deum cognoscimus, per hunc in invisibilium amorem rapiamur.

Et ideo, cum angelis et archangelis, cum thronis et dominationibus, cumque omni militiâ cœlestis exercitûs, hymnum gloriæ tuæ canimus, sine fine dicentes.

III. As on p. 212.

On the Epiphany and during its Octave :

I. As on p. 211.

II. Quia cum unigenitus tuus in substantiâ nostræ mor-

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, we may by him be carried on to the love of things invisible :

And therefore, with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to thy glory, saying without ceasing :

III. As on p. 212.

I. As on p. 211.

II. Because when thy only begotten Son appeared in the sub-

talitatis apparuit, novâ nos immortalitatis suæ luce reparavit.

Et ideo, cum angelis et archangelis, cum thronis et dominationibus, cumque omnimilitiâ cœlestis exercitûs, hymnum gloriæ tuæ canimus, sine fine dicentes :

III. As on p. 212.

In Lent till Passion Sunday :

I. As on p. 211.

II. Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia.

Per Christum, etc. (p. 213.)

III. As on p. 212.

stance of our mortal flesh, he repaired us by the new light of his immortality.

And therefore, with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to thy glory, saying without ceasing :

III. As on p. 212.

I. As on p. 211.

II. Who by bodily fasting dost repress vices, elevate the mind, bestow virtue and rewards.

Through, etc. (p. 213.)

III. As on p. 212.

On Passion and Palm Sundays, Maundy Thursday, and Feasts of the Holy Cross.

I. As on p. 211.

1. As on p. 211.

II. Qui 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 Dominum nostrum, etc. (p. 213.)

II. Who 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. (p. 213.)

III. As on p. 212.

III. As on p. 212.

From Holy Saturday to Ascension-day.

I. Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed [in hac potissimum nocte *vel* die, *vel*] in hoc potissimum gloriosius prædicare, cum Pascha

I. It is truly meet and just, right and salutary, to praise thee, O Lord, at all times, but chiefly [on this night *or* day, *or*] at this time, when Christ our Passover was sacrificed for us. For he

nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi, qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit.

II. Et ideo, cum angelis, et archangelis, cum thronis, et dominationibus, cumque omni militiâ cœlestis exercitûs, hymnum gloriæ tuæ canimus, sine fine dicentes.

III. As on p. 212.

is the true Lamb who hath taken away the sins of the world, who by dying destroyed our death, and by rising again restored us to life.

II. And therefore, with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to thy glory, saying without ceasing ;

III. As on p. 212.

From Ascension-day to Whitsun-eve.

I. As on p. 211.

II. Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus

I. As on p. 211.

II. Through Christ our Lord. Who, after his resurrection, appeared openly to all his disciples, and in

apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militiâ cœlestis exercitûs, hymnum gloriæ tuæ canimus, sine fine dicentes :

III. As on p. 212.

their sight ascended up to heaven, to make us partakers of his divinity. And therefore with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to thy glory, saying without ceasing :

III. As on p. 212.

From Whitsun-eve to Trinity Sunday ; and in Votive Masses of the Holy Ghost.

I. As on p. 211.

I. As on p. 211.

II. Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodiernâ die] in filios adoptio-

II. Through 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

nis effudit : Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ virtutes atque angelicæ potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes :

III. As on p. 212.

III. As on p. 212.

On Festivals of the Blessed Virgin Mary, the Purification excepted, on which is said the Preface of Christmas.

I. As on p. 211.

I. As on p. 211.

II. Et te in N. beatæ Mariæ semper Virginis collaudare, benedicere, et predicare. Quæ et unigenitum tuum Sancti Spiritûs obumbratione concepit, et virginitatis gloriâ permanente, lumen æternum mundo effudit, Jesum Chris-

II. And that we should praise, bless, and proclaim thee on the N. of blessed Mary ever Virgin. Who, by the overshadowing of the Holy Ghost, conceived thy only-begotten Son, and the glory of her virginity still remaining, shed forth

tum Dominum nostrum.* Per quem, etc. (p. 213.)

upon the world the eternal light, Jesus Christ our Lord.* Through whom, etc. (p. 213.)

III. As on p. 212.

III. As on p. 212.

On the Festivals of the Apostles.

I. Vere dignum et justum est, æquum et salutare, te Domine suppliciter exorare, ut gregem tuum, Pastor æterne, non deseras, sed per beatos apostolos tuos continuâ protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores.

I. It is truly meet and 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, in continual protection; that it may be governed by those same rulers whom thou hast appointed to preside over it as pastors in thy stead.

II. Et ideo, cum angelis et archangelis,

II. And therefore, with the angels and

cum thronis et dominationibus cumque omnimilitiâ cœlestis exercitûs, hymnum gloriæ tuæ canimus, sine fine dicentes :

III. As on p. 212.

archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to thy glory, saying without ceasing :

III. As on p. 212.

THE CANON OF THE MASS.

The Priest extending, raising, and joining his hands (raising, too, his eyes, as if to direct his attention, and immediately lowering them,) bows over the Altar, and with his hands resting on the Altar, invokes the Father of Mercies through Christ his Son, on the Church militant on earth.

Te 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

We, therefore, humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these holy ✠ un-

illibata, imprimis quæ tibi offerimus pro Ecclesiâ tuâ sanctâ Catholicâ, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum ; unâ cum famulo tuo Papa Nostro N. et Antistite nostro N. et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

spotted sacrifices, which in the first place we offer thee for thy Holy Catholic Church ; to which vouchsafe to grant peace, as also to preserve, 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.

THE MEMENTO OF THE LIVING.

Memento, Domine, famulorum famularumque tuarum N. et N.

Be mindful, O Lord, of thy servants and handmaids N. and N.

Here the Priest joins his hands, and prays, as we all should, for those for whom he specially intends to pray ; then extending his hands, he proceeds :

Et 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.

And of all here present, whose faith is known, and devotion apparent 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.”

Communicantes et memoriam venerantes imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi; sed et beatorum Apostolorum ac Mar-

Communicating with, and honoring the memory, in the first place, of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed

tyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysoconi, 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.

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, through 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 the hands over the Host and Chalice,
he says :

Hanc igitur oblationem servitutis nostræ We therefore beseech thee, O Lord,

sed et cunctæ familiæ,
tuæ, quæsumus, Domi-
ne, ut placatus accipi-
as ; diesque nostros in
tuâ pace disponas, at-
que ab æternâ damna-
tione nos eripi, et in
electorum tuorum ju-
beas grege numerari.
Per Christum Domi-
num nostrum. Amen.

graciously to accept
this oblation of our
service, as also of thy
whole family, and to
dispose our days in
thy peace ; preserve
us from eternal dam-
nation, and number
us in the flock of thine
elect. Through Christ
our Lord. Amen.

Then he joins his hands, and continues signing
the oblation with the sign of the Cross.

Quam oblationem
tu Deus, in omnibus,
quæsumus, bene✠dic-
tam, adscrip✠tam, ra-
tam, rationabilem, ac-
cepta✠bilemque face-
re digneris, ut nobis
Cor✠pus et San✠guis
fiat dilectissimi Filii
tui Domini nostri Jesu
Christi.

Which oblation do
thou, O God, vouch-
safe in all respects to
make ✠ blessed, ✠ ap-
proved, ✠ ratified,
reasonable, and ac-
ceptable, ✠ that it
may become to us the
✠ Body and ✠ Blood
of thy most beloved
Son, Jesus Christ our
Lord.

THE CONSECRATION.

As he utters the words, he performs each action they indicate.

Qui pridie quam pateretur, accepit panem in sanctas ac 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.

Who the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards 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, amid the ringing of the bell ; 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 the Ablution.

He then proceeds, taking the Chalice in both hands :

Simili 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.

Hæc quotiescumque feceritis, in mei memoriam facietis.

In 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.

As often as ye do these things, ye shall do them in remembrance of me.

Kneeling, he adores ; rising, he elevates the chalice for the adoration of the faithful while the

bell rings thrice again ; then the Priest replaces the chalice on the corporal, covers it, and again adoring, proceeds, extending his hands :

<p>Unde 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 cœlos gloriosæ ascensionis : offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctum, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.</p>	<p>Wherefore, 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 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.</p>
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Still extending his hands, he proceeds :

<p>Supra quæ propitio ac sereno vultu respi-</p>	<p>Upon which vouchsafe to look, with a</p>
--	---

cere digneris, et accepta habere dignatus es munera pueri tui justissimi Abel, et sacrificium Patriarchæ nostri Abrahamæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

propitious and serene countenance, and to accept them, as thou wast graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which the 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, full of humility :

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hæc altaris participa-

We most humbly beseech Thee, almighty God, command these things to be carried by the hands of thy angel to thy altar on high, in the sight of thy divine Majesty, that as many of us as

tione ✠ sacrosanctum
Fili tui Cor✠pus ✠ et
San✠guinem sumpse-
rimus, omni benedic-
tione cœlesti et gratiâ
repleamur. Per eun-
dem Christum Domi-
num nostrum. Amen.

by participation at this
altar, shall receive the
most sacred ✠ Body
and ✠ Blood of thy
Son may be filled with
all heavenly ✠ bene-
diction and grace.
Through the same
Christ our Lord.
Amen.

MEMENTO FOR THE DEAD.

Memento etiam, Do-
mine, famulorum fa-
mularumque tuarum
N. et N. qui nos præ-
cesserunt cum signo
fidei, et dormiunt in
somno pacis.

Be mindful, O Lord,
of thy servants and
handmaids, [N.] and
[N.] who are gone be-
fore us with the sign
of faith, and slumber
in the sleep of peace.

Here he pauses to recommend the souls for whom
he especially desires to pray.

Ipsis, Domine, et
omnibus in Christo
quiescentibus, locum

To these, O Lord,
and to all that rest in
Christ, grant, we be-

refrigerii, lucis et pacis, ut indulgeas deprecamur : per eundem Christum Dominum nostrum. Amen.

seech thee, a place of refreshment, light and peace : through the same Christ our Lord. Amen.

Then he continues, raising his voice :

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, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis : intra quorum nos consortium, non æstima-

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 as a rewarder of our

tor meriti, sed veniæ,	merit, but as a free
quæsumus, largitor ad-	bestower of pardon.
mitte. Per Christum	Through Christ our
Dominum nostrum.	Lord.

Then blessing the sacred species twice, he says :

Per quem hæc om-	By whom, O Lord,
nia, Domine, semper	thou dost always cre-
bona creas, sancti✠fi-	ate, sanctify, ✠ quick-
cas, vivi✠ficas, bene✠-	en, ✠ bless, ✠ and
dicis, et præstas nobis.	give us all these good
	things.

He uncovers the Chalice and makes a genuflexion ; then taking the Host in his right hand, and the Chalice in his left, he makes the sign of the Cross three times over the mouth of the Chalice, saying :

Per ip✠sum, et cum	Through him, ✠ and
ip✠so, et in ip✠so,	with him, ✠ and in him,
est tibi Deo Pa-	✠ is to thee, God the
tri ✠ omnipotenti,	✠ Father Almighty, in
in unitate Spiritus ✠	the unity of the Holy
Sancti, omnis honor et	✠ Ghost, all honor and
gloria.	glory.

During the last words he holds the sacred Host over the Chalice, and slightly elevates both of them

together ; after which, he replaces them as before, and making a genuflexion, says aloud :

P. Per omnia sæcula sæculorum.

P. Forever and ever

R. Amen.

Amen.

THE LORD'S PRAYER.

Oremus.

Let us pray.

Præceptis salutaribus moniti, et divinâ institutione formati, audemus dicere :

Instructed by Thy saving precepts, and following thy divine instruction, we presume to say :

PATER NOSTER, qui es in cœlis, sanctificetur nomen tuum ; adveniat regnum tuum ; fiat voluntas tua sicut in cœlo, et in terrâ ; panem nostrum quotidianum da nobis hodiè ; et dimitte nobis debita nostra, sicut et nos dimittimus de-

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

bitoribus nostris; et us; and lead us not
ne nos inducas in ten- into temptation.
tationem.

R. Sed libera nos à *R.* But deliver us
malo. from evil.

P. Amen. *P.* Amen.

The Priest, taking the paten in his hand (or in Solemn Masses receiving it from the Subdeacon by the hands of the Deacon), continues full of the spirit of the Lord's Prayer, as follows, crossing himself with the paten towards the close :

<p>Libera nos, quæsumus, Domine, ab omnibus malis præteritis, præsentibus, et futuris; et intercedente beatâ et gloriosâ semper Virgine Dei Genitrice Mariâ, cum beatis apostolis tuis Petro et Paulo, atque Andréâ, et omnibus sanctis, da propitius pacem in diebus nostris, ut ope misericordiæ tuæ ad-</p>	<p>Deliver us, O Lord, we beseech thee, from all evils, past and present, and by the intercession of the blessed and glorious ever Virgin Mary Mother of God, thy holy Apostles Peter and Paul, and Andrew, and all the saints, grant peace in our days, that through the assistance of thy mercy, we may be al-</p>
--	--

juti, et a peccato si- ways free from sin,
 mus semper liberi, et and secure from all
 ab omni perturbatione disturbance.
 securi.

Sliding the paten under the Host, he takes the
 pall from the Chalice and makes a genuflexion ;
 and taking the Host, breaks it over the Chalice
 according to the divine institution—HE BLESSED
 AND BROKE, and says :

Per eundem Domi-	Through the same
num nostrum Jesum	Jesus Christ, Thy Son
Christum	our Lord.
Tilium	
tuum.	

Laying down the portion in his right hand, he
 breaks a particle from the other, continuing :

Qui tecum vivit et	Who, with Thee
regnat, in unitate Spi-	and the Holy Ghost,
ritus Sancti, Deus.	liveth and reigneth,
	God.

Concluding, as he holds this particle in his right
 hand, and the Chalice in the left :

V. Per omnia sæcu-	V. World without
la sæculorum.	end.
R. Amen.	R. Amen.

Making the sign of the Cross with the particle over the Chalice, he addresses the people, but without turning :

V. Pax ✠ Domini ✠
sit ✠ semper vobis ✠
cum. ✠ of the Lord be ✠ al-
ways with ✠ you.

R. Et cum spiritu ✠
tuo. ✠ *R.* And with thy
spirit.

Dropping the particle of the Host into the Chalice, he says :

Hæc commixtio et ✠ May this mixture
consecratio corporis et ✠ and consecration of
sanguinis Domini nos- ✠ the body and blood of
tri Jesu Christi fiat ✠ our Lord Jesus Christ,
accipientibus nobis ✠ be to us that receive
in vitam æternam. ✠ it effectual to eternal
Amen. ✠ life. Amen.

He covers the Chalice, makes a genuflexion, and then bowing down and striking his breast three times, he says the following, which the choir at High Mass immediately intone and chant till after the Communion :

Agnus Dei, qui tol- ✠ Lamb of God, who

lis peccata mundi, takest away the sins of
miserere nobis. the world, have mercy
upon us.

Agnus Dei, qui tol- Lamb of God, who
lis peccata mundi, takest away the sins of
miserere nobis. the world, have mercy
upon us.

Agnus Dei, qui tol- Lamb of God, who
lis peccata mundi, takest away the sins of
dona nobis pacem. the world, grant us
peace.

In Masses for the Dead, instead of the words, "miserere nobis," "dona nobis pacem," the Priest says, "dona eis requiem," "dona eis requiem sempiternam,"—"give them rest," "give them eternal rest,"—and omits the following prayer for peace.

<p><i>P.</i> Domine Jesu Christe, qui dixisti apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secun- dum voluntatem tuam</p>	<p><i>P.</i> Lord Jesus Christ, who said to thy Apostles, I leave you peace, I give you my peace, regard not my sins, but the faith of thy Church; and grant her that peace and unity which is agree-</p>
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pacificare et coadunare able to thy will ; who
 digneris ; qui vivis et livest and reignest
 regnas, Deus, per om- forever and ever.
 nia sæcula sæculorum. Amen.
 Amen.

Kissing the Altar, the Priest, in Solemn Masses,
 gives the kiss of peace to the Deacon, who, in the
 same manner, salutes the Subdeacon. The Priest
 says :

P. Pax tecum. *P.* Peace be with
 thee.

R. Et cum spiritu *R.* And with thy
 tuo. spirit.

P. Domine Jesu *P.* Lord Jesus
 Christe, Fili Dei vivi, Christ, Son of the
 qui ex voluntate Pa- living God, who, ac-
 tris, co-operante Spi- cording to the will of
 ritu Sancto, per mor- thy Father, hast by
 tem tuam mundum vi- thy death, through the
 vificâsti, libera me per co-operation of the
 hoc sacro-sanctum cor- Holy Ghost, given life
 pus et sanguinem tu- to the world, deliver
 um ab omnibus iniqui- me by this thy most sa-
 tatibus meis, et uni- cred Body and Blood
 versis malis ; et fac from all my iniquities,

me tuis semper inhæ-
rere mandatis, et à te
nunquam separari
permittas ; qui cum
eodem Deo Patre et
Spiritu Sancto vivis et
regnas Deus in sæcula
sæculorum. Amen.

Perceptio corporis
tui, Domine Jesu
Christe, quod ego in-
dignus sumere præsu-
mo, non mihi proveni-
at in iudicium et con-
demnationem ; sed
pro tuâ pietate prosit
mihi ad tutamentum
mentis et corporis, et
ad medelam percipien-
dam ; qui vivis et reg-
nas cum Deo Patre,
in unitate Spiritûs
Sancti, Deus, per om-
nia sæcula sæculorum.
Amen.

and from all evils; and
make me always ad-
here to thy command-
ments, and never suf-
fer me to be separated
from Thee; who livest
and reignest with God
the Father, etc. Amen.

Let not, O Lord
Jesus Christ, the par-
ticipation of thy Body,
which I, though un-
worthy, presume to
receive, turn to my
judgment and con-
demnation ; but,
through thy mercy,
may it be to me a safe-
guard and remedy,
both for soul and
body : Who with God
the Father, in the
unity of the Holy
Ghost, livest and
reignest God, forever
and ever. Amen.

THE COMMUNION.

The Priest preparing to communicate himself, before giving the Body of the Lord to the faithful, makes a genuflexion, and rising, says :

Panem	coelestem	I will take the bread
accipiam,	et nomen	of heaven, and call
Domini invocabo.		upon the name of our
		Lord.

Then slightly bending, he takes the two portions of the Host and the paten in his hand beneath it : he strikes his breast, while the Clerk rings the bell to summon all who desire to approach the table of the Lord.

Domine, non sum	Lord, I am not
dignus ut intres sub	worthy that thou
tectum meum ; sed	shouldst enter under
tantum dic verbo, et	my roof ; say but the
sanabitur anima mea.	word, and my soul
	shall be healed.

Signing himself with the sacred Host, he reverently consumes it, saying :

Corpus ✠ Domini	May the Body of
nostri Jesu Christi	our Lord ✠ Jesus
custodiat animam me-	Christ preserve my

am in vitam æternam. soul to life everlasting.
Amen. Amen.

He then joins his hands, and bows down in silent meditation and thanksgiving. After which he uncovers the Chalice, and collecting on the paten any particles which remain on the corporal, he says (Ps. cxv. 12):

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 shall be saved from my enemies.

Taking the Chalice in his right hand, after dropping the particles into it, he says the following prayer, and receives the Precious Blood :

✠ Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

✠ May the Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

THE COMMUNION OF THE FAITHFUL.

When there are Communicants, the Clerk kneels on the steps near the Epistle side of the Altar, and recites the *Confiteor*, as at the beginning of the Mass ; and having finished it, the Priest—who has meanwhile taken the Ciborium out of the Tabernacle, and uncovered it—kneels, then turns to the People, and says the *Misereatur* and *Indulgentiam* (p. 191), to each of which the Clerk responds, *Amen*. Turning back to the Altar, he takes the Ciborium in his left hand, and raising a Host over it in his right, turns again to the People, saying :

Ecce Agnus Dei,	Behold the Lamb of
ecce qui tollit peccata	God, behold him who
mundi.	taketh away the sins
	of the world.

And repeats thrice the “ Domine non sum Dignus.”

Descending the steps of the Altar to the Communicants, accompanied in solemn Masses by the Deacon with the paten, the Priest, while all bow in reverence, administers the Holy Communion, saying to each :

Corpus Domini nostri	May the Body of
Jesu Christi custo-	our Lord Jesus Christ

diat animam tuam in preserve thy soul to
vitam æternam. Amen. life everlasting. Amen.

THE ABLUTION.

Returning to the Altar, the Priest covers the Ciborium, replaces it in the Tabernacle, and, making a genuflexion, closes the door. He then says :

Quod ore sumpsi-
mus, Domine, purâ
mente capiamus, ut de
munere temporali fiat
nobis remedium sem-
piternum.

Grant, O Lord, that
what we have taken
with our mouth, we
may receive with a
pure mind, that of a
temporal gift it may
become to us an eter-
nal remedy.

And extends the Chalice to the Clerk, who pours some wine into it [in solemn Masses the Deacon takes the Chalice, and, pouring wine into it, hands it to the Priest]. The Priest then takes this, and says :

Corpus tuum, Domi-
ne, quod sumpsi, et
sanguis quem potavi,
adhæreat visceribus
meis ; et præsta ut in
me non remaneat sce-

May thy Body, O
Lord, which I have re-
ceived, and thy blood,
which I have drunk,
cleave to my bowels ;
and grant that no

lerum macula, quem	stain of sin may re-
pura et sancta refece-	main in me, who have
runt sacramenta : qui	been fed with his pure
vivis et regnas in	and holy sacrament :
sæcula sæculorum.	who livest and reign-
Amen.	est, etc. Amen.

Then taking the Chalice in his hands, holding over the mouth the fingers which have touched the sacred species, he proceeds to the Epistle side of Altar, where the Clerk pours wine, and then water, upon them. The Priest takes the second ablu- tion, cleanses the Chalice, lays the Paten upon it, and taking the veil from the Clerk, lays it over, as in the beginning of the Mass : then he proceeds to the Missal, which the Clerk has now replaced on the Epistle side, and reads the Communion, which is generally a versicle from Scripture.

Returning to the middle of the Altar, the Priest kisses it, and turning to the People, says :

<i>P.</i> Dominus vobis-	<i>P.</i> The Lord be with
cum.	you.

<i>R.</i> Et cum spiritu	<i>R.</i> And with thy
tuo.	spirit.

Turning back, he proceeds to the book and reads the Post-Communion, a prayer which varies with the Collect and Secret.

POST COMMUNION.

P. May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us ; and by the intercession of the blessed Mary, the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N., and of all the saints, free us from all sin, and deliver us from all adversity. Through, etc.

R. Amen.

After reading the Collects, the Priest closes the book, unless it be a day when a proper Gospel is to be read at the end of the Mass, in which case he leaves it open, and going to the middle of the Altar, turns and says :

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

And continues, still turned towards the People, chanting at High Mass, or in solemn Masses till the Deacon chants it :

P. Ite, missa est.

P. Go, the Mass is ended.

R. Deo gratias.

R. Thanks be to God.

When the *Gloria* has been omitted, and when violet is worn, instead of the foregoing, he says :

P. Benedicamus Domino. *P.* Let us bless the Lord.

R. Deo gratias. *R.* Thanks be to God.

In Masses for the Dead, however

P. Requiescant in pace. *P.* May they rest in peace.

R. Amen. *R.* Amen.

Turning to the Altar, the Priest recites the following :

<p>Placeat 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, propitiabile.</p>	<p>Let the performance of my homage be pleasing to thee, O holy Trinity ; 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 propitia-</p>
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Per Christum Dominum nostrum. Amen. tion for me, and all those for whom I have offered it. Through, etc.

The Priest then kisses the Altar, raises his hands and eyes to heaven, joins his hands, and bowing says [turning to the People after the first three words, and blessing them in the form of the Cross] :

P. Benedicat vos, *P.* May Almighty omnipotens Deus, ✠ God, ✠ the Father, Pater, et Filius, et Son, and Holy Ghost, Spiritus Sanctus. bless you.

R. Amen.

R. Amen.

THE LAST GOSPEL.

Then turning to the Gospel side of the Altar, he says :

P. Dominus vobiscum. *P.* The Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

Then making the sign of the Cross on the Altar, on his forehead, lips, and heart, he begins the Last Gospel, which is always taken from the first chapter of St. John, except where the office of a

festival has superseded the office of the Sunday, or feria, in which case the Gospel of the latter is now read.

P. Initium sancti Evangelii secundum Joanem.

R. Gloria tibi, Domine.

P. 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 factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehendunt.

P. The beginning of the Gospel according to St. John.

R. Glory be to thee, O Lord.

P. 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 darkness, and the darkness did not comprehend it.

Fuit homo missus à 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 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

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, to them he gave power to be made the sons of God; to them that

non ex sanguinibus, believe in His name,
 neque ex voluntate who are born, not of
 carnis, neque ex volun- blood, nor of the will
 tate viri, sed ex Deo of the flesh, nor of the
 nati sunt. will of man, but of
 God.

ET VERBUM CARO AND THE WORD WAS
 FACTUM EST, MADE FLESH,

(Here all kneel in honor of the Incarnation.)

Et habitavit in nobis ; And dwelt among us ;
 et vidimus gloriam and we saw His glory,
 ejus, gloriam quasi as it were the glory of
 Unigeniti à Patre, ple- the Only-begotten of
 num gratiæ et veritatis. the Father, full of
 grace and truth.

R. Deo gratias. *R.* Thanks be to
 God.

The Priest then returns to the middle of the
 Altar, takes the Chalice covered with the veil, and,
 bowing, descends to the foot of the Altar-steps :
 there, with the Clerk, he makes a genuflexion, and,
 preceded by him, retires into the sanctuary.

PRAYER BEFORE MASS.

WE pray thee, O Almighty and eternal God, who, through Jesus Christ, has revealed thy glory to all nations to preserve the works of thy mercy; that thy church, being spread through the whole world, may continue with unchanging faith, in the confession of thy name.

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.; all other bishops, prelates, and pastors, and especially those appointed to exercise among us the functions of the holy ministry, and conduct the 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 Presi-

dent of these United States ; that his administration may be conducted in righteousness, and be eminently useful to thy people over whom he presides, by encouraging due respect for virtue and religion ; by a faithful execution of the laws in justice and mercy ; and by restraining vice and immorality. Let the light of thy divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings and laws framed for our rule and government ; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

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

We recommend, likewise, to thy unbound-

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

Finally, we pray thee, O Lord of mercy, to remember the souls of thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace ; the souls of our parents, relations, and friends ; of those who, when living, were members of this congregation ; and particularly of such as are lately deceased ; of all benefactors, who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship. 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.

PRAYERS AT MASS.

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

It is in thy name, O adorable Trinity! it is to honor thee and do thee homage, that I assist in this most holy and august sacrifice; permit me, then, O Lord, to unite my intention with that of thy minister, in offering up this precious victim; and give me now the sentiments I ought to have had on Mount Calvary, had I been a witness of that bloody sacrifice.

CONFITEOR.

Think now, in the bitterness of your heart, on all your past sins, and recall to your mind in a general manner, such of them as are most humbling to you; lay your weaknesses before God,

beg of him to pardon you, and assist you in all your necessities, through the infinite merits of this great sacrifice.

I confess, O my God, not only in thy presence, who seest the secrets of hearts, but in presence of the blessed in heaven, and of all the faithful on earth, that I have often and grievously offended thee by my thoughts, words, actions, and omissions; yes, I have sinned, I acknowledge it to my shame, and with the most bitter regret; I have abused all thy gifts: and therefore, I humbly beseech thee, O blessed Virgin Mary, and all ye saints and angels, to intercede for me: vouchsafe, O Lord, to listen to them; grant to the ardor of their prayers, what thou mayest justly refuse to the coldness of mine; and to their services, so pleasing in thy sight, that pardon which my offences can have no claim to.

KYRIE ELEISON.

Beg of the Lord to show you mercy, and rely with confidence in his infinite goodness, who, granting you such powerful means of reconciliation as this is, gives you at the same time a sure pledge of obtaining it.

Though I were at every instant of my life to cry out, Lord have mercy on me, this would still be unequal to the number and quality of my offences : but when, after long repeating it, thou shouldst appear to regard me, I would still redouble my importunity, and cry out, with a louder and more animated voice, as the Canaan woman and the blind man of Jericho did, “ Jesus, son of David, have mercy on me ! ” Be not then tired, O Lord, of my prayers and supplications ; I know that thou lovest to be importuned. If as yet thy goodness hath not granted my pardon, my perseverance shall at length engage

thee to grant it. Have pity, O Creator, on the work of thy hands. O Father of mercies, grant pardon to thy children.

GLORIA IN EXCELSIS.

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

<p>Gloria 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 cælestis. Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius</p>	<p>Glory be to God on high, and peace on earth 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! O heavenly king! O God the Father Almighty! O Lord Jesus Christ, the only begotten Son! O Lord God, Lamb of</p>
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Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe. Cum Sancto Spiritu in gloria Dei Patris. Amen.

God, Son of the Father! O thou who takest away the sins of the world, have mercy on us. O thou who takest away the sins of the world, receive our prayer. O thou who sittest at the right hand of the Father, have mercy on us, for thou alone art holy. Thou alone art Lord. Thou alone art most high. O Jesus Christ; together with the Holy Ghost in the glory of the Father. Amen.

THE COLLECT.

Which prayer is so called, because in it the priest lays before God the necessities of all his people, their vows and desires, collected as it were, together; whence, turning to the congregation, he says, *Oremus*, or let us pray; inviting them in this manner to unite with him in the petition.

PRAYER.

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

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

THE EPISTLE.

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

O eternal God, who never ceasest to excite us to the worship and love of thy

holy name, and to arm us against the attacks of the world, the flesh and the devil ; by the public ministry of thy Church, by the doctrine of thy prophets and apostles, and by many other holy admonitions, grant we may faithfully attend to these lessons of salvation, that thus our knowledge of thy law may never rise in judgment against us, but guide us securely to thee, through Christ our Lord. Amen.

THE GOSPEL.

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

It is not thy interpreters, O God, who are now to instruct me ; it is thy only Son ; it is his word I am going to hear ; I most gratefully embrace this heavenly doctrine ; I rise up to declare

it in the face of heaven and earth, that I will walk faithfully in that way which he hath marked out for me. He tells me here, "That it will avail a man nothing to gain the whole world, if he lose his own soul; that the sensual, the covetous, the worldling, the libertine, the detractor, and such as are insensible to the miseries of the poor, shall have no share in his heavenly kingdom; and that in order to become a disciple of his, I must take up my cross and follow him." I receive, with all my heart, these sacred maxims; grant me the grace to put them in practice; for to what purpose should I declare myself thy disciple, if I were not to live according to thy gospel?

THE CREED.

Renew here your faith: all these things which the Church proposes to your belief are founded on

God's own word, revealed in the scriptures, announced by the prophets, supported by miracles, confirmed by the martyrs, verified by the establishment of our faith, and obvious by the sanctity of our religion.

<p>Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum, ante omnia sæcula. Deum de Deo, lumen de lumine. Deum verum de Deo vero. Genitum non factum, consubstantialem Patri per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spi-</p>	<p>I believe in God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages, God of God, light of light, true God of true God. Begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation came down from heaven. And was incarnated by the Holy</p>
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<p>ritu Sancto de Maria Virgine : ET HOMO FACTUS EST. Crucifixus etiam pro nobis, sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundam Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos, cujus regni non erit finis. Et in Spiritum Sanctum Dominum, et vivificantem ; qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur ; qui locutus est per prophetas. Et unam, sanctam, catholicam, et apostolicam ecclesiam. Confiteor unum</p>	<p>Ghost of Virgin Mary. AND HE WAS MADE MAN. Was crucified also under Pontius Pilate; he suffered and was buried. And the third day he rose again according to the Scriptures. And he ascended into heaven, sits at right hand of the Father. And he is to come again with glory, to judge the living and the dead ; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is adored and glorified, who spoke by the prophets.</p>
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baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

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.

THE OFFERTORY.

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

O holy Father, Almighty and eternal God, how unworthy soever I be to appear in thy presence, I dare to offer thee this host by the hands of the priest, with that intention which Christ my Saviour had, when he first instituted this sacrifice, and which he has at this very

instant, that he immolates himself for us ; I offer it in acknowledgment of thy supreme dominion over me and all creatures ; I offer it in expiation of my crimes, in thanksgiving for all thy benefits ; I offer it to obtain of thy infinite goodness, for my parents, benefactors, friends and enemies, all those precious graces which only through him can be obtained, who is the just by excellence, and who became a victim for the sins of men.

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

When the priest washes his fingers.

O what cleanness and purity of heart ought we to bring with us to this great sacrifice! But alas! I am a poor unclean sinner. O wash me, dear Lord, from all the stains of sin, in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

When the priest says *Orate Fratres*.

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

THE PREFACE.

Raise up your thoughts to heaven; to the very throne of the Divinity; and there, with most holy

and respectful awe, pay homage to his glorious majesty, joining your own praises with those sacred hymns which the heavenly spirits are ever singing to him.

Do thou thyself, O Lord, raise up my heart ; inflame it with love ; free it from earthly affections ; let me be all in heaven, where my treasure is, and on the altar where he is going to be. My life, O Lord, is a continued succession of thy favors. O let my thanksgivings be also uninterrupted ; and since thou art going to renew the greatest of sacrifices, should I not also break forth into the most lively acknowledgments ? Permit me, then, O Lord, to join my feeble voice with all the heavenly spirits, and to say with them, in transports of joy and admiration, " Holy, Holy, Holy is the Lord God of armies ! The heavens and the earth are filled with his glory ! Blessed be he who cometh in the name

of the Lord, eternal king and God as he who sends him.”

THE CANON.

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

O Father of mercy, graciously receive, by the hands of the priest, this most holy sacrifice in union with that which thy beloved Son offered up to thee during his whole life, at his last supper, and on the cross. Look down on thy Christ, thy dearest and only begotten, in whom thou art always well pleased ; and by the infinite merits of his incarnation, of his nativity, of his tears, labors, sufferings and death, have mercy upon me and upon all those for whom I ought to pray, [*here name the particular per-*

sons,] my parents, brethren, friends, benefactors, relations, and those who have injured me, or whom I have injured. I also beseech thee to guard, prosper, and extend the holy Catholic church ; to pour down thy blessings upon our chief pastor the Pope, upon the bishops and all the clergy ; enlighten and guide them in the way of salvation. Bless and preserve our rulers and all our fellow-citizens. Look upon us all, I beseech thee, with eyes of mercy and compassion. Bring us all to the perfect practice of a holy and virtuous life here, and to the possession of thy eternal glory hereafter. May we all know thee, may we all please thee perfectly ; may we fear, love, and glorify thee : through the same Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

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

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

THE ELEVATION.

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

PRAYER.

Hail, victim of salvation! Eternal king! Incarnate word! Sacrificed for me and all mankind! Hail precious body of the Son of God! Hail sacred flesh, torn with nails, pierced with a lance, and bleeding on a cross for us poor sinners! O amazing goodness! O infinite love! O let that tender love plead now in my behalf; let my iniquities be here effaced, and my name be written in the book of life. I believe in thee; I hope in thee; I love thee. To thee be honor, praise and glory from all creatures forever.

At the elevation of the Chalice.

Hail, sacred blood! flowing from the wounds of Jesus Christ, and washing away the sins of the world! O cleanse, sanctify, and preserve my soul, that nothing may separate me from thee.

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Behold, O eternal Father, thy holy Jesus, and look upon the face of thy Christ, in whom thou art well pleased ! Hear the voice of his blood, that cries out to thee, not for vengeance, but for pardon and mercy. Accept of this divine oblation, and through the infinite merits of all that Jesus endured on the cross for our salvation, be pleased to look upon all thy people with an eye of mercy.

THE REST OF THE CANON.

Contemplate in the most affectionate manner, your Saviour here present; reflect on the mysteries he here renews; unite the sacrifice of your heart to that of his body; offer him up to God his father, with the several intentions of the four kinds of sacrifice offered in the old law, beseeching the Father of mercy to accept the prayers which his dear Son addresses to him in our behalf.

It is now, O eternal majesty, that we truly and really offer thee that pure,

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

Offer up the Mass as a sacrifice of holocaust.

O sovereign Lord of all things, graciously accept my humble homage in union with that which thou here receivest from Christ, thy beloved Son, in whom thou art well pleased. With him I offer thee his own holy sacrifice for the end he proposes, while he im-

molates himself upon this altar. He only knows the boundless excellence of thy unspeakable majesty. He alone fully comprehends the entire extent of thy dominion. He beholds thee as thou art, and how all creatures, visible and invisible, depend on thee. He clearly conceives that thy right is absolute over all we are, all we possess or can hope for in this life, and in eternity. It is to acknowledge this supreme dominion, and to make in his name a public profession of our total dependence upon thee, that he renews every day, and that we renew with him, this most holy sacrifice.

Offer it as a sacrifice of thanksgiving.

Vouchsafe also, dearest Lord, to receive this precious victim in thanksgiving for all thy benefits. Thou hast

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

As a sacrifice of expiation.

Remember, O merciful Father, that the sacrifice we are now offering to thee, is a representation of that which was offered by our Saviour on the cross ;

may it be now again a propitiatory sacrifice ; pardon us our ingratitude ; our transgressions, it is true, are grievous and manifold ; but then, O Lord, it is the blood of a God we offer in atonement.

As a sacrifice of impetration.

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

PATER NOSTER.

Here we are with Jesus on a new Calvary; let us remain at the foot of his cross, with the tender compassion of Magdalen, with the ardent love of St. John: or standing afar off with St. Peter, let us weep bitterly over our offences. And recite the Lord's prayer with the priest.

<p>Pater noster, qui es in cœlis; sanctificetur nomen tuum. Adve- niat regnum tuum. Fiat voluntas tua si- cut in cœlo et in terra. Panem nostrum quo- tidianum da nobis ho- die. Et dimitte nobis debita nostra, sicut et nos dimittimus debito- ribus nostris. Et ne nos inducas in tenta- tionem. <i>R.</i> Sed libe- ra nos a malo.</p>	<p>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 for- give us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.</p>
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P. Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present and to come

And by the intercession of the blessed and ever Virgin Mary, Mother of God, and of the holy apostles Peter, and Paul, and Andrew, and all the saints ; mercifully grant peace in our days, that through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance through the same Jesus Christ our Lord, who with thee liveth and reigneth in the unity of the Holy Ghost, world without end. Amen.

AGNUS DEI.

God, so glorious in heaven, so powerful on earth, so dreadful in hell, is here only a lamb full of sweetness and bounty; he comes here to take away the sins of the world, and thy sins in particular : what a motive of confidence ! What a subject of consolation !

O Lamb of God, sacrificed for my sake, have mercy on me ! O adorable victim of my salvation, look down on

me, and save me ! Divine mediator, obtain pardon of thy Father for me a sinner, and mercifully grant me the sweets of thy peace. Amen.

COMMUNION.

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

What a comfort to me, O God, were I in the number of those whose sanctity allows them to receive thee daily ! What an advantage, could I at this instant possess thee in my heart, pay thee there my homage, lay open to thee my wants, and share in the favors which thou grantest to those who receive thee really ! But since I am unworthy, do thou, O Lord, supply my wants of disposition ; pardon me my sins ; I detest

them from my heart, because they are displeasing to thee. Accept my ardent wish to be united to thee ; cast thine eye upon me, and purify my soul, that I may soon be fit to receive thee worthily ; but until the arrival of this happy day, I earnestly entreat thee, O dearest Lord, that thou wouldst make me a sharer in all the advantages which the communion of the priest shall produce in these thy people. Increase my faith by the virtue of this sacrament, strengthen my hope, refine in my soul thy divine charity ; fill my heart with love, that it beat but for thee, and live for thee alone. Amen.

SPIRITUAL COMMUNION.

O my sweet Saviour Jesus Christ, thou who art my sovereign Good, the fountain of all goodness, my God and my all, I most firmly believe that for

us sinners, and for our salvation, thou wast pleased to come down from heaven, to take upon thee, by the mystery of thy incarnation, our human nature, and to become one of us, that so thou mightest be our High Priest and our victim. I most firmly believe that thou offeredst thyself upon the Cross a sacrifice for us all, after having suffered many cruel torments for us, and that by thy glorious resurrection and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe that in the sacred mysteries thou art truly and really present, and that thy sacred body and blood are there offered up in sacrifice, and verily, and indeed, received by the faithful in remembrance of thy death. Oh, how happy are those souls who worthily receive thee in thy divine Sacrament!

Oh, what graces, what sanctity do they receive from that fountain of all holiness ! Oh, that I were so happy as to be worthy to kneel this day before thy holy altar ! Oh, that I were worthy to approach thy heavenly banquet and feed on the food of life, the bread of angels ! But alas ! I am the most wretched of all sinners, who, from my first coming to the use of reason to this hour, have in innumerable ways offended thee, my God. My soul is overspread with a universal leprosy, covered on all sides with ulcers, and is unclean and filthy beyond measure ; and therefore infinitely unworthy to approach the Lord of all purity and sanctity. In this lamentable state I am unworthy to approach thy altar, from which my sins have justly banished me ; but with eyes cast down and a heart depressed, and

with a deep sense of my manifold treasons and great unworthiness, I humbly beg pardon of thee for all my sins and implore thy mercy. Oh, fountain of mercy, have compassion on me, and suffer me at least to sigh after thee; and though I am unworthy of thy embraces, permit me, like the penitent Magdalen, to present myself at least in spirit at thy feet, and wash them with my tears! Oh, may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul this day from all its filth! Oh, come to me, dear Lord, in spirit, and take possession of all the powers of my soul! Keep my memory fixed on thee, enlighten my understanding, and inflame my will with thy love. Oh, let me be thine, and thou mine from henceforth and forever, and let nothing in life or death ever separate

me from thee any more. In this one prayer, O Lord, hear me, and in all things else do with me as thou wilt.

THE LAST PRAYER.

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

Thou hast offered thyself, O Lord, for my salvation ; I desire to be sacrificed for thy glory ; I am thy victim, do with me as thou willest ; whatever I have, I consecrate entirely to thee : those crosses, which thou shalt please to send me, I most freely accept ; I bless them ; I receive them from thy hand, and unite them with those thou hast endured for my sake. I am now leaving thy temple, resolved, with thy help, to serve thee faithfully ; I will struggle against my failings, but chiefly

against that which I am most inclined to ; thy law shall henceforth direct me, and I shall forfeit all, and suffer everything, rather than mortally transgress it.

AT THE BENEDICTION.

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

Most holy and adorable Trinity, by thee we have begun this sacrifice, by thee we desire to conclude it ; we therefore shall not leave thee until thou bless us. Give us, O Lord, thy blessing by the hands of this priest ; may it ever remain with us ; may it influence our actions, and be the sure pledge of that last benediction which thy elect

shall receive when called by thee into eternal glory.

THE LAST GOSPEL.

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

A PRAYER AFTER MASS.

I return thee thanks, O God, for
permitting me to assist at this holy
sacrifice, rather than so many others,
who have not been favored in the same
manner : and I hope that through thy
great mercy, thou wilt pardon me the

faults which I have here committed either by inattention or languor. I shall return hence to my employments, but shall remember through the course of the day, what thou hast here done for me ; and shall endeavor that no thought, word, or action of mine, deprive me of the advantages of which I have now been partaker.

ST. GERTRUDE'S PRAYER ON LEAVING CHURCH.

O most merciful Jesus, I return thee most abundant thanks for all the good thou hast conferred on me in this Church. And as I am now about to go forth, I offer, in union with thy most perfect prayers, all the prayers and devotions which I have here offered, imploring thee to ennoble them perfectly in thy divine heart ; vouchsafe to offer them together with every intention and devotion that the human heart ever felt through thy influence, to thy divine Father for all my negligences, for

my most peaceful amendment, and as a most acceptable holocaust; and grant me that most holy benediction which, when ascending unto heaven, thou didst bestow on thy Apostles, that by its virtue I may persevere in thy grace and serve thee faithfully.

PRAYERS AT MASS.

FROM ST. GERTRUDE.

(Prayer before Mass.)

O Almighty, everlasting God, seeing that it is the true faith of thy Church that the holy sacrifice of the Mass instituted by thy Son is infinitely pleasing to thy divine Majesty, and renders thee an infinite worship and praise, and since by it alone thou canst be worthily and adequately worshipped and praised; impelled by an ardent desire of thy honor and glory, I purpose to assist at this present sacrifice with the utmost devotion of which I am capable, and to offer this most holy Oblation to thee

in union with thy priest. I offer thee not only this sacrifice, but all those which shall be this day offered up from every part of the world; and I protest before thee that if it depended on me whether they should be offered or omitted, I would put forth all my powers to procure and to further their being offered. And were I able now to raise up to thee, of the stones which are scattered over the earth, most devoted priests, who should day by day and with glowing fervor offer to thee this sacrifice of praise, I would most gladly do it. But, being what I am, I implore thee, O most holy Father, through Jesus Christ thy Son, to pour into the hearts of all thy priests, and especially those who might perchance otherwise offer thee this acceptable sacrifice coldly and without due recollectedness, the spirit of grace and of fervor, that they may be enabled to celebrate thy tremendous Mystery with becoming awe and devotion. Grant to me, and to all those who are here present with me, that we may join in this most sacred action with reverence and devotion,

so that we may have our portion in its fruit and effect. I confess to thee, O Almighty God, and to the blessed Mary ever Virgin, and to all the Saints, my own sins and those of all the world; and I lay them on thy sacred Altar, that they may be entirely blotted out by the virtue of this sacrifice. Do thou deign to grant us this grace, by that love which held back thy hand from smiting when thy most beloved Son, thy only Son, was immolated by the hands of ungodly men. Amen.

As the Mass varies day by day from the Introit to the Offertory, you may vary your prayers according to your devotion.

AT THE OFFERTORY.

O most merciful Father, in union with that unimaginable love wherewith thy only Son offered to thee the whole influx of the Godhead into his Humanity, and thus with ineffable gratitude referred it back to its immeasurable, unfathomable source, I offer thee whatever gifts and graces thou hast

ever bestowed on me of thy sovereign and unutterable goodness; and I lay them on thine altar, together with the merits and graces of the same thy Son, as a sacrifice of everlasting praise, and a pledge and expression of my boundless gratitude to thee. More especially, I offer thee my heart, all too defiled and loathsome as it is; and I plunge it into this Chalice, to the end and with the desire that all the prayers and benedictions which shall be spoken over this Chalice may be spoken also over my heart, and that by the virtue of the ineffable consecration whereby thou changest this wine into the blood of thy Son, it may be wholly turned to the perfect and constraining love of thee.

And that I may obtain these my petitions, I unite myself to all the love and the gratitude with which thy Son endured all his sorrows; and I offer to thee whatever sorrow or affliction thy Fatherly love has ever laid on me or any son of man in order to our salvation, beseeching thee that they may come up before thee in union with this

sacrifice as a sweet-smelling odor, and may avail for our salvation.

Finally, in union with the resignation of thy only Son I offer and resign myself to thy most holy will, beseeching thee with my whole heart that thy adorable good pleasure may always, in all things, be done in me, and by me, and in all that concerns me. To this end I lay at thy feet, O thou King of kings, and my Lord, all my substance and being, my body and my soul, to serve thee henceforth and evermore to the glory of thy most worshipful Majesty. Amen.

At *Orate Fratres*, say with the servers, *Suscipiat*, etc.

AT THE SECRET.

Look down, O tender Father, from the throne of thy Majesty and from the lofty dwelling-place of thy heavens, upon this oblation which our holy Mother the Church, thy Bride, offers to thee by the hands of thy priest; and through its force and merit be

appeased for our manifold transgressions. Accept, I beseech thee, the sacrifice which I, thy most worthless servant, offer to thee, my living and true God, in my own name and in that of all the whole world ; in union with all the merits of thy most beloved Son, with all the treasure of thy holy Church, for my innumerable sins, offences, and negligences, and for all the faithful, living and departed, that to them and to me it may avail for salvation unto eternal life. Amen.

AT THE PREFACE.

O most compassionate Jesus, I adore thee, I praise and magnify thee in union with that transcendent praise which the most holy and worshipful Trinity renders unceasingly to himself ; which flows down thence upon the most blessed Virgin Mary and upon all Saints and Angels, who adore thy glorious Majesty with unceasing and unutterable canticles, and show forth thy praise in rapturous accord. With whose voices we beseech thee to permit ours to

blend, saying in lowly acknowledgment :
Holy, holy, holy, etc.

Here say as follows in order to supply all your negligences and defects.

O most holy Father, I offer thee this prayer in union with the praises with which heaven and earth and all thy creatures worship and magnify thee. Deign to hear and accept it through Jesus Christ thy Son, for all that is offered to thee through him comes up before thee well-pleasing and most acceptable. I beseech thee, through the same thy Son, to forgive me all my sins, and to supply all my defects and negligences. Amen.

AT THE CANON.

O ineffable God, we are now drawing near to those tremendous Mysteries which neither Cherubim nor Seraphim nor all the virtues of heaven suffice to comprehend, for thou alone knowest with what energy of love thou dost daily offer thyself to God

the Father, upon the altar, as a victim of praise and propitiation. And therefore, all choirs and orders of Angels adore this thy most sacred and impenetrable secret with lowliest prostration, and behold with awe their King and their Lord, who once came down from heaven in unutterable love to redeem man, now again mysteriously present upon the altar, hidden beneath the mean and lowly species of bread and wine for the salvation of men.

O good Jesus, this work which thou art now about to work is so transcendently adorable that I dare not even look up to thee from the depth of my nothingness. Wherefore I bury myself in the lowest, deepest valley of humiliation I can find, and there await the portion of thy substance that falleth to me, for salvation goeth forth from thee upon all thine elect. Would, O loving Jesus, that my weak arm might aid thee in thy divine work, and obtain for this most holy oblation its full effect according to its ineffable dignity and worth; to effect this the most weary and painful

toil would be sweet and light to me. Wherefore I pray thee, grant to this thy priest that he may with due reverence handle thee and offer thee, so that this our oblation may have its fullest force and efficacy on all the living and departed. Amen.

AT THE ELEVATION OF THE HOST.

Hail, sweetest Jesus, prostrate in lowliest humility, I worship and adore thee.

Here strike your breast three times, and say:

O Jesus, have mercy on me

O good Jesus, spare me!

O most compassionate Jesus, be merciful to me a sinner!

PRAYER TO GOD THE FATHER.

O most loving Father, in union with that love wherewith thy Son offered himself once upon the cross, and now offers himself to thee upon the altar, I offer him to thee for the welfare and salvation of all thy whole Church. Look upon his virgin Flesh, so

cruelly torn by the scourges, bruised with blows and buffetings, defiled with spittings, besmeared with blood, pierced with sharp thorns, swollen and livid with stripes, torn by the nails, rent with the lance. May that pity which drew him down from heaven and sweetly constrained him to immolate himself on the cross, and constrains him now to offer himself daily to thee upon the altar ; may that same pity move thee now, O Father, to have mercy on us. Amen.

AT THE ELEVATION OF THE CHALICE.

Hail, most precious blood of my Lord, prostrate before thee in lowliest devotion, I worship and adore thee.

Here strike your breast three times, and say:

O sacred Blood, wash me !

O roseate Blood, cleanse me !

O most precious Blood, cry for me unto God the Father, that he may have mercy on us !

PRAYER AFTER THE ELEVATION, OF GREAT EFFICACY.

O most holy Father, now that thy only-begotten Son, here truly present upon the

altar, has deigned to become a sacrifice and propitiation for our sins, I offer thee his most holy Body and Blood, his Humanity and his Divinity, his virtues and his perfections, his Passion and Death, in union with that love with which he once offered himself to thee upon the cross, and now offers himself to thee on the altar. And in union with these I offer thee the virtues, merits, and graces of the blessed Virgin Mary and all the Saints, together with all the good works of all men, and all the whole treasure of thy holy Church. And I desire especially to add to these whatever of good I and those who are dear to me have ever done, and whatever afflictions we have suffered for thy glory. And in union with this sacrifice, and with all those which are offered to thee all over the world, I offer to thee this oblation, O eternal Father, through thy beloved Son, in the power of the Holy Ghost, to thy supreme praise and glory, in acknowledgment of thy supreme Majesty and dominion, and in thanksgiving

for all the benefits and the graces thou hast ever bestowed on any creature, and in full reparation of every injury or insult ever offered to thee by any whom thy hands have made.

I offer it to thee for the increase of the joy and glory of the sacred Humanity of our Lord Jesus Christ, in worship and veneration of all the mysteries of his life and death, for the increase of the glory and blessedness of the blessed Virgin Mary and of all the Saints, especially my holy Patrons, and those whose memory we this day celebrate.

Lastly, I offer it to thee on behalf of myself, a most miserable sinner, and for all my friends, whether in the order of nature or of grace [especially N.,] and for all Christians living and departed [especially N.]; beseeching thee that thou wouldest deign to accept it as an adequate and sufficient thanksgiving for all the benefits and graces which thou hast ever bestowed on our bodies and souls, to impart to us all the grace needful for us, to turn away from us all evil of body

and of soul which might hinder our salvation, and to grant us perfect and entire remission of all our sins and negligences. For all these ends, I offer thee all the love with which Jesus Christ thy Son our Lord has ever loved thee, and all the satisfaction he has made to thee for our sins. Through him and with him and in him be all honor and glory unto thee, O God, Father Almighty, in the unity of the Holy Ghost, forever and ever. Amen.

Here say *Pater Noster* with the priest, and add the following prayer for the sins of the whole Church.

O most tender Jesus, I offer to thee this prayer in union with the most perfect intention with which thou didst sanctify it in thy sacred heart, and enjoin it for our salvation; for the forgiveness of all our sins and the supply of all the defects caused by our frailty, our ignorance, or our fault, in opposition to thine irresistible Almightyness, thine unsearchable wisdom, and thy free and superabounding goodness. Amen.

AT THE AGNUS DEL.

Beseech our Lord to offer himself to God the Father.

O Lamb of God, have mercy on us, and offer thyself to God the Father with all thy humility and all thy patience, in satisfaction for our sins.

O Lamb of God, have mercy on us, and offer thyself to God the Father with all the bitterness of thy Passion, for our reconciliation to God.

O Lamb of God, have mercy on us, and offer thyself to God the Father with all the love of thy divine heart, for the relief of all our necessities. Amen.

Here you may say part of the prayer which follows the Mass, p. 310.

AT THE DOMINE, NON SUM DIGNUS.

O Lord, I am not worthy that the earth should bear me; but for thine own sake pardon me all my sins.

O Lord, I am not worthy to be called thy creature; but by the bitterness of thy passion forgive me all my debts.

O Lord, I am not worthy to utter thy Holy Name; but by the virtue of this holy sacrifice bestow on me thy grace. Amen.

Here make an act of spiritual communion, saying with St. Gertrude, and with St. Mechtilde:

O thou Stream from the Life-giving Fountain, thou fragrance and sweetness of divine delight, I prostrate myself in my indigence and my misery in presence of thine overflowing fullness. I set before thee my sorrow and my tears, that, by reason of my exceeding unworthiness, my soul must go away fasting from thine uncloying banquet. And now, O thou who hast formed my substance and reformed it when fallen and decayed, I beseech thee so to prepare me by thine all-powerful wisdom, and by the tender compassionate love of thy Heart, that I may worthily receive thee into my soul, and that thou mayst work and perfect in me without impediment all that thou hast from eternity decreed concerning me, ac-

ording to the good pleasure of thy divine will. Amen.

AT THE COMMUNION.

O Almighty Love, I praise thee; O most ravishingly sweet Love, I glorify thee; O most gentle and tender Love, I magnify thee in and for all the good which thy most glorious Godhead and thy most blessed Humanity have ever wrought in us, or shall hereafter work in us, through that most august and adorable instrument, thy divine Heart. Amen.

AT THE POST COMMUNION.

Behold, O heavenly Father, our holy Mother the Church has sent up before thee from thine altar that Victim of transcendent worth, whom thou didst send to be immolated for us. Vouchsafe, therefore, to accept it with that ineffable love with which thou didst receive thy Son when he came back from this our far country into thy kingdom, and set forth before thee all the fruit of his sacred Humanity and the glorious wounds

of his Flesh. O most compassionate Father, let not his scars depart from before thine eyes forever, that thou mayst be perpetually put in mind what great and superabounding satisfaction he hath made thee for our sins. Wherefore, I beseech thee, in the virtue and efficacy of this unbloody oblation, have mercy on me, and on all sinners, and on all the faithful living and departed; grant unto them grace and mercy, remission of sins and everlasting life. Amen.

AT THE BLESSING.

O good Jesus, may thine omnipotence bless me, may thy wisdom teach me, may thy sweetness fill and pervade me, may thy goodness draw me and unite me to thee forever. Amen.

At the words: "And the Word was made Flesh, and dwelt among us," bow your head in devout gratitude, and say:

I thank and bless thee, O good Jesus,

that for love of me thou didst deign to be made man.

ACT OF ADORATION OF THE MOST HOLY SACRAMENT.

Hail, most glorious body and most precious blood of my Lord Jesus Christ, here truly present beneath these sacramental species; I adore thee with all that devotion and awe wherewith the nine choirs of angels worship and adore thee. I prostrate myself before thee in the spirit of humility, believing and professing that thou, my Lord and my God, art herein most truly contained.

Hail, most glorious body of Jesus Christ my Saviour, true Victim immolated upon the cross, I adore thee in union with that adoration with which thy Humanity adored thy Godhead, and I give thee thanks with all the love of all thy creatures, that thou dost deign to remain hidden in this tabernacle for our salvation.

Hail, compassionate Jesus, Word of the Father, Brightness of his glory, Ocean of pity, Salvation of the world, most august

and sacred Victim. Hail, Jesus Christ, Splendor of the Father, Prince of Peace, Gate of Heaven, True Bread, Son of the Virgin, Shrine of the Godhead.

I most firmly believe that thou, my God, art here present, and that thou art looking out upon me from behind the veil of the sacrament, and dost behold all the most secret recesses of my heart. I believe that under this species of bread are contained not only thy Flesh and thy Blood, but also thy Divinity and thy Humanity. And although this mystery surpasses my understanding, I nevertheless believe it so firmly that I am ready to give my life and my blood in defence of its truth.

I fall down before thee with most profound reverence, O most Holy Sacrament, and with Angels and Archangels, with Thrones and Dominations, with Cherubim and Seraphim, and with all the glorious array of the heavenly host, I sing to thy glory, saying: Blessed a thousand, yea, ten thousand fold, be the most Holy Sacrament of the Altar!

O thou most intimate and tender Love of the Father's Heart, I give thee thanks, in union with the ineffable mutual thanksgiving and gratitude of the three adorable Persons of the glorious and most worshipful Trinity, that thou hast condescended to institute this priceless Sacrament, by which heaven and earth are made one, and both are unceasingly filled with the infinite treasures of thy grace.

I glorify and magnify thy wise and tender Almightyness; I praise and adore thy Almighty and gentle wisdom; I bless and praise thine Almighty and most wise and gentle love, O Christ Jesus, for that thou hast condescended to devise and hast been strong to institute this ineffably magnificent Sacrament to be the strength and the succor of our salvation.

O Christ Jesus, thou faithful and only Trust of my soul, I praise thee, I love thee, I worship and adore thee; and I humbly implore thee, that as thou didst offer thyself once upon the cross for the sin of the whole world, so thou wouldst now deign

to offer thyself to God the Father for my exceeding sins.

O Christ Jesus, my sweetest and my only Love, look with the eyes of thy compassionate mercy on me, a most miserable sinner, here prostrate before thee, and imploring with my whole heart the forgiveness of my sins.

O thou princely Flower from the Root of Jesse, by the unutterable love of thy most loving Heart have mercy on me, and receive me into thy favor, for the glory of thy Name.

O most loving Father, I offer to thee this thy beloved Son as a holocaust of unceasing praise, and as a perpetual sacrifice of propitiation for all our sins. Look, I beseech thee, on the face of thy Christ, and remember that most abundant satisfaction which he made to thee for our sins on the cross, and have mercy on us.
Amen.

A REQUIEM MASS AT FUNERALS, OR
FOR THE FAITHFUL DEPARTED.

PRAYER BEFORE MASS.

O Eternal God! who, besides the general precepts of charity, hast commanded a particular respect to be shown to parents, kindred, and benefactors, and by the institution of the Sacrifice of the Mass hast left us the means of testifying our love and gratitude towards them, even after death, vouchsafe that the Mass I this day offer, in union with thy minister, for the souls of N. and N., may shorten their sufferings, if they be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives, or ancestors, tormented in these intense flames, who were the instruments of thy Providence, in bestowing on me existence, education, and innumerable other blessings, grant that I may be the means of obtaining for them a speedy release from their excessive sufferings, and a free admit-

tance to thy eternal joys: through Jesus Christ our Lord. Amen.

AT THE BEGINNING OF MASS.

O Almighty God! to whom the spirits of the just live, and in whose holy custody are deposited the souls of all that depart hence in an inferior degree of grace, and are therefore detained in a state of suffering; as we bless thee for the saints already admitted into thy glory, so we humbly offer up our prayers for the afflicted souls who continually sigh after the day of their deliverance.

If among them be the souls of those for whom we this day petition, vouchsafe to pardon their sins, that they may behold thee, and in thy glorious light eternally rejoice. Through Jesus Christ our Lord. Amen.

INTROIT.

Requiem æternam	Eternal rest give
dona eis, Domine; et	unto them, O Lord;
lux perpetua luceat	and let perpetual light
eis. Ps. 64. Te decet	shine upon them. Ps.

hymnus, Deus, in	To thee is due the
Sion; et tibi reddetur	hymn, O God, in Sion;
votum in Jerusalem.	and to thee shall the
Exaudi orationem me-	vow be paid in Jeru-
am: ad te omnis caro	salem. Oh, hear my
veniet. Requiem.	prayer: to thee all
	flesh shall come.
	Eternal, etc.

Kyrie eleison.

Lord have mercy
on us.

Christe eleison.

Christ have mercy
on us.

Kyrie eleison.

Lord have mercy
on us.

To be repeated three times.

THE GLORIA IN EXCELSIS is omitted in all Masses for the dead.

COLLECT AT FUNERAL MASS.

	O God, whose pro-
	perty is always to
	have mercy and to
Deus, cui proprium	spare, we humbly be-
est misereri semper	seech thee for the soul
et parcere, te supplices	of thy servant [. . .]

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 Dominum.

which thou hast this day commanded to go forth from this world, that thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end; but command it to be received by thy holy angels, and to be carried to Paradise, its true country; that as in thee it had faith and hope, it may not suffer the pains of hell, but may possess everlasting joys; through our Lord Jesus Christ.

If not a Funeral Mass, one of the following Collects may be said:

COLLECT ON THE ANNIVERSARY DAY.

O Lord, the God of mercy and pardon, grant to the soul of thy servant [. . . .] whose

anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light ; through our Lord, etc.

COLLECT FOR ALL SOULS DAY, AND FOR THE
FAITHFUL DEPARTED IN GENERAL.

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 forever and ever. Amen.

Epistle—I. Thess. iv., 12-17.

Brethren : And we will not have you ignorant, brethren, 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 caught up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord.

Wherefore comfort you one another with these words.

Gradual

Eternal rest give unto them, O Lord ; and let perpetual light shine upon them.

V. The just shall be in everlasting remembrance: he shall not be afraid for any evil report.

Release, O Lord, the souls of all the faithful departed from the bonds of their sins.

V. And by the assistance of thy grace, may they merit to escape the sentence of condemnation.

V. And enjoy the bliss of eternal light.

THE SEQUENCE.

DIES IRÆ.

Dies iræ, dies illa
Solvat sæclum in favilla ;
Teste David cum Sibylla.

Quantus tremor est futurus
Quando Judex est venturus,
Cuncta stricte discussurus !

Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

Mors stupebit et natura
Cum resurget creatura,
Judicanti responsura.

Liber scriptus proferetur
In quo totum continetur,
Unde mundus judicetur.

Judex ergo cum sedebit,
Quidquid latet, apparebit :
Nil inultum remanebit.

THE SEQUENCE.

THE DAY OF WRATH.

Day of wrath!—that day of woe,
Doomed to melt all things below,
Psalms and Sibyl songs foreshow.

On each breast what terrors lie,
When descending from the sky
Comes the Judge our souls to try!

Dread and strange the trumpet's tone,
Loud through death's dominions blown,
Gathers all around the throne.

Death and nature in surprise
See the trembling creature rise,
Summoned to that last assise.

Now the written Book appears
Which the faithful record bears
Whence the world its sentence hears.

When the Judge assumes the throne,
Every hidden thought is known,
Unavenged sins are none.

Quid sum miser tunc dicturus
Quem patronum rogaturus?
Cum vix justus sit securus.

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salve me, fons pietatis.

Recordare Jesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illa die.

Quærens me sedisti lassus,
Redemisti crucem passus :
Tantus labor non sit cassus.

Juste Judex ultionis,
Donum fac remissionis
Ante diem rationis.

Ingemisco tanquam reus,
Culpa rubet vultus meus,
Supplicanti parce Deus.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

How shall I that day endure ?
What kind patron's voice secure,
When the righteous scarce are sure ?

King of dreadful majesty,
Granting souls their ransom free,
Fount of pity, save thou me.

Recollect, sweet Lord, I pray
Thou for me didst tread life's way,
Save me in that bitter day.

Seeking me thou sat'st forlorn.
Saved me on the tree of scorn.
Shall such love meet no return ?

Just avenging Judge, I pray,
Take my countless sins away
Ere the awful reck'ning day.

Lo, I mourn the guilt which thou
Seest on my crimsoned brow;
Spare, O God, thy suppliant now.

Thou who Magdalen didst free,
And the thief, call unto thee,
Hope dost likewise give to me.

Preces meæ non sunt dignæ.
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis :
Gere curam mei finis.

Lacrymosa dies illa,
Qui resurget ex favilla
Judicandus homo reus,
Huic ergo parce Deus ;

Pie Jesu Domine,
Dona eis requiem. **Amen.**

Worthless though my feeble cry,
Help me, gracious Lord, or I,
Burn in flames that never die.

Bid me with thy sheep to stand,
Severed from the goat's lost band,
Placed secure at thy right hand.

When at last thy righteous ire
Binds the damned in chains of fire,
Call me to thy chosen choir.

Hear my prayer low bending down,
This crushed heart like ashes grown,
Guard my end, and claim thine own.

Day of weeping, Day of doom,
When man riseth from the tomb,
Called to meet the Judge divine,
Save this soul and make it thine.

Unto all, O Jesu blessed,
Grant thine everlasting rest. **Amen.**

Gospel—St. John, xl., 21-27.

At that time Martha said to Jesus: Lord, if thou hadst been here, my brother hath 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 forever. 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.

OFFERTORY.

Domine	Jesu	Lord Jesus Christ,
Christe, Rex gloriæ,		King of glory, deliver
libera animas omnium		the souls of all the
fidelium defunctorum		faithful departed from
de pœnis inferni, et de		the pains of hell, and

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 promisti, 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, etc.*

from the deep pit: deliver them from the lion's mouth, lest hell swallow them up, lest they fall into darkness: and let the standard-bearer, St. Michael, bring them into the holy light: as thou promisedst of old to Abraham and to his seed. *V.* We offer thee, O Lord, a sacrifice of praise and prayers: accept them in behalf of the souls we commemorate this day; and make them pass, O Lord, from death to life. *As, etc.*

At the Oblation, and Subsequent Prayers.

O God! what victim can better appease thy justice, than that which we are going

to offer in this unbloody renewal of the sacrifice of the cross? As that divine oblation disarmed the wrath, and induced thee to revoke the sentence of condemnation pronounced against mankind, so mercifully grant, that this adorable sacrifice may atone for the sins and imperfections of those souls for whom it is offered; that being released from the flames by which they are surrounded, they may be received into thy kingdom, and through the passion and death of our divine Redeemer, pass into eternal joys.

O all-bountiful Jesus! who art the propitiation for the living and the dead, what thanks are due to thee for having left us this divine sacrifice, and for having thus rendered it available to the souls of the faithful departed; mercifully grant, that they for whom it is offered this day, being released from suffering, may shortly prove powerful advocates for us in heaven, who now intercede for them on earth. Amen.

SECRET.

Look down favorably, we beseech thee, O Lord! on the sacrifice we offer for the souls of thy servants: that as thou wast pleased to bestow on them the merit of Christian faith, thou wouldst also grant them of its abundant reward. Through, etc.

PREFACE, see p. 218.

AT THE CANON

We recommend to thee, O Lord! the souls of thy servants N. N., and as, in mercy to them, thou didst become man, so now vouchsafe to admit them into the number of the blessed. Remember, O Lord! that the souls for whom we pray are thy creatures, not made by strange gods, but by thee, the only true and living God, for there is no other God but thee; none that can work wonders like unto thine.

Let their souls find comfort and mercy in thy sight, and remember not their former sins, nor any of those faults they may have fallen into through human frailty, or the

violence of temptation ; for though they sinned, they still retained a true faith in thee, O holy Trinity, Father, Son and Holy Ghost, and a lively zeal for thy honor ; they faithfully adored, and died in favor with thee, O divine Lord, as well as in peace and charity with all mankind.

Remember not, O Lord ! we beseech thee, the sins and ignorance of their youth, but, according to thy great mercy, be mindful of them in thy glory. May the heavens be now opened to receive them. May the Archangel St. Michael, chief of the heavenly host, conduct them. May the holy angels of God meet and accompany them into the city of the heavenly Jerusalem. May blessed Peter the Apostle, to whom were given the keys of the kingdom of heaven, receive them. May holy Paul the Apostle, who was a vessel of election, help them. May St. John, the beloved Disciple, to whom God revealed the secrets of heaven, intercede for them. May all the holy Apostles, to whom was given the power of binding and loosing, pray for them. May all the

blessed and chosen servants of God intercede for them, that, being delivered from present confinement and suffering, they may be admitted into the kingdom of heaven, through the assistance and merits of our Lord and Saviour Jesus Christ. Who liveth, 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 the same beloved Son, who died for mankind. I humbly entreat thee, through the infinite merits of his death, to show compassion and mercy to the souls for whose repose the holy sacrifice is this day offered.

AT THE ELEVATION OF THE HOST.

Hail! most blessed Jesus! eternal Son of the Most High God! O deign to be merciful to those for whom we pray; thou who didst expire on the cross for their sake, give rest to their souls. To whom shall we apply but to thee? Thou hast the words of eternal life, by which thou canst shorten

their sufferings, and give them eternal rest.

AT THE ELEVATION OF THE CHALICE.

Hail! 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.

Lord Jesus Christ! we earnestly entreat thee by thy bitter agony and prayer in the garden, to become an advocate with thy eternal Father, on behalf of thy servants N. N. Lay before him, we conjure thee, all those drops of blood which, in thy anguish of spirit, flowed from thy sacred body, and offer them as a sacrifice of atonement, that thereby the souls of N. N. may be discharged from all the punishment still inflicted by divine justice on the guilt of sin.

Lord Jesus! who wast pleased to suffer death on the cross for the redemption of mankind, we humbly beseech thee to offer up all that anguish and pain which thou didst endure, especially at the moment of thy death, on behalf of thy servants, that thy precious merits may be accepted for the repose of their souls, as superabundant atonement for that punishment which may still remain due for sin.

Lord Jesus Christ, who so loved us as to become man for our salvation, we beseech thee to represent to the Eternal Father thy infinite charity and goodness on behalf of thy servants, N. N.; plead their cause, that by such powerful mediation they may be freed from unspeakable pains, and find the gates of life open to receive them.

O Lord, grant them to partake now of the fruits of thy holy Incarnation, of thy bitter Passion, of thy glorious Resurrection, and admirable Ascension: grant that they may be sensible of the effects of this holy sacrifice, and of all the prayers which are offered to thee by the whole Church. Re-

member, O compassionate Jesus! that thy sacred arms were stretched forth on the cross; that in the excess of thy torments thou didst cry out to thy eternal Father, commending thy spirit to him; have compassion now, we beseech thee, on the souls of thy servants, N. N., who in a state of suffering expect relief from thee; receive them into thy arms; give them shelter in thy adorable heart from all molestation till the anger of God pass over. Into thy hands, we commend their spirits; despise not, we beseech thee, those souls, which are the work of thy hands, created and redeemed by thee. O divine Jesus! vouchsafe to look on them with eyes of mercy and compassion; and grant them comfort, peace, and eternal rest.

By that love which brought thee from heaven, and by the infinite merits of thy death, have compassion on the souls of thy servants N. N.; satisfy for all their sins, failings, and defects; let them now experience the multitude of thy tender mercies; make them sensible of the excess of thy

goodness; and since they can do nothing to mitigate the pains of purgatory, speak thou for them, we beseech thee; thou, who art the eternal Word, and to whom the Father can refuse nothing.

Repeat the LORD'S PRAYER with the Priest, after which say :

O divine Lord! whose adorable heart ardently sighs for the happiness of thy banished children, we humbly beseech thee to remember the souls of thy servants for whom we pray; command them, we conjure thee, to be received by the holy angels, and conveyed to the abodes of rest and peace. Amen.

AT THE AGNUS DEI.

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 rest. Lamb of God, who takest away the sins of the world, grant them everlasting rest.

FROM THE AGNUS DEI TO THE COMMUNION.

O eternal God! behold here on this altar, as was once on the cross, thy dear and only Son, the beloved Object of thy complacency. Behold this adorable Victim, who, to appease thy anger, sacrifices his own precious body and blood; that body, which was torn with stripes, and covered with wounds; and that blood, which was shed to wash away the sins of the world. He immolates himself with the same excess of mercy and love, as he did on Mount Calvary. O let not this sacred blood be shed in vain, but grant that its infinite merits may be applied to the souls of thy suffering servants, and give them admittance to thy presence, that they may bless and praise thee forever and ever. Ah, my God! thou knowest that the flames which surround them are not more active than their ardent desire to behold thee.

When shall these souls be united to thee, O God? When shall they see thee in the land of the living? Till then, they sigh and

bewail their banishment, desiring continually to enjoy thy divine presence—to be admitted into thy eternal kingdom. Alas! while myriads of blessed spirits see, love, and enjoy thee incessantly; while they are inebriated with the plenty of thy house, the souls of these thy servants are perhaps burning in flames, plunged in darkness, and far removed from the light of heaven. O! thou, who art infinite in mercy! be not deaf to my supplications for their speedy relief. O blessed Angels and Saints! vouchsafe to join me in making intercession for N. N., and obtain for them admittance into your happy society. As the hart pants after the fountain of living waters, so do these souls thirst after thee, O God! the inexhaustible source of eternal and ineffable joys. Thou knowest the longing sighs of these suffering souls, O infinitely bountiful and compassionate Father! and thou alone canst terminate their banishment. Thou canst open that spring of living water, for which they so ardently thirst; thou canst fill their hungry soul with good things, and bestow

on them the inheritance purchased by the blood of a dying Saviour. Draw aside then the veil which hides thy amiable countenance, for what do these souls desire, but to contemplate, praise, and love thee, their Sovereign Good, for all eternity.

AT THE COMMUNION.

I most ardently desire, O my adorable Saviour, that thou wouldst honor this day the dwelling of my heart by thy divine presence. With what confidence could I then implore rest and eternal peace for the suffering souls of purgatory whom thou lovest, though thy justice forces thee to banish them for a time from their heavenly inheritance. Look nevertheless, O merciful Redeemer, on the work of thy hands ; hasten the happy hour of their deliverance, and grant that, partaking spiritually of the merits of thy august sacrifice, I may submissively accept, and patiently bear all that is disagreeable and painful to inclination, and thus avert a long separation from thee after the close of my mortal life. Amen.

POST COMMUNION.

Grant, we beseech thee, O Lord! that our humble prayers on behalf of the souls of thy servants, both men and women, may be profitable to them; so that thou mayest deliver them from all the punishment due to their sins, and make them partakers of the redemption thou hast purchased for them. Who livest, etc.

After *Dominus Vobiscum*, the Priest says:

<i>P.</i> Requiescant in pace.	<i>P.</i> May they rest in peace,
<i>R.</i> Amen.	<i>R.</i> Amen.

AT THE LAST GOSPEL.

(*Ante p. 253, or say,*)

May now the bright company of angels meet your souls, O departed servants of the Lord; may the crowd of apostles receive you; may the triumphant army of glorious martyrs conduct you; and may a happy rest be your portion in the company of the patriarchs. May Jesus Christ appear to

you with a mild and cheerful countenance, and give you a place among those who are to be in his presence for ever.

May your God arise and put your enemies to flight. Let them vanish like smoke, and as wax before the fire, so let them perish. May all the reprobate of hell be filled with confusion and shame ; but let the just and elect rejoice and be happy in the presence of God, and may you be of the blessed number. May Christ Jesus himself rescue you from torments, who lovingly died for you. May the eternal Son of the living God place you in his garden of Paradise, and may he, the true Shepherd, own you for those of his flock ; may he liberate you from confinement, and place you at his right hand in the inheritance of his elect. We pray that it may be your happy lot to behold your Redeemer face to face ; to be forever in his presence, in the vision of that truth which is the joy of the blessed ; and thus placed among those happy spirits, may you be forever replenished with heavenly sweetness. Amen

A PRAYER AFTER MASS.

And now, O God! having recommended to thy mercy the souls of thy departed servants, grant we may ever remember that we are most certainly to follow them. Give us grace to prepare for our last hour by a good life, that so death, however sudden it may be, may not find us unworthy of admittance into eternal glory. Open likewise the eyes, and soften the hearts of those who have the misfortune of being at variance with thee; inspire them, we humbly beseech thee, with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life, and the certainty of death, they may be sincerely converted, and obtaining pardon for their sins in this life, be happy with thee forever in the next. Amen.

METHOD OF HEARING MASS SPIRITU-
ALLY,

WHEN UNABLE TO GO TO CHURCH.

It often happens that a Christian may, from his remoteness from a church, illness, or other unavoidable impediment, be unable to fulfill the obligation of hearing Mass on Sundays and holidays of obligation. Some causes may excuse bodily presence, but do not dispense us with uniting ourselves in spirit to those who then actually enjoy the happiness of being in God's holy temple.

The Sundays and feasts are instituted by the Church, that we may render unto God, in a solemn form of divine institution, that worship which we owe him every moment of our lives. This worship—the only one on which God looks down with an eye of favor—is the Mass; and it is offered for us even when not actually present. But to enjoy the benefits which it procures, we must, by a spiritual communion, become partakers of the Altar from which we are temporally banished. Choosing a proper time, kneel before a crucifix, statue of the Blessed Virgin, or pious picture. Then transporting yourselves in spirit before the Altar where Mass is celebrating, endeavor to follow the service there performed, reciting some of the Mass prayers given in this volume.

THE SACRAMENT OF PENANCE.

INSTRUCTIONS FROM ST. ALPHONSUS LIGUORI.

Penance is a sacrament which, by the absolution of a confessor, remits sins committed after baptism. For priests have received from Jesus Christ the power of remitting sins, as appears from the words, "Whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained." (John xx. 23.) By this sacrament the sinner recovers not only the divine grace, but also the merits of the good works performed in the state of grace, and afterwards lost by sin. The soul also receives additional strength to resist temptations. All these graces we receive through the merits of the passion of Jesus Christ.

To receive this sacrament, three things are particularly necessary on the part of the penitent: 1. Sorrow for sins committed, with a purpose to commit them no more. 2. An entire confession of all the sins committed. 3. The performance of

the penance enjoined by the confessor. But in order to be able to confess all his sins, and to conceive a true sorrow for them, the sinner must first make a diligent examination of conscience.

This examination consists in making a diligent search, in order to call to mind the sins committed since the last confession, which was made with the requisite conditions. In this search many fail by too minute an examination, and many others by a want of exactness. The former are the scrupulous; they are always examining their conscience, and are never satisfied; thus they fail in exciting a true sorrow for their sins and a firm purpose of amendment. Their scruples render the sacrament so odious, that, in going to confession, they appear to go as it were to martyrdom. This examination for confession need not be made with extreme diligence; it is enough for the penitent to apply himself with attention, in order to discover all the sins committed since his last confession. This diligence must be proportioned to the conscience of the penitent. If he has been a long time absent from confession, and has fallen into many mortal sins, greater diligence is necessary; less is required, if he has been lately at confession, and has committed but few sins. If, after making a diligent search, a person forgets a certain sin, but has a general sorrow for all his sins, the one which he has forgotten

in confession is pardoned, and he is only bound to confess it at his next confession. When a confessor tells a scrupulous penitent to make no further examination, nor to confess anything else, the penitent should be silent, and obey the confessor.

When you are preparing for confession, go to a retired part of the church, thank God for having waited for you till that moment, and beg of him to make known to you the number and the grievousness of your sins. Then begin to pass over in your mind the places you have frequented, the persons with whom you have kept company, and the dangerous occasions in which you have been, since your last confession. Examine in this manner all the sins committed during that time by thoughts, by words, and by deeds; above all, examine yourself on the sins of omission, particularly if you are the head of a family, a magistrate, or in any similar situation, in which persons do not generally accuse themselves of sins of omission. But to make the examination in a more orderly manner, it is better for those who have committed different kinds of sin to examine themselves on the ten commandments, and see what commandment they have violated, and whether the violation has been grievous or venial.

For him who has had the misfortune of having committed a mortal sin, it is expedient to go to confession immediately; for at each moment he

may die and be damned. You may say, *I will go to confession at Easter or Christmas.* And how do you know that a sudden death may not happen to you in the mean time? *I hope in God that it shall not.* But should it happen, what must become of you? Many have said, *Hereafter, Hereafter,* and are now in hell; because death came upon them, and they were not able to make their confession.

With regard to venial sins, it is useful to confess them; because the absolution of a confessor remits them. But there is no obligation of confessing them; for, according to the Council of Trent, the pardon of them may be obtained by other means without confession; such as by acts of contrition, of charity, or by saying the OUR FATHER, with devotion

“Who does not commit many venial sins inadvertently! says St. Teresa. But may God deliver us from a deliberate sin, however small it may be! for I do not understand how we can have the boldness to act in opposition to so great a Lord, even though it were but in a very small matter, much more when we know that there is nothing small which offends so awful a Majesty, and especially when we remember that he stands looking at us. Hence such sin seems to me to be premeditated, just as if we said: ‘Lord, though this sin may displease thee, yet I will commit it. I now see that thou beholdest it, and that it displeases thee. Of

this I am well aware ; but I prefer to follow my own fancy and passion rather than do thy will.' Now, in a case of this nature, is the fault small ? To me it seems not small, but great ; ay, and very great."

ON SORROW.

Sorrow for sin is so necessary in order to obtain forgiveness, that, without it, even God himself (at least, in his ordinary providence) cannot pardon sin. "Unless you shall do penance, you shall all likewise perish." (*Luke* xiii. 3.) A person who dies without making an examination of conscience, or a confession of his sins, may be saved by making an act of sincere contrition, when he has not time to confess his sins, nor a priest to whom he can confess them ; but, without sorrow, it is impossible to be saved. Hence some fall into an error ; in preparing for confession, they endeavor only to call to mind their sins, but make no effort to excite a true sorrow for them. This sorrow we must earnestly ask of God ; and, before we go to the confessional, let us say a *Hail Mary*, in honor of the Blessed Virgin in sorrow, that she may obtain for us a true sorrow for our sins. To obtain the remission of our sins in the sacrament of penance, our sorrow for them must have five conditions ; it must be sincere, supernatural, sovereign, universal, and accompanied with the hope of pardon.

1. Our sorrow must be *sincere* ; it must be not in the mouth only, but also in the heart. Behold

the kind of sorrow required by the Council of Trent. "A sorrow of the soul, and detestation of sin committed, with a purpose of sinning no more." (*Sess. 14, cap. iv.*) The soul, then, must conceive sentiments of true repentance, a sorrow and regret for the sins which have been committed ; she must detest and abhor them, saying, with the penitent king Ezechias, "I will recount to thee all my years in the bitterness of my soul." (*Is. xxxviii. 15.*)

2. The sorrow must be *supernatural*; that is, it must arise, not from a natural, but from a supernatural motive. It would not be sufficient to repent of your sin because it has been injurious to your health, your property, or your reputation. This would be a natural motive, and sorrow proceeding from such a motive is of no use. The motive, then, of our sorrow must be supernatural ; we must repent of sin, either on account of its deformity, or because it has offended the infinite goodness of God, or because by it we have deserved hell, or lost heaven, according as we may have the perfect sorrow of contrition, or the imperfect sorrow of attrition, as shall be hereafter explained.

3. Our sorrow must be *sovereign*. It need not be accompanied with tears and positive sensibility ; it is sufficient if the offence offered to God displease the will more than any evil which could befall us. Let timid souls, who are always troubled at not feeling sensible sorrow for their sins, attend to

this ; it is enough for them to repent with the will ; that is, to wish to be sorry for their sins, desiring to have lost all things rather than have offended God. St. Teresa has given an excellent method or knowing whether a soul has true sorrow for her sins. If she has a sincere purpose to sin no more, and would be content to lose all things rather than the grace of God, let her have confidence ; for then she has also true sorrow for her sins.

4. Our sorrow must be *universal*, extending to all grievous offences offered to God, so that there is no mortal sin which the soul does not detest above all things. I have said, *mortal sin* ; for, to obtain the pardon of one venial sin, it is not necessary to have sorrow for all our venial sins. One venial sin may be remitted without the remission of another ; to obtain forgiveness of any venial sin it is enough to have sorrow for it. But, whether the sin is mortal or venial, God cannot pardon it unless the soul sincerely repents of it.

But with regard to mortal sins, it is necessary to have true sorrow for all, and a sincere purpose not to commit them again ; otherwise none of them shall be remitted ; for no mortal sin is pardoned without the infusion of grace into the soul ; but this grace cannot exist in the soul along with mortal sin. Hence a person cannot obtain the pardon of one mortal sin without receiving pardon of them all. For a person who has committed several mor-

tal sins, it is not necessary to detest them one by one ; it is enough to detest them all with a general sorrow, as grievous offences against God. If all be thus detested, though some sin may have been forgotten, it is forgiven.

Our sorrow must be accompanied with the hope of pardon : otherwise it will be like the sorrow of the damned, who are sorry for their sins, not because they are offences against God, but because they are the cause of their sufferings ; but their sorrow is without hope of pardon. St. Francis de Sales says, that the sorrow of true penitents is a sorrow full of peace and consolation ; for the more a true penitent grieves for having offended God, the greater his confidence of obtaining pardon, and the greater his consolation. Hence St. Bernard used to say, "If it is so sweet to weep for thee, what must it be to rejoice in thee !"

In order to dispose a soul for the divine pardon, in the sacrament of penance, her sorrow must have these five conditions. It is necessary to know that sorrow for sin is of two kinds, perfect and imperfect ; the former is called *contrition*, the latter *attrition*. *Contrition* is a sorrow for sin, because it is an offence against the divine goodness. Theologians say that contrition is a formal act of perfect love of God ; for he who has contrition is moved by the love which he bears to the goodness of God to repent of having offended him. Hence to make

an act of the love of God, saying, "My God, because thou art infinite goodness, I love thee above all things; and, because I love thee, I am sorry above all things for having offended thee," will greatly assist the soul to make an act of contrition.

Attrition is a sorrow for having offended God, which the soul conceives from a less perfect motive, such as from the consideration of the deformity of sin, of having deserved hell, or of having lost heaven, in punishment of her sin. Thus contrition is a sorrow for sin on account of the injury offered to God: attrition is sorrow for an offence offered to God on account of the injury it does to us.

By contrition the soul immediately obtains the grace of God, before one receives sacramental absolution from a confessor, provided one has at least the implied intention of going to confession and receiving the sacrament of penance. But by attrition the soul obtains sanctifying grace only when one actually receives absolution.

Let it be remembered that, for attrition, the fear of the temporal punishments with which God chastises sinners in this life, is not sufficient; the motive of sorrow must be the chastisement of eternal torments. Behold, then, how an act of attrition should be made: "My God, because, by my sins, I have lost heaven, and have merited hell for all eternity, I am sorry above all things for having offended thee."

An act of contrition may be made in this manner :
 “ My God, because thou art infinite goodness, I love thee above all things, and because I love thee, I am sorry above all things for all the offences I have offered to thee, O sovereign good. My God, I purpose never more to offend thee. I wish to die rather than ever offend thee more.” Though attrition alone is sufficient to obtain the grace of God in the sacrament of penance, still every person, in preparing for confession, should endeavor to add to the act of attrition an act of contrition, as well for greater security as for his own greater profit.

ON THE PURPOSE OF SINNING NO MORE.

Sorrow and a purpose of amendment necessarily go together. The soul can have no true sorrow for sin without a sincere purpose never more to offend God. Now a true purpose must have three conditions ; it must be firm, universal, and efficacious.

1. It must be *firm*, so that the penitent resolutely purposes to suffer every evil rather than offend God. Some say, “ Father, I would not wish ever more to offend God ; but the occasions of sin, and my own weakness, will make me relapse ; I would wish, but shall scarcely be able to persevere.” My son, you have not a true purpose, and therefore you say, “ I would wish, I would wish.” Know that hell is full of such wishes. This wish is a velleity,

not a purpose ; a true purpose is a firm and resolute will to suffer every evil rather than to relapse into sin. He who recommends himself to God in temptations shall never fail. *But, farther, I have recommended myself to God, and the temptation continues.* Be careful, then, to continue to ask help from God as long as the temptation lasts, and you shall never fall. God is faithful ; he will not permit us to be tempted above our strength. “ God,” says the apostle, “ is faithful, who will not suffer you to be tempted above that which you are able.” (1 Cor. x. 13.) He has promised to give aid to all who pray for it. “ For every one that asketh, receiveth.” (*Matt. v. 42.*) And this promise is made to all—to sinners as well as to the just : “ *For every one that asketh receiveth.*” He, then, who falls into sin, falls through his own fault, either because he does not wish to ask aid from God, or because he does not wish to avail himself of the aid which the Lord offers to him.

2. The purpose must be universal ; it must be a purpose of avoiding all mortal sins. I say *mortal sins* ; for, with regard to venial sins, a person may have a purpose of avoiding one, and not another, and such a purpose is sufficient for a good confession. However, souls that fear God, purpose to abstain from all fully deliberate venial sins ; and with regard to indeliberate venial sins, committed without a full consent of the will, they purpose to

commit as few of them as possible; to avoid all such sins is impossible.

3. The purpose must be *efficacious*, that is, it must make us practice the means necessary to avoid sin; and one of the means most necessary for making a firm purpose is, to avoid the occasions of relapsing into sin. Attend to this point; for, were men careful to fly from evil occasions, from how many sins would they abstain, and thus how many souls should escape damnation! But when a person voluntarily exposes himself to the occasion of sin, particularly of sins against chastity, it is morally impossible for him not to fall.

It is necessary to distinguish proximate from remote occasions. The remote occasion is that to which all are exposed, or in which men seldom fall into sin. The proximate occasion is that which by itself ordinarily induces to sin.

He who has offended God by mortal sin, has no other remedy for his damnation but the confession of his sins. "But if I am sorry for it from my heart? If I do penance for it during my whole life? If I go into the desert, and live on wild herbs, and sleep on the ground?" You may do as much as you please; but if you do not confess every mortal sin which you remember, you cannot obtain pardon. I have said, *a sin which you remember*; for should you have inculpably forgotten a sin, it has been pardoned indirectly, if you had

a general sorrow for all your offences against God. It is sufficient for you to confess it whenever you remember it. But, if you have concealed it voluntarily, you must then confess not only the sin which has been concealed, but also the others which have been confessed ; for the confession was null and sacrilegious.

My child, have you committed sin ? Why are you now unwilling to confess it ? You may say, *I am ashamed*. Unhappy soul ! says St. Augustine ; you think only of the shame, but do not reflect that, unless you confess the sin, you are damned ! You are ashamed ; but, adds the saint, you are not ashamed to inflict a wound on your soul, and you are now ashamed to apply a healing band ?

If any of you have fallen into the misfortune of concealing a sin through shame, let him take courage and confess it as soon as possible. It is enough for you to say to the confessor, *Father, I feel ashamed to tell a certain sin* ; or to say, *Father, I have a scruple regarding my past life*. This is sufficient ; for the confessor will take care to pluck out the thorn which tortures you, and thus give peace to your conscience. And what joy shall you feel, after having expelled the viper from your heart !

A penitent at confession should imagine himself to be a criminal condemned to death, bound by as many chains as he has sins to confess, and present-

ing himself before a confessor, who holds the place of God, and who alone can loose his bonds and deliver him from hell. Hence, he must speak to the confessor with great humility.

To be sincere, the confession must be made without lies or excuses. In the tribunal of penance, the criminal must be his own accuser; he must be an accuser, not an advocate to excuse his guilt. He who accuses himself most sincerely, without extenuating his faults, shall obtain pardon, and shall receive greater pardon.

PRAYERS BEFORE CONFESSION.

A Prayer (to be repeated several days before confession) to implore the Grace of Conversion and the Divine Assistance in order to make a good Confession.

Our Father, Hail Mary, and the Creed.

Behold, O my God! prostrate in spirit before the throne of thy mercy, an ungrateful child, who has a thousand times offended thee and abused thy kindness. Thou hast created me out of nothing, and redeemed me by the precious blood of thy only Son. Thou hast given me the grace to be born in the true faith, to be brought up amid good example and the blessings of

thy Church. Thou hast given me to know how good and lovely thou art ; thou hast asked me to love thee, and offered me heaven in return, and yet I have not hesitated to offend thy Divine Majesty. I have sinned willfully and knowingly ; I have preferred the emptiest trifles to thee. Alas, my God, all this I have said before ; again and again have I sought reconciliation with thee in the sacrament of penance ; again and again have I promised fidelity to thee, yet, alas, my God, although thou hast cleansed me in thy sacred blood, behold me again prostrate before thee, covered with the hideous leprosy of sin, unable to return to thee, unless thou call me, and in thy mercy lift me up. Oh, give me the grace now at least to make a good confession ; fill my heart with sorrow for sin, let me see thee, see myself, see all creatures, as I shall see them when death shall have removed the veil from my mortal eyes. Let me feel the importance of approaching worthily thy tribunal of penance, and guard me from a profanation of thy sacred blood

by a bad or careless confession. Give me thy light to see my sins in all their enormity ; a hearty sorrow to regret and bewail them ; sincerity to confess them, that cleansed and purified in the saving blood of thy Son, I may have strength to struggle against the enemies of my soul, and go on in the way of thy commandments, without stumbling. " O Lord, Father and Sovereign Ruler of my life, leave me not to the counsel of my lips, nor suffer me to fall by them. Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear, lest my ignorances increase, and my offences be multiplied and my sins abound, and I fall before my adversaries, and my enemy rejoice over me? O Lord, Father and God of my life, give me not haughtiness of my eyes, and turn away from me all coveting. Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind."

EXAMINATION OF CONSCIENCE.

Prayer for Light to see our Sins and detest them.

O my God! I am firmly convinced, that however sincerely I may desire to discover all my offences, yet that I am absolutely incapable of discerning even the least of my sins, without the assistance of thy Holy Spirit. O Judge of the living and the dead! before whom I must appear one day to give an account of all my thoughts, words, actions, and omissions, from my coming to the use of reason to the last instant of my life, give me, I entreat of thee, that light and grace without which I can do nothing. Eternal Source of Light, who trieth the heart and the reins of man, and from whom nothing is hidden, I come to thee, entreating thee to pour thy light into my soul, that by its rays I may discover the state of my conscience, and the sins of which I am guilty before thee. O Lord, say, "Let there be light," and then thy light will dawn upon my soul, and dispel the dark clouds which overshadow it.

Show me myself such as I am in thy sight, that, recognizing the number and enormity of my sins, I may be able to accuse myself of them in the tribunal of penance, and there obtain pardon. Descend into my heart, and grant me one ray of that light which will enlighten my soul at the moment of her departure from this world, that knowing all my sins I may expiate them in thy sacrament. Alas! I shall then see all my sins in their true colors, when it will be too late to detest and renounce them; but now is *the acceptable time, the day of salvation*, every moment of which is precious: this life is that season of mercy in which thou hast promised to receive and pardon a repenting sinner. Oh! do not then refuse me thy divine assistance; show them to me so as to excite my deepest sorrow and contrition, now that the knowledge of myself can lead to my perfect conversion. Discover to me all that displeases thee in my heart; let nothing escape the exact scrutiny I am about to make, that I may thoroughly know myself, and then, by an humble, can-

did, contrite accusation, make myself known to thy minister, and let me not deceive myself by a false repentance, which would only make me still more guilty in thy sight.

FORMULA FOR THOSE WHO CONFESS RARELY.

Those who confess often may use the same formula as in evening prayer. Begin by examining yourself on your last confession and communion. Whether a grievous sin was forgotten by want of proper examination; concealed or disguised through shame. Whether you confessed without a true sorrow, a firm purpose of amendment, and repairing evil done to your neighbor.

See whether you received without recollection or devotion, or neglected to offer a proper thanksgiving, which should be for at least a quarter of an hour. Whether the penance was performed without voluntary distractions. Whether you have neglected your confessor's counsel, and fallen at once into habitual sins. Whether we have renounced all affection to mortal sin, or remained long in sin without eliciting acts of contrition and returning to confession.

EXAMINATION ON THE COMMANDMENTS OF GOD AND THE CHURCH.

All the commandments of the Church may be comprised in those of God, and they are treated here with the seven capital sins in one general examination. Do not neglect to consider the circumstances which alter the grievousness of the sin, nor the various ways in which we become accessory to the sins of others.

FIRST COMMANDMENT, WITH THE THIRD AND FOURTH COMMANDMENTS OF THE CHURCH.

[This commandment enjoins the worship of God by faith, hope and charity, and by proper acts of outward religious worship; and forbids all that is contrary to these virtues, or any omission of the religious duties which the Church enjoins.]

SINS AGAINST FAITH.

By thought.—Have we consented or willfully entertained thoughts or doubts against any truth of religion—refused to believe it—curiously sought to fathom any mystery?

By words.—Communicated our doubts to others—openly refused our belief to a point of faith—or ridiculed the belief of the Church?

By actions.—Exposed ourselves to lose the faith

by listening to free-thinkers, enemies of the Church, persons in error, or reading works against the truths of Catholicity—have we given such books to others—been ashamed of our religion—denied it?

By omission.—Neglected to be instructed in the doctrines and precepts of the faith—been ignorant of what is absolutely necessary for salvation—or of what is necessary for approaching the sacraments?

SINS AGAINST HOPE.

By thought.—Have we despaired of God's mercy by giving up all endeavors to amend, or presumed on his goodness by deferring our repentance—have we failed in submission to Providence in the events of life—attributed success to our own talents?

By word.—Manifested thoughts of discouragement, presumption, or despair—murmured against Providence—led others to such thoughts?

By actions.—Resisted inspirations of the Holy Ghost, especially those that were clear and frequent—exposed ourselves to mortal sin—boasted of our talents?

By omission.—Not had recourse to God in temptation.

SINS MORE ESPECIALLY AGAINST CHARITY.

By thought.—Consented to thoughts of disgust or hatred to God ?

By word.—Spoken blasphemously, boasted of sin—condemned others for observing the law of God, or prevented them from doing good ?

By actions.—Lived in forgetfulness of God, and in disregard of our salvation—violated God's law through human respect, preferring the creature to the Creator ?

By omission.—Omitted a good work through human respect—habitually neglected to offer and refer all our thoughts, words and deeds to God ?

SINS AGAINST THE VIRTUE OF RELIGION AND THE DIVINE WORSHIP.

By thought.—Voluntary distractions in prayer, whether of obligation or not—despised relics, holy pictures, the rites, and other things approved by the Church—taken pleasure in irreligious acts—put faith in dreams—resolved to neglect the yearly confession and Easter communion ?

By words.—Spoken with contempt of holy things, or any religious object entitled to respect—ridiculed the Divine worship or its ceremonies ?

By actions.—Profaned the sacraments—been irreverent in holy places—been guilty of superstition by putting our confidence in things which have no virtue in themselves or by the institution of the

Church of God—consulted fortune-tellers—made rash vows ?

By omissions.—Omitted to adore God daily, to pray to him morning and evening, to thank him for his favors—omitted the obligatory annual confession and Easter communion—omitted to approach the sacrament of penance after falling into sin—neglected the fasts and abstinences of obligation—omitted to make frequent acts of faith, hope, and charity.

SECOND COMMANDMENT.

[This commandment ordains honor and respect to the holy name of God, his Saints, and holy things in general, and forbids irreverence to them, cursing, swearing.]

In thought.—Have you intended to swear falsely?

By words.—Blasphemed God, the Blessed Virgin, or the Saints—pronounced the name of our Lord without respect—used words of the scriptures in jest—sworn unnecessarily or falsely or in doubtful matters—sworn to be revenged or commit any other sin, (such an oath is a sin, and the keeping of it is another)—promised with an oath without intending to fulfill it—affirmed with imprecations what we knew to be false or doubtful ?

By actions.—Induced any one to swear falsely, or been the cause of others' blasphemy ?

By omissions.—Not accomplished vows, or done it ill and late.

THIRD COMMANDMENT OF GOD—FIRST AND SECOND
COMMANDMENTS OF THE CHURCH.

[The duties enjoined by these Commandments relate to the sanctification of the Sunday and holidays of obligation by hearing Mass and doing good works, such as hearing sermons, reading good books. They forbid all neglect of hearing Mass, except when prevented by illness or other just impediment, and especially all mispending of the day in worldly or sinful amusements. They also enjoin the observance of the fasts and abstinences ordained by the Church.]

In thought.—Resolved not to hear Mass or to work on Sundays and holidays of obligation—been voluntarily distracted during a Mass of obligation, especially during the more solemn parts—neglected to hear a second Mass when the first has not been properly heard—resolved not to observe the fasts or abstinences of the Church?

In words.—Talked from levity or any worse motive during Mass or any other office of the Church?

In deeds.—Worked, or made others work on Sundays or holidays without absolute necessity—bought or sold not of necessity—neglected to sanctify such days by prayer and good works—spent them in vain amusements—in sinful excesses—prevented others from hearing Mass and sanctifying the day?

By omission.—Neglected to watch that those under our care fulfilled their duty on Sundays and holidays—omitted to hear Mass on such days, or heard only a part of a Mass—habitually heard only a low Mass when we might attend the high Mass and sermon—omitted to sanctify the day, especially when unable to hear Mass ?

FOURTH COMMANDMENT OF GOD AND FIFTH COMMANDMENT OF THE CHURCH.

[These commandments comprise our duties towards our parents and to all our superiors, civil and spiritual, and is violated by disobedience, disrespect, rebellion against lawful authority, neglect to assist our parents, etc. They also include the duties of parents and superiors to those under their care. Under this head come all our domestic relations, as parent and child, master or mistress, and servant or apprentice, teacher and pupil, etc.]

In thought.—Hated father or mother—desired their death or injury—judged them rashly or despised their inferiority—entertained such feelings towards any superior, temporal or spiritual ?

In word.—Spoken ill of them—cursed, threatened, or insulted them—done so to superiors or other persons in the family—to our pastors ?

In deeds.—Showed disrespect—struck or attempted to strike them—disobeyed them in important matters—caused in them anger or blasphemy—

taken their property without their permission—neglected to execute their last will, or obeyed them in forbidden things—showed contempt for civil or ecclesiastical superiors? *If parents*: punished children not for their good or from love, but from anger and a spirit of revenge—forced them against their will into marriage or the religious state—not left them free in the choice of their state of life—given them bad example—ordered them to do what was contrary to the law of God, or prevented their fulfilling the duties of their religion?

By omission.—Not assisted parents when in need, whether in sickness or in health—promised marriage without consulting them, or married against their just opposition—neglected to contribute according to our means to the support of our pastor? *If a father*: not given what was necessary to wife and family—neglected the instruction, especially the religious instruction, of your children—not corrected them when in fault—neglected to watch over their company, associations, reading, etc.—prevented their settling suitably in life?

[Let each here examine his duty as child, pupil, apprentice, servant, etc.]

FIFTH COMMANDMENT.

[This commandment, which forbids taking away the life of the body by willful murder, and of the soul by

scandal, or causing any one to fall into mortal sin—also quarrelling, revenge, bad example, hatred—includes the principal duties prescribed by the great precept of fraternal charity, or loving our neighbor as ourselves.]

In thought.—Had aversion or hatred for our neighbor, desired revenge or his misfortune—rejoiced at his reverses—envied him—maintained feelings of enmity—been impatient in trouble, or desired death?

In words.—Counselled or approved revenge—insulted or slandered any one—harshly dismissed the poor—caused disunion and enmity by reports true or false, and to what extent?—neglected to repair the evil?

In deeds.—Exposed one's self unnecessarily or sinfully to danger of death, as by duelling—injured health by excess of any kind—deprived one's self of absolute necessaries from avarice—revenged injuries—given way to anger or impatience—struck or wounded any one—caused the death of any one—done any act from which death would be likely to result—caused or attempted abortion—given death to our neighbor's soul by leading him into sin, in any of the ways by which we may be accessory—neglected the baptism of our children?

By omission.—Not given good advice when able—not pardoned an enemy, or when in wrong asked pardon—refused to aid a neighbor by alms or otherwise—why?

SIXTH AND NINTH COMMANDMENTS, AND SIXTH
COMMANDMENT OF THE CHURCH.

[I. These commandments ordain, first, that those united in marriage should love and respect each other, support each other's failings, and devote themselves harmoniously to the great object of the sacrament of matrimony, the bringing up their children in the love and fear of God, a duty already treated of.

II. These commandments forbid, in the married, all violation of the marriage-bed, and, in all, every sin in thought, word or deed, against that sovereign purity of soul and body which our holy religion enjoins upon us. They not only forbid adultery, fornication, and every sin of impurity with ourselves and others, but also require us to seek the virtue of purity and chastity in its highest perfection.]

I. DUTY OF HUSBAND AND WIFE.

In thought.—Courtèd danger by thoughts which could alienate from our lawful spouse—been unfaithful in thought or desire—entertained feelings of anger, hatred—intended to deceive ?

In word.—Been unreserved in speech so as to excite jealousy—spoken unkindly—had harsh and angry disputes ?

In deed.—Married secretly, or when any impediment existed—not been united by a lawful pastor—not prepared for the sacrament—been unfaithful—(If a husband) treated my wife harshly or with ne-

glect—deprived her of necessary or proper apparel, etc.—exposed her to danger. (If a wife) been wanting in submission—dressed extravagantly or with evil motives—maintained acquaintances without a husband's knowledge—abandoned each other—refused to be reconciled?

By omission.—Neglected to retain the affection of each other—not prayed for each other—not sought to maintain each other in God's service—neglected the care of your children, if God has blessed you with any—neglected your household duties (if a wife), or to support the family (if a husband)?

II.—SINS AGAINST PURITY.

We shall not enter into details on this subject. It is a pitch which defiles. Those who sin against these two commandments know it well: those who do not should never learn. One thing is certain, there is nothing light in this matter—it is almost impossible to sin only venially. It is a pest which infests the whole being. If attacked, we must examine all our faculties, memory, understanding, and will; all the senses, hearing, sight, and touch; sound our thoughts, words, and actions; our very dreams, to know whether we have consented on waking, or caused them voluntarily; see whether we have caused or taken pleasure in irregular sensations; examine whether we have led others to

sin by letters, messages, presents, songs, indecent actions, or bad example ; exposed one's self to sin by permitting dangerous or forbidden pleasures. We must examine whether we have dressed with bad intentions or contrary to decency—gone to church with evil intentions—omitted to pray when violently tempted. It is necessary to state the condition of the person with whom we have sinned or desired to sin—that is, whether married or not, bound by vows or not—and also our own.

We must also state whether the sin is habitual or not.

SEVENTH AND TENTH COMMANDMENTS.

[These commandments forbid us to covet or take our neighbor's goods without his permission, and include all modes of taking, however indirect ; great care is necessary in examining in this particular, inasmuch as sins against it can be forgiven only on restitution being made, except where the party is wholly unable to do so, and then the restitution is only suspended. This commandment also forbids avarice, or an inordinate love of earthly temporal things.]

In thought.—Desired or wished to take another's property, to cheat him, not pay him or restore him his property—avariciously desired wealth or other property ?

In words.—Gained by falsehood or false oaths--

counselled or approved any wrong done our neighbor ?

In deeds.—Taken another's property by fraud or violence—how much—with or without the design of taking more—from a poor person—from a church—been avaricious—hoarded up property—been in any way accessory to a theft—defrauded the State of its rights—appropriated an article found without making any endeavor to find the owner ?

Cheated in any way in trade—by false weights or measures, and selling inferior goods—by imposing on the ignorant—passed bad money—profited by a person's necessity to get an exorbitant price—bought things stolen—bought of such as had no right to sell—combined with others to run up prices—combined with others to extort higher wages from masters, or to give lower wages to persons in employ ?

Made illegal contracts—defrauded government or the public by fraudulent failures ?

Aided others to recover money not justly due ?

Exacted payment for services not rendered ?

Gambled away the property of our families, or spent it in carousing or amusements.

Given money to bribe judges or jurors in our favor—or to obtain office—or accepted bribes ?

By omission.—Omitted to do the duties for which we were employed—neglected to pay our servants, workmen, etc., or kept back their wages—paid

them in such a way that they were losers—not paid our debts—lived so extravagantly that we could not, and neglected to retrench—not prevented a loss to our neighbors when we could—neglected to give alms and aid the poor according to our means—refused to aid works of charity when able—neglected to make restitution, or made it only after long delay—how long ?

EIGHTH COMMANDMENT.

[This commandment forbids all perjury and false swearing, all lies, falsehood, and equivocation. It also embraces every sin against charity, whether by detraction, rash judgment, suspicion, ill-natured reports, or insinuation, want of kindness, or forbearance, and a violation of the clear and positive rule of charity, *to act, speak, and even think of others, as we wish they should think, act, and speak of us.*]

In thought.—Suspected or misjudged our neighbor unreasonably ?

In word.—Manifested our suspicions or rash judgments to others—revealed secrets confided to us—lied with or without detriment to our neighbor—calumniated him, that is, spoken evil of him falsely—made known his faults—to how many—taking pleasure in hearing him calumniated or slandered.—drawn conversation to it ?

In deed.—Made false accusations to superiors or the authorities—sworn falsely, either in court or

elsewhere—induced others to give false testimony and commit perjury—given money to carry on frauds at elections, and so induce perjury—aided such frauds in any way, excused or justified them?

Forged documents, stolen or destroyed records to injure others?

By omission.—Taken the oaths of any society condemned by the Church—neglected to stop calumny or slander when we could or were bound to do so by our station—not given all the honor due them—not repaired the evil caused our neighbor by our sins in these particulars?

DUTIES OF OUR STATE OF LIFE.

What are they—have we fulfilled them day by day—in what respect especially have we transgressed?

Have we lived without really thinking of God and our duties as Christians—made no effort to advance in virtue?

[Observe that every matter noted in this examen does not constitute a mortal sin, but such only as are a violation of God's law in a grievous matter, with full advertence and a deliberation of the will. Observe, too, that a sin is not less grievous because habitual, or done without attention to it at the moment: on the contrary, habit renders it more grievous, if, with a firm will, we do not struggle against it, and use the means prescribed.]

A PRAYER TO BEG OF GOD THE GRACE OF SINCERE
CONTRITION.

I have now, O my God! aided by thy grace, endeavored to discover the number of my transgressions, and have examined, to the best of my power, the state of my conscience. But, alas! O Judge of the living and the dead! how far different is my judgment from thine! How many offences are still perhaps hidden from my view, though perfectly known to thee! But, my God! as I am persuaded it is not so much a knowledge of their number, as sorrow for their deformity, that thou requirest, I now earnestly implore of thee to give me that lively, sincere, efficacious contrition, which I know is a necessary condition of my pardon. My heart was formed by thee, thou alone canst change it; it is in thy hands, and though most ungrateful, most insensible, it is not too obdurate for thee to penetrate and soften. One drop of thy adorable blood, one of those precious tears which my offences drew from thy eyes, would suffice to produce in my soul the

most lively contrition. Ah! look on me, Eternal Light! and my understanding will be enlightened to conceive the enormity of sin; touch my heart, and it will be broken with sorrow for having ever offended thee. Convert me, and I shall be converted; for my destruction, my misery, and my misfortune, is from myself, but my salvation must come from thee, O my most merciful Father! from thee, whom I have so ungratefully abandoned, and so grievously offended.

ACT OF CONTRITION FOR THOSE WHO ARE GUILTY OF
MORTAL SIN.

O infinite majesty of my God! I am so full of shame at the sight of the ingratitude and malice of which I find myself guilty before thee, that I dare not raise my eyes to heaven. I confess, O most gracious and merciful Lord, that by the multitude and enormity of my sins I have deserved to be abandoned by thee, and condemned to eternal torments. Ah, unhappy being that I am, how can I have dared to offend thee!

Can it be, O my Saviour, that I have trampled under foot thy blood, by which I was redeemed; and that I have thus renewed the pains of thy passion and of thy death! Ah, why, why did I not die at once, rather than displease thee! How could I dare to offend against thee, who art infinite goodness, wisdom, and beauty!.... Thee, who art perfection itself!.... Thee, who art my God, my Creator, my beginning, my end, my happiness, my all!.... Thee, from whom I have received my being, my life, and all that I am!.... Thee, who hast guided and protected me with the tenderest love under the shadow of thy wings!.... Thee, who hast adopted me for thy child, and made me heir to thy eternal kingdom! Thee, who hast redeemed me by thy most precious blood, and hast so often nourished me with thy most sacred body and blood in the sacrament of the Eucharist! And yet, notwithstanding these, thy great and manifold blessings, I have offended thee, O my God! I have abandoned thee, to league with thy enemies against thee. I

have preferred a vile gratification to thy love. Oh, ingratitude! Oh, delusion! Oh, madness! Ah, when shall I detest my sins as much as they deserve! O my sweet and merciful Lord Jesus, of whose goodness there is no end, and of whose mercy the treasure is infinite, have pity on me, and save my soul! Pardon me, O most bountiful Lord, pardon me, I entreat thee, by the merit of thy bitter passion and death! Remember not my iniquities, but regard thy infinite mercy. I promise that, by the help of thy grace, I will never fall into them again. From this very moment I break all the ties that bind me to the world, to the flesh, to the devil, and to sin. I am from this moment firmly resolved to trample under foot all worldly vanities, and to consecrate myself entirely to thy holy love. Oh, never allow me to fall back into my old habits of sin! Never permit that honors, or interest, or pleasure, or pride, or the love of life, or the fear of death, or any other motive, shall cause me to swerve from thy divine commands. Grant that I may keep

them with my whole heart, though it should cost me the sacrifice of my life, and of all I hold dearest in the world.

Ah, what has been my folly and my wickedness in having so often and so grievously offended my God, my heavenly Father, my gracious and loving Redeemer! What ingratitude, what an excess of malice! At the very moment I was receiving with one hand the greatest favors and graces from this my most tender and merciful Lord, with the other I was plunging a dagger into his bosom—I was crucifying him again within my soul! I have sold myself to the devil for a worthless pleasure; I have renounced the kingdom of heaven and all the joys of paradise for a trifling enjoyment; I have signed the decree for my eternal damnation to gratify my pride; I have condemned myself to suffer an eternity of torments and all the agonies of hell, to indulge an unworthy passion! Ah, who will give to my eyes a fountain of tears, that I may weep and lament over my sins!

O my divine Redeemer, whose love I

have unhappily despised, whose blood I have trodden under foot, whose wounds I have re-opened, and whose death I have renewed by my sins! How can I present myself before thee after so great an excess of ingratitude and malice! O my gracious Saviour, what hadst thou done to me that I should treat thee so cruelly! Thou hast reconciled me to thy Father by thy death, and I have again drawn down upon myself His indignation by repeated sins. Thou hast snatched me from the slavery of the devil, and I have again entangled myself in his snares. Thou hast healed my wounds, and I have inflicted fresh ones on myself. Thou hast delivered me from the eternal flames of hell, to which I was condemned by my sins, and I have cast myself into them again. Thou hast obtained heaven for me, and I have sold the right which thou didst purchase at the price of thy blood, for a trifling pleasure, for a corruptible crown. Is it possible to conceive folly, stupidity, malice, equal to mine! I confess it here before thee, O Lord. I detest it

from the depths of my soul; and resolve to die a thousand times rather than fall again into it. Ah, wilt thou reject a contrite and humble sinner, when thou didst come down from heaven to call sinners to repentance? Wilt thou refuse to receive this strayed sheep which returns from his wanderings, after thou hast sought him so long, to bring him back to the fold? Wilt thou reject this prodigal child, who comes to throw himself at thy feet, after thou hast so much grieved over his loss? Wilt thou leave me forever to groan under the insupportable weight of sin, when thou didst invite all those who are burdened to cast their load at thy feet? Thou didst absolve the sinful woman when, kneeling before thee, she implored thy mercy; thou didst remit the sins of the publican when he humbled himself in thy temple; thou didst pardon the good thief when he acknowledged thy power on the cross; and shall I be the only one to whom thou wilt refuse grace? No, my adorable Saviour, not so. I trust that, however unworthy I have made myself of

pardon, yet thou wilt grant it to me, and that thy precious blood will appease thy Father's wrath against me, and wash away the stain of my sins. Offer it, then, to Him for me, O Lord, and apply it so effectually to me that I may be entirely cleansed, and may be judged worthy to enter into the blessed mansions, where nothing defiled can be admitted. Amen.

RESOLUTION OF AMENDMENT.

Since I have had the misfortune to offend thee, O my God, and that I cannot recall the past, I resolve at least, with the assistance of thy grace, to repair it by henceforth carefully avoiding all that displeases thee, I will shun sin, with its sources and occasions, particularly those sins into which my natural frailty most frequently leads me. I will adopt the means suggested by thy minister for the correction of my faults, listening to his words as if spoken by thyself. I know, O my God, what I should have to apprehend from the severity of thy justice, if thy anger had not been appeased

by the merits of Jesus Christ. I feel that thou wilt not reject the prayer of thy innocent Son, whose blood pleads for me, his guilty creature. In this hope, O God of goodness! I present myself at thy tribunal, there to accuse myself of my sins entirely, sincerely, and humbly, with full confidence that thou wilt ratify in heaven the absolution pronounced on earth. Holy Virgin! Mother of grace and mercy! Refuge of sinners! intercede for me, that in this confession I may receive full pardon for the past, and grace to avoid sin in future. My good Angel! who hast been witness of my transgressions, help me to rise from my evil habits, and obtain for me strength against future relapses. Amen.

CONFESSIOŃ.

Renew your Act of Contrition and approach the confessional with the same recollectedness, silence, and modesty which would fill your heart if Christ our Lord were seated there in person ready to hear your confession, and not the priest who is really his representative.

When your turn has come, kneel down and say:

“Bless me, Father, for I have sinned,” and then begin the “Confiteor,” proceeding as far as “Through my fault,” etc. Then tell when you last approached the sacraments, the period your confession is to embrace, and begin the avowal of your sins. Accuse yourself first of the faults, if any, in your last confession and communion, and when you have stated all, especially if you are so happy as to have no mortal sin on your conscience, conclude thus:

“For these and all the sins of my past life, especially my sins of (naming some grievous sin), I am heartily sorry, beg pardon of God, and absolution of you, my Father,” and conclude the “Confiteor.”

Listen then with humility and docility to the advice of your confessor, and during this time avoid all recurrence as to the confession itself; remembering that sins forgotten after a serious examination are really comprised in the absolution. Accept with submission the penance imposed, and if any obstacle that you foresee will prevent your accomplishing it, state this respectfully.

And while he pronounces the words of absolution, endeavor to excite an act of perfect contrition. Should your ghostly father deem it proper to defer absolution, acknowledge your unworthiness, murmur not. Leave the confessional resolved to use every effort, by a change of life and sincere repentance, to obtain God's pardon, which his minister will ratify.

PRAYER AFTER CONFESSION, WHEN ABSOLUTION HAS
BEEN DEFERRED.

Alas! my God, I leave the tribunal of mercy, without having received the grace of justification which I so earnestly desire. I feel and acknowledge that I am unworthy of so great a favor, for I have broken my repeated promises, neglected my resolutions, and, for a trifling gratification, deliberately offended thee. But instead of casting me into despair, the delay of absolution shall only prove an incentive to courageous and vigorous efforts to correct my faults, to repair my past omissions of duty, to practice solid virtue, and adhere more faithfully to my promises in future, than I have done hitherto. With the assistance of that grace which I now earnestly implore, and on which alone I rely, I will adopt every means in my power to recover thy friendship, and merit the happiness of being reinstated among the favored number of thy children. Amen.

If your confessor thinks proper to give you absolution, regard it as a grace of which you are unworthy; receive it with humility, with head and body bowed humbly before God. Pronounce an act of contrition, and say some such prayer as the following :

ACT AFTER CONFESSION, BY ST. ALPHONSUS LIGUORI.

My dear Jesus, how much do I not owe thee! By the merits of thy blood I hope that I have this day been pardoned. I thank thee above all things. I hope to reach heaven, where I shall praise thy mercies for ever. My God, if I have hitherto lost thee so often, I now desire to lose thee no more. From this day forward I will change my life in earnest. Thou dost merit all my love ; I will love thee truly ; I will no longer see myself separated from thee. I have promised thee this already ; now I repeat my promise of being ready to die rather than to offend thee again. I promise also to avoid all occasions of sin ; and to take such means as shall prevent my falling again. My Jesus, thou knowest my weakness, give me grace to be faithful to thee till death, and to have recourse to thee when I am tempted. Most Holy Mary, help me! Thou art the mother of perseverance ; I place my hope in thee.

ST. ALPHONSUS LIGUORI ON THE PENANCE IMPOSED
BY THE CONFESSOR.

Satisfaction, which we call *penance*, though not essential, is a necessary part of the sacrament

of penance. Without it the confession may be valid, as would be the case if a patient were dying, and unable to perform suitable penance. But it is an integral part; so that, should a person at confession not have the intention of performing the penance enjoined, the confession is null; for the penitent is obliged, in confessing his sins, to have the intention of complying with the penance imposed by the confessor. But, if he has the intention of performing the penance, and afterwards neglects to fulfill it, the confession is valid; but he is guilty of a mortal sin if the penance be *grievous*.

It is necessary to know that, when a person commits a sin, he contracts the guilt, and also the punishment due to the guilt of sin. By the absolution of the confessor, the guilt and the eternal punishment are remitted, and when the penitent has intense contrition, all the temporal punishment is also remitted. But, when the contrition is not so great, the temporal penalties remain to be suffered either in this life or in purgatory, as the Council of Trent teaches. (*Sess. 14, c. viii.*) There the Council declares that sacramental penance not only atones for the punishment due to us, but that it also cures the bad effect left by sin; the passions, evil habits, the hardness of heart; and that it obtains for us strength not to relapse into sin. Therefore, go to confession every week, or at least every

fortnight ; but never allow a month to pass without approaching the tribunal of penance.

The penance must be performed within the time fixed by the confessor ; and should he not fix a time, it ought to be performed within a short time ; for when the penance is grievous, and particularly when it is medicinal, to defer the performance of it for a long time would be a mortal sin.

OFFERING OF THE PENANCE ENJOINED AT CONFESSION.

O God of sanctity ! of myself I have no means of satisfying thy rigorous justice, but I offer thee an abundant satisfaction in the infinite merits of a God-man. I present thee, O my God ! the sacred heart of thy Son, filled with sadness and pierced with wounds for me, that thy justice may thus be appeased. I unite my sufferings to the bitter pangs of my dying Saviour. May the abundance of his merits, and the immense charity of his heart, supply for the imperfection and insufficiency of my works. O Lord ! who hast severed my chains, strengthen me with thy grace, that I may never resume them ; that I may conquer the bad habits which have been so long opposed to thy spirit, and courageously resist the temptations to which I have hitherto so easily yielded. Amen.

DEVOTIONS FOR HOLY COMMUNION.

HOW WE OUGHT TO COMMUNICATE, BY ST. FRANCIS DE SALES.

Prepare yourself for holy communion the evening before by many ejaculations of love, retiring earlier, that you may rise sooner in the morning. Should you awake in the night, raise your heart to God immediately, and make some ardent aspirations, in order to prepare your soul for the reception of her Spouse, who, being awake whilst you were asleep, prepares a thousand graces and favors for you, if, on your part, you are disposed to receive them. In the morning, rise up with alacrity to enjoy the happiness you hope for; and having confessed, go with a great, but humble confidence, to receive this heavenly food, which nourishes your soul to immortality: and after repeating thrice, *Lord, I am not worthy, etc.*, cease to move your head or your lips to pray, or to sigh, but opening your mouth gently and moderately, and lifting up your head as much as is necessary, that the priest may

see what he is about, full of faith, hope, and charity, receive him, in whom, by whom, and for whom you believe, hope, and whom you love. Represent to yourself, that as the bee, after gathering from the flowers the dew of heaven, and the choicest juice of the earth, reducing them into honey, carries it into her hive, so the priest, having taken from the altar the Saviour of the world, the true Son of God, who, as the dew, is descended from heaven, and the true Son of the Virgin, who, as a flower, is sprung from the earth of our humanity, puts him as delicious food into your mouth and body.

Having received him in your breast, excite your heart to do homage to the author of your salvation ; treat with him concerning your internal affairs ; consider that he has taken up his abode within you for your happiness ; make him then as welcome as you possibly can, and conduct yourself in such a manner as to make it appear by all your actions, that God is with you.

But when you cannot enjoy the benefit of really communicating at holy Mass, communicate at least spiritually, uniting yourself by an ardent desire to this life-giving flesh of our Saviour.

Your principal intention in communicating, should be to advance in virtue, to strengthen yourself in the love of God, and to receive comfort from this love ; for you must receive through love,

that which love alone caused to be given to you. You cannot consider our Saviour in an action, either more full of love, or more tender than this, in which he annihilates himself, or, as we may more properly say, changes himself into food, that so he may penetrate our souls, and unite himself most intimately to the heart, and to the body of his faithful.

If worldlings ask you why you communicate so often, tell them it is to learn to love God, to purify yourself from your imperfections, to be delivered from your miseries, to be comforted in your afflictions, and supported in your weaknesses. Tell them that *two sorts of persons* ought to communicate frequently: the *perfect*, because, being well disposed, they would be greatly to blame not to approach to the source and fountain of perfection; and the *imperfect*, to the end that they may be able to aspire to perfection; the *strong*, lest they should become weak; and the *weak*, that they may become strong; the *sick*, that they may be restored to health; and the *healthy*, lest they should fall into sickness: that for your part, being imperfect, weak, and sick, you have need to communicate frequently with him who is your perfection, your strength, and your physician. Tell them that those who have not many worldly affairs to look after, ought to communicate often, because they have leisure; that those who have much business on

hand, should also communicate often, for he who labors much and is loaded with toil, ought to eat solid food, and that frequently. Tell them that you receive the Holy Sacrament, to learn to receive it well; because one hardly performs an action well, which he does not often practice.

Communicate frequently, then, and as frequently as you can, with the advice of your ghostly father; and, believe me, by approaching to, and eating beauty, purity, and goodness itself, in this divine sacrament, you will become altogether fair, pure and virtuous.

ST. ALPHONSUS LIGUORI'S PREPARATIONS FOR COMMUNION.

St. Francis of Sales says, that our Saviour can never be seen more amiable and more tender, in all that he has done for us, than in the Holy Communion, in which he, so to say, annihilates himself and becomes food, that he may unite himself to the hearts and bodies of his faithful. Therefore the learned Gerson used also to say, that there was no means more efficacious than the Holy Communion whereby to enkindle devotion and the holy love of God in our souls.

And, indeed, if we speak of doing something agreeable to God, what can a soul do more agreeable to him than to receive Communion? St. Denis

teaches us that love always tends towards perfect union; but how can a soul be more perfectly united with Jesus than in the manner of which he speaks himself, saying: "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him" (St. John vi. 57). St. Augustine says, that if every day you receive this Sacrament, Jesus will be always with you, and that you will always advance in divine love.

Again, if there is a question of healing our spiritual infirmities, what more certain remedy can we have than the Holy Communion, which is called by the sacred Council of Trent 'a remedy whereby we may be freed from daily faults, and be preserved from mortal sins.'

Whence does it come, asks Cardinal Bona, that in so many souls we see so little fruit with such frequent Communion, and that they constantly relapse into the same faults? He replies: "The fault is not in the food, but in the disposition of him who receives." "Can a man," says Solomon, "hide fire in his bosom, and his garments not burn?" (Prov. vi. 27.) "God is a consuming fire." He comes himself in the Holy Communion to enkindle this divine fire; how is it, then, says William of Paris, that we see such a diabolical miracle as that souls should remain cold in Divine Love in the midst of such flames?

All comes from the want of proper dispositions,

and especially from want of preparation. Fire immediately inflames dry but not green wood ; for this latter is not disposed to burn. The Saints derived great benefit from their Communions, because they prepared themselves with great care. St. Aloysius Gonzaga devoted three days to his preparation for Holy Communion, and three days he spent in thanksgiving to his Lord.

To prepare well for Holy Communion, a soul should be disposed on two main points : it should be detached from creatures, and have a great desire to advance in Divine Love.

In the first place, then, a soul should detach itself from all things, and drive everything from its heart which is not God. "He that is washed," saith Jesus, "needeth not but to wash his feet, but is clean wholly," (St. John xiii. 10) ; which signifies, as St. Bernard explains it, that in order to receive this sacrament with great fruit, we should not only be cleansed from mortal sins, but that our feet also should be washed, that is, free from earthly affections ; for being in contact with the earth, they excite a sort of repugnance in God, and soiling the soul, prevent the effects of the Holy Communion.

St. Gertrude asked our Lord what preparation he required of her for the Holy Communion ; and he replied : "I only ask that thou shouldst come empty of thyself, to receive me."

In the second place, it is necessary, in the Holy Communion, to have a great desire to receive Jesus Christ and his holy love. In this sacred banquet, says Gerson, only those who are famishing receive their fill; and the most blessed Virgin Mary had already said the same thing: "He hath filled the hungry with good things," (St. Luke i. 53). As Jesus, writes the venerable Father Avila, only came into this world after he had been much and long desired, so does he only enter a soul which desires him; for it is not becoming that such food should be given him who has a loathing for it. Our Lord one day said to St. Matilda: "No bee flies with such impetuosity to flowers, to suck their honey, as I fly to souls in the Holy Communion, driven by the violence of my love." Since, then, Jesus Christ has so great a desire to come into our souls, it is also right that we also should have a great desire to receive him and his Divine Love by the Holy Communion. St. Francis of Sales teaches us, that the principal object which a soul should have in view in communicating should be to advance in the love of God; since he, who for love alone gives himself to us; should be received for love.

ACTS BEFORE COMMUNION, BY ST. ALPHONSUS LIGUORI.

I. *Acts of Faith*.—"Behold he cometh leaping upon the mountains, skipping over the

hills," (Cant. ii. 8). Ah, my most amiable Saviour, over how many, what rough and craggy mountains hast thou had to pass in order to come and unite thyself to me by the means of this Most Holy Sacrament! Thou, from being God, hadst to become man; from being immense to become a babe; from being Lord, to become a servant. Thou hadst to pass from the bosom of thy Eternal Father to the womb of a Virgin: from heaven into a stable; from a throne of glory to the gibbet of a criminal. And on this very morning thou wilt come from thy seat in heaven to dwell in my bosom.

"Behold he standeth behind our wall, looking through the windows, looking through the lattices" (Cant. ii. 9). Behold, O my soul, thy loving Jesus, burning with the same love with which he loved thee when dying for thee on the Cross, is now concealed in the Most Blessed Sacrament under the sacred species; and what doing? "Looking through the lattices." As an ardent lover, desirous to see his love corresponded with, from the Host, as from within closed lattices, whence he sees without being seen, he is looking at you, who

are this morning about to feed upon his Divine Flesh ; he observes your thoughts, what it is that you love, what you desire, what you seek for, and what offerings you are about to make him.

Awake, then, my soul, and prepare to receive thy Jesus; and, in the first place, by faith, say to him : So, then, my beloved Redeemer, in a few moments thou art coming to me? O hidden God, unknown to the greater part of men, I believe, I confess, I adore thee in the Most Holy Sacrament as my Lord and Saviour ! And in acknowledgment of this truth I would willingly lay down my life. Thou comest to enrich me with thy graces and to unite thyself all to me; how great, then, should be my confidence in this thy so loving visit !

II. *Act of Confidence.*—My soul, expand thy heart. Thy Jesus can do thee every good, and, indeed, loves thee. Hope thou for great things from this thy Lord, who, urged by love, comes all love to thee. Yes, my dear Jesus, my hope, I trust in thy goodness, that, in giving thyself to me this morning, thou wilt enkindle in my poor heart the beautiful flame of thy pure love,

and a real desire to please thee; so that, from, this day forward, I may never will anything but what thou willest.

III. *Act of Love.*—Ah, my God, my God, true and only Love of my soul, and what more couldst thou have done to be loved by me? To die for me was not enough for thee, my Lord; thou wast pleased to institute this great Sacrament in order to give thyself all to me, and thus bind and unite thyself heart to heart with so loathsome and ungrateful a creature as I am. And what is more, thou thyself invitest me to receive thee, and desirest so much that I should do so! O boundless love! incomprehensible love! infinite love! a God would give himself all to me!

My soul, believest thou this? And what doest thou? what sayest thou? O God, O God, O infinite amiability, only worthy object of all loves, I love thee with my whole heart, I love thee above all things, I love thee more than myself, more than my life! Oh, could I but see thee loved by all! Oh, could I but cause thee to be loved by all hearts as much as thou deservest! I love thee, O most amiable

God, and I unite my miserable heart in loving thee to the hearts of the Seraphim, to the heart of the most blessed Virgin Mary, to the Heart of Jesus, thy most loving and beloved Son. So that, O Infinite Good, I love thee with the love with which the Saints, with which Mary, with which Jesus love thee. And I love thee only because thou art worthy of it, and to give thee pleasure. Depart, all earthly affections, which are not for God, depart from my heart. Mother of fair love, most holy Virgin Mary, help me to love that God whom thou dost so ardently desire to see loved!

IV. *Act of Humility.*—Then, my soul, thou art even now about to feed on the most sacred Flesh of Jesus! And art thou worthy? My God, and who am I, and who art thou? I indeed know and confess who thou art who givest thyself to me; but dost thou know what I am who am about to receive thee?

And is it possible, O my Jesus, that thou, who art infinite purity, desirest to come and reside in this soul of mine, which has been so many times the dwelling of thy enemy, and soiled with so many sins? I know, O my Lord, thy great majesty and my misery;

I am ashamed to appear before thee. Reverence would induce me to keep at a distance from thee ; but if I depart from thee, O my life, whither shall I go ? to whom shall I have recourse ? and what will become of me ? No, never will I depart from thee ; nay, even I will ever draw nearer and nearer to thee. Thou art satisfied that I should receive thee as food, thou even invitest me to this. I come then, O my amiable Saviour, I come to receive thee this morning, all humbled and confused at the sight of my defects ; but full of confidence in thy tender mercy, and in the love which thou bearest me.

V. *Act of Contrition.*—I am indeed grieved, O God of my soul, for not having loved thee during the time past ; still worse, so far from loving thee, and to gratify my own inclinations, I have greatly offended and outraged thy infinite goodness : I have turned my back against thee, I have despised thy grace and friendship ; in fine, O my God, I was deliberately in the will to lose thee. Lord, I am sorry, and grieve for it with my whole heart. I detest the sins which I have committed, be they

great or small, as the greatest of all my misfortunes, because I have thereby offended thee, O Infinite Goodness. I trust that thou hast already forgiven me ; but if thou hast not yet pardoned me, oh, do so before I receive thee : wash with thy Blood this soul of mine, in which thou art so soon about to dwell.

VI. *Act of Desire.*—And now, my soul, the blessed hour is arrived in which Jesus will come and take up his dwelling in thy poor heart. Behold the King of Heaven, behold thy Redeemer and God, who is even now coming ; prepare thyself to receive him with love, invite him with the ardor of thy desire ; come, O my Jesus, come to my soul, which desires thee. Before thou givest thyself to me, I desire to give thee, and I now give thee, my miserable heart ; do thou accept it, and come quickly to take possession of it.

Come, my God ! hasten ; delay no longer. My only and Infinite Good, my Treasure, my Life, my Paradise, my Love, my All, my wish is to receive thee with the love with which the most holy and loving souls have received thee ; with that with which the most blessed Virgⁱⁿ

Mary received thee ; with their communions I unite this one of mine.

Most holy Virgin and my Mother Mary, behold, I already approach to receive thy Son. Would that I had the heart and love with which thou didst communicate ! Give me this morning thy Jesus, as thou didst give him to the shepherds and to the kings. I intend to receive him from thy most pure hands. Tell him that I am thy servant and thy client ; for he will thus look upon me with a more loving eye, and, now that he is coming, will press me more closely to himself.

ST. LIGUORI'S SHORTER ACTS BEFORE COMMUNION.

My beloved Jesus, true Son of God, who didst die for me on the cross in a sea of sorrows and ignominy, I firmly believe that thou art present in the most holy Sacrament ; and for this faith I am ready to give my life.

My dear Redeemer, I hope by thy goodness, and through the merits of thy blood, that when thou dost come to me this morning, thou wilt inflame me with thy holy love, and wilt give me all those graces which I need to keep me obedient and faithful to thee till death.

Ah, my God, true and only lover of my soul, what couldst thou do more to oblige me to love thee? Thou wast not satisfied, my Love, with dying for me, but thou wouldst also institute the most holy Sacrament, making thyself my food, and giving thyself all to me ; thus uniting thyself most closely to such a miserable and ungrateful creature. Thou dost thyself invite me to receive thee, and dost greatly desire that I should receive thee. O infinite Love! A God gives himself all to me! O my God, O infinite Love, worthy of infinite love, I love thee above all things ; I love thee with all my heart ; I love thee more than myself, more than my life ; I love thee because thou art worthy of being loved ; and I love thee also to please thee, since thou dost desire my love! Depart from my soul, all ye earthly affections ; to thee alone, my Jesus, my Treasure, my All, will I give all my love. This morning thou dost give thyself all to me, and I give myself all to thee. Permit me to love thee ; for I desire none but thee, and nothing but what is pleasing to thee. I love thee, O my Saviour, and I unite my poor love to the love of all the angels and saints, and of thy Mother Mary, and the

love of thy eternal Father! Oh, that I could see thee loved by all! Oh, that I could make thee loved by all men, and loved as much as thou dost deserve!

Behold, O my Jesus, I am now about to draw near to feed on thy most sacred Flesh! Ah, my God, who am I? and who art thou? Thou art a Lord of infinite goodness, and I am a loathsome worm, defiled by so many sins, and who have driven thee out of my soul so often.

Domine, non sum dignus. Lord, I am not worthy to remain in thy presence; I ought to be in hell forever, far away, and abandoned by thee. But out of thy goodness thou callest me to receive thee; behold, I come, I come humbled and in confusion for the great displeasure I have given thee, but trusting entirely to thy mercy and to the love thou hast for me. I am exceedingly sorry, O my loving Redeemer, for having so often offended thee in time past! Thou didst even give thy life for me; and I have so often despised thy grace and thy love, and have exchanged thee for nothing. I repent, and am sorry with all my heart for every offence which I have offered thee, whether

grievous or light, because it was an offence against thee, who art infinite goodness. I hope thou hast already pardoned me ; but if thou hast not yet forgiven me, pardon me, my Jesus, before I receive thee. Ah, receive me quickly into thy grace, since it is thy will soon to come and dwell within me.

Come, then, my Jesus, come into my soul, which sighs after thee. My only and infinite Good, my Life, my Love, my All, I would desire to receive thee this morning with the same love with which those souls who love thee most have received thee, and with the same fervor with which thy most holy Mother received thee ; to her communions I wish to unite this one of mine. O blessed Virgin, and my Mother Mary, give me thy Son ; I intend to receive him from thy hands ! Tell him that I am thy servant, and thus will he press me more lovingly to his heart, now that he is coming to me.

PRAYER OF ST. AMBROSE BEFORE COMMUNION.

O compassionate Lord Jesus Christ, I, a sinner, nothing presuming on my own merits, but trusting in thy mercy and goodness, draw

near with awe and trembling to the table of thy sweetest banquet. For my heart and my body are stained with many sins, my mind and my tongue have not been kept with fitting diligence and circumspection. Wherefore, O compassionate Godhead, O dread and awful Majesty, I, thy wretched creature, who am fallen into a great strait, betake myself to thee the Fountain of mercy; to thee I hasten that I may be healed; beneath thy protection I make my refuge; I long to have thee for my Saviour, before whom I can in no wise stand as my Judge. To thee, O Lord, I now show my wounds; before thee I lay bare all this my shame. I know my sins, so many and so great, by reason of which I am afraid. I hope in thy mercies, which are past numbering. Look on me with the eyes of thy mercy, O Lord Jesus Christ, everlasting King, God and man, who was crucified for man. Graciously hear me who hope in thee; have mercy on me who am full of miseries and of sins, O thou full and everflowing Fountain of pity and of mercy. Hail, thou saving Victim, offered for me and all mankind upon the tree of the cross. Hail, thou noble and precious

Blood, which dost ever flow forth from the wounds of my crucified Lord Jesus Christ, and wash away the sins of the whole world. Remember thy creature, O Lord, whom thou hast redeemed with thine own Blood. I grieve that I have sinned; I do earnestly desire to amend what I have done amiss. Wherefore, O most merciful Father, take away from me all my iniquities and my sins, that, being cleansed in soul and in body, I may worthily receive the holy Food of the holy; and grant that the sacred taste of thy Body and Blood which I unworthy am about to receive, may be to me the remission of my sins, the perfect expiation and cleansing of all my faults, and putting to flight of evil thoughts, the quickening and renewal of all good feelings, the healthful energy of all good works, the most assured protection of my body and soul from all the snares of my enemies. Amen.

PRAYER OF ST. THOMAS AQUINAS.

O Almighty, everlasting God, behold, I draw near to the Sacrament of thine only-begotten Son, our Lord Jesus Christ; I draw near as a sick man to the Physician of life, as one defiled

to the Fountain of mercy, as one blind to the Light of the eternal splendor, as one poor and needy to the Lord of heaven and earth. Wherefore, I implore the fullness of thine infinite bounty that thou wouldst vouchsafe to heal all my sickness, to wash away my defilement, to give light to my blindness, to enrich my poverty, and to clothe my nakedness, so 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 purpose and intention, as may avail to the welfare and salvation of my soul. Grant me, I beseech thee, to receive not only the Sacrament of the Body and Blood of my Lord, but also the very Reality and Substance of the Sacrament. O most gracious God, grant me so to receive the Body of thine only-begotten Son our Lord Jesus Christ, that very Body which he took of the Virgin Mary, that I may be truly incorporated into his mystical Body and so numbered amongst its members. O most loving Father, grant me at last to behold with open face and for evermore the same thy beloved Son whom I purpose to re-

ceive now in my pilgrimage beneath the veils of the Sacrament.

PRAYER OF ST. GERTRUDE.

For the love of thee I bitterly grieve for all and every one of my sins and my negligences, whereby I have ever offended and grieved thy most tender loving kindness and polluted my soul with such loathsome defilement. Oh, would that I could change the whole sea into blood, and that I could pour its mighty flood through my head and my heart, that thus that sink of unutterable abominations might be cleansed, which thou, my last end, hast chosen for thine habitation! O would that my heart could be torn from my body and purified in fiercest fire from all its dross, that thus it might offer thee an abode, not, alas, worthy of thee, but at least not so utterly unworthy.

But why do I disquiet my soul within me, seeing that even if a thousand years were given me I could not prepare myself to receive thee befittingly; for of myself I have nothing whatever which could in any way avail towards so august and solemn a preparation as beseems thy adorable Majesty. Wherefore, O most

loving Jesus, I cast myself in the dust before thee in the humility of my heart, and I beseech thy clemency to deign so to prepare me that I may partake of this heavenly banquet to thy glory and to the profit of all the whole world. I offer and abandon to thy tender pity all my substance, all that I am and all that I have, earnestly desiring and beseeching thee that thou wouldst thyself vouchsafe to prepare within me all that is most pleasing to thy divine goodness. I offer and abandon to thee, O thou surpassingly sweet Lover of my soul, my whole heart, beseeching thee that thou wouldst wash it in that water of mighty efficacy which flowed from thy most holy side, and adorn it for thine indwelling with the precious Blood of thy most sacred Heart, and fit it for thyself with the fragrant incense of thy divine love. Amen.

DEVOUT ASPIRATIONS OF ST. FRANCIS OF SALES,

(Before Communion.)

O my true and perfect Love, what affection is this that brings thee to such a miserable thing as I? Come, yes come, desired of my heart; my soul sighs for thee; I offer to thee, O my God, this communion, to satisfy the de-

sire thou hast to come and unite me to thyself, my God, and my All. Oh, what a wonder! A God descends from heaven for me, and hides his majesty under the vile clothing of the species of bread and wine! Oh, how true it is, my Lord, that having always loved thine own, thou hast loved them especially at the end, when thou didst institute this Divine Sacrament.

O my God, thou art goodness itself; how, then, is it possible that I can love anything else but thee? Ah, Lord, draw me always closer and closer into thy Heart. I prefer thy love and thy goodness above all that is to be found in the world. Thou art the only object of my affections. I wish for none other but thee. I will leave all in order to love thee. Give me grace to do it; without that I can do nothing.

Ah, my Beloved, if thou wouldst have me look to thee, do thou first turn to me, and by thy Spirit draw mine to thee. I am nothing, I can do nothing, I am worth nothing; therefore let me not be ungrateful for all the graces that thou hast deigned to grant to me. I offer myself for thy love, to be entirely deprived of every sensible consolation, and to suffer all

the afflictions thou shalt be pleased to send me, whether in time or eternity. I am, and will be all thine; I dare to ask thee not only for thy gifts, but also for thyself. I desire to receive thee, to be more united to thee.

O Eternal Father, I offer to thee the Passion of thy Son for my salvation and that of the whole world. Look not at my sins; but look at the love of thy beloved Son towards us which has drawn him into this Sacrament. By this love, my God, have pity on me!

My Redeemer, I acknowledge myself to be infinitely unworthy of approaching to receive thee, by reason of my sins and my want of purity. Therefore I say to thee, Lord, I am not worthy. Even if I had all the love of the Seraphim, I should still be unfit to receive thee; again, then, I repeat, Lord, I am not worthy.

Come, O my sweet Saviour, and work in me that which thou dost come to me to do. I am nothing but wretchedness; but thy goodness does not let thee see my misery. Come into my soul and sanctify it; take possession of my heart and purify it; enter into my body

and keep it ; and never separate me from thy love.

Burn, O consuming Fire, all thou dost see in me unworthy of thy presence, and that may put an obstacle to thy grace and love. O Mother of my Redeemer, have compassion on me a poor sinner ; pray for me, that by thy help I may embrace thy Son with perfect love, and become a soul after his own Heart.

AT COMMUNION.

When the moment comes to approach the railing, excite in your heart a new act of contrition while the "Confiteor" is recited and the priest pronounces the absolution, in order to merit more and more the remission of your sins, and obtain a perfect purity to receive the spotless Lamb.

At the *Agnus Dei*, and *Domine non sum dignus*, pour forth your heart in sentiments of love, confusion, joy, respect, self-immolation, and tenderness. Say interiorly :

"Whence comes it, that this Lamb of God, that this God of purity and majesty, can vouchsafe to lower himself to me, so unworthy of his presence. Yes, Lord, I do not deserve that thou shouldst come to me ; say but the word, and my soul shall be healed."

Communicate with these sentiments and the religious feeling which Faith inspires, and after receiving this sacred pledge of your salvation, retire with respectful and religious modesty, and remain some time in sweet and respectful silence, with eyes closed or cast down, to avoid distraction.

DEVOTIONS AFTER COMMUNION.

ST. TERESA ON THE IMPORTANCE OF THE THANKS-GIVING AFTER HOLY COMMUNION.

The daily bread which we ask of God in the Lord's Prayer is either bread for our bodies, or the Divine Eucharist, which is the bread of our souls. Hence, however anxious others may be in asking for that earthly bread, let us beseech the eternal Father to give us grace to ask of him our celestial bread. And as the eyes of the body cannot have the delight of beholding him, because he is veiled, let us ask him to discover himself to these eyes of our soul, and to make himself known to be that most pleasant and delicious Food which can alone preserve our lives.

Now, if, when he lived in this world, he healed the sick by the mere touch of his garments, how can we doubt that he will grant us whatever we ask of him, while he is actually in our house? His Majesty is not wont to be a bad paymaster;

let us, then, only give him fitting entertainment. If you are troubled at not seeing him with your corporal eyes, consider it is not expedient for us ; for it is one thing to see him glorified, and quite another to behold him as he was when he lived and conversed on earth. Such is our weak nature, that we could not endure it ; the world itself would be moved, nor would any one be able to stay in it, because by the vision of this eternal truth, it would evidently appear that all those things which we value here are a lie and a cheat. And how should such a sinner as I am, who have so highly offended him, dare to behold him, or to be so near him? He is accessible under those accidents of bread ; for if the king be disguised, we are able to converse with him without the wonted ceremonies and reverences, and it even appears that he is obliged to suffer this, because he has not made himself known. But if our Lord were to manifest himself visibly, who would dare to approach him with such tepidity, such unworthiness, and with so many imperfections as ours ?

Let us stay, then, willingly, with him, nor lose so fair an opportunity of treating with him ; for the time after Communion is the best for conversing with him. Consider that it is fraught with the richest blessings to the soul, and that our good Jesus then delights much in our company. Take heed, then, that you leave him not. If obe-

dience calls you to some other duty, endeavor that your soul at least may be still with our Lord ; your Master will not fail to teach you at this time, though you understand not how ; but if you immediately fix your thoughts on something else, and you heed him not, nor regard him who is within you, then complain of no one but yourselves.

This, then, is the fitting time for our Master to teach us, and for us to hear him and to kiss his feet, because he has been pleased thus to instruct us ; beseeching him not to depart from us.

After you have received our Lord, endeavor then to shut the eyes of the body, to open those of the soul, since you then possess his very Person within you ; for I tell you again, and would repeat it continually, that if you adhere to this practice as often as you communicate, and endeavor to keep your conscience pure, so that you may be admitted frequently to the enjoyment of this blessing, he will not come so disguised but that, as I have said, he will make himself known in manifold ways, according to our desire to see him ; and our desire should be that he would wholly reveal himself to us. But if we make no account of him, and, after we have received him, go away from him to seek after base earthly things, what can he do for us? Must he drag us by force to seek him, because he loves to be known by us? No ; for men

did not treat him well when he openly exposed himself to the gaze of all, and told them plainly who he was; there were very few who believed him. It is, therefore, a great mercy which he shows to us when he makes us understand that it is he who is present in the most Holy Sacrament; but he wills not to be seen openly, nor to communicate his favors and bestow his graces, except on his true friends, who, he knows, earnestly desire him. Therefore, let not any but such as thus lovingly and reverently approach him, venture to importune our Lord to manifest himself to them.

THANKSGIVING AFTER COMMUNION, BY ST. ALPHON-
SUS LIGUORI.

There is no prayer more agreeable to God, or more profitable to the soul, than that which is made during the thanksgiving after Communion.

It is not advisable, as many do, to begin to read immediately after Communion: it is then better to spend at least a short time in producing holy affections, and in conversing with Jesus, who is then within us, and in repeating many times words of tenderness, or some feeling prayer. In affections and prayers it is, then, that the soul should entertain itself with Jesus after Communion; for we must know, that the acts formed in prayer after Communion are far more precious and meritorious in the sight of God than when made at another time;

for the soul being then united with Jesus, the value of the acts is increased by the presence of Jesus. We should, moreover, know, that after Communion Jesus Christ is more disposed to grant graces. St. Teresa says, that after Communion Jesus places himself in the soul as on a throne of grace, and then says: "What willest thou that I should do for thee?" meaning, O soul, I am come for the express purpose of granting thee graces; ask me what thou wilt, and as much as thou willest, thou shalt receive all.

Oh, what treasures of grace would you receive, devout soul, if you only entertained yourself with Jesus for an hour, or at least half an hour, after Communion! For this purpose you can read the following acts. Be also careful after your prayer is ended to keep yourself during the whole day on which you have communicated united by affections and prayers with Jesus, whom you have received.

ACTS AFTER COMMUNION.

I. ACT OF FAITH.—Behold, my God is even now come to visit me; my Saviour to dwell in my soul. My Jesus is even now within me. He is come to make himself mine, and at the same time to make me his. So that Jesus is mine and I belong to Jesus: Jesus is all mine, and I am all his.

O Infinite Goodness! O Infinite Mercy! O Infinite Love! that a God should come to unite himself to me, and to make himself all mine! My soul, now that thou art thus closely bound to Jesus, that thou art thus one with him, what dost thou? Hast thou nothing to say to him; dost thou not converse with thy God, who is with thee? Ah, yes, renew thy faith; remember that the angels now surround thee adoring their God, who is within thy breast; do thou also adore thy Lord within thyself. Enter into thyself, and banish thence every other thought. Unite all thy affections together, and, clinging closely to thy God, say:

II. AN ACT OF WELCOME.—Ah, my Jesus, my Love, my Infinite Good, my All, be ever welcome in the poor dwelling of my soul! Ah, my Lord, where art thou! to what a place art thou come! Thou hast entered my heart, which is far worse than the stable in which thou wast born; it is full of earthly affections, of self-love, and of inordinate desires. And how couldst thou come to dwell there? I would address thee with St. Peter: “Depart from me

for I am a sinful man" (St. Luke v. 8). Yes, depart from me, O Lord, for I am indeed unworthy to receive a God of infinite goodness; go and find repose in those pure souls who serve thee with so much love. But no, my Redeemer; what do I say? Leave me not; for if thou departest, I am lost. I embrace thee, my life; I cling to thee. Mad indeed have I been in having separated myself from thee for the love of creatures; and in my ingratitude I drove thee from me. But now I will never more separate myself from thee, my Treasure; I desire to live and die united to thee. Most Blessed Virgin Mary, Seraphim, and all souls, do you who love God with pure love lend me your affections, that I may worthily attend on my beloved Lord.

III. ACT OF THANKSGIVING.—My God and Lord, I thank thee for the grace which thou hast this morning bestowed upon me, of coming to dwell in my soul; but I would wish to thank thee in a manner worthy of thee and of the great favor which thou has done me. But what do I say? how can such a miserable creature as I am ever worthily thank thee?

One of thy servants says, that the feeling most becoming a soul who communicates is that of wondering astonishment at the thought, and to repeat: "A God is united to me; a God is mine!" David said: "What shall I render to the Lord for all the things that he hath rendered to me?" (Ps. cxv. 12.) But I! what return shall I make to thee, my Jesus, who, after having given me so many of thy good things, hast this morning, moreover, given me thyself? My soul, bless, then, and thank thy God as best thou canst. And thou, my Mother Mary, my holy advocates, my guardian angel, and all ye souls who love God, "Come and hear, all ye that fear God, and I will tell you what great things he hath done for my soul." (Ps. lxxv. 16.) Come and bless and thank my God for me, admiring and praising the indeed great graces which he has granted me

IV. ACT OF OBLATION.—"My Beloved to me, and I to him." (Cant. ii. 16.) Should a king go to visit a poor shepherd in his hut, what can the shepherd offer him other than his whole hut, such as it is? Since, then, O Jesus,

my Divine King, thou hast come to visit the poor house of my soul, I offer and give thee this house and my entire self, together with my liberty and will: "My Beloved to me, and I to him." Thou hast given thyself all to me; I give myself all to thee. My Jesus, from this day forward I will be no longer mine; I will be thine, and all thine. May my senses be thine, that they may only serve me to please thee. And what greater pleasure, says St. Peter of Alcantara, can be found, than that of pleasing thee, most amiable, most loving, most gracious God? I at the same time give thee all the powers of my soul, and I will that they shall be all thine; my memory I will only use to recall to mind thy benefits and thy love; my understanding I will only use to think of thee, who always thinkest of my good; my will I will only use to love thee, my God, my All, and to will only that which thou willest. My most sweet Lord, I offer, then, and consecrate to thee this morning all that I am and have,—my senses, my thoughts, my affections, my desires, my pleasures, my inclinations, my liberty, in a word, I place my whole body and soul in thy hands.

Accept, O Infinite Majesty, the sacrifice of the hitherto most ungrateful sinner thou hast ever had on earth ; but who now offers and gives himself all to thee. Do with me and dispose of me, O Lord, as thou pleasest.

Come, O consuming Fire, O Divine Love ! and consume in me all which is mine, and which is displeasing in thy most pure eyes, so that from henceforward I may be all thine, and may live only to execute, not thy commands and counsels alone, but all thy holy desires and good pleasure also. Amen.

O most holy Mary, do thou present this offering of mine to the most blessed Trinity with thine own hands ; and do thou obtain their acceptance of it, and that they may grant me the grace to be faithful unto death. Amen, amen, amen.

V. ACT OF PETITION.—O my soul, what art thou doing ? The present is no time to be lost : it is a precious time, in which thou canst receive all the graces which thou askest. Seest thou not the eternal Father, who is lovingly beholding thee ? for within thee he sees his beloved Son, the dearest object of his love.

Drive, then, far from thee all other thoughts ; rekindle thy faith, enlarge thy heart, and ask for whatever thou willest.

Hearst thou not Jesus himself who thus addresses thee : “ What wilt thou that I should do to thee ? ” (St. Mark x. 51.) O soul, tell me, what dost thou desire of me ? I am come for the express purpose of enriching and gratifying thee ; ask with confidence, and thou wilt receive all.

Ah ! my most sweet Saviour, since thou hast come into my heart in order to grant me graces, and desirest that I should ask thee for them, I ask thee not for the goods of the earth—riches, honors, or pleasures ; but grant me, I beseech thee, intense sorrow for the displeasures I have caused thee ; impart to me so clear a light, that I may know the vanity of this world, and how deserving thou art of love. Change this heart of mine, detach it from all earthly affections ; give me a heart conformable in all things to thy holy will, that it may seek only for that which is more pleasing to thee, and have no other desire than thy holy love. “ Create a clean heart in me, O God. ” (Ps. l. 12.)

I deserve not this ; but thou, my Jesus, deservest it, since thou art come to dwell in my soul : I ask it of thee through thy merits, and those of thy most holy Mother, and by the love which thou bearest to thy eternal Father.

Here pause, to ask Jesus for some other particular grace for yourself and for your neighbors. Do not forget poor sinners, or the souls in Purgatory.

Eternal Father, Jesus Christ himself, thy Son, has said, "Amen, amen, I say to you, if you ask the Father anything in My Name, he will give it you." For the love, then, of this Son, whom I now hold within my breast, do thou graciously hear me, and grant my petition.

My most sweet Loves, Jesus and Mary, may I suffer for you, may I die for you ; may I be all yours, and in nothing my own ! May the most blessed Sacrament ever be thanked and praised ! Blessed be the holy and Immaculate Conception of the blessed Virgin Mary !

SHORTER ACTS OF THANKSGIVING.

Lo ! my Jesus, thou hast come, thou art now within me, and hast made thyself all mine. Be thou welcome, my beloved Redeemer. I

adore thee, and cast myself at thy feet ; I embrace thee, I press thee to my heart, and thank thee for that thou hast deigned to enter into my breast. O Mary, O my patron saints, O my guardian angel, do you all thank him for me! Since, then, my divine King, thou art come to visit me with so much love, I give thee my will, my liberty, and my whole self. Thou hast given thyself all to me, I will give myself all to thee ; I will no longer belong to myself ; from this day forward I will be thine, and altogether thine. I desire that my soul, my body, my faculties, my senses, should be all thine, that they may be employed in serving and pleasing thee. To thee I consecrate all my thoughts, my desires, my affections, and all my life. I have offended thee enough, my Jesus ; I desire to spend the remainder of my life in loving thee, who hast loved me so much.

Accept, O God of my soul, the sacrifice which I, a miserable sinner, make to thee, and who desires only to love and please thee. Work thou in me, and dispose of me, and of all things belonging to me, as thou pleasest. May thy love destroy in me all those affections

which are displeasing to thee, that I may be all thine, and may live only to please thee.

I ask thee not for goods of this world, for pleasures, for honors ; give me, I pray thee, by the merits of thy Passion, O my Jesus, a constant sorrow for my sins ! Enlighten me, and make me know the vanity of worldly goods, and how much thou dost deserve to be loved. Separate me from all attachment to the world, and bind me entirely to thy love, that from henceforth my will may neither seek nor desire anything but what thou willest. Give me patience and resignation in infirmities, in poverty, and in all those things which are contrary to my self-love. Make me gentle towards those who despise me. Give me a holy death. Give me thy holy love. And above all I pray thee to give me perseverance in thy grace till death ; never permit me to separate myself from thee again. And I also ask of thee the grace always to have recourse to thee and to invoke thy aid, O my Jesus, in all my temptations ; and the grace to ask thee always for holy perseverance.

O Eternal Father, thy Son Jesus Christ has promised me that thou wilt grant me everything that I shall ask thee in his name : " If

you ask the Father anything in my name, he will give it you." In the name, therefore, and by the merits of this Son, I ask for thy love and holy perseverance, that I may one day love thee in heaven with all my strength, and sing thy mercies for ever, secure of never more being separated from thee.

O most holy Mary, my mother and my hope, obtain for me these graces which I so desire ; as also a great love for thee, my Queen ; may I always commend myself to thee in all my necessities.

PRAYER OF ST. GERTRUDE.

Wherefore, O Christ Jesus, in union with that all-transcending love wherewith thou didst most gratefully refer back to their unfathomable source all those streams which flowed forth from the Divinity upon thy deified humanity, I offer thee, with the love of the whole universe of thy creatures, this most holy Sacrament, which the all-powerful sweetness of thine unsearchable Divinity drew forth from the depth of thy loving Heart, and which thou hast now vouchsafed to impart to me : beseeching thee, with the affections and the

yearning desire of all creatures, that thou wouldst draw up this holy Sacrament and communion into thyself through the love of thy good and gentle spirit, that it may render thee that eternal, immense, unceasing, unfaltering praise which thy inscrutable wisdom knoweth to beseem the transcendent majesty of God the Father, and to gladden and rejoice the goodness of thine unutterably gracious Spirit: that it may be to thee a full and adequate thanksgiving for all the good and all the grace which thou hast ever wrought, or shalt ever hereafter work, in the hearts and souls of those who duly receive this divine Sacrament: that it may make thee full reparation and satisfaction for all things wherein my careless preparation, my feeble desire, or my languid devotion have impaired its effect within me: and lastly, that it may give thee highest praise and thanks for that thine incomprehensible goodness hath deigned to admit me, a vile worm of earth, to this royal banquet of heavenly delights. And seeing that my nothingness can make thee no return for this thine unimaginable goodness, I offer to thee now thy sweetest Heart, with all that fullness of gratitude and manifold and con-

summate blessedness which render it supremely, transcendently, forever, and alone worthy of thee. Amen.

PRAYER AFTER COMMUNION, BY ST. THOMAS AQUINAS.

I give thee thanks, O holy Lord, Father almighty, eternal God, that thou hast vouchsafed, for no merit of my own, but for the mere condescension of thy mercy, to satisfy me a sinner and thine unworthy servant with the precious Body and Blood of thy Son our Lord Jesus Christ. I implore thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness. Let it be to me the armor of faith and the shield of good will. Grant that it may work the extinction of my vices, the rooting out of concupiscence and lust, and the increase within me of charity and patience, of humility and obedience. Let it be my strong defence against the snares of all my enemies, visible and invisible; the stilling and the calm of all my impulses, carnal and spiritual; my indissoluble union with thee the one and true God, and a blessed consummation at my last end. And I beseech thee that thou

wouldst vouchsafe to bring me, sinner as I am, to that ineffable banquet where thou, with the Son and the Holy Ghost, art to thy Saints true and unfailing Light, fullness of content, joy for evermore, gladness without alloy, consummate and everlasting bliss.

PRAYER OF ST. BONAVENTURA.

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 holy 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 pleasures, thou fatness and abundance of the house of God; may it ever yearn towards thee, seek thee, find thee, tend towards thee, attain to thee, meditate ever on thee, speak of thee, and work 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 unto the end; and do thou be alone and evermore my hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet content, my fragrance and my sweetness, my food and my refreshment, my refuge and my help, my wisdom, my portion, my own possession and my treasure, in whom my mind and my heart are fixed and rooted firmly and immovably for evermore. Amen.

ST. FRANCIS DE SALES' ASPIRATIONS OF LOVE,
AFTER COMMUNION.

O excess of love! Sacred Host, I adore thee within me. One heart is too little to love thee, my Jesus; one tongue is not enough to praise

thy goodness. O my Saviour, how great are my obligations to thee, for visiting such a poor creature as I am! I offer myself all to thee, in gratitude for so great a favor.

No, I will no longer live in myself, but that Jesus alone should live in me. He is mine, and I am his, for all eternity. Oh, love, love; no more sins! I will never forget the goodness and mercy of God, my Saviour and my guest. Yes, my God, I firmly believe that thou, Body and Soul, art in my breast: thy Divinity is now within me, and united to me.

I adore thee, and I venerate thee, as if I were the smallest worm crawling along in the dust of its own nothingness, to testify the desire I have to give thee glory. But is it possible that thy infinite Majesty should have deigned to visit the least of thy creatures? With a softened heart, my dear Saviour, I thank thee for this great gift. I thank thee for it a thousand times. Grant that I may thank thee for it as thou dost deserve. May thy most holy Mother, and all the angels and saints, give thee thanks for it! On my part I offer thee all the praises and thanksgivings that

have been and ever shall be offered to thee by all creatures.

O my God, thou dost come to unite thyself to me, to apply to my soul more abundantly the merits of thy Passion, and to sanctify me. Accomplish in me, then, all that thou didst come to do. My God, thou art all-wise and all-powerful; let not the fruit of thy coming be lost: unite thyself to me, and me to thee, by an inseparable union and a perfect love. Unite the abyss of thy mercy with the abyss of my misery, and make me live a life all divine.

My Jesus, thou knowest what is wanting in me; thou knowest that without thee I can do nothing; thou knowest my weakness; have pity on me; give me humility, purity of heart, love and conformity to thy holy will, strength against my bad habits, remission of my sins, and grace never more to commit them. Give me a thorough contempt for all things, so that I may love none other but thee. Give me patience to suffer for thy love all that may happen to me. I hope all from thee. O most holy Virgin, my dear Mother, beg of thy Son, by the love he bears thee, to grant me, for thy sake, all I ask.

My God, and my only good, I am more pleased in thy infinite perfections than if they were my own. I rejoice that nothing in the world can take them from thee, or diminish them. Come, then, thou art always welcome ; always perfect and infinite in thy majesty, O my Jesus, my Love and my God. Come and make me all thine.

My Saviour, by that infinite goodness which made thee come down to this earth, I pray thee, let me experience the effects of thy love, in feeling my soul so absorbed in thee, that, despising all earthly things, it may see nothing but thee, and think of nothing but thee ; that the same love which made thee die for me on the cross may make me in like manner die in thee, to live in thee for all eternity.

O God of my soul, who meritest to be loved above all creatures, I protest that I hold thee as the only object of my affections, and I prefer thee to all the goods of the world, and to myself. I desire to be faithful to thee, and never more to see myself separated from thee.

I resign and abandon myself entirely to thee, embracing with all affection and respect thy will, and thy just designs over me. And

I pray that whatever thou hast ordained concerning me in time and in eternity may be accomplished ; but I hope one day to see thy Divine face and thy infinite beauty. My God, draw me to thee, to love thee and to burn with thy love, by which I would be entirely consumed. Hide me, I pray thee, in thyself, that no creature may ever be able to find me again. O Eternal Father, for the love of thy Son, fill my memory with holy thoughts, which shall constrain it to have a continual remembrance of thee and of thy Son. Oh, make me know and do all that thou desirest of me. And thou, O Holy Spirit, fill my will with holy affections, that shall bring forth all those fruits which proceed from thy love. Illuminate me with thy light; so shall I walk straight to thee, and my will shall be no longer free to give itself to any but thee.

My God and my All, I will no more seek any thing out of thee, now that I can find all things in thee. O merciful Father, make me have a care for thy service as thou hast had so much for my good. I wish to employ all my thoughts in seeking ways to please thee, and

in preserving me from offending thee any more.

O incarnate Lord, make me love thee, and none other than thee. Remove from me all occasions which might drive me from thy love. Let my heart be always occupied in contemplating thee and serving thee, thou that art the master-love of all hearts. Thou didst but come into the world to dwell in the hearts thou hadst redeemed with thy blood; then may my heart be all thine, do thou possess it. See, then, all my wants, and enlighten me; excite me and make me prompt to obey thy will.

O Jesus Almighty, take from me all that can hinder the effects of thy power and goodness. I renounce my liberty, and consecrate it entirely to the designs of thy will. Have pity on me, and cure me of all my impurities and infidelity; fill me with thy grace and wisdom. I abandon myself wholly to thee, O my Jesus; I wish to be all thine, I wish to employ myself with fervor for thy glory, and to suffer patiently all tribulations at the sight of thy sufferings. Enable me to employ myself solely in things that are pleasing to thee. My God, let me discern thee with a true faith, to know thee

and love thee; let me know thy will to fulfill it, let me see myself to confess my deformity, to abhor and humble myself; and in the end let me see thy Divine face in all eternity. Lord, I have wasted my substance, like the prodigal son; but I have not been able to exhaust thy mercies. Grant that I may take thy will for the sole guide of my life, and not my own senses nor human respect. Write in my heart the law of thy love so deeply, that it may never be effaced.

My God, even if there were no place of torment for the wicked, I would not leave off loving thee, and suffering for thee. Make me correspond to thy desires. From this time forth thou shalt be my portion forever. I submit myself with confidence to all that thou shalt ordain for me in time and in eternity. O incarnate Word, wash my heart with thy blood, and imprint there, as a sign of thy love, thy holy Name of Jesus.

Lord, abandon me not into the power of my vices; remember that I am the work of thy hands; permit me not to become the prey of demons. I am a sinner, it is true: but I have been redeemed by thy Blood. Eternal Fa-

ther, look at the passion of thy Son, whose merits sue mercy for me ; these I offer to thee ; by these do thou detach me from worldly affections and fill me with thy love, and make me die with resignation, with faith, with confidence, and with perfect love.

O my Jesus, by that eternal love which thou hast borne me, give me grace to love thee during the short time that remains for me to live on this earth, that I may afterwards love thee eternally in heaven. O God of love make me live only for thee. When shall I be all thine, as thou art all mine ? When shall I die to myself, to live only for thy love ? I do not even know how to give myself to thee as I ought. Ah, my God, take me, and make me all thine !

My God, I wish for my sight only to look at thee ; for my tongue only to speak of thee ; for my heart only to love thee ; for my body only to offer it to thee ; for my life only to sacrifice it to thee. O God of love, give me thy love. Infinite Power, help my weakness. Eternal wisdom, enlighten my darkness. Immense Goodness, pardon my malice. O Infinite Goodness, too late have I loved and known

thee : do with me what thou pleasest : I wish for nothing but what thou shalt do.

O Blessed Virgin, I rejoice with thee in that thou hast gained the heart of thy God ; ah, unite me wholly to thy Son, speak to him for me, and obtain for me the grace of following all his inspirations. Thou must teach me to practise the virtues thou didst exercise on earth, and detach me from affection to all that is not God, that I may love him with all my strength.

My God, enkindle thy love in me, so that I may seek nothing else but thy pleasure ; so that nothing may please me that does not please thee ; and drive from my heart all things that are not agreeable to thee. May I always be able to say with true affection: My God, thee alone do I desire, and nothing more. My Jesus, give me a great love for thy Passion, that, thy sufferings and thy death being always before my eyes, they may continually excite my love towards thee, and make me desirous of rendering thee some token of gratitude for so much love. Give me also a great love to the Most Holy Sacrament of the Altar, in which thou hast revealed the great affection

thou dost bear us. Besides this, I beg of thee to give me a tender devotion to thy Most holy Mother: give me grace always to love and serve her; always to have recourse to her intercession, and to induce others to honor her; and to give me and to all men a great confidence, first in the merits of thy Passion, and next in the intercession of Mary.

I pray thee to grant me a holy death. Enable me at that moment to receive thee with great love in the Most Holy Viaticum; so that, united to thee, burning with a holy fire, and with a great desire of seeing thee, I may go forth from this life to embrace thy feet the first time it shall be given me to see thee.

O, my King, come and reign alone in my soul; do thou possess it entirely, that it may not serve nor obey anything but thy love.

O my Jesus, would that I could annihilate myself all for thee, who hast annihilated all thy life for me!

O Lamb of God, sacrificed on the Cross, remember that I am one of those souls that thou hast redeemed with so much suffering and grief. Let me never lose thee. Thou hast given thyself all to me, let me be all thine; let

all my eagerness be to please thee. I love thee, O immense Good, in order to please thee; I love thee because thou art worthy of it: my greatest sorrow is to think I have been so long in the world without loving thee.

My beloved Redeemer, make me feel the grief thou hadst for my sins in the garden of Gethsemani. O my Jesus, would that I had died before, and had never offended thee! O love of my Jesus, thou art my love and my hope! I will rather lose my life a thousand times than lose thy grace.

My God, if I had died when I was in sin, I could never love thee again: I thank thee for giving me time, and calling me to love thee. Now, then, that I can love thee, I will love thee with all my soul. For this reason hast thou borne with me, that I should love thee; yes, I will love thee.

Ah, by the Blood which thou hast shed for me, permit me not to betray thee again: "In thee, O Lord, have I hoped: I shall not be confounded for ever." What is the world? what are riches? what are pleasures? what are honors? God, God, I will have God alone.

My God, thou art sufficient for me, thou art an infinite Good.

O my Jesus, bind me altogether to thy love, and draw all my affections to thee, that I may love none other but thee : make me all thine before I die.

Ah, my God, as long as I live I am in danger of losing thee. When shall the day come that I can say to thee : My Jesus, I cannot lose thee more !

O Eternal Father, for the love of Jesus Christ, despise me not ; accept of me to love thee, and do thou give me thy love. I wish to love thee much in this life, that I may love thee much in the next.

O infinite Good, I love thee ; but make me know the great Good that I love, and give me such a love as thou dost desire. May I conquer all things to please thee !

O Mary, of thee, who so much desirest to see thy Son beloved, do I ask this grace, to love him during all the remainder of my life ; and I desire nothing more. My Lady and my Mother, I trust in thee ; thou dost obtain all thou dost ask of thy God ; thou dost pray for all who are devoted to thee, pray also for me.

ST. TERESA ON THE MARVELLOUS EFFECTS OF HOLY
COMMUNION.

I am fully persuaded that if we approach the Adorable Eucharist with great faith and great love, one single Communion would enrich us with celestial treasures ; how much more, then, should we receive from many Communions ! But need we be astonished that we reap so little fruit from them, when it appears as though we approach the holy table only as a ceremony, and from custom ? Miserable world ! which thus closes our eyes, to prevent us from seeing the eternal happiness, which we might acquire were we to receive this great Sacrament with a heart full of burning love for our Saviour and of charity towards our neighbor. O Lord of heaven and earth ! is it possible that we should be capable of receiving in a mortal body such extraordinary proofs of thy love ? And is it possible, at the same time, that we should not desire to understand what are the favors which the Canticle of canticles shows that our omnipotent God wills to bestow on our souls ? O inconceivable favors ! O sweet and penetrating words, one of which alone, out of the tenderness of our love to thee, my Saviour, should fill us with holy rapture ! Be thou ever praised that it is no fault of thine that we enjoy not this great happiness ! In how

many different ways hast thou vouchsafed, and dost thou still vouchsafe daily, to testify thy love to us! I ask of thee, O my Saviour, but one thing in this world,—that I may be honored by one kiss from thy Divine lips, by which I may be so inflamed that I shall not be able, even though I should desire it, to grow cold in thy love, or relax from that close union which thou hast vouchsafed to contract with me. Grant, O Sovereign Master of my life, that my will may be so submissive to thine, that nothing may ever have power to separate those two wills; and that I may be able to say to thee, O my God, who art all my glory: “The milk which flows from thy Divine breast is sweeter than wine.”

ON HOLY INDULGENCES,

AND THE CONDITIONS REQUISITE FOR GAINING THEM,
FROM THE RACCOLTA.

Two bitter fruits are produced in the soul by sin: first, *Guilt*, which deprives us of grace and the friendship of God; and second, *Its Penalty*, which forbids us the enjoyment of God in Paradise. The penalty of sin is twofold, being partly eternal, partly temporal. Guilt, together with the eternal penalty of sin is entirely remitted to us by means of the infinite mer-

its of Jesus Christ in the Sacrament of Penance, provided only that we approach that Sacrament with fitting dispositions. On the other hand, as regards the temporal penalty of sin, inasmuch as it is not commonly wholly remitted to us by this Sacrament, very much remains to be discharged, either in this life by means of good works or penance, or else in the next life by means of the fire of Purgatory. Blessed forever, then, and praised be the most merciful and tender Heart of our Divine Redeemer, Jesus Christ. He from its very origin imparted to his Holy Catholic Church the power to grant to us, and to us the capability to receive, a portion of this treasure of Holy Indulgences, by means of which we are enabled with lightest burden to ourselves to pay to the justice of God, even to the last farthing, all we owe him of temporal penalty after the eternal penalty of sin and its guilt have been remitted.

For, indeed, these Indulgences from a treasury which abides continually before the face of God,—a treasury, that is, of the merits and satisfactions of Jesus Christ, of the most Blessed Virgin Mary, and of all the Martyrs and other Saints, being all that portion of their works of penance not necessary for the expiation of their own sins.

True it is, however, that Christians are not at liberty to take and use this treasure as they please ; but only *when* and *how*, and in *that quantity*, greater or less, which is determined on by the Holy Church and the Sovereign Pontiff. Hence Indulgences are distinguished into two classes. Some are called Partial ; and these are given for days, or periods of forty days, called “Quar-

antines," or for a year or years. Others are called Plenary, or, as it is sometimes said technically, "in form of Jubilee."

By Partial Indulgences, of days that is, or quarantines, or years, so much temporal penalty is remitted to the recipient of them as he would have had imposed upon him of old by the penitential canons of the Church, which penances were given in days, quarantines, or years. Plenary Indulgences or indulgences in form of Jubilee, in their effect are one and the same thing; the only difference being, that where the Indulgences are granted in form of Jubilee, confessors have power of jurisdiction conferred on them to absolve from reserved cases, to dispense from or commute all simple vows, etc. By all such Indulgences, *all* the temporal penalty is remitted to us which we owe to God for all those sins for which, though pardoned, we were still debtors, so that theologians teach us, that were we to die immediately after gaining worthily a Plenary Indulgence, we should go straight to heaven. The same may be said of the holy souls in purgatory, whenever in suffrage for them we gain a Plenary Indulgence applicable to them, provided the Divine justice deign to accept it in their behalf.

To gain an Indulgence, many conditions are requisite. First, it is requisite that we should be in a state of grace, that is, living in the grace of God; for whosoever before God is in his guilt of unremitted sin, and liable to its eternal penalty, is not, and cannot be, while continuing in that state, in a capacity to receive the remission of the temporal penalty.

Moreover, as the Church, in opening the Treasury of Holy Indulgences, has ever obliged faithful Christians to do some good work under specified circumstances of time, place, etc., it is to be remembered that she requires their *personal and devotional* fulfillment of *all* the works enjoined, both as to time, manner, and object, according to the precise letter of the grant by which the Indulgence has been conceded.

As each indulgence is attached to the performance of some good work, and has special conditions, the good work must be done and the conditions exactly performed as specified, except where a confessor or other has power to substitute other conditions. The usual ones are confession, communion, and praying for the intention of the Pope. The prayers may be either five Our Fathers and five Hail Marys, or some special prayer, such as these :

PRAYERS FOR OBTAINING PLENARY INDULGENCES.

Preparatory Prayer.

Almighty and everlasting God; I trust that by thy mercy I am absolved from all my sins, and delivered from eternal damnation ; yet since I am still obnoxious to the temporal punishments due unto my sins, and my own works are not sufficient to make satisfaction for them, I fly to the inexhaustible treasury of the merits of thy only-begotten Son and of thy

saints, that, by their abundance, my defects and infirmities may be supplied. I cheerfully offer myself to do all those things which are appointed for obtaining this end. Receive them, O Father of mercies, in union with the passion and death of thy same Son, and make me, although unworthy, partaker of this plenary indulgence.

Our Father. Hail Mary.

FIRST PRAYER.

To God the Father, for the Exaltation of our Holy Mother, the Church.

O eternal Father, be mindful of thy congregation which thou hast possessed from the beginning. Acknowledge the Church as the spouse of thine only-begotten Son, for which he hesitated not to shed his blood. So exalt it, I beseech thee, with the beauty of holiness, the riches of grace, and the fullness of thine inheritance, that it may shine forth worthy of its divine Spouse, and of the great price of its redemption. Look mercifully upon all the sons of this holy Mother, and gather all nations into their number ; that all may acknowledge, with living faith, thee the Father, and Jesus

Christ, whom thou hast sent, in the unity of the Holy Ghost, one God ; may call upon thee with steadfast hope, and embrace thee with perfect charity. Amen.

Our Father. Hail, Mary.

V. Behold, O Lord, and visit this vine.

R. And perfect that which thy right hand hath planted.

Look down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of sinners, and to undergo the torment of the cross ; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

SECOND PRAYER.

To God the Son, for the Extirpation of Heresies.

O Jesus, the true light that enlighteneth every one that cometh into the world, grant, I beseech thee, by the inestimable virtue of thy passion and death, that, the darkness of heresies and errors being driven away, all may embrace the light of thy truth, and be brought into the bosom of thy Church. O thou good Shepherd, who didst lay down thy life for thy

sheep, protect thy flock, and defend it from the violence and cunning of those who come in sheep's clothing, but inwardly are ravening wolves. Grant that all may acknowledge one shepherd, and be of one fold. Abide with us, O Lord, as thou hast said, Behold I am with you all days, even to the consummation of the world. Make manifest that thy Church is founded on a rock, and that the gates of hell cannot prevail against it. Amen.

Our Father. Hail, Mary.

V. Deliver not up to beasts of prey the souls that put their trust in thee.

R. And forget not, O Lord, forever, the souls of thy poor.

Hear the prayers of thy Church, O Lord, we beseech thee, and turn away thine anger from us ; that all adversities and errors being done away, we may serve thee in freedom and security ; through our Lord, etc.

THIRD PRAYER.

To the Holy Ghost, for concord among Christian Princes.

O Holy Spirit, Spirit of love and peace, who hast gathered together so many and various

nations in the unity of the faith, vouchsafe to grant to all Christian princes, and to their counsellors, the abundance of the grace, and imbue their hearts with the new commandment of thy love ; that all men may know by this that they are to be counted among the number of thine elect, and are worthy of the name of Christ. Grant that they may not be led away through covetousness to do anything contrary to thy divine glory, and the peace of thy Church ; but rather may strive, with united efforts, to bring the people committed unto them together with themselves, to the vision of eternal peace, and to the heavenly Jerusalem. Amen.

Our Father. Hail, Mary.

V. Let peace be in thy strength.

R. And plenteousness in thy towers.

O God, from whom all holy desires, all right counsels, and all just works do come, give to thy servants that peace which the world cannot give, that our hearts being given up to obey thy commandments, and the fear of our enemies being taken away, the times, by thy protection, may be peaceful, through our Lord Jesus, who liveth, etc.

FOURTH PRAYER.

To the most Holy Trinity, offering up the Works prescribed for obtaining the Indulgence.

O most holy Trinity, I trust I have now performed whatever hath been prescribed for obtaining a plenary indulgence for the punishment due to my sins. I confess that anywise I ought to have done all this, and much more, for thy divine Majesty, being bound thereto under a thousand titles. It is of thine infinite goodness and bountiful liberality alone that thou art pleased so abundantly to remunerate the worthless works of our bounden duty. Receive, therefore, O most holy Trinity, these works that I have done, in whatever way I may have done them, and grant that all their defects may be supplied by the merits of the passion and death of Jesus Christ our Lord, and by his most precious blood which was shed for us; and thus make me (or the soul of —), partaker of this plenary indulgence; for which mercy, O Lord, may all heaven and earth unite with me in giving praise and thanksgiving unto thee now and forever. Amen.

Our Father. Hail, Mary.

The *Te-Deum*.

A PRAYER FOR THE WHOLE STATE OF CHRIST'S
CHURCH UPON EARTH.

O eternal Father of our Lord Jesus Christ, Creator of all things visible and invisible, Source of all our good ; infinitely good in thyself, and infinitely gracious, bountiful, and good to us ; behold we, thy poor servants, the work of thy hands, redeemed by the blood of thine only Son, come [in answer to his summons by his Vice-gerent], to present ourselves, as humble petitioners, before the throne of thy mercy. We come in communion with all thy Church in heaven, hoping to be assisted by their prayers and merits ; and with Jesus Christ at our head, our High Priest and Mediator, in whose precious blood we put all our trust.

We prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the whole world. O eternal King, who hast sent down thine only Son from thy throne above into this earth of ours, to establish a kingdom here amongst us, from whence we might here-

after be translated to thy eternal kingdom ; look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth ; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastor, and all its other prelates ; enlighten them with all heavenly wisdom ; make them all men according to thy own heart.

Give thy grace and blessing to all the clergy ; and send amongst them that heavenly fire which thy Son came to cast on the earth, and which he so earnestly desired should be enkindled. Assist and protect all apostolic missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders , give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful.

Have mercy on all Christian princes ; grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects : that they may be

true servants of thee, the King of kings, true fathers to their people, and nursing fathers to thy Church. Have mercy on all magistrates and men in power ; that they may all fear thee, love thee, and serve thee ; and ever remember that they are thy deputies, and ministers of thy justice.

Have mercy on all thy people throughout the world ; and give thy blessing to thine inheritance ; remember thy congregation, which thou hast possessed from the beginning ; and give such grace to all thy children here upon earth that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, who sit in darkness and in the shadow of death ; to all those nations that know not thee, and that have not yet received the faith and law of thy Son ; to all Pagans, Mahometans and Jews. Remember, O Lord, that all these poor souls are made after thine own image and likeness, and redeemed by the blood of thy Son. Oh, let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonor of thy name. Let not the precious blood of thy Son be shed for them in

vain. Send among them zealous preachers and apostolic laborers, endued with the like graces and gifts as thine Apostles were, and bless them with the like success, for the glory of thy name ; that all these poor souls may be brought to know thee, love thee, and serve thee here in thy Church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who, under the name of Christians, have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, Jesus Christ, into the by-paths of error and schism. Oh, bring them back to thee and to thy Church. Dispel their darkness by thy heavenly light ; take off the veil from before their eyes, with which the common enemy hath blindfolded them. Remove the prejudices of their education ; take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docile heart. Give them a strong desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls per-

ish, for which Christ died? Why should Satan any longer possess these souls, which, by their baptism, were dedicated to thee, to be thine eternal temple?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up everywhere the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy, and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness and the love of this perishable world. Let the gospel of Christ, both in its belief and practice, prevail throughout the world.

Grant us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples; a perpetual peace with thee, a perpetual peace with one another, and a perpetual peace within themselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give

them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of the bloodshed, the devastation, and ruin of so many territories, the innumerable sacrileges, and the eternal loss of so many thousand souls, which are the dismal consequences of war. Turn their hearts to another kind of warfare, and teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin ; make all sinners sensible of their misery ; give them the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and, in particular, this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain ; support all that are under temptation ; reconcile all that are at variance ;

deliver all that are in slavery or captivity ; defend all that are in danger ; grant a relief to all in their respective necessities ; give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray ; and have mercy on all our enemies. Give eternal rest to all the faithful departed ; and bring us all to everlasting life, through Jesus Christ thy Son. Amen.

INDULGENCED PRAYERS AFTER COMMUNION.

PRAYER OF ST. IGNATIUS.

[Indulgence of seven years and seven quarantines when said after Holy Communion. Plenary, once a month, if recited daily.]

Soul 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 fain would 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.

PRAYER BEFORE A CRUCIFIX.

A Plenary Indulgence, applicable to the souls in Purgatory, when recited before a representation of Christ crucified, after Communion, and with prayers for the intentions of the Supreme Pontiff.

Behold, O kind and most sweet Jesus, I cast myself upon my knees in thy sight, and with the most fervent desire of my soul I pray and beseech thee that thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection, and grief of soul, I ponder within myself, and mentally contemplate thy Five most Precious Wounds ; having before my eyes that which David spake in prophecy : "They pierced my hands and my feet ; they have numbered all my bones."

PRAYER OF ST. CAJETAN.

[Indulgence of seven years and seven quarantines, when said on any Thursday after Communion. Plenary the first Thursday of the month.]

Look down, O Lord, from thy sanctuary, and from heaven, thy dwelling-place, and behold this holy Victim, which thy holy Child Jesus, our Lord and great High Priest, offers up to thee, for the sins of his brethren ; and let not thy wrath be kindled upon us for the multitude of our transgressions. Behold the voice of the Blood of Jesus, our brother, calls to thee from the cross. Give ear, O Lord ! be appeased, O Lord ! hearken and do ; and tarry not for thine own sake, O my God, because thy name is called upon this city, and upon thy people ; but deal with us according to thy great mercy. Amen.

INDULGENCES WHICH MAY BE EASILY GAINED
BY ALL.

In the territory comprised in the United States in 1792, a plenary indulgence may be obtained by Confession and Communion, a visit to the Parish Church, or any other, and the devout recitation of five Our Fathers, Hail Marys, and Glory be to the Father, on any day from Christmas Eve to Epiphany; from the first Sunday of Lent to the second; from Passion Sunday to Maundy Thursday; from the Vespers of Holy Saturday to Low Sunday; from the first Vespers of Whitsunday to the last day of the Octave of Corpus Christi; on the feasts of the Purification, Annunciation, Assumption

Nativity and Immaculate Conception of the Blessed Virgin; the feast of St. Peter and St. Paul, St. Michael, and All Saints, and during their Octaves.

Once every month Plenary Indulgences can be gained by those who daily meditate for a quarter of an hour; say the Acts of Faith, Hope, and Charity, p. 50; or the Prayer Memorare, p. 56; or that to the Guardian Angel, p. 65; or the Angelus, Salve Regina, etc., p. 73.

FIRST COMMUNION.

As the time of the first communion approaches, the parent should prepare the child to make its confession sincerely and fully, with due compunction and resolution of amendment. As the examinations of conscience in prayer-books are often not adapted to the young, it will be necessary to see that the child understands the commandments, and in what way sin is committed against them. Children are often embarrassed on this point, and are shy of asking, but will profit greatly by a short oral explanation of each, from the lips of a parent or member of the family. The duties of children should be especially dwelt upon—their relations to their parents, teachers, playmates, etc. As to the sixth and ninth commandments, great care should be taken, and it would be better to advise them generally to confess everything of which they would feel ashamed to speak to their parents. The enormity of a bad confession cannot be too strongly inculcated, nor the advantages of one made with proper dispositions.

When the great affair of the confession has thus obtained attention, let the parents nourish in every

way devotion to the Blessed Sacrament, and manifest the interest they feel in the first communion of their beloved child. If the object of their care has the advantages of a retreat before first communion this will be an occasion of previous instruction.

A PRAYER TO BE SAID WHILE PREPARING FOR
FIRST COMMUNION.

O Divine Jesus! who during thy mortal life didst receive children with the tenderness of a father, and didst command that they should not be forbidden to approach thy sacred person, I see that thou art in the holy Eucharist the same God of goodness and mercy, since thou now invitest me not only to approach thee, but to receive thy adorable body and blood. I am transported with joy, when I think that the happy day I have so long desired is now approaching; my heart is filled with gratitude and astonishment at the thought that thou wilt really bestow on me, who am nothing but a weak child, and a great sinner, the most precious of all thy gifts. But yet, O eternal Majesty! this prospect ought to make me fear as much as rejoice. What should become of me, if I were to receive thee unworthily? How many have had that terrible misfortune,

who were not so young, so weak, or so imperfect as I am! Alas! that day which I have looked forward to as the happiest of my life, may become the most unfortunate of all. Ah, Lord! is it I who am the person who should betray thee? I, whom thou hast loved so much, and so particularly loaded with favors! Could I be so hardened, as to repay all thy mercies by profaning thy Sacred Body and Blood, on thy first solemn entrance under my roof? No, my good God! with the assistance of thy grace, I will never do that. Though I ardently long for my first communion—though I prefer the happiness and honor of receiving thee, to all the pleasures and dignities that could be enjoyed on earth, yet I entreat thee, with the utmost sincerity, rather to take me out of life, than permit that I should live to communicate unworthily. I depend on thee alone, not on my own efforts, for avoiding so great a misfortune, and also for acquiring all the dispositions necessary for receiving thee worthily. I thank thee from my heart, for the religious advantages which I enjoy, and which are now more necessary and more valuable to me than ever. I beg of thee, by that precious

blood which purchased them for me, to give me grace to profit of them all, to the utmost of my ability. Enlighten my understanding, that I may comprehend the instructions I receive ; strengthen my memory, that I may retain them ; and above all, penetrate my heart with thy fear and love, that the sacred seed of thy word may sink so deeply into my heart, as to produce a hundred-fold. I ask the same favors for all my companions, who are preparing with me for the happiness of communicating : grant, most mercifully, that we may all receive thy adorable body and blood with hearts purified by a good confession from every stain of sin, and animated with a lively faith, firm hope, ardent love, sincere humility, and with every other fervent disposition thou requirest from us, that thereby our first communion may be to us a happy pledge of our eternal union with thee in heaven. Amen.

DAY OF THE FIRST COMMUNION.

[Acts to be pronounced aloud by one before they have received, or which may be devoutly recited by each child.]

AN ACT OF FAITH.

My Lord Jesus Christ, I firmly believe that I am about to receive, in communion, thy body, thy blood, thy soul, and thy divinity. I believe it because thou hast said it, and I am ready to give my life to maintain this truth.

AN ACT OF ADORATION.

My Saviour and my God, I adore thee in the holy Eucharist, where thou art concealed through love for me ; I acknowledge my entire dependence, and render homage to thee as my Creator, from which I hold all that I have and all that I am.

AN ACT OF HUMILITY.

My Saviour Jesus Christ, how can I approach thee, whom I have so often offended? No ; I do not deserve that thou shouldst enter my heart—the number and magnitude of my sins render me unworthy ; yet speak but the word, and my soul shall be healed.

AN ACT OF CONTRITION.

My God, I am heartily sorry for having offended thee, because thou art infinitely good, infinitely amiable, and because sin displeases thee ; I firmly purpose, by the help of thy grace, never more to offend thee, and to do penance for my sins.

AN ACT OF HOPE.

O my amiable Saviour, I hope from thy infinite goodness that, when I shall have the happiness of receiving thee, thou wilt sanctify my soul, purify my body, and fill me with thy grace and love.

AN ACT OF LOVE OF GOD.

O my divine Jesus, who hast so loved me as to nourish me with thy adorable flesh, I love thee with all my heart and above all things ; I wish to live and die in thy holy love.

AN ACT OF DESIRE.

Come, O my Jesus, come and take possession of my heart ; I long impatiently to unite myself to thee.

After all have received, one may read aloud the following acts.

AN ACT OF THANKSGIVING.

My Lord Jesus Christ, I thank thee with all the warmth of which my heart is capable for all the graces which thou hast done me, and especially for the infinite goodness with which thou hast given thyself to me in the holy communion which I have just received. What shall I render to thee, O my amiable Saviour, for all the goods which I have received of thee?

AN ACT OF OBLATION.

O my divine Saviour, I offer thee all my thoughts, all my words, all my actions, all my desires, all my affections—in one word, all that I have and am ; and that my offering may be more pleasing in thy sight, I make it by offering to thyself thy infinite merits.

AN ACT OF LOVE.

O my amiable Saviour, I love thee with all the ardor of which my heart is capable ; enkindle, inflame, consume my heart with thy divine love.

AN ACT OF PETITION.

My God, I earnestly implore thee to grant me all the graces which I need to live accord-

ing to thy holy law. Grant, above all, that I may be ever united to thee by the bonds of love.

Each should then occupy his mind in reflecting on the great happiness bestowed upon him, and excite such feelings of gratitude and love as he may be able. He may, if necessary, read some prayers after communion. During the Mass, which he should hear in thanksgiving for the great benefit which he has received, he may use the prayers given for that purpose.

THE SACRAMENT OF CONFIRMATION.

A PRAYER BEFORE CONFIRMATION.

O God of infinite goodness! who wast graciously pleased at my baptism to make me thy child, and to imprint on my soul the character of a Christian, mercifully pardon my having hitherto so badly corresponded with thy unbounded mercies; receive my fervent thanksgiving for all the favors bestowed on me from my birth to this moment, particularly for my being now ranked among those who are to be peculiarly consecrated to thee by the Sacrament of Confirmation. Thou offerest me the greatest of thy gifts; thou art about to seal

my soul with the sacred character of a soldier of Christ, in addition to that which already distinguishes me as a Christian. O my good and merciful Father! encouraged by such special marks of predilection, I venture to implore with confidence that thou wouldst thyself infuse into my heart all the dispositions necessary for becoming the resident of thy holy Spirit. Alas! my God, I am far from possessing those sentiments of faith, love, humility, and fervor, which should now animate my soul; but it will be easy for thee to grant them to me. I most sincerely detest every sin of my life, and every fault, or even imperfect inclination which may be an obstacle to the graces thou desirest to bestow on thy unworthy child. Do thou deign to purify me from every stain, by applying to my soul the infinite merits of thy death and passion. I purpose most sincerely to serve thee with fidelity from this day forward; but I feel that I am too weak to execute my resolution, if left to myself; therefore, I conjure thee to impart to me thy holy Spirit, that, like the Apostles, I may be endued with strength from on high, and inspired with courage and resolution to prove myself in

reality thy follower. I desire to receive this most precious favor ; but do thou render this desire still more ardent, and accept, on my behalf, the fervent desires which animated the heart of thy blessed Mother and the Apostles previous to the descent of the Holy Ghost, and let their perfect dispositions in every other respect atone and supply for my deficiencies.

PRAYER TO BEG THE DESCENT OF THE DIVINE SPIRIT,
WITH HIS SEVEN-FOLD GIFTS.

O heavenly Spirit ! whom I earnestly desire to receive in the Sacrament of Confirmation, mercifully deign to descend on me with all thy gifts and graces. Grant me, I conjure thee, the gift of Wisdom, that I may despise in future the vain pleasures of the world, and take delight in the service of God. Grant me the gift of Understanding, that I may comprehend the truths which my holy religion teaches—the gift of Counsel, that I may discover and avoid the snares of the devil and the world—the gift of Fortitude, that I may steadily execute my good resolutions, and imitate the glorious example of many of my age and sex, who preferred torments and death, rather

than to offend God. Bestow on me the gift of Knowledge, that I may discern and faithfully execute the will of God in all circumstances—the gift of Piety, that my heart may be penetrated with tender love for God and for all that regards his most holy service—the gift of Fear, that my soul may be filled with a salutary apprehension of the divine judgments, and dread nothing so much as to fall unprepared into the hands of the living God. O eternal Light! O infinite Charity! O increated Wisdom, who replenishest the hearts of the faithful, and kindlest in them the fire of thy love! O Holy Spirit! who didst inspire the prophets, who presidest over the Church, who convertest sinners, and sanctifiest millions that listen to thy inspirations, despise not my youth, my ignorance, and weakness; in a moment thou couldst enlighten the darkest understanding, and soften the hardest heart. O! come, then, into my heart; come, heavenly Spirit; and do not delay.

O sacred Virgin! Spouse of the Holy Ghost, whose pure soul was the chosen tabernacle of that heavenly Spirit, and who above all creatures wast plentifully enriched with his choicest

gifts and graces, intercede for me, and by thy powerful prayers prepare me for the happiness I so sincerely desire.

Glorious Apostles! who received the plenitude of the Divine Spirit, obtain for me, by your prayers, a share in the perfect dispositions which prepared you to receive that consolatory Spirit.

THE CEREMONY OF CONFIRMATION.

On the morning of your Confirmation, renew with redoubled fervor your desire to be replenished with the Holy Ghost. Assist at the holy Sacrifice of the Mass with particular devotion, and offer up the adorable Victim of our Altars to atone for all the sins of your life, and to obtain any disposition which the all-seeing Eye of God may discern to be still wanting in your heart.

After the holy Sacrifice is concluded, call to mind the explanation which has been given you of each ceremony used in the administration of the Sacrament of Confirmation, that thereby you may receive it with more devotion and reverence; then devoutly join in the prayers offered for you by the Bishop in administering the Sacrament.

ORDER OF CONFIRMATION.

The Bishop, wearing a rochet, amict, stole, and white cape and mitre, goes up to the faldstool placed in front

of the altar, or in some convenient spot, and sits down with his face to the people and his back to the altar, holding his crosier in his right hand. He then admonishes the people standing before him concerning the sacrament, and has those to be confirmed arranged before him. This being done, the Bishop, still sitting, washes his hands, and laying aside his mitre rises, and turning to those to be confirmed, who are kneeling before him with clasped hands, he clasps his hands, and says :

Spiritus Sanctus superveniat in vos, et virtus Altissimi custodiat vos a peccatis.

R. Amen.

Then, signing himself, with his right hand, with the sign of the Cross, from his forehead to his breast, he says :

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

May the Holy Ghost come down upon you, and may the power of the Most High preserve you from sins.

R. Amen.

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

R. Who hath made heaven and earth.

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.

Then, with his hands extended towards the person to be confirmed, he says :

Oremus.

Omnipotens sempiterne Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum ; emitte in eos septiformem Spiritum tuum, sanctum Paraclitum, de cœlis.

R. Amen.

Spiritum sapientiæ, et intellectus.

R. Amen.

Spiritum consilii et fortitudinis.

R. Amen.

Spiritum scientiæ et pietatis.

R. Amen.

Adimple eos spiritu timoris tui, et consigna eos signo crucis Christi, in vitam propitiatus æternam. Per eundem Dominum nostrum Jesum Christum Filium tuum,

Let us pray.

Almighty, everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them the remission of all their sins, send forth upon them thy seven-fold Spirit, the Holy Paraclete, from heaven.

R. Amen.

V. The spirit of wisdom and of understanding.

R. Amen.

V. The spirit of counsel and of fortitude.

R. Amen.

V. The spirit of knowledge and of godliness.

R. Amen.

Replenish them with the spirit of thy fear, and sign them with the sign of the cross ✠ of Christ, in thy mercy, unto life eternal. Through thy same Son Jesus Christ our Lord, who

qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia sæcula sæculorum.

liveth and reigneth with thee in the unity of the same Holy Spirit, God, world without end.

R. Amen.

R. Amen.

The Bishop, sitting on the faldstool, with his mitre on his head, confirms them, arranged in rows, and kneeling in order. He inquires separately the name of each person to be confirmed, who is presented to him by the Godfather or Godmother, kneeling; and having dipped the end of the thumb of his right hand in the chrism, he says:

N., signo te signo crucis.

N., I sign thee with the sign of the cross.

Whilst saying these words, he makes the sign of the Cross, with his thumb, on the forehead of the person to be confirmed, and then says:

Et confirmo te chrismate salutis. In nomine Patris, et Filii, et Spiritus Sancti.

And I confirm thee with the chrism of salvation. In the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

R. Amen.

Then he strikes him gently on the cheek, saying:

Pax tecum.

Peace be with you.

When all have been confirmed, the Bishop wipes with bread, and washes, his thumb and hands over a basin.

Whilst he is washing his hands, the following Antiphon is sung or read by the Clerks :

Confirma hoc, Deus,
quod operatus es in nobis,
a templo sancto quod est
in Jerusalem.

R. Gloria Patri.

Confirma.

Confirm, O Lord, that
which thou hast wrought
in us, from thy holy tem-
ple which is in Jerusalem.

R. Glory be to the Fa-
ther, etc.

Confirm.

Then the Bishop, laying aside his mitre, rises up, and standing near the Altar, with his hands joined, says :

V. Ostende nobis, Do-
mine, misericordiam tuam.

R. Et salutare tuum da
nobis.

V. Domine, exaudi ora-
tionem meam.

R. Et clamor meus ad
te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Show us thy mercy,
O Lord.

R. And grant us thy
salvation.

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.

Then, with his hands still joined before his breast, and all the persons confirmed devoutly kneeling, he says :

Oremus.

Let us pray.

Deus, qui Apostolis tuis
Sanctum dedisti Spiritum,

God, who didst give to
thine Apostles the Holy

et per eos, eorumque successores, cæteris fidelibus tradendum esse voluisti ; respice propitius ad humilitatis nostræ famulatum ; et præsta, ut eorum corda, quorum frontes sacro chrismate delinivimus, et signo sanctæ Crucis signavimus, idem Spiritus Sanctus in eis superveniens, templum gloriæ suæ dignanter inhabitando perficiat. Qui, cum Patre et eodem Spiritu Sancto, vivis et regnas Deus, in sæcula sæculorum.

R. Amen.

Spirit, and didst ordain that by them and their successors he should be delivered to the rest of the faithful, look mercifully on the service of our humility ; and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the holy Cross, may, by the same Holy Spirit descending upon them, and vouchsafing to dwell therein, be made the temple of his glory. Who, with the Father and the same Holy Spirit, livest and reignest, God, world without end.

R. Amen.

Then he says :

Ecce sic benedicetur omnis homo, qui timet Dominum.

Behold, thus shall every man be blessed that feareth the Lord.

And turning to the persons confirmed, he makes over them the sign of Cross, saying :

Benedicat vos Dominus ex Sion, ut videatis

May the Lord bless you out of Sion, that you

bona Jerusalem omnibus diebus vitæ vestræ, et habeatis vitam æternam. may see the good things of Jerusalem all the days of your life, and have life everlasting.

R. Amen.

R. Amen.

A PRAYER AFTER CONFIRMATION.

Is it possible, O my good and merciful Creator, that thou hast so far overlooked my misery and unworthiness, as to make my soul the tabernacle of thy Holy Spirit! Can I believe that I am now honored with the presence and enriched with the gifts and graces of the Holy Ghost? Yes, I firmly hope that thou hast not been deaf to my petitions; I hope I am now in possession of that sacred gift I so ardently desired. O my God! accept the praises of thy angels and saints in thanksgiving for thy unbounded mercies in my regard. May the blessed Mother of thy Divine Son, and the glorious choir of Apostles, thank thee for me. May the Cross of Jesus Christ, with which my forehead has been signed, defend me from all my enemies, and save me at the last day. May the inward unction of sanctifying grace, figured by the chrism with which I have been anointed, penetrate my soul, soften my heart,

strengthen my will, and consecrate my whole being to thy service.

O heavenly Spirit! third person of the adorable Trinity! whom I have received, and most fervently adore, deign to take eternal possession of my soul, create and maintain therein the purity and sanctity which becomes thy temple. O Spirit of Wisdom! preside over all my thoughts, words, and actions, from this hour to the moment of my death. Spirit of Understanding! enlighten and teach me. Spirit of Counsel! direct my youth and inexperience. Spirit of Fortitude! strengthen my weakness. Spirit of Knowledge! instruct my ignorance. Spirit of Piety! make me fervent in good works. Spirit of Fear! restrain me from all evil. Spirit of Peace! give me thy peace: I neither desire nor ask the peace which the world gives—the false peace found in pleasure and self-gratification—but the solid, lasting peace, which I know from my own experience is only found in the service of God. Teach me in future to place all my glory, all my happiness and peace in serving my good God, who has so tenderly loved me—in combating for Jesus my Saviour, who has

chosen me for his soldier, and in listening to and obeying thy voice, O Divine Spirit! who hast deigned to make my soul thy habitation. Heavenly Spirit! dwelling within me, let thy sacred presence change my heart, and influence the whole tenor of my future life. Let all my works be fruits of Charity; infuse into my heart the joy of a good conscience, and teach me to delight in the service of God, and to despise the false joys of the world. Give me grace to preserve peace with God, my neighbor, and myself:—give me patience to bear with all the ills of this life;—make me persevere in the service of God, and enable me to act on all occasions with Goodness, Benignity, Mildness, and Fidelity. Let the heavenly virtues of Modesty, Continency, and Chastity, adorn the temple thou hast chosen for thy abode. O Spirit of Purity! by thy all-powerful grace preserve my soul from the misfortune of sin, which for all eternity will be distinguished by the double title and sacred character of a Christian by Baptism, and a soldier of Jesus Christ by the Sacrament of Confirmation. Amen!

THE WEEK SANCTIFIED.

A holy and ancient practice among the faithful has consecrated each day of the week to some particular devotion. In this spirit prayers are here given for each day.

SUNDAY.

TO THE MOST HOLY TRINITY, BY ST. MECHILDE.

I venerate and glorify thee, O most blessed Trinity, in union with that ineffable glory with which God the Father in his omnipotence honors the Son and the Holy Ghost forever.

I magnify and bless thee, O most blessed Trinity, in union with that most reverent glory with which God the Son in his unsearchable wisdom glorifies the Father and the Holy Ghost forever.

I adore and extol thee, O most blessed Trinity, in union with that most adequate and befitting glory with which the Holy Ghost in his unchangeable goodness extols the Father and the Son forever. Amen.

INDULGENCED PRAYER.

(Partial daily ; plenary once a month.)

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

PRAYER FOR SUNDAY TO THE BLESSED VIRGIN, BY
ST. ALPHONSUS LIGUORI.

(Partial daily ; plenary once a month, when said daily.)

See, Mother of my God, at thy feet a wretched sinner, who has recourse to thee, and puts his trust in thee. I am not worthy that thou shouldst even cast thine eyes upon me ; yet well I know that thou, beholding Jesus thy Son dying for sinners, dost thyself yearn exceedingly to save them. O Mother of Mercy, look on my miseries and have pity. Men say thou art the refuge of the sinner, the hope of the desperate, and aid of the lost: be thou then my refuge, hope, and aid. It is thy prayers which must save me. For Jesu's tender love be thou my help, reach forth thy hand to the poor fallen wretch who cries to thee for succor. I know that thy heart delights to aid the sinner

when thou canst ; help me, then, thou who canst. My sins have forfeited the grace of God and my own soul. Behold me in thy hands ; O tell me what to do that I may regain my Saviour's grace, and lo, I do it. My Saviour bids me go to thee for help ; he wills that I should seek thy tender pity's refuge, that so, not thy dear Son's merits only, but thine own prayers too, may unite to save me. to thee, then, I have recourse : pray thou to Jesus for me ; and make me know and feel what thou canst do for one who trusts in thee. Be it done unto me according to my hope. Amen.

Then say three *Ave Maria* to the Blessed Virgin Mary, in reparation for the blasphemies uttered against her.

MONDAY.

TO THE HOLY GHOST.

O sanctifier of our souls ! Spirit of love and truth ! We adore thee as the principle of our eternal happiness ; we thank thee as the dispenser of all heavenly favors ; and invoke thee as the source of that light and strength, by which alone we can know what is good, and be enabled to practice it. Enlighten our understand-

ings, strengthen our wills, purify our hearts, regulate our movements, and make us attentive to all thy inspirations. Pardon us, thou Spirit of Grace and Mercy! pardon us our constant infidelities, and the shameful insensibility with which we have so often resisted the most touching impulses of grace. We are at length resolved to be no longer rebellious, but to obey it with such docility, that we may taste those fruits, and enjoy those beatitudes, which thy sacred gifts can produce in our souls.

PRAYER FOR MONDAY, TO THE BLESSED VIRGIN,
BY ST. ALPHONSUS LIGUORI.

Most holy Mary, Queen of Heaven, I who was once the slave of Satan, now dedicate myself to thy service forever; wherefore, to honor and serve thee while I live, I give thee all myself. Accept me for thy willing servant, nor cast me from thee as I merit. Mother, in thee I set all my hope. All blessing and thanksgiving be to God, who in his mercy giveth me this trust in thee. True it is that once I was miserably fallen in sin. But for Jesu's merits, and by thy prayers, I hope God pardoned me my sins. Yet it is not enough,

my Mother, to be forgiven, whilst the thought appalls me that I may still lose the grace of God. Danger is ever nigh; the devil sleeps not; temptations fresh assail me. Protect me, then, my Sovereign Mistress; help me in the assaults of hell. O never, never let me sin again, or offend Jesus thy Son. No never, never more suffer me to lose my soul, heaven, and my God, by sin. For this one grace I ask thee, Mary; this I desire; this may thy prayers obtain for me. Such is my hope. Amen.

The three *Ave Maria* as before.

TUESDAY.

PRAYER OF ST. GERTRUDE TO OUR GUARDIAN ANGEL.

O most holy angel of God, appointed by him to be my guardian, I give thee thanks for all the benefits which thou hast ever bestowed on me in body and in soul. I praise and glorify thee that thou dost condescend to assist me, all miserable and worthless as I am, with such patient fidelity, and to defend me against all the assaults of my enemies. Blessed be the hour in which thou wast assigned me for my guardian, my defender, and my patron.

Blessed be all thy love to me, and all thy care for me, wherewith thou dost unwearingly further my salvation. In acknowledgment and return of all thy loving ministries to me from my youth up I offer thee the infinitely precious and noble Heart of Jesus, full and overflowing with all blessedness ; beseeching thee to forgive me for having so often striven against thy holy inspirations, and saddened thee, my nearest, dearest friend ; and firmly purposing to obey thee henceforward, and most faithfully to serve my God. Amen.

PRAYER TO THE BLESSED VIRGIN FOR TUESDAY,
BY ST. ALPHONSUS LIGUORI.

Holiest Mary, Mother of Goodness, Mother of Mercy, when I reflect upon my sins and upon the moment of my death, trembling and confusion then possess me wholly. My sweetest Mother, in the Blood of Jesus, in thy intercession are my hopes. Comforter of the sad, abandon me not at my death-agony ; fail not to console me in that great affliction. If even now I am so appalled by remorse for sin committed, the danger of a relapse, and strictness of thy judgments, how will it be with me

then? Mother, before death overtake me, gain for me great sorrow for my sins, a true amendment and constant fidelity to God in all my life that yet remains to me. And when indeed mine hour is come, then do thou, Mary, be my hope, be thou mine aid in the anguish wherein my soul will be overwhelmed ; when the enemy sets before my face my sins, O comfort me then, that I may not despair. Obtain for me at that moment to invoke thee often, that with thine own sweet name and thy most holy Son's upon my lips, I may breathe forth my spirit. This grace thou hast granted to many of thy servants : let me not fail of this my hope and my desire.

The three *Ave Maria* as before.

WEDNESDAY.

TO SAINT JOSEPH.

“Would that I could persuade all men,” says St. Teresa, “to prove by their own experience the advantage of devotion to this glorious Saint, and thus to receive their share of the blessings which he obtains from God ! I have never known any one who was truly devout to him, fail to advance rapidly in virtue ; for he assists in a most special manner those who recommend themselves specially to him. For many years past I have been accustomed to ask favors of him, and my petition

has been always granted. Moreover, if at any time it contained something inexpedient, he rectified it for my greater good.

“Persons who are given to prayer ought, it seems to me, to have a special devotion to him ; nor can I conceive how we can think of all the time he dwelt with our Blessed Lady and the Infant Jesus, without thanking him for his care over them both.

“Those who need a director to teach them to pray, cannot do better than take this glorious Saint for their guide. They will be in no danger of going astray.”

A PRAYER TO ST. JOSEPH.

O faithful servant, whom God had charged with the care of his family ; thou whom he had established the guardian and protector of the life of Jesus, the consoler and support of his Mother, and his own faithful Associate in the great affair of our Redemption ; thou who hadst the happiness to live with Jesus and Mary, and to expire in their arms : Chaste Spouse of the Mother of God ! thou model of pure, humble, and interior souls ! be touched with the confidence we have in thee ; and graciously accept these testimonies of our devotion. We return God thanks for the favors he hath bestowed on thee ; and we beg, through thy intercession, that we may imitate thy virtues.

Pray for us, then, O glorious Saint: and by that love thou didst ever entertain for Jesus and for Mary, and which Jesus and Mary also entertained for thee, obtain always for us the incomparable advantage of living faithful to Jesus, and of dying in his love. Amen.

PRAYER TO THE BLESSED VIRGIN FOR WEDNESDAY.

Mother of God, most holy Mary, how oft by sin have I merited hell! Ere now the judgment had gone forth against my first mortal sin, hadst not thou in thy tender pity stayed awhile God's justice, and then drawn me on by thy sweetness to take confidence in thee. And O, how very oft in dangers which beset my steps my feet had well nigh gone, when thou, loving mother that thou art, didst preserve me by the graces thou, by thy prayers, didst win me. My Queen, what will thy pity and thy favors still avail me, if in my willfulness I perish in the flames of hell? Hear thou yet once again. True though it be that once I loved thee not, now, next to God, I love thee before all. Wherefore henceforth forever suffer me not to turn away contemptuous from thee and from that God who, through thee, hath

granted me so many mercies. Lady most worthy of all love, let it not be that I thy child hate thee and curse thee, forever racked in endless torments. What! thy servant, thy child, damned to hell-fire, who loves thee? Canst thou bear to see it? O Mary, say not so!—say not I ever can be lost! Yet lost am I assuredly if I abandon thee. But where is he who will have heart to leave thee? Who ever can forget the love which thou hast ever borne me? No: impossible it is for him to perish who hath recourse to thee; and who, with loyal heart, commits himself to thee. Only save me from myself, my Mother, or I am lost! Let me but cling to thee! Save me, my hope! save me from hell; and before hell itself, save me from sin, which alone gives hell its terrors.

The three *Ave Maria* as before.

THURSDAY.

PRAYER OF ST. ALPHONSUS LIGUORI FOR A VISIT
TO THE BLESSED SACRAMENT.

O Jesus Christ, my Lord, who, for the love which thou bearest to men, dost dwell night

and day in this Sacrament, full of goodness and love, waiting for, inviting, and welcoming all those who come to visit thee, I believe thee here present in the Sacrament of the Altar. From the deep abyss of my own nothingness, I adore thee, and I thank thee for all thy graces granted to me hitherto, and especially for having given thyself to me in this Sacrament, for having given me thy most holy Mother Mary for my advocate, and for having called me to visit thee in this church. I now salute thy most loving heart; and this for three ends: 1. In thanksgiving for this great gift. 2. To make amends to thee for all the outrages which thou receivest in this Sacrament from all thine enemies. 3. I intend by this visit to adore thee in all the places on earth in which thou art present in this Sacrament, and in which thou art the least revered and the most abandoned. My Jesus, I love thee with my whole heart. I grieve for having hitherto so often offended thy infinite goodness. I purpose by thy grace never more to offend thee for the time to come; and now, miserable and unworthy though I be, I consecrate myself to thee without reserve; I give thee and re-

nounce my entire will, my affections, my desires, and all that I possess. From henceforward do thou dispose of me and of all that I have as thou pleasest. All that I ask of thee and desire is thy holy love, final perseverance, and the perfect accomplishment of thy will. I recommend to thee the souls in purgatory ; but especially those who had the greatest devotion to the most blessed Sacrament and to the most blessed Virgin Mary. I also recommend to thee all poor sinners. In fine, my dear Saviour, I unite all my affections with the affections of thy most loving heart ; and I offer them, thus united, to thy eternal Father, and beseech him in thy name to vouchsafe, for thy love, to accept and grant them.

PRAYER OF THE BLESSED VIRGIN FOR THURSDAY,
BY ST. ALPHONSUS

Queen of Heaven, sitting enthroned above the nine choirs of angels nighest to God, from this vale of tears I, poor sinner, hail thee, praying thee in thy love, to turn on me those gracious eyes of thine. See, Mary, see the dangers wherein I dwell, and shall ever dwell whilst I live upon this earth. I may yet lose

my soul, paradise, and God. In thee, Lady is my hope. I love thee ; and I sigh after the time when I shall see thee and praise thee in heaven's courts. O Mary, when will come that blessed day that I shall see myself safe at thy feet ? When kiss that hand so oft outstretched to minister to me graces ? Alas, too true it is, my Mother, that in my life I have ever been an ingrate ; but when I reach heaven's haven, there will I love thee every moment of a whole eternity, and make thee reparation in some sort for my ingratitude by ever blessing and praising thee. Thanks be to God for that he hath vouchsafed to me such trust in Jesu's Precious Blood and in thy powerful intercession. For this heaven thy true lovers have ever hoped, nor has any one of them been defrauded of his hope. No: neither shall I be deceived of mine. O Mary, pray to thine own Son Jesus, and I will pray him too, by all the merits of his Passion, to strengthen and increase this hope.

The three *Ave Maria* as before.

FRIDAY.

PRAYER OF ST. AUGUSTINE ON THE PASSION OF OUR
LORD.

[Plenary indulgence on one of the last three days of the month, when recited daily. Partial indulgence of three hundred days, each time.—PIUS VII.]

O God, who, for the redemption of the world, didst vouchsafe to be born; circumcised; rejected by the Jews; betrayed by the traitor Judas, with a kiss; bound in fetters; led like an innocent lamb to slaughter, and unbecomingly exposed to the sight of Annas, Caiphas, Pilate, and Herod; accused by false witnesses, buffeted, spit upon, scourged with stripes, crowned with thorns; struck with a reed, blindfolded, harassed with insults, stripped of thy clothes, nailed to the cross, raised upon the cross, counted amid robbers, given vinegar and gall to drink, and wounded with a lance. Do thou, O Lord, by these most holy pains of thine, which I, unworthy, recall, and by thy holy cross and death, free me from the pains of hell, and deign to lead me whither thou didst lead the thief crucified with thee; who, with the Father and Holy Ghost, livest and reignest God, forever and ever Amen.

PRAYER OF ST. ALPHONSUS LIGUORI TO THE BLESSED
VIRGIN, FOR FRIDAY.

Mary, of all creation noblest, highest, purest, fairest, holiest work of God! O that all men knew thee, loved thee, my Queen, as thou deservest to be loved! Yet great is my consolation, Mary, that there are blessed souls in heaven's courts, and just souls still on earth, whose hearts thou leadest captive with thy beauty and thy goodness. But above all I joy in this, that our God himself loves thee alone more than all men and angels. I too, loveliest Queen, I miserable sinner, dare to love thee, mean though my love be; I would I had a greater love, a more tender love: this thou must gain for me, since to love thee is the surest mark of predestination, and a grace which God vouchsafes the children of salvation. Then too, my Mother, when I reflect upon the debt I owe thy Son, I see his love for me demands for him of me naught less than immeasurable love. Do thou, then, whose desire it ever is to see him solely loved, pray that I may have this grace:—great love of Jesus Christ. Obtain it, thou who obtainest what thou wilt. Nor goods of earth, nor honors,

nor riches do I covet, but that which thine own heart desires most,—to love my God alone. O, can it ever be thou wilt not aid me in a desire so acceptable to thee? Impossible! even now I feel thy help, even now thou prayest for me. Pray, Mary, pray; nor ever cease to pray, till thou dost see me safe in paradise, sure of possessing and of loving my God and thee, my dearest Mother, forever and forever. Amen.

The three *Ave Maria* as before.

SATURDAY.

PRAYER OF ST. ALPHONSUS LIGUORI TO THE BLESSED VIRGIN FOR SATURDAY.

Mary most holy, on the one hand I see the graces thou hast obtained for me; and on the other, the ingratitude I have shown thee. The ingrate is unworthy of all favors; yet not for this will I distrust thy mercy. Great Advocate, have pity on me. Thou, Mary, art the stewardess of every grace which God vouchsafes us sinners, and therefore did he make thee mighty, rich, and kind, that so thou mightest succor us. Behold me now, then, willing my salvation: in thy hands I place it;

to thee I here consign my soul. I will to be of those who are thy special servants ; cast me not, then, away. Thou goest up and down seeking the wretched, to console them. Cast not away, then, this poor wretched sinner who has recourse to thee. Speak for me, Mary; thy Son grants what thou askest. Take me beneath thy shelter, and it is enough ; because with thee to guard me I fear no ill. No, not my sins ; because thou wilt obtain God's pardon for them : no, nor yet devils ; because thou art far mightier than hell : no, nor my Judge Jesus Christ ; for at thy prayer he will lay by his wrath. Protect me, then, my Mother ; obtain for me pardon of my sins, love of Jesus, holy perseverance, good death, and paradise. Too true, I merit not these graces ; yet do thou only ask them of our God, and lo, they shall be mine. Pray, then, to Jesus for me. Mary, my Queen, in thee I trust ; in this trust I rest, I live ; in this trust I hope to die. Amen.

The three *Ave Maria*, then the Litany of the Blessed Virgin.

THE SEVEN PENITENTIAL PSALMS.

THE ANTIPHON.

Remember not, O Lord our offences, nor those of our parents, neither take thou vengeance of our sins.

PSALM vi. *Domine, in furore.*

The prayer of a penitent sinner under the scourge of God.

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

For there is no one in death that is mindful of thee: and who shall confess to thee in hell?

I have labored in my groaning, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication, the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled : let them be turned back, and be ashamed very speedily.

PSALM xxxi. *Beati quorum.*

Blessed are they whose iniquities are forgiven : and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old, whilst I cried out all the day long.

For day and night thy hand was heavy upon me : I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee, and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord : and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me : my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way, in which thou shalt go : I will fix my eyes upon thee.

Do not become like the horse and the mule, that have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just, and glory all ye right of heart.

PSALM xxxvii. *Domine, ne in furore.*

A prayer of a penitent for the remission of his sins.

Rebuke me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me : and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

For my loins are filled with illusions: and there is no health in my flesh.

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

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

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

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me spoke vain things: and studied deceits all the day long.

But I, as a deaf man, heard not : and as a dumb man not opening his mouth.

And I became as a man that heareth not : and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped : thou wilt hear me, O Lord my God.

For I said : Lest at any time my enemies rejoice over me : and whilst my feet are moved, they speak great things against me.

For I am ready for scourges : and my sorrow is continually before me.

For I will declare my iniquity : and I will think for my sin.

But my enemies live, and are stronger than I : and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God : do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

PSALM I. *Miserere.*

The repentance and confession of David after his sin.

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

And according to the multitude of thy tender mercies blot out my iniquity.

Wash me yet more from my iniquity : and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee : that thou mayst be justified in thy words, and mayst overcome when thou are judged.

For behold I was conceived in iniquities : and in sins did my mother conceive me.

For behold thou hast loved truth : the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness : and the bones that have been humbled shall rejoice.

Turn away thy face from my sins : and blot out all my iniquities.

Create a clean heart in me, O God and renew a right spirit within my bowels.

Cast me not away from thy face : and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways : and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation : and my tongue shall extol thy justice.

O Lord, thou wilt open my lips : and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it : with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit : a contrite and humbled heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good-will with Sion : that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings : then shall they lay calves upon thy altar.

PSALM ci. *Domine, exaudi.*

A prayer for one in affliction.

Hear, O Lord, my prayer : and let my cry come to thee.

Turn not away thy face from me : in the day when I am in trouble, incline thy ear unto me.

In what day soever I shall call upon thee : hear me speedily.

For my days are vanished like smoke : and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered : because I forgot to eat my bread.

Through the voice of my groaning : my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness : I am like a night-raven in the house.

I have watched, and am become as a sparrow all alone on the house-top.

All the day long my enemies reproached me : and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of thy anger and indignation : for

having lifted me up thou hast thrown me down.

My days have declined like a shadow: and I am withered like grass.

But thou, O Lord, endurest forever: and thy memorial to all generations.

Thou shalt arise and have mercy on Sion; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

And the gentiles shall fear thy name, O Lord, and all the kings of the earth, thy glory.

For the Lord hath built up Sion: and he shall be seen in his glory.

He hath had regard to the prayer of the humble; and he hath not despised their petition.

Let these things be written unto another generation: and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary: from heaven, the Lord hath looked upon the earth.

That he might hear the groans of them that

are in fetters : that he might release the children of the slain :

That they may declare the name Lord in Sion : and his praise in Jerusalem.

When the people assembled together and kings to serve the Lord.

He answered him in the way of his strength : Declare unto me the fewness of my days.

Call me not away in the midst of my days : thy years are unto generation, and generation.

In the beginning, O Lord, thou foundedst the earth : and the heavens are the works of thy hands.

They shall perish, but thou remainest : all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed : but thou art always the self-same, and thy years shall not fail.

The children of thy servants call continue : and their seed shall be directed forever.

PSALM CXXIX. *De profundis.*

A prayer of a sinner trusting in the mercies of God.

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

Let thy ears be attentive to the voice of my 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.

PSALM cxlii. *Domine, exaudi.*

The psalmist in tribulation calleth upon God for his delivery.

Hear, O Lord, my prayer : give ear to my supplication in thy truth : hear me in thy justice.

And enter not into judgment with thy servant : for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul : he hath brought down my life to the earth.

He hath made me to dwell in darkness as

those that have been dead of old : and my spirit is in anguish within me : my heart within me is troubled.

I remember the days of old, I meditated on all thy works : I meditated upon the works of thy hands.

I stretched forth my hands to thee : my soul is as earth without water unto thee.

Hear me speedily, O Lord : my spirit hath fainted away.

Turn not away thy face from me : lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning : for in thee have I hoped.

Make the way known to me, wherein I should walk : for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled : teach me to do thy will, for thou art my God.

Thy good spirit shall lead mine to the right land : for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble : and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul for I am thy servant.

THE LITANY OF THE SAINTS.

Ant. Ne reminiscaris,
Domine, delicta nostra,
vel parentum nostrorum;
neque vindictam sumas de
peccatis nostris.

Kyrie eleison.

Kyrie eleison.

Christe eleison.

Christe eleison.

Kyrie eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Ant. Remember not, O
Lord, our offences, nor
those of our fathers; nei-
ther take thou vengeance
of our sins.

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Christ hear us.

Christ graciously hear us.

Pater de cœlis Deus,

Fili Redemptor mun-
di Deus,

Spiritus Sancte Deus,
Sancta Trinitas, unus
Deus,

Sancta Maria,
Sancta Dei Genitrix,
Sancta Virgo virgi-
num.

Sancte Michael,
Sancte Gabriel,

Miserere nobis.

Ora pro nobis.

God the Father of
heaven,

God the Son, Re-
deemer of the world,

God the Holy Ghost,
Holy Trinity, one
God,

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,

Saint Michael,
Saint Gabriel,

Have mercy, etc.

Pray for us.

Sancte Raphael,
 Omnes sancti Angeli
 et Archangeli,
 Omnes sancti beatorum
 Spirituum ordines,
 Sancte Joannes Baptista,
 Sancte Joseph,
 Omnes sancti Patriarchæ
 et Prophetæ,
 Sancte Petre,
 Sancte Paule,
 Sancte Andrea,
 Sancte Jacobe,
 Sancte Joannes,
 Sancte Thoma,
 Sancte Jacobe,
 Sancte Philippe,
 Sancte Bartholomæe,
 Sancte Matthæe,
 Sancte Simon,
 Sancte Thaddæe,
 Sancte Matthia,
 Sancte Barnaba,
 Sancte Luca,
 Sancte Marce,
 Omnes sancti Apostoli
 et Evangelistæ,
 Omnes sancti Discipuli
 Domini,

Ora (orate) pro nobis.

Saint Raphael,
 All ye holy Angels
 and Archangels,
 All ye holy orders of
 blessed Spirits,
 Saint John Baptist,
 Saint Joseph,
 All ye holy Patriarchs
 and Prophets,
 Saint Peter,
 Saint Paul,
 Saint Andrew,
 Saint James,
 Saint John,
 Saint Thomas,
 Saint James,
 Saint Philip,
 Saint Bartholomew,
 Saint Matthew,
 Saint Simon,
 Saint Thaddeus,
 Saint Matthias,
 Saint Barnabas,
 Saint Luke,
 Saint Mark,
 All ye holy Apostles
 and Evangelists,
 All ye holy Disciples
 of our Lord,

Pray for us.

Omnes sancti Innocentes,

Sancte Stephane,

Sancte Laurenti,

Sancte Vincenti,

Sancti Fabiane et Sebastiane,

Sancti Joannes et Paule,

Sancti Cosma et Damiane,

Sancti Gervasi et Protasi,

Omnes sancti Martyres,

Sancte Sylvester,

Sancte Gregori,

Sancte Ambrosi,

Sancte Augustine,

Sancte Hieronymy,

Sancte Martine,

Sancte Nicolae,

Omnes sancti Pontifices et Confessores,

Omnes sancti Doctores,

Sancte Antoni,

Sancte Benedicte,

Sancte Bernarde,

Sancte Dominice,

Sancte Francisce,

All ye holy Innocents,

Saint Stephen,

Saint Lawrence,

Saint Vincent,

SS. Fabian and Sebastian.

SS. John and Paul,

SS. Cosmas and Damian,

SS. Gervase and Protase,

All ye holy Martyrs,

Saint Sylvester,

Saint Gregory,

Saint Ambrose,

Saint Augustine,

Saint Jerome,

Saint Martin,

Saint Nicholas,

All ye holy Bishops and Confessors,

All ye holy Doctors,

Saint Anthony,

Saint Benedict,

Saint Bernard,

Saint Dominic,

Saint Francis,

Ora (orate) pro nobis.

Pray for us.

<p>Omnes sancti Sacerdotes et Levitæ, Omnes sancti Monachi et Eremitæ, Sancta Maria Magdalena, Sancta Agatha, Sancta Lucia, Sancta Agnes, Sancta Cæcilia, Sancta Catharina, Sancta Anastasia, Omnes sanctæ Virgines et Viduæ, Omnes Sancti et Sanctæ Dei, <i>Intercedite pro nobis.</i> Propitius esto, <i>Parce nobis, Domine.</i> Propitius esto, <i>Exaudi nos, Domine.</i> Ab omni malo, <i>Libera nos Domine.</i> Ab omni peccato. <i>Libera nos Domine.</i></p>	<p>Ora (orate) pro nobis.</p>	<p>All ye holy Priests and Levites, All ye holy Monks and Hermits, Saint Mary Magdalen, Saint Agatha, Saint Lucy, Saint Agnes, Saint Cecilia, Saint Catharine, Saint Anastasia, All ye holy Virgins and Widows, All ye holy men and women, saints of God, <i>Make intercession for us.</i> Be merciful, <i>Spare us, O Lord.</i> Be merciful, <i>Graciously hear us, O Lord.</i> From all evil, <i>O Lord, deliver us.</i> From all sin, <i>O Lord, deliver us.</i></p>
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<p>Ab ira tua,* * Here, for the devotion of the Forty Hours, is inserted: Ab imminentibus periculis, A peste, fame, et bello.</p>	<p>Libera nos, Domine.</p>	<p>From thy wrath,* From all dangers that threaten us. From plague, famine, and war.</p>
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Pray for us.

O Lord, deliver us

A subitanea et impro-
visa morte,
Ab insidiis diaboli,

Ab ira, odio, et omni
mala voluntate,

A spiritu fornicatio-
nis,

A fulgure et tempes-
tate,

A morte perpetua,

Per mysterium sanc-
tæ Incarnationis
tuæ,

Per Adventum tuum,

Per Nativitatem tuam,

Per Baptismum et
sanctum Jejunium
tuum,

Per Crucem et Pas-
sionem tuam,

Per Mortem et Sepul-
turam tuam,

Per sanctam Resur-
rectionem tuam,

Per admirabilem As-
censionem tuam,

Per adventum Spiri-
tus Sancti Paracliti,

From sudden and un-
looked-for death,

From the snares of the
devil,

From anger, hatred,
and every evil will,

From the spirit of
fornication,

From lightning and
tempest,

From everlasting
death,

Through the mystery
of thy holy Incarna-
tion,

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,

Libera nos Domini.

O Lord, deliver us.

In die iudicii,
Libera nos, Domine.

Peccatores,
Ut nobis parcas,

Ut nobis indulgeas,

Ut ad veram pœnitentiam nos perducere digneris,

Ut Ecclesiam tuam sanctam regere et conservare digneris,

Ut Dominum Apostolicum, et omnes ecclesiasticos ordines, in sancta religione conservare digneris,

Ut inimicos sanctæ Ecclesiæ, humiliare digneris,*

Ut regibus et principibus Christianis, pa-

In the day of judgment,
Good Lord, deliver us.

We sinners,
That thou wouldst spare us,

That thou wouldst pardon us,

That thou wouldst bring us to true penance,

That thou wouldst vouchsafe to govern and preserve thy holy church,

That thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the church, in holy religion,

That thou wouldst vouchsafe to humble the enemies of holy church,*

That thou wouldst vouchsafe to give

Te rogamus, audi nos.

We beseech thee hear us.

* For the Devotion of the Forty Hours, insert:

Ut Turcarum, hæreticorum conatus, reprimere et ad nihilum redigere digneris

That thou wouldst vouchsafe to defeat the attempts of all Turks and heretics, and bring them to naught.

cem et veram concordiam donare digneris,

Ut cuncto populo Christiano, pacem et unitatem largiri digneris,

Ut nosmetipsos in tuo sancto servitio, confortare et conservare digneris,

Ut mentes nostras ad cœlestia desideria erigas,

Ut omnibus benefactoribus nostris, sempiterna bona retribuas,

Ut animas nostras, fratrum propinquorum et benefactorum nostrorum, ab æterna damnatione eripias,

Ut fructus terræ dare et conservare digneris,

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,

That thou wouldst vouchsafe to give and preserve the fruits of the earth,

Te rogamus, audi nos.

We beseech thee, hear us.

Ut omnibus fidelibus defunctis, requiem æternam donare digneris,	} Te rogamus, audi nos.	That thou wouldst vouchsafe to grant eternal rest to all the faithful de- parted,	} We beseech thee, hear us.
Ut nos exaudire dig- neris,		That thou wouldst vouchsafe gracious- ly to hear us,	
Fili Dei,		Son of God,	
Agnus Dei, qui tollis pec- cata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Parce nobis Domine.</i>		<i>Spare us, O Lord.</i>	
Agnus Dei, qui tollis pec- cata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Exaudi nos, Domine.</i>		<i>Graciously hear us, O Lord.</i>	
Agnus Dei, qui tollis pec- cata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Miserere nobis.</i>		<i>Have mercy on us.</i>	
Christe audi nos.		Christ hear us.	
<i>Christe exaudi nos.</i>		<i>Christ graciously hear us.</i>	
Kyrie eleison.		Lord have mercy.	
<i>Christe eleison.</i>		<i>Christ have mercy.</i>	
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.	

Psalm lxi. *Deus in adjutorium.*

Deus in adjutorium meum intende: Domine ad adjuvandum me festina.

Confundantur et revereantur: qui quærunt animam meam.

Avertantur retrorsum, et erubescant: qui volunt mihi mala.

Avertantur statim erubescences: qui dicunt mihi, Euge, euge.

Exultent et lætentur in te omnes qui quærunt te: et dicant semper, Magnificetur Dominus; qui diligunt salutare tuum.

Ego vero egenus et pauper sum: Deus adjuva me.

Adjutor meus et liberator meus es tu: Domine, ne moreris.

Gloria Patri, etc.

V. Salvos fac servos tuos,

1. O God, come to my assistance: O Lord, make haste to help me.

2. Let them be confounded and ashamed that seek after my soul.

3. Let them be turned backward, and blush for shame that desire evils unto me.

4. Let them be straightway turned backward blushing for shame, that say to me: 'Tis well, 'tis well.

5. Let all that seek thee be joyful and glad in thee: and let such as love thy salvation say always, The Lord be magnified.

6. But I am needy and poor: O God, help me.

7. Thou art my helper and my deliverer: O Lord make no long delay.

Glory be, etc.

V. Save thy servants,

R. Deus meus sperantes in te.

V. Esto nobis Domine turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro Pontifice nostro [...].

R. Dominus conservet eum et vivificet eum, et beatum faciat eum in terra; et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

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 according to our iniquities.

V. Let us pray for our Sovereign Pontiff [.....].

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. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them that do us good. 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.*

Deus, cui proprium est misereri semper, et par-

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

* For the Devotion of the Forty Hours, the following collects are used :

Deus qui nobis sub sacramento mirabili, Passionis tuæ memoriam reliquisti ; tribue,

O God, who, under a wonderful sacrament, hast left us a memorial of thy passion ; grant

cere : suscipe deprecationem nostram ; ut nos, et and to spare, receive our humble petition ; that we,

quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari ; ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

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, etc. Amen.

From Advent to Christmas.

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

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 us 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.

R. Amen.

From Christmas to the Purification.

Deus, qui salutis æternæ, beatæ Mariæ virginitate foecunda, 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 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 merited 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.

omnes famulos tuos, quos and all thy servants who
delictorum catena con- are bound by the chain of

From the Purification to Advent.

Concede 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.

Grant, we beseech thee, O Lord God, that we, thy servants, may enjoy perpetual health of mind and body; and by the intercession of the Blessed Mary ever Virgin, may be delivered from present sorrow, and attain eternal gladness.

Then follows the Collect for the Pope, p. 526, after which is said :

Deus, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis; et præsta, ut quod fideliter petimus, efficaciter consequamur.

O God, our refuge and strength, who art the author of all piety, hearken unto the devout prayers of thy Church, and grant that what we ask faithfully we may obtain effectually.

Omnipotens, sempiternæ Deus, in cujus manu sunt omnes potestates, et omnia jura regnorum, respice in auxilium Christianorum, ut gentes paganorum et hæreticorum, quæ in sua feritate et fraude confidunt, dexteræ tuæ potentia conterantur.

Almighty, everlasting God, in whose hands are all the powers and all the rights of kingdoms, come to the assistance of thy Christian people, that all pagan and heretical nations, who trust in their own violence and fraud, may be broken by the might of thy right hand.

Then follows the last Collect, Omnipotens, sempiternæ Deus, etc., p. 529, Almighty, everlasting God, etc., with the Versicles, except that, in the last response but one, etc., instead of the simple Amen, is said :

P. Et custodiat nos semper.
Amen.

R. And ever preserve us.
Amen.

stringit, miseratio tuæ pietatis clementer absolvat.

Exaudi, quæsumus, Domine, supplicum preces, et confitentium tibi parce peccatis : ut pariter nobis indulgentiam tribuas benignus et pacem.

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, sempiternus Deus, miserere famulo tuo Pontifici nostro [. . .]

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 mayst grant us both pardon and peace.

Show forth upon us, O Lord, in thy mercy, thy unspeakable loving kindness ; that thou mayst 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 [. . .], our Sov-

et dirige eum secundum tuam clementiam in viam salutis æternæ : ut et 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 sublata 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.

Fidelium Deus omnium Conditor et Redemptor,

reign 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 cannot give ; that our hearts being devoted to thy commandments, and the fear of our enemies being taken away, our times, by thy protection, may be peaceful.

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.

O God, the Creator and Redeemer of all the faith-

animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

Actiones nostra, quæsumus, Domine, aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

Omnipotens, sempiternè Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus: ut pro quibus effundere presens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscipit, intercedentibus omnibus Sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam

ful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Prompt, we beseech thee, O Lord, our actions by thy inspirations, and further them with thy continual help; that every prayer and work of ours may always begin from thee, and through thee be likewise ended.

Almighty, everlasting God, who hast dominion over the living and the dead, and art merciful to all who 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

consequantur. 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. Exaudiat nos omnipotens et misericors Dominus.

R. Amen.

V. Et fidelium animæ, per misericordiam Dei requiescant in pace.

R. Amen.

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, forever 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 departed, through the mercy of God, rest in peace.

R. Amen.

DEVOTIONS TO OUR LORD IN THE BLESSED SACRAMENT.

THE "QUARANT ORE," OR, FORTY HOURS' PRAYER
BEFORE THE BLESSED SACRAMENT.

(Plenary indulgence for visiting church each day of exposition, and receiving holy communion.—CLEMENT XIII. Partial indulgence ten years, and ten quarantines each visit.—PAUL V.)

This devotion continues for forty hours, before the Blessed Sacrament, in memory of the forty hours during which the body of our Lord remained in the sepulchre. It was begun at Milan in 1534, and was introduced into Rome by St. Philip Neri in 1548, and sanctioned by Pope Clement VIII., who issued a solemn Bull respecting it, November 25, 1592.

The forms of prayers used in this devotion are the Litany of the Saints, with Collects as on p. 525, to which may be added the Litany of the Blessed Virgin, the Miserere, and the Te Deum. Private devotions may be used at discretion.

VISITS TO THE BLESSED SACRAMENT.

Love for our Lord impels us often to visit him in the churches and chapels where, for love of us, he remains on the Tabernacle.

The prayer, p. 494 may be used with the following:

PRAYERS TO OUR LORD ON BLESSED SACRAMENT,
BY ST. ALPHONSUS LIGUORI.

I.

O most lovely, most sweet, and dearest Jesus! life, hope, treasure, and only love of my soul. O! how much has it not cost thee to remain with us in this Sacrament! It was necessary for thee to die in order to remain afterwards upon our altars: and how many injuries hast thou not been made to suffer, in consequence of this presence among us! But thy love, and thy desire to be loved by us, have surmounted all. Come then, Lord, come and occupy my heart, and afterwards close the gate to it forever, so that no creature may ever enter there again to take away a part of this love which belongs entirely to thee, and which I am unwilling to give to any other. Do thou alone, my dear Redeemer, reign over me! Do thou alone possess me entirely; and if at any time I should not obey thee perfectly, punish me severely, that for the future I may be more careful to please thee, according to thy desire.

Let me no more desire nor seek for any other pleasure than to please thee, to visit thee often at thy altar, to converse with thee, and to receive thee in the holy communion. Let them look for other goods who will! For me, I love only, I desire only the treasure of thy love. The only favor I ask at the foot of this altar is, that I may forget myself altogether, only to remember thy goodness. Blessed Seraphs, I do not envy you your glory! but by the love which you bear to your God and mine, O teach me what I must do, to love him and please him like you!

II.

O my Lord and King, hidden in this Sacrament, since thou dost invite me to converse with thee, I will open my heart with confidence, and speak. O my Jesus, ardent lover of souls, I know too well the injustice and ingratitude of men towards thee. Thou lovest them, and they do not love thee: thou dost confer benefits on them, and they return thee insults: thou wouldst have them hear thy voice, and they will not listen: thou dost offer them graces,

and they refuse them. Ah! my Jesus, I too have been once among the number of these ungrateful souls. O my God, it is only too true. But I desire to amend, and I wish to compensate for the injuries I have done thee, by doing all I can to please thee for the remainder of my life. Tell me, O Lord, what thou dost require of me. I will do it without the least reserve. Make known to me thy will by the way of holy obedience, and I hope to accomplish it. My God! I firmly promise never to leave undone any act which I know to be agreeable to thee, although the performance of it should cost me the loss of all things, of relations, friends, character, health, and even life itself. Let me lose all, if only I may do thy will! Happy loss, when all is sacrificed to content thy heart, O God of my soul! I love thee, O sovereign good, above all goods worthy of my love, and in loving thee I unite my feeble heart with the hearts of all the Seraphim. I unite it with the heart of Mary, and with the heart of Jesus. I love thee with my whole soul; I wish to love thee alone, now and forever.

THE ANTHEMS O, FOR ADVENT, OR BEFORE THE
BLESSED SACRAMENT AT ANY TIME.

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 a stretched-forth 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 sceptre of the house of Israel, who openest and no man shutteth; who shuttest and no man openeth, come and take out of prison him 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 corner-stone that joinest the two walls; come and save man, whom thou formedst 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.

The prayer of St. Cajetan, p. 462, and of St. Ignatius, p. 461, may also be used.



DEVOTIONS TO THE SACRED HEART OF JESUS.

This devotion is intimately associated with the Blessed Sacrament, and aims to make reparation to our Lord for the coldness, neglect, and indifference of Christians to his great love for man.

ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

Adorable Heart, of my loving Jesus, Seat of every virtue, and inexhaustible Source of grace; divine Heart, which burnest with love for mankind, though thou canst find in them nothing but hardness, forgetfulness, ingratitude, and

contempt ; Heart full of goodness, always pitying our misery, and earnestly desiring to make us share thy treasures, and to give thyself wholly to us; thou lovest, and art not loved in return: we respond to thy benefits and to thy love only by the most criminal insensibility—too often by the most sacrilegious insults. Penetrated with grief for such ingratitude, and wishing to repair it as much as possible, I offer thee my heart with all its powers : true, it is quite unworthy of being laid before thee, but thou, divine Heart, canst purify it, inflame it with thy love, and make it worthy of thee. O refuse me not this grace, but make my heart henceforward thine : I wish to live for thee only, and therefore I give myself to thee, sincerely protesting that I desire to forget myself, and to consider myself as a victim wholly devoted to thee. I consecrate to thee my body and my life, my thoughts, actions, labors, and sufferings. Divine Jesus, purify and complete my sacrifice in the flames of thy love, teach me a perfect forgetfulness of myself, that I may think of thee only ; and as I will do nothing henceforth but for thy sake, grant that all I do may be worthy of thee, and teach me what I

must do to obtain a pure love of thee : give me, above all things, this pure, affectionate, ardent love for thee, and that profound humility, and unchangeable meekness, without which we cannot please thee ; and make me perfectly fulfill thy holy will, in time and in eternity. Amen.

PRAYER TO JESUS IN THE MOST HOLY SACRAMENT
AND TO HIS SACRED HEART.

(Partial indulgence one hundred days.—PIUS VI.)

My most loving Jesus, behold how far thy excessive charity has gone : thou hast prepared for me a divine banquet of thy own body, and of thy most precious blood, that thou mayst give thyself wholly to me. What can have urged thee to such an excess of love ? Certainly nothing but thy most loving Heart. O adorable Heart of my Jesus, burning furnace of Divine love, receive my soul into thy most sacred wound, that in this school of charity I may learn to correspond to the love of that God, who gives me such wonderful proofs of his love.

ACT OF REPARATION TO THE SACRED HEART OF
JESUS.

(Partial Indulgence.)

Jesus, my God, my Saviour, with that lowly homage with which the faith itself inspires me, I worship thee, very God, and very Man; with my whole heart I love thee, enclosed in the most awful Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which I may ever have been so unhappy as to have committed, as well as for all such like acts that ever have been done, or (which may God avert) ever may be done in ages yet to come. I adore thee, my God, not, indeed, according to the measure of thy merits, nor according to the greatness of my debt to thee, but according to the little strength I have; and fain would I adore thee with all the perfection of every reasonable creature. Meantime I purpose now and ever to adore thee, not only for those Catholics who adore thee not and love thee not, but also in the stead of, and for the conversion of all heretics, schismatics, impious atheists, blasphemers, sorcerers, Turks, Jews, and idolaters. Jesus, my

God, mayest thou be ever known, adored, loved, and praised every moment, every day, in the most holy and most heavenly Sacrament. Amen.

Ejaculation of St. Alphonsus.—Jesus, our good! Jesus, our sweetness! Jesus, our joy!

PRAYER OF THE SAINT MARGARET MARY TO THE
SACRED HEART OF JESUS.

Eternal Father, permit me to offer thee the Heart of Jesus, thy well-beloved Son, as he offered himself to thee in sacrifice. Receive this offering for me, as well as all the desires, sentiments, affections, movements, all the acts of this sacred Heart. They are all mine, since he immolated himself for me, and henceforth I will have no other desires than his. Receive them in satisfaction for my sins, and in thanksgiving for all thy benefits. Receive them in order to grant me through his merits, all the graces that are necessary for me, especially 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 only by the Heart of Jesus that thou art worthily honored and glorified.

OFFERING TO THE ETERNAL FATHER OF THE SACRED
HEART, BY ST. ALPHONSUS LIGUORI.

Eternal Father! I offer thee to-day all the virtues, the acts, and the affections of the Heart of Jesus. Accept them on my behalf; and through his merits which are all mine, since he has given them to me, grant me those graces which Jesus asks for me. For all thy mercies shown to me, I offer thee my thanks, in union with those same merits. Through them also I hope to satisfy for what is still due to thy justice for my sins. Through them, finally, I hope for every grace at thy hand, for pardon, for perseverance, for paradise, and above all, for the gift of thy pure love. I see clearly, that in all I do, I only put obstacles in the way of this, but to this evil apply a remedy also. I ask it of thee in the name of Jesus Christ, who has promised us that thou wilt grant all we ask of thee in his name (St. Jo. xiv.), and therefore thou canst not refuse me. Lord! my only desire is to love thee, to give myself entirely to thee, and no longer to remain so ungrateful as I have been hitherto. Look upon me, and grant my prayer. From this

very day may I be thoroughly converted to thee, never to fall away from thy love again. My God, I love thee! Infinite Goodness, I love thee! I love thee, for thou art indeed my love, my paradise, my good, my life, my all.

PRAYER OF ST. ALPHONSUS.

O listen while I venture to address thee, most loving heart of my Jesus! heart from which so many sacraments have issued, and especially this Sacrament of Love! Would that I could procure as much honor and glory for thee as thou dost promote the honor and glory of thy Eternal Father by means of the holy Sacrament in our churches! I know that on this altar thou dost love me with that same love which moved thee to sacrifice thy divine life for me in a sea of sorrows on the cross. Enlighten, O divine Heart! those who do not know thee, in order that they may know thee. Deliver through thy merits all who are in Purgatory, or at least comfort those suffering souls which thou hast already chosen to be thy spouses for eternity. I adore thee, I thank thee, and I love thee with all the souls that love thee in this moment, whether on earth or

in heaven. O! most pure and holy Heart of Jesus, purify my heart from all attachment to creatures, and fill it with thy holy love. O! most tender Heart of Jesus, take possession of my whole heart, in such a way that it may be all thine own, and may always be able to repeat with confidence: "Who shall separate me from the love of God, which is in Jesus Christ?" (Rom. viii.) O! most holy Heart, engrave in my heart those bitter pains which thou didst suffer on the earth for so many years, and with such great love for me, so that moved to compassion at the sight, I may always desire, or at least suffer with patience for thy sake, all the pains of this life. O! most humble Heart of Jesus, impart to me thy spirit of humility. O! most gentle Heart of Jesus, lend me something of thy gentleness. Take away from my heart all that does not please thee, convert it entirely to thee, so that it may will nothing, wish nothing, except what thou wilt. In a word, so dispose of me that I may live only to obey thee, to love thee, and to please thee. I acknowledge that I am most deeply in thy debt; yes, that I am bound to thee by the heaviest obligations, and it would be still only

a small return if I could annihilate and sacrifice myself entirely for thee.

PRAYER OF ST. GERTRUDE TO THE HEART OF JESUS.

Hail, O Sacred Heart of Jesus, living and quickening source of eternal life, infinite treasury of the divinity, burning furnace of divine Love! thou art my refuge and my sanctuary, O my amiable Saviour! consume my heart with that burning fire with which thine is ever inflamed; pour down on my soul those graces which flow from thy love, and let my heart be so united with thine that our wills may be one, and mine in all things conform to thine. May thine be the standard and rule of my desires and of my actions. Amen.

OFFERING BEFORE A PICTURE OF THE SACRED
HEART OF JESUS.

(Partial indulgence once a day. Plenary once a month.)

My 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.

DEVOTIONS TO THE PASSION OF OUR LORD.

THE STATIONS, OR THE HOLY WAY OF THE CROSS.

The Way of the Cross, in its present form, was instituted in the middle of the fourteenth century, by the Franciscans. The Sovereign Pontiffs have attached to it many indulgences, which are too numerous to mention here. Any one who is in a state of grace may gain these indulgences by making the round of these fourteen stations, meditating before each one upon the mystery it represents. No form of prayer is required, nor is it necessary that these meditations should be long. As for those to whom it is impossible to fulfil these conditions, either because they cannot meditate, or are unable to visit the stations, they may make the Way of the Cross in another manner, by means of a crucifix, indulgenced for this purpose. These gain all the indulgences by holding the crucifix in their hand, and reciting fourteen times the PATER, AVE, and GLORIA; then five times PATER, AVE, and GLORIA, in honor of the five wounds of our Lord; and finally, one PATER, AVE, and GLORIA, for the intention of the Sovereign Pontiff.

PRAYERS FOR THE STATIONS, BY
ST. ALPHONSUS LIGUORI.

PRAYER BEFORE THE HIGH ALTAR.

O Jesus Christ, my Lord, with what great love thou didst pass over this painful road, which led thee to death! and I—how often have I abandoned thee! But now I love thee with my whole soul, and because I love thee, I am sincerely sorry for having offended thee. My Jesus, pardon me, and permit me to accompany thee in this journey. Thou art going to die for love of me, and it is my wish also, O my dearest Redeemer, to die for love of thee. O yes, my Jesus, in thy love I wish to live, in thy love I wish to die.

FIRST STATION.

Jesus is condemned to death.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the Cross. (*Pause awhile.*)

My adorable Jesus, it was not Pilate ; no, it was my sins that condemned thee to die. I beseech thee, by the merits of this sorrowful journey, to assist my soul in her journey toward eternity. I love thee, my beloved Jesus ; I love thee more than myself ; I repent with my whole heart, of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always ; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,
 Goest forth, for love of me,
 By thy death to be my Saviour ;
 Let me die, O Lord, with thee.

SECOND STATION.

Jesus is made to bear his Cross.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider how Jesus, in making this journey with the cross on his shoulders, thought of us, and offered for us, to his Father, the death he was about to undergo.

(*Pause awhile.*)

My most beloved Jesus! I embrace all the tribulations thou hast destined for me, until death. I beseech thee, by the merits of the pain thou didst suffer in carrying thy Cross, to give me the necessary help to carry mine with perfect patience and resignation. I love thee, my dear Jesus, above all things; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always, and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,
Goest forth, for love of me,
By thy death to be my Saviour,
Let me die, O Lord, with thee.

THIRD STATION.

Jesus falls the first time under his Cross.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider this first fall of Jesus under his Cross. His flesh was torn by the scourges, his head crowned with thorns, and he had lost a great quantity of blood. He

was so weakened he could scarcely walk, and yet he had to carry this great load upon his shoulders. The soldiers struck him rudely, and thus he fell several times. (*Pause awhile.*)

My Jesus, it is not the weight of the Cross, but of my sins, which has made thee suffer so much pain. Ah! by the merits of this first fall, deliver me from the misfortune of falling into mortal sin. I love thee, O my Jesus; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,
Goest forth, for love of me,
By thy death to be my Saviour;
Let me die, O Lord, with thee.

FOURTH STATION.

Jesus meets his afflicted Mother.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider the meeting of the Son and the Mother, which took place on this journey. Their looks became like so many arrows to wound those hearts which loved each other so tenderly. (*Pause awhile.*)

My sweet Jesus, by the sorrow thou didst experience in this meeting, grant me the grace of a truly devoted love for thy most holy Mother. And thou, my Queen, who wast overwhelmed with sorrow, obtain for me, by thy intercession, a continual and tender remembrance of the passion of thy Son. I love thee, my dear Jesus, above all things ; I repent of ever having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always ; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,
 Goest forth, for love of me,
 By thy death to be my Saviour ;
 Let me die, O Lord, with thee.

FIFTH STATION.

The Cyrenian helps Jesus to carry his Cross.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider how the Jews, seeing that at each step Jesus was on the point of expiring, and fearing he would die on the way, when they wished him to die the ignominious death of the Cross, constrained Simon the Cyrenian, to carry the Cross behind our Lord. (*Pause awhile.*)

My most beloved Jesus, I will not refuse the Cross as the Cyrenian did ; I accept it ; I embrace it. I accept in particular the death thou hast destined for me, with all its pains ; I unite it to thy death ; I offer it to thee. Thou hast died for love of me ; I will die for love of thee. Help me by thy grace. I love thee, my dear Jesus, above all things ; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always ; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,
Goest forth, for love of me,
By thy death to be my Saviour ;
Let me die, O Lord, with thee.

SIXTH STATION.

Veronica wipes the face of Jesus.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider how the holy woman named Veronica, seeing Jesus so ill-used, and his face bathed in sweat and blood, presented him with a towel, with which he wiped his adorable face, leaving on it the impression of his holy countenance. (*Pause awhile.*)

My most beloved Jesus, thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it received thy grace in baptism; but I have disfigured it since by my sins; thou alone, my Redeemer, canst restore it to its former beauty. Do this by thy passion, O Jesus. I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again; grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,
Goest forth, for love of me,
By thy death to be my Saviour;
Let me die, O Lord, with thee.

SEVENTH STATION.

Jesus falls the second time.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider the second fall of Jesus under the Cross ; a fall which renews the pain of all the wounds of his head and members. (*Pause awhile.*)

My most sweet Jesus, how many times thou hast pardoned me, and how many times have I fallen again, and begun again to offend thee ! O, by the merits of this second fall, give me the necessary helps to persevere in thy grace until death. Grant that in all temptations which assail me, I may always commend myself to thee. I love thee, my dear Jesus, above all things ; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always ; and then do with me what thou wilt.

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

Dearest Jesus, thou to suffer,
Goest forth, for love of me,
By thy death to be my Saviour ;
Let me die, O Lord, with thee.

EIGHTH STATION.

Jesus speaks to the daughters of Jerusalem.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider how these women wept with compassion at seeing Jesus in such a pitiable state, streaming with blood, as he walked along. "*My children,*" said he, "*weep not for me, but for your children.*" (*Pause awhile.*)

My Jesus, laden with sorrows, I weep for the offences I have committed against thee, because of the pains they have deserved, and still more because of the displeasure they have caused thee, who hast loved me so much. It is thy love, more than the fear of hell, which causes me to weep for my sins. My Jesus, I love thee more than myself; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always; and then do with me what thou wilt.

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

Dearest Jesus, thou to suffer,
Goest forth, for love of me,
By thy death to be my Saviour;
Let me die. O Lord, with thee.

NINTH STATION.

Jesus falls the third time.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider the third fall of Jesus Christ. His weakness was extreme, and the cruelty of his executioners excessive, who tried to hasten his steps when he could scarcely move. (*Pause awhile.*)

Ah, my outraged Jesus, by the merits of the weakness thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise thy friendship. I love thee, dear Jesus, above all things ; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again ; grant that I may love thee always ; and then do with me what thou wilt.

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

Dearest Jesus, thou to suffer,
 Goest forth for love of me,
 By thy death to be my Saviour ;
 Let me die, O Lord, with thee

TENTH STATION.

Jesus is stripped of his garments.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider the violence with which the executioners stripped Jesus. His inner garments adhered to his torn flesh, and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated. (*Pause awhile.*)

My innocent Jesus, by the merits of the torment thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in thee, who art so worthy of my love. I love thee, O Jesus, above all things; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always; and then do with me what thou wilt.

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

Dearest Jesus, thou to suffer,
Goest forth, for love of me,
By thy death to be my Saviour;
Let me die, O Lord, with thee.

ELEVENTH STATION.

Jesus is nailed to the Cross.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider how Jesus, after being thrown on the Cross, extended his hands, and offered to his eternal Father the sacrifice of his life for our salvation. These barbarians fastened him with nails, and then, securing the Cross, allowed him to die with anguish on this infamous gibbet. (*Pause awhile.*)

My Jesus, loaded with contempt, nail my heart to thy feet, that it may ever remain there, to love thee, and never quit thee again. I love thee more than myself; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always; and then do with me what thou wilt.

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

Dearest Jesus, thou to suffer,
Goest forth, for love of me,
By thy death to be my Saviour;
Let me die, O Lord, with thee.

TWELFTH STATION.

Jesus dies on the Cross.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider how Jesus, after three hours' agony on the Cross, consumed with anguish, abandoned himself to the weight of his body, bowed his head and died. (*Pause awhile.*)

O my dying Jesus, I kiss devoutly the Cross on which thou didst die for love of me. I have merited by my sins to die a miserable death, but thy death is my hope. Ah! by the merits of thy death, give me grace to die embracing thy feet, and burning with love to thee. I commit my soul into thy hands. I love thee, O Jesus, above all things; I repent of ever having offended thee. Permit not that I ever offend thee again. Grant that I may love thee always; and then do with me what thou wilt.

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

Dearest Jesus, thou hast suffered

On the Cross, for love of me,

Dying for my soul's salvation;

Let me die, O Lord, with thee.

THIRTEENTH STATION.

Jesus is taken down from the Cross

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider how our Lord, having expired, two of his disciples, Joseph and Nicodemus, took him down from the Cross, and placed him in the arms of his afflicted Mother, who received him with unutterable tenderness, and pressed him to her bosom. (*Pause awhile.*)

O Mother of sorrow, for the love of this Son, accept me for thy servant, and pray for me. And thou, my Redeemer, since thou hast died for me, permit me to love thee: for I wish but thee, and nothing more. I love thee, my Jesus, above all things; I repent of ever having offended thee. Never permit me to offend thee again. Grant that I may love thee always; and then do with me what thou wilt.

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

Dearest Jesus, thou hast suffered
 On the Cross, for love of me,
 Dying for my soul's salvation;
 Let me die, O Lord, with thee.

FOURTEENTH STATION.

Jesus is placed in the Sepulchre.

V. We adore thee, O Christ, and praise thee

R. Because by thy holy Cross thou hast redeemed the world.

Consider how the disciples carried the body of Jesus to bury it, accompanied by his Holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew. (*Pause awhile.*)

Ah, my buried Jesus, I kiss the stone that encloses thee. But thou didst rise again the third day. I beseech thee by thy resurrection, to make me rise glorious with thee at the last day, to be always united with thee in heaven, to praise thee and love thee forever. O Jesus, I love thee, and I repent of ever having offended thee. Permit not that I ever offend thee again. Grant that I may love thee; and then do with me what thou wilt.

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

Dearest Jesus, thou hast suffered

On the Cross, for love of me,

Dying for my soul's salvation;

Let me die, O Lord, with thee.

Finally, say—Our Father, Hail Mary, Glory be, etc., five times, to gain other indulgences.

THE PRAYERS OF ST. BRIDGET.

TO BE SAID IN HONOR OF THE BLESSED WOUNDS
OF OUR DIVINE SAVIOUR.

O most sweet Lord Jesus Christ, eternal sweetness of those who love thee, and joy, desire, and firm hope of the hopeless ; solace of the sorrowful, and most merciful lover of all penitent sinners, who hast said, thy delight is to be with the children of men, for the love of whom thou didst assume human nature in the fullness of time ; remember, most sweet Lord Jesus, all those sharp sorrows which did pierce thy sacred soul, from the first instant of thy incarnation, until the time of thy sorrowful passion, preordained from all eternity ; remember, O most amiable Saviour, all that bitter anguish thou didst suffer, when at thy last supper thou didst wash the feet of thy disciples, and didst feed them with thy precious body and blood, and most sweetly comforting them, didst foretell them thy ensuing passion. Thou saidst : My soul is sorrowful even unto death. Remember, I beseech thee, O most sweet Saviour, that bitter grief and anguish which thy sacred soul did suffer, when,

praying three several times to thy heavenly Father, thou didst sweat water and blood; thou wast betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly arraigned before three judges, and in thy chosen city, in the paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of thy garments, clothed with others in scorn; wast blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments, pains, and injuries. O my Lord Jesus, by the memory and merit of all that bitter pain and anguish before thou breathedst thy last upon the cross, vouchsafe to grant me, before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. Amen.

O most gracious Lord Jesus, be propitious to me, a sinner.

Our Father, etc. Hail Mary, etc.

O most sweet Lord Jesus, overflowing fountain of heavenly delights, remember, I

beseech thee, that grief and sorrow which thou didst suffer, when thy cruel enemies, like fierce lions with furious and dreadful looks, compassing thee round about, did pluck out thy hair, spit upon thy sacred face, lacerate, buffet thee; and with all manner of unheard-of injuries, outrages, and torments, did most cruelly and basely blaspheme, scorn, and affront thee. O most sweet Lord Jesus, by all those most barbarous and inhuman outrages thou didst suffer, vouchsafe to deliver me from all my enemies, visible and invisible, that, protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. Amen.

O most gracious Lord Jesus Christ, be propitious to me, a sinner.

Our Father, etc. Hail Mary, etc.

O most sweet Lord Jesus, omnipotent creator and fabricator of the world, and repairer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bound can limit; remember, I beseech thee, that bitter pain and anguish which thou didst endure when the perfidious Jews pierced thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth

violently with cords to the holes which they had made in the cross. Thus they heaped pain upon pain, most cruelly disjoints all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbor. Amen.

O most pious Lord Jesus, etc., etc.

O most sweet Lord Jesus, heavenly physician of human nature, and eternal King, remember, I beseech thee, all those bitter pains which thou didst endure in thy sacred members, who, being hoisted upon the cross, with all thy precious body rent and torn, all thy bones being so disjoints that not one remained in its right place ; not having from the crown of thy head unto the soles of thy feet any part left whole ; so that no anguish could be compared to thine ; at which time, being unmindful of thy own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying : "Father, forgive them ; for they know not what they do." O most meek and merciful Lord Jesus, by this, thy admirable benignity,

goodness, love, and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be to me a most powerful protection of my soul and body against all the deceits, temptations, and molestations of the devils, my cruel enemies. Amen.

O most merciful Lord Jesus, etc., etc.

O most sweet Lord Jesus Christ, mirror of eternal brightness, and wisdom of the omnipotent Father ; remember the bitter grief and sorrow thy sacred soul did feel, when beholding, in the clear mirror of thy divine presence, the predestination of the elect, who, through the merits of thy most wholesome passion, were to be saved ; and the reprobation of the wicked, who were, for their ingratitude, to be damned ; and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us, miserable, lost, forlorn sinners ; and chiefly by that mercy thou didst show to the thief upon the cross, saying to him : “ This day thou shalt be with me in Paradise ; ” I beseech thee, O most sweet Lord Jesus, my Lord and my God, to show the like mercy to me, now and at the hour of my death. Amen.

O most sweet Lord Jesus, etc., etc.

O most sweet Lord Jesus, omnipotent King and most amiable friend, remember the bitter grief and sorrow thy sacred soul did suffer, when, being forsaken by all thy friends and acquaintance, thou didst hang naked, rent, and torn upon the cross, having none to comfort or compassionate thee, but only the blessed Virgin Mary, thy Mother, who, standing under the cross, in the bitterness of her soul, accompanied thee in all thy torments; unto whom thou didst commend thy beloved disciple, St. John, in thy place, saying unto her: "Woman, behold thy son!" and after, to thy disciple: "Behold thy mother!" O most sweet Lord Jesus, by that sword which did then transpierce her sacred soul; and by that tender love and compassion wherewith thou didst behold the sad distress of thy sorrowful Mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succor, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. Amen.

O most blessed Lord Jesus, etc., etc.

O most sweet and blessed Lord Jesus; crown

of joy, treasure of felicity, sweet source of consolation, and unexhausted fountain of mercy; who, hanging on the cross, out of the most inflamed desire thou hadst for the salvation of our souls, saidst, I thirst for the redemption of mankind. O dearest Lord, by this thy ardent charity, inflame our hearts with thy holy love, enkindle our desires to accomplish diligently all good works, and wholly extinguish in me the heat of all evil concupiscence, and worldly affections. Amen.

O most excellent Lord Jesus, etc., etc.

O most sweet Lord Jesus, the true light of those who believe in thee; suavity of our hearts, and sovereign solace of all faithful souls, by that bitter gall and vinegar thou didst taste upon the cross at the hour of thy death, grant us, miserable sinners, grace worthily to receive at all times (and particularly at the hour of death) thy most precious body and blood: that by virtue of this divine banquet and all other salutary sacraments, we may be preserved from all evils, sins, and punishments; and being replenished with all joy, we may securely appear in thy divine presence. Amen.

O most sweet Lord Jesus, king of virtues,

and source of all delights, remember, I beseech thee, that excessive pain and anguish thou didst endure for us sinners on the cross, when through the bitterness of death, and the impious blasphemies, derisions, scorns, and reproaches of the Jews, with a loud voice and weeping eyes, thou didst cry to thy heavenly Father, with this sad complaint: "My God, my God, why hast thou forsaken me?" O most sweet Lord Jesus, by this, thy bitter torment, sorrow, grief, and anguish, vouchsafe, I beseech thee, to have pity on me, and succor me in all my sorrows, sufferings, and tribulations, and particularly at the hour of my death; O then, my dear Lord and my God, vouchsafe to assist and succor me, and do not forsake me, I beseech thee. Amen.

O most gracious Lord Jesus, etc., etc.

O most sacred Lord Jesus, Alpha and Omega; the beginning and end of all things, and mirror of all virtues; remember how, from the crown of thy head to thy feet, thou wast immersed in the deluge of thy dolorous passion, for the love of us vile sinners. O most sweet Lord Jesus, by the length, breadth, greatness, and multitude of thy most sacred wounds,

take from me the love of the world ; and teach me, by true and perfect charity, always to keep thy holy laws and commandments. Amen.

O most wise Lord Jesus, etc., etc.

O most sweet Lord Jesus, sovereign goodness, eternal beatitude of thy saints, and most profound abyss of mercy! by the deep and dolorous wounds, which did not only transpierce thy sacred flesh, but even thy bowels, and the marrow of thy bones, be merciful to me a sinner, who now am drowned in my sins and iniquities, and hide me in thy sacred wounds from the face of thy wrath, until thy indignation be passed away and appeased. Amen.

O most sweet Lord Jesus, etc., etc.

O most sweet Lord Jesus, mirror of truth, pledge of union, bond of charity, remember the innumerable multitude of all those painful wounds wherewith thou wast covered from head to foot ; all thy holy body most cruelly rent and torn by the impious, and dyed with thy most precious blood ; all which most dreadful dolours thou didst endure for us vile sinners. O most gracious Lord, engrave these

thy dolours deeply in my heart, and write them there with thy precious blood, that in them I may always read thy love and dolours ; so that the memory of thy painful passion may daily be renewed in me, and my love increased towards thee, and I remain perpetually thankful for thy immense charity to the last period of my life, until I come to enjoy thee, my only dear Lord and most desired treasure, abounding with all joy and felicity ; which through thy goodness be pleased to grant, O most sweet Lord Jesus. Amen.

O most noble Jesus, etc., etc.

O most sweet Lord Jesus, most victorious lion, invincible, triumphant, and immortal king ; remember, I beseech thee, all that bitter pain and anguish thou didst endure when, all the forces of thy soul and body failing, bowing down thy sacred head, thou saidst : “ It is consummated.” O dearest Lord, by these thy deadly dolours, have mercy on me at my last passage, when my heart and soul shall be in anguish and anxiety. Amen.

O most noble Lord Jesus, etc., etc.

O most sweet Lord Jesus, only-begotten Son of the eternal Father, figure of his substance,

splendor of his glory ; remember that most earnest recommendation, wherewith thou didst commend thy sacred soul to thy almighty Father upon the cross, saying: “ Father, unto thy hands I commend my Spirit ;” at which time thou didst hang naked upon the cross, with thy most holy body all wounded, rent, and torn, pouring forth streams of most precious blood ; with thy face pale and wan, thy head crowned with thorns, thy arms extended, thy hands nailed, thy veins broken, thy bones disjoined, thy bowels of mercy opened, thy eyes weeping and obscured, thy voice failing, thy palate thirsting, and thy whole heart broken. O my most merciful Lord, unto all those cruel pains and torments didst thou deliver thy most sacred, innocent, tender, pure, and precious body, for the redemption of us, most wretched, vile, and miserable sinners, and in this manner renderest thy sweet soul to thy heavenly Father, by which most precious and innocent death of thine, and by virtue of the holy cross, I beseech thee, O Father of mercy, and omnipotent King of saints, to give me grace to resist the world, the flesh, and the devil ; that being dead to all terrestrial things

I may live to thee alone, and have the happiness to be received by thee at my last passage, when this my miserable exile shall be ended. Amen.

O most pious Lord Jesus, etc., etc.

O most sweet Lord Jesus, most flourishing, true, and faithful vine; remember the superabundant effusion of thy precious blood which thou didst pour forth so plenteously from all parts of thy holy body, like a cluster of pressed grapes, when thou thyself didst tread the wine-press, not leaving so much as one drop unspilled. O sweet Lord Jesus, by this effusion of thy blood, by thy bitter death and passion, and by all thy sacred wounds, vouchsafe to pierce my heart with that tender love wherewith the heart of thy blessed Mother was wounded under the cross, that tears and penance may be my bread day and night; convert me wholly to thee, that my heart may be thy perpetual habitation, that the remainder of my life may be acceptable to thee, and that I may at length be admitted into immortal glory, to praise thee, my sovereign Lord, in the society of thy saints for all eternity. Amen.

NOVENA MADE BY POPE ST. PIUS V., IN HONOR
OF CHRIST CRUCIFIED.

1. Jesus Christ crucified, Son of the most holy Virgin Mary, incline thy sacred head, and listen to my petitions and sighs, as thou didst listen to thy eternal Father on Mount Thabor.

Hail Mary, etc.

2. Jesus Christ crucified, Son of the most holy Virgin Mary, open thy sacred eyes, and look on me as thou didst look on thy holy Mother from the cross.

Hail Mary, etc.

3. Jesus Christ crucified, Son of the most holy Virgin Mary, open thy sacred lips and speak to my afflicted heart, as thou didst to St. John, when thou didst recommend him to thy dear Mother.

Hail Mary, etc.

4. Jesus Christ crucified, Son of the most holy Virgin Mary, open thy holy arms and receive me, thy poor child, as thou didst embrace the hard wood of the cross for the love of me and all sinners.

Hail Mary, etc.

5. Jesus Christ crucified, Son of the most holy Virgin Mary, open thy pure heart, that

seat of love and mercy, and receive mine into it ; make it wholly thine ; hear my prayers, and grant my petitions.

Hail Mary, etc.

They who recite with devotion, for the agonizing, the *Our Father* three times, in memory of the agony of our Lord, and the *Hail Mary* three times, in memory of the sufferings of the Blessed Virgin, during the agony of her beloved Son, may, each time, gain three hundred days' indulgence; and, if they recite these prayers daily, they may, once a month, on a day at option, gain a plenary indulgence.

PRAYER TO JESUS CRUCIFIED, BY ST. FRANCIS
DE SALES.

O Jesus, the beloved of my soul may the thought of thy presence ever be to me as a bouquet of myrrh. Let my lips, so happy in kissing thy sacred cross, henceforth always abstain from evil speaking, from murmurs, and all words that could displease thee. Let my eyes, which see thy precious blood, and thy tears flowing for my sins, regard no longer the vanities of the world, or anything that could expose them to offend thee. Let my ears, which listen with so much consolation to the seven words pronounced by thee upon

the cross, never take pleasure in vain praises, useless conversations, or words that could in the least wound my neighbor. Let my mind be no longer occupied with vain or evil thoughts and imaginations, after having studied with so much relish the mysteries of thy holy cross. Let my will be ever submissive to the law of the cross, and the love of Jesus crucified, and be ever full of charity for all mankind. In fine, let nothing enter into my heart or depart from it, but with the permission of thy holy cross, which as a sacred sign I will trace upon myself with a holy veneration, at my rising, my going to rest, and in all the pains and trials of my life.

DEVOTIONS TO THE BLESSED VIRGIN MARY.

ROSARY OF THE BLESSED VIRGIN.

[Those who recite the whole rosary or the third part on beads duly blessed, once a week, gain 100 days' indulgence each time, and a plenary indulgence on Christmas, Twelfthday, Candlemas, Annunciation, Easter, Ascension, Whitsunday, Trinity, Corpus Christi, Assumption, Nativity of the Blessed Virgin, Nativity of

St. John, the Feasts of the Apostles and of St. Joseph, and in the hour of death. Many other indulgences can be gained by those who wear them.]

METHOD OF SAYING THE BEADS.

Bless yourself, and on the cross or medal say the Apostles' Creed, then on the large bead the Our Father, and three Hail Marys on the three small beads, and a *Glory be to the Father*.

Read or call to mind the contemplation for the first mystery of the part which you wish to recite, and, reflecting on this, say the Our Father on the large bead, ten Hail Marys on the ten small beads, and the *Glory be to the Father* after the last : then read the prayer of the first mystery, but this is not essential.

When the five decades have been recited, it is usual to add the hymn *Salve Regina*, and the Litany of the Blessed Virgin, with its prayer or the prayer of the rosary.

DAYS FOR THE VARIOUS PARTS.

The Joyful Mysteries are recited on Mondays and Thursdays. The Sorrowful Mysteries are recited on Tuesdays and Fridays. The Glorious Mysteries are recited on Wednesdays and Saturdays, and on all the Sundays of the year.

Some, however, on the Sundays from Advent to Lent, recite the Joyful Mysteries ; on the Sundays in Lent, the Sorrowful Mysteries ; and on the Sundays from Easter to Advent, the Glorious Mysteries.

ROSARY OF THE MOST BLESSED VIRGIN MARY.

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

Hail, Mary.

V. Thou shalt open my lips, O Lord.

R. And my mouth shall show forth thy praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, etc.

THE FIVE JOYFUL MYSTERIES.

I. THE ANNUNCIATION.

Let 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. Ten Hail Marys. Glory be to the Father.

PRAYER.

O holy Mary, Queen of Virgins ; through the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, wherein our salvation was begun, obtain for us, through thy most holy intercession, light to understand the greatness of the benefit he hath bestowed upon us, in vouchsafing to become our Brother,

and giving thee, his own beloved mother, to be our mother also. Amen.

II. THE VISITATION.

Let us contemplate, in this mystery, how the blessed Virgin Mary, understanding from the angel that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, bearing her divine Son within her womb, and remained with her three months.

Our Father, etc.

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, through thy intercession, that our hearts being visited by thy divine Son, and freed from all sin, we may praise and give thanks to him forever. Amen.

III. THE BIRTH OF OUR SAVIOUR CHRIST IN BETHLEHEM.

Let us contemplate, in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Jesus Christ, at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem.

Our Father, etc.

PRAYER.

O most pure Mother of God ; through thy virginal and most joyful delivery, whereby thou gavest to the world thy only Son, our Saviour, we beseech thee obtain for us, through thy intercession, the grace to lead such pure and holy lives in this world, that we may become worthy to sing, without ceasing, the mercies of thy Son, and his benefits to us by thee. Amen.

IV. THE PRESENTATION OF OUR BLESSED LORD
IN THE TEMPLE.

Let 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.

PRAYER.

O holy Virgin, most admirable mistress and pattern of obedience, who didst present the Lord of the Temple in the Temple of God; obtain for us, of thy blessed Son, that, with holy Simeon and devout Anna, we may praise and glorify him forever. Amen.

V. THE FINDING OF THE CHILD JESUS IN THE
TEMPLE.

Let us contemplate, in this mystery, how the blessed Virgin Mary, after having lost (through no fault of hers) her beloved Son in Jerusalem, sought him for the space of three days ; and at length found him in the Temple, sitting in the midst of the doctors, hearing them, and asking them questions, being of the age of twelve years.

Our Father, etc.

PRAYER.

O most 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, when at length thou didst find thy well-beloved Son in the Temple, teaching in the midst of the doctors, obtain of him, that we may so seek him and find him in his holy Catholic Church, as never more to be separated from him. Amen.

Salve Regina, as at p. 73, with *V.* and *R.*; and the following prayers :

Hear, 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, be delivered by thee from the

dangers that continually hang over us; through the merits of our Lord and Saviour Jesus Christ. Amen.

O God, whose only-begotten Son, by his life, death, and resurrection, hath laid open to us the rewards of everlasting life, grant, we beseech thee, that, pondering in our hearts these mysteries in the most holy Rosary of the blessed Virgin Mary, we may imitate what they set forth, and obtain what they promise; through the same our Lord and Saviour Jesus Christ. Amen.

THE FIVE SORROWFUL MYSTERIES.

I. THE PRAYER AND BLOODY SWEAT OF OUR BLESSED SAVIOUR IN THE GARDEN.

Let us contemplate, in this mystery, how our Lord Jesus was so afflicted for us in the garden of Gethsemane, that his body was bathed in a bloody sweat, which ran down in great drops to the ground.

Our Father, etc.

PRAYER.

O most holy Virgin, more than martyr; by that ardent prayer which our beloved Saviour poured forth to his heavenly 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 holy will of God. Amen.

II. THE SCOURGING OF OUR BLESSED LORD AT THE PILLAR.

Let us contemplate, in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave him being about five thousand.

Our Father, etc.

PRAYER.

O Mother of God, overflowing fountain of patience ; through those stripes thy only and much-beloved Son vouchsafed to suffer for us, obtain of him, for us, grace to mortify our rebellious senses, to avoid the occasion of sin, and to be ready to suffer everything rather than offend God. Amen.

III. THE CROWNING OF OUR BLESSED SAVIOUR WITH THORNS.

Let us contemplate, in this mystery, how those cruel ministers of Satan plaited a crown of sharp thorns, and cruelly pressed it on the sacred head of our Lord Jesus Christ.

Our Father, etc.

PRAYER.

O Mother of our Eternal Prince, the King of Glory ; by those sharp thorns wherewith his sacred head was pierced, we beseech thee obtain, through thy intercession, that we may be delivered from all motions of pride, and escape that shame which our sins deserve at the day of judgment. Amen.

IV. JESUS CARRYING HIS CROSS.

Let us contemplate, in this mystery, how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience, the cross which was laid upon him for his greater torment and ignominy.

Our Father, etc.

PRAYER.

O holy Virgin, example of patience ; by the most painful carrying of the cross, in which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us, of him, through thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

V. THE CRUCIFIXION OF OUR LORD JESUS CHRIST.

Let us contemplate, in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was

stripped of his clothes, and his hands and feet nailed to the cross, in the presence of his most afflicted Mother.

Our Father, etc.

PRAYER.

O holy Mary, Mother of God ; as the body of thy beloved Son was for us stretched upon the cross, so may we offer up our souls and bodies to be crucified with him, and our hearts to be pierced with grief at his most bitter Passion ; and thou, O most sorrowful Mother, graciously vouchsafe to help us, by thy all-powerful intercession, to accomplish the work of our salvation. Amen.

Salve Regina and prayers, as before.

THE FIVE GLORIOUS MYSTERIES.

I. THE RESURRECTION OF OUR LORD FROM THE DEAD.

Let us contemplate, in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, etc.,

PRAYER.

O glorious Virgin Mary ; by that unspeakable joy thou didst receive in the resurrection

of thy divine Son, we beseech thee obtain for us of him, that our hearts may never go astray after the false joys of this world, but may be forever wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

II. THE ASCENSION OF CHRIST INTO HEAVEN.

Let us contemplate, in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight, and to the great admiration, of his most holy Mother, and his holy apostles and disciples.

Our Father, etc.

PRAYER.

O Mother of God, comforter of the afflicted; as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his apostles, as he was parted from them; so vouchsafe, most holy Mother, to lift up thy pure hands to him in our behalf, that we may enjoy the benefits of his blessing, and of thine, here on earth, and hereafter in heaven. Amen.

III. THE DESCENT OF THE HOLY GHOST ON THE APOSTLES.

Let us contemplate, in this mystery, how our Lord Jesus Christ, being seated on the right hand of God,

sent, as he had promised, the Holy Ghost upon his apostles, who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of his promise.

Our Father, etc

PRAYER.

O sacred Virgin, Tabernacle of the Holy Ghost ; we beseech thee obtain, by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us to walk in the path of virtue and good works. Amen.

IV. THE ASSUMPTION OF THE BLESSED VIRGIN MARY
INTO HEAVEN.

Let us contemplate, in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy angels.

Our Father, etc.

PRAYER.

O most prudent Virgin, who, entering the heavenly palaces, didst fill the 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.

V. THE CORONATION OF THE MOST BLESSED VIRGIN
MARY IN HEAVEN.

Let 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.

PRAYER.

O glorious Queen of all the heavenly host, we beseech thee accept this Rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious Lady, that, by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die within us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Salve Regina, etc., as before.

CONFRATERNITY OF THE ROSARY.

The object of this Confraternity is to recite the Rosary of the Blessed Virgin. To gain the indulgences the members must recite the whole Rosary at least once a week, meditate on the mysteries, and carry a blessed Beads.

INDULGENCES.—On reception, death, on the first Sunday of the month, on the third Sunday of April, Easter. Ascension, Pentecost, Trinity, Corpus Christi, Christmas, Patronal Feast of the Church, Sunday after Assumption, Nativity of the Blessed Virgin and Good Friday, and on all the Feasts of the Blessed Virgin, if they visit a chapel of the Rosary. All the indulgences of the Stations of Rome, by visiting five altars in the Church of the Rosary, or if but one, that altar five times. Many partial indulgences.

N. B.—The faithful, generally, on the usual conditions, gain a plenary indulgence in the church or chapel of the Rosary on Sundays in Lent, Easter, Pentecost, Trinity, Corpus Christi, first Sunday of October, and feasts of St. Dominic, S. Thomas Aquinas, St. Vincent Ferrer, and other saints of the Dominican order.

CONFRATERNITY OF THE LIVING ROSARY.

The object is to recite the Rosary in circles of fifteen, each member reciting one decade, with the Our Father and a Glory be to the Father, etc.

INDULGENCES.—Plenary, on first festival after admission, on the third Sunday in each month, Christmas, Circumcision, Epiphany, Easter, Ascension, Corpus Christi, Pentecost, and Trinity, and on all the festivals of the Blessed Virgin. Partial indulgences, one hundred days each day if part recited.

THE SCAPULAR.

The Scapular is not only the badge of our love for the holy Mother of God, but a sweet pledge of her protection in life and at death. It establishes a spiritual affinity between those who receive it, and the Society of the Blessed Virgin of Mount Carmel, whereby they are admitted to a participation of the suffrages, prayers, fasts, vigils, masses, and the other good works performed by the religious of that holy Order.

They who are received into the confraternity of the Scapular by a priest, who has received for that purpose a special power, partake of all the privileges and indulgences attached to it, provided they wear the Scapular constantly. No other obligations are imposed, no special prayers are prescribed.

In order to gain the plenary indulgences, besides confession and communion, the members ought to visit a church or chapel of Carmelite friars or sisters, and there pray according to the intention of the sovereign Pontiff. Those who are unable to comply with this condition, should have it commuted into some other pious work, by a priest who has a special faculty for that purpose.

A plenary indulgence is granted to the members of this Association :

1. On the day of their reception.
2. On the Feasts of the Blessed Virgin Mary, of Mount Carmel, the 16th of July, or on the following Sunday.
3. On the Feasts of the Purification, Annunciation, Visitation, Assumption, Nativity, Presentation, and Immaculate Conception, of the Blessed Virgin Mary.
4. On the Feasts of St. Joseph, St. Teresa, St. Ann, St. Andrew Corsini, St. Mary Magdalen of Pazzi, St. Angel M., 5th of May, St. Albert, 7th August.
5. At the article of death ; provided the sick person, having the Scapular on, with sincere contrition, if confession be impossible, devoutly pronounce the most holy name of Jesus.

CONFRATERNITY OF THE SCAPULAR OF OUR LORD'S PASSION, OR RED SCAPULAR.

This Scapular is given by the Priests of the Mission, and those who wear it can gain a plenary indulgence every Friday, on the usual conditions, and meditating on the passion of our Lord, and several partial indulgences.

ARCH-CONFRATERNITY OF THE IMMACULATE HEART OF MARY.

OBJECT.—The object of this is to pray for the conversion of sinners.

PRACTICES.—The members should daily recite one Hail Mary for the intentions of the Arch-Confraternity, and, as much as possible, join in the public exercises. They must also wear a Miraculous Medal, and frequently say the prayer.

INDULGENCES.—Plenary, on admission, at death on pronouncing the name of Jesus, on Sunday before Septuagesima, Circumcision, Candlemas, Assumption, Nativity, Annunciation, Conception, and Seven Dolors of the Blessed Virgin, Conversion of St. Paul, and Feast of St. Mary Magdalen, and on the anniversary of baptism.

PARTIAL.—An indulgence of five hundred days for those who hear mass in the chapel of the Arch-Confraternity on Saturday.

SODALITY OF THE BLESSED VIRGIN.

Instituted to honor the Blessed Virgin and advance in virtue. For the practices, see the Manual of the Sodality.

INDULGENCES.—Plenary: 1st. On the day of reception. 2d. On the day of the Assembly. 3d. On the solemn festivals of the Sodality, or on the day to which they have been transferred. 4th. On a communion day, after a general or annual confession. 5th. On the chief festivals of our Lord, or of his Blessed Mother. 6th. At the hour of death. All these indulgences can be applied to the souls in Purgatory. The Altar of the Sodality is privileged.

LITTLE OFFICE OF OUR BLESSED LADY.

MATINS.

Come, my lips, and wide proclaim, the
Blessed Virgin's spotless fame.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily
defend me.

V. Glory be to the Father. Alleluia.

From Septuagesima to Easter, instead of Alleluia, is
said :

V. Praise be to thee, O Lord, King of ever-
lasting glory.

HAIL, QUEEN OF THE HEAVENS!

Hail, Queen of the Heavens!

Hail, Mistress of earth!

Hail, Virgin most pure,

Of immaculate birth!

Clear Star of the Morning,

In beauty enshrined!

O Lady, make speed

To the help of mankind!

Thee God in the depth
 Of eternity chose ;
 And formed thee all fair,
 As his glorious Spouse.

And called thee his Word's
 Own Mother to be,
 By whom he created
 The earth, sky, and sea.

- V.* God elected her, and pre-elected her.
R. He made her to dwell in his tabernacle.
V. O Lady, hear my prayer.
R. And let my cry come unto thee.

Let us pray.

Holy 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 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 Immaculate Conception, so, hereafter, 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. O Lady, 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.

PRIME.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

HAIL, VIRGIN MOST WISE.

Hail, 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 mother of men !

Oh, terrible as
 The embattled array
 Be thou of the faithful
 The refuge and stay.

V. The Lord himself created her in the Holy Ghost.

R. And poured her out among his works.

V. O Lady, hear, etc., [with the prayer and the versicles, as above].

TERCE.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

HAIL, SOLOMON'S THRONE.

Hail, 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.

V. I dwell in the highest.

R. And my throne is on the pillar of the clouds.

V. O Lady, hear, etc., [with the prayer and versicles, as at page 592].

SEXT.

V. O Lady make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

HAIL, VIRGINAL MOTHER.

Hail, 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.

Thou city of God!
 Thou gate of the east!
 In thee is all grace
 O joy of the blessed!

V. As the lily among the thorns.

R. So is my beloved among the daughters
 of Adam.

V. O Lady, hear, etc., with the prayer and
 versicles, as at page 592].

NONE.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

HAIL, CITY OF REFUGE.

Hail, 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 blessed!
As David was nursed
In fair Abisai's breast.

As the Saviour of Egypt
Upon Rachel's knee;
So the world's great Redeemer
Was cherished by thee.

V. Thou art all fair, my beloved.

R. And the original stain was never in thee.

V. O Lady, hear, etc., [with the prayer and versicles, as at page 592].

VESPERS.

V. O Lady make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

HAIL, DIAL OF ACHAZ.

Hail, 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 wrapt 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.

V. I made an unfailing light to arise in
 heaven.

R. And as a mist, I overspread the whole
 earth.

V. O Lady, hear, etc., [with the prayer and
 versicles, as at page 592.]

COMPLINE.

V. May Jesus Christ thy Son, reconciled 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. Alleluia.

HAIL, MOTHER MOST PURE.

Hail, 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 to see heaven's **King**
 In the courts of the blessed.

V. Thy name, O Mary, is as oil poured out.

R. Thy servants have loved thee exceedingly.

V. O Lady hear, etc., [with the prayer and versicles as at page 592].

THE COMMENDATION.

THESE PRAISES AND PRAYERS.

These 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.

ANTHEM OF THE IMMACULATE CONCEPTION.

[Pope Paul V. has granted a hundred days indulgence to all the faithful, who devoutly recite the following anthem and prayer.]

This is the branch in which was neither knot of original, nor bark of actual sin found.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

Let us pray.

O God, who by the Immaculate Conception of the blessed Virgin, didst prepare a fit habitation for thy Son, we beseech thee that, as by the foreseen death of her same Son, thou didst preserve her pure from all spot, so likewise grant that we, by her intercession made free from sin, may attain unto thee. Through our Lord Jesus Christ, thy Son, who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

ACTS OF FILIAL REVERENCE TO MARY.

(Partial indulgence 100 days ; plenary, once a month.
—LEO XII.)

I.—I venerate thee with all my heart, O most holy Virgin, as the daughter of the Father of heaven ; and I consecrate to thee my soul, with all its powers. Hail Mary, etc.

II.—I venerate thee with all my heart, O most holy Virgin, as the Mother of the only Son of God ; and I consecrate to thee my body, with all its senses. Hail Mary, etc.

III.—I venerate thee with all my heart, O most holy Virgin, as the beloved Spouse of the Holy Ghost : and I consecrate to thee my heart, with all its affections ; obtain for me of the Holy Trinity the graces necessary for my salvation. Hail Mary, etc.

AN ACT OF CONSECRATION TO THE SACRED HEART
OF MARY.

O heart of Mary, I offer, I consecrate to thee my heart ; thou shalt ever be the object of my veneration, love, and confidence ; I will pay thee my devotions every day ; I will celebrate thy feasts with joy ; I will proclaim thy greatness and thy goodness without ceasing ; I will

neglect no means of obtaining thee the honor and the homage which are due unto thee ; I will bring all the thoughts and affections of my heart into conformity with thine ; and I will make it my duty to imitate thy virtues, especially thy purity and thy humility.

Vouchsafe, O Mary, to open to me thy heart, and to receive me therein, in union with all thy dear and faithful children. Obtain for me the grace I need to imitate thee, as thou hast imitated Jesus Christ; succor me in all dangers, console me in all afflictions, and teach me how to make a holy use of all the goods and ills of life. Amen.

PRAYER OF ST. GERTRUDE TO THE SACRED HEART
OF MARY.

O immaculate heart of Mary, I have nothing in myself to offer thee that is worthy of thee ; but what thanks ought I not to pay thee, for all the favors which thou has obtained for me, from the heart of Jesus ! What reparation ought I not to make thee for all my tepidity in thy service ! I desire to return thee love for love ; the only good that I possess is the Sacred Heart of Jesus, which thou thyself hast

given me. I offer thee this treasure of infinite price ; I cannot do more, and thou dost not deserve less at my hands ; but, receiving from me this gift most precious in thy sight, be pleased, I beseech thee, to accept my heart, which I here offer to thee, and I shall be forever blessed. Amen.

ST. ALPHONSUS LIGUORI'S PRAYER FOR A VISIT
TO THE BLESSED VIRGIN.

Unable to repair really to the presence of the Mother of God, the saints have made it a practice to visit a statue or picture of her, that the symbol may excite their love and devotion to her whom Jesus loved above all creatures, the prophetess of the new law, the Mother of the Redeemer, and source of the Gospel.

Most holy immaculate Virgin, and my Mother Mary, to thee who art the Mother of my Lord, the Queen of the world, the advocate, the hope, the refuge of sinners, I have recourse to-day, —I, who am the most miserable of all. I worship thee, O great Queen, and I thank thee for all the graces which thou hast hitherto granted me ; and especially I thank thee for having delivered me from hell, which I have so often deserved. I love thee, most amiable

Lady ; and for the love which I bear thee, I promise always to serve thee, and to do all that I can, that thou mayst also be loved by others. I place all my hopes in thee, and I confide my salvation to thy care ; accept me for thy servant, and receive me under thy mantle, O Mother of Mercy. And since thou art so powerful with God, do thou deliver me from all temptations, or rather obtain me strength to triumph over them until death. Of thee I ask the true love of Jesus Christ ; through thee I hope to die a good death. My Mother, by the love which thou bearest to God, I beseech thee to help me always, but especially at the last moment of my life ; leave me not until thou seest me safe in heaven, blessing thee and singing thy mercies to all eternity.

PRAYER OF ST. EPHREM TO THE BLESSED VIRGIN.

O immaculate and wholly pure Virgin Mary! Mother of God, Queen of the universe, our most excellent Lady, thou art superior to all the saints, thou art the only hope of the Fathers, and the joy of the blessed. By thee we have been reconciled to our God. Thou art the only advocate of sinners, the secure

haven of the shipwrecked. Thou art the consolation of the world, the redemption of captives, the joy of the sick, the comfort of the afflicted, the refuge and salvation of the whole world. O great Princess! Mother of God! cover us with the wings of thy compassion: have pity on us. We have no hope but in thee, O most pure Virgin! We are given to thee, and consecrated to thy service; we bear the name of thy servants; do not permit Lucifer to draw us down to hell. O immaculate Virgin! we are under thy protection; therefore, unitedly we have recourse to thee, and supplicate thee to prevent thy Son, whom our sins have offended, from abandoning us to the power of the devil.

O full of grace! illuminate my intellect, loosen my tongue, that it may sing thy praises, and especially the Angelic Salutation, so worthy of thee. I salute thee, O peace! O joy! O salvation and consolation of the whole world! I salute thee, O greatest of miracles! paradise of delight! secure haven of those who are in danger! fountain of grace! mediatrix of God and of men!

PRAYER OF ST. ATHANASIUS.

Hearken, O most holy Virgin, to our prayers, and remember us. Dispense to us the gifts of thy riches, and the abundant graces with which thou art filled. The archangel salutes thee and calls thee full of grace. All nations call thee blessed: the whole hierarchy of heaven blesses thee, and we, who are of the terrestrial hierarchy, also say to thee: "Hail, full of grace, the Lord is with thee." Pray for us, O Mother of God, our Lady and our Queen.

PRAYER OF ST. JANE FRANCES DE CHANTAL TO THE MOST HOLY VIRGIN.

Remember, most compassionate Virgin! that no one has ever had recourse to thee without feeling the effects of thy goodness. In this confidence, Virgin of virgins, I present myself before thee, with a humble desire that thou wilt deign to regard my miseries. Employ for me thy maternal authority near thy divine Son; supplicate him to grant me, not deliverance from my evils, unless it be his holy will, but the grace to live in his holy love, in his good and eternal pleasure to

which I sacrifice myself without reserve, in union with the sacrifice which thou didst make of thyself on the day of thy Immaculate Conception, for which I wish to bless forever the Father, Son, and Holy Ghost. Amen.

PRAYER OF ST. ALOYSIUS TO THE BLESSED VIRGIN.

To thee, O holy Mary, my sovereign Mistress, to thy blessed trust and special charge, and to the bosom of thy mercy, this day and every day, and at the hour of my death, I commend myself, my soul, and my body ; to thee I commit all my hope and all my consolation, my distresses and my miseries, my life and the end thereof ; that through thy most holy intercession, and through thy merits, all my works may be directed and disposed, according to thy will and the will of thy Son. 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.

Ever-glorious and blessed Mary, Queen of virgins, mother of mercy, hope and comfort of dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only Son, Christ Jesus our Lord, suffered death and ignominy on the Cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his Cross he recommended thee to the care and protection of his beloved disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries of what kind soever. Thou art the mother of mercies, the sweet comforter and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable and forlorn child of Eve, and hear my prayer; for, since in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection? At-

tend, therefore, I beseech thee, with pity and compassion, to my humble and earnest request. I ask it through the bowels of mercy of thy dear Son ; through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste inclosure of thy womb, to visit this world, and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father to remove from him, if possible, the bitter chalice of his future passion. I ask it through the threefold repetition of his prayer in the garden, whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the theatre of his death and sufferings. I ask it through the stripes and bruises of his virginal flesh ; stripes and bruises occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ig-

nomines by which he was insulted ; the false accusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat, his silence and resignation, his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with his sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered, when his hands and feet were fastened with gross nails to the tree of the Cross. I ask it through his vehement thirst, and bitter potion of vinegar and gall. I ask it through his dereliction on the Cross, when he exclaimed, "My God! My God! why hast thou forsaken me?" I ask it through his mercy, extended to the good thief, and through his recommending his precious soul into the hands of his eternal Father, before he expired, saying : *All is consummated.* I ask it through the blood mixed with water, which issued from his sacred side, when pierced with a lance, whence also a flood of grace and mercy has flowed to us. I ask it through his immaculate life, bitter passion

and ignominious death on the Cross, at which nature itself was thrown into convulsions, by the bursting of rocks, the rending of the veil of the temple, the earthquake, and the darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the Old Law with his presence, and led captivity captive. I ask it through his glorious victory over death, when he rose again to life on the third day, and through the joy which his appearance for forty days after gave thee, his blessed Mother, his apostles, and the rest of his disciples, when, in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of the disciples, when he descended upon them in the form of fiery tongues, by which they were inspired with zeal for the conversion of the world. I ask it through the awful appearance of thy Son, at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally ab-

sorbed in the sweet contemplation of his divine perfections. O glorious and ever-blessed Virgin! comfort the heart of thy suppliant, by obtaining for me ——.* As I am persuaded my divine Saviour doth honor thee as his beloved mother, to whom he can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial loving heart, who mercifully granteth the requests and complieth with the desires of those that love and fear him. O most blessed Virgin! besides the object of thy present petition, and whatsoever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God and my neighbor, contempt of the world, patience to suffer affronts and ignominies: nay, even if necessary, an opprobrious death itself, for the love of thy Son our Saviour

* Here mention or reflect on your lawful request with the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.

Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life, and at my last moments, strong and sincere repentance, accompanied by such lively and attentive presence of mind, as may enable me to receive the last sacraments of the Church worthily, and die in thy friendship and favor. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. Amen,

AN EXERCISE, OR THIRTY DAYS' PRAYER TO THE B.
V. MARY, IN HONOR OF OUR LORD'S SACRED PAS-
SION AND DEATH.

O Blessed Virgin Mary, Mother of our Redeemer! remember we are thy children, given to thee by thy divine Son when expiring on the Cross. Mother of sorrows! by the tears which flowed from thy eyes when Judas sold his divine Master for the vile price of thirty pieces of silver; when Jesus was agonizing in the Garden of Olives, with fear and sorrow, the sacred blood gushing through every pore --through all the anguish that over-

whelmed thy heart when thou didst hear that Jesus, the only object of thy love, was condemned to death—through the sorrow that pierced thy maternal heart in meeting thy only beloved Son loaded with a heavy Cross, spent through loss of blood, fatigue, and pain—through that heroic resignation to the divine will, which triumphing over the sentiments of nature, sustained thee at the foot of the Cross—through the excess of grief that would have robbed thee of life, had not God preserved thee for the comfort of his disciples, and of his infant Church—through the dolors that rent thy desolate heart when beholding thy beloved Jesus, most beautiful in his comeliness above the sons of men, become a prey to death, the ignominious death of the Cross—through all the sufferings of thy most afflicted heart, obtain for me, O Mother of mercy ! true contrition for my sins, persevering fervor in the divine service, and the particular favors I solicit in this exercise. [Here ask divine favors.]

O thou most tender and afflicted mother, who didst sacrifice thyself on the same altar with thy beloved Son, and whose heart was penetrated by the nails that fastened him to

the Cross ; as it was my sins that inflicted those torments on thy divine Jesus, I acknowledge that I justly deserve the weight of divine justice to fall on me. But if those very sufferings have proved my defence and protection heretofore, grant that now, at least, I may participate profoundly in the sorrow of which I have been the unhappy cause ; and obtain that a soul hitherto insensible to the strongest proofs of love, may, by heartfelt contrition, taste one drop of that bitter chalice which thou didst drink, O compassionate Mother, to the very dregs. Amen.

O holy Mother ! impress deeply on my heart the wounds of my crucified Jesus.

DEVOTIONS TO THE SAINTS.

NOVENA TO A PATRON SAINT.

I. My most loving Saint, behold me kneeling at thy feet, beseeching thee with all the affection of my heart to grant me thy special protection, particularly when in danger of offending God. O my dear and holy advocate, remember me before the throne of the most holy Trinity,

and obtain for me from the infinite goodness of God, the virtues of humility, purity, obedience, and the grace to fulfill exactly the duties of my state.

Our Father. Hail Mary. Glory.

II. O my dear Saint ——, I renew to the Lord, through thee, the holy resolutions which I have frequently made of intending to love and serve Him faithfully. I am resolved to detach myself from every earthly thing, and I desire ardently to unite myself to him, as my first beginning, last end, and sovereign good. My dear Saint ——, I beseech thee to offer to the most holy Trinity the sacrifice of my whole being, particularly of my judgment and will, in order to conform fully to God most holy, because I desire nothing else besides his grace and his holy love.

Our Father. Hail, Mary. Glory.

III. My sweet and holy Protector (Protectress), ——, behold me again full of love for thee and full of confidence, beseeching thee to cast thyself on thy knees before the throne of the most holy Trinity, and entreat most ardently that God, through his infinite goodness, may grant me the grace to fly sin, and

the gift of final perseverance. Thou knowest, O my dear Saint —, how great are the temptations to which man is subject, and how continual are the perils I run of being lost; do thou assist me with thy efficacious prayers.

Our Father. Hail Mary. Glory.

SUPPLICATION TO THE MOST HOLY TRINITY.

Most holy, most august, most amiable and divine Trinity, I fall prostrate before the throne of thy immense majesty, and full of the sweetest confidence, I present to thee the merits of this, thy servant, and those, moreover, of holy Mary, whom thou hast given me as a most loving Mother, Queen, and Advocate. Therefore, I beseech thee, in view of their merits, be pleased to grant me the graces which I particularly desire. . . . O Lord, I hope in thee, let me not be confounded. Grant my prayer, O Lord, and have pity on me.

If the Saint be a man.

Ant. Well 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. The Lord led the just man through right paths.

R. And showed him the kingdom of God.

Let us pray.

May the intercession of the blessed —, we beseech thee, O Lord, commend us to thee; that what we cannot obtain by our own merits, we may receive by his patronage; through our Lord.

If the Saint be a woman.

Ant. Come, spouse of Christ, and receive the crown which the Lord hath prepared for thee from all eternity.

V. In thy comeliness and thy beauty.

R. Go forth, proceed prosperously, and reign.

Let us pray.

Graciously hear us, O God our Saviour, that as we rejoice in the festivity of thy blessed —, so, also, we may be instructed in the affection of a true devotion: through our Lord, etc.

ST. TERESA'S PRAYER TO ALL THE SAINTS.

O holy souls, how blessed is your lot, who already enjoy, without a fear of ever losing it,

true and perfect felicity in heaven, and now sing the praises of my God in an eternal transport of bliss! Well may you sing without interruption your canticles of joy! How envious am I of your freedom from the anguish which pierces my heart at the sight of the great offences committed in this miserable life against my God, the marvellous ingratitude with which his benefits are repaid, and the blind and lamentable insensibility to the ruin of the multitude of souls which Satan drags down daily into hell!

O blessed souls, heavenly souls, come to the aid of our misery! Intercede for us with that God who is infinitely rich in mercy, that he may shed into our hearts one drop of your felicity, and cast upon our minds one ray of the light which illuminates you! And do thou, O my God, vouchsafe to give us an idea of that eternal weight of glory which thou dost prepare for those who fight courageously for thee during the short dream of this miserable life! O loving souls, souls enkindled with the love of your God, obtain for us some conception of your bliss in the certainty that your happiness is eternal, and of the ever new delight with

which you contemplate the certainty that it will never end.

How great is our misery, O my God! It seems that we are not ignorant of these truths, and even that we believe them ; but we are so little accustomed to think of them, they are so strange to us, that in fact we do not know them, or desire to know them.

O selfish men, enslaved by your tastes and your pleasures, is it possible that, rather than wait a little time to possess the fullness of joy—rather than wait a year, a day, an hour, perhaps a moment—you carry your folly so far as to sacrifice an eternity of happiness to some miserable pleasure of sense!

O my God, how little confidence we have in thee, thus to refuse thee a little time! and how differently hast thou dealt with us! O loving Father, what inestimable riches hast thou intrusted to us—even thy beloved Son, with his thirty-three years of unspeakable suffering, and the infinite merits of his cruel and agonizing death! And those priceless blessings thou didst lay up for us long centuries before our birth, undeterred by the foresight of our future ingratitude! Thou hast been

beforehand with us in all things ; so that, having such a treasure in our hands, it depends upon us alone to make use of it to obtain eternal riches in heaven.

And you, O blessed souls, who have made so profitable a use of the talents intrusted to you, and have purchased therewith an inheritance of eternal joys, teach us to profit by your example. Come to our aid ; and since you are so near the Fountain of life, draw water from it for us who are perishing with thirst in this land of exile.

ARCH-CONFRATERNITY OF THE CORD OF ST. FRANCIS.

Sixtus V. desirous to increase ever more the devotion towards St. Francis, and wishing almost to reward the piety and generosity of many towards the Franciscan Order, instituted the Arch-Confraternity of the Cord, whereby the faithful, when not disposed to enter the Third Order, might be aggregated to partake of the benefits of the Order in an easier way :

**A PRAYER TO BE SAID WHEN WE RECEIVE THE CORD ;
AS ALSO EVERY MORNING WHEN WE PUT IT ON.**

O Lord, my God, break all the bonds of my

sins, and bring to nothing the chains of my iniquities, so that I may wear this penitential Cord, for the forgiveness of all my sins, and to the holy contentment of your divine righteousness, through the merits of the bonds and passion of my Saviour Jesus Christ, and of holy St. Francis. Amen.

The only obligation on the members of the Confraternity is to wear the Cord ; but it is the pious custom, and it is recommended that each one should daily recite five *Our Father*, five *Hail Marys*, and five *Glorys be to the Father*, in honor of the five stigmas of St. Francis ; and that all the members should likewise conform, as far as they can, to the spirit and practices of the rules of the Third Order.

DEVOTIONS TO ST. ALOYSIUS.

[Plenary indulgence on his feast, on receiving and visiting his statue or picture. Plenary indulgence for the devotion of six Sundays before his feast, or at any other time.—BENEDICT XIII., CLEMENT XII., BENEDICT XIV., and PIUS VII.]

DEVOTIONS OF THE SIX SUNDAYS.

No particular prayers are prescribed for this devotion, but a plenary indulgence is gained each Sunday, by receiving as usual, and meditating, praying, or performing any other act of piety in honor of the saint.

PRAYER TO ST. ALOYSIUS.

(Indulgence of one hundred days to be gained once a day.)

O Saint Aloysius, adorned with angelical manners, although I am thy unworthy servant, I recommend to thee in an especial manner the chastity of my soul and body ; I conjure thee, by thy angelical purity, to commend me to Jesus Christ, the spotless Lamb, and to his most holy Mother, the Virgin of virgins. Preserve me from every grievous sin ; never suffer me to sully my soul with any impurity ; whenever thou seest me in temptation or danger of sin, ward off from me every impure thought and affection, and awakening in me the remembrance of eternity and of Jesus crucified, imprint deeply in my heart the sentiment of the fear of God. In flame me with divine love, in order that by imitating thee on earth, I may merit to enjoy God with thee in heaven. Amen.

Our Father. Hail Mary.

THE DEVOUT CLIENT'S ADDRESS TO ST. ALOYSIUS.

Angelical youth, Aloysius, by the particular appointment of God's vicar upon earth, patron

of those who apply to studies ; thou who hast illustrated the Church by a holy contempt of an earthly principality, but more by the innocence of thy manners, sanctity of thy life, and glory of thy miracles, allow me, from this day, to choose and adopt thee, patron and protector of my life and studies, firmly resolved to follow the example and pattern, as well of piety as of industry, thou hast put before me. For the love thou hadst for Christ crucified, and his most blessed Mother, receive me as thy client and obedient servant ; aid and assist me in the pursuit of virtue and learning ; nourish and increase in me a purity of body and mind ; turn off the snares laid against my chastity ; ward and defend me against the dangers of the world ; inspire my heart with a true and filial confidence in the ever-blessed Virgin Mary, the Mother of good counsel ; govern and direct me in my choice of a state of life, and let the grace of God be my perpetual defence against all mortal sin : that as thou always livedst in a purity and integrity truly angelical, so assisted by thy patronage, and aided by the grace of God, I may live chastely and holily in this world, and deserve to be associated with

thee and joined to the company of the angels in heaven. Amen.

Recite six Paters and Aves, with the Gloria Patri.

A PRAYER TO ST. ALOYSIUS GONZAGA TO OBTAIN
THE VIRTUE OF PURITY.

O amiable Saint, whose life was more angelical than human! I, thy most unworthy servant, come to confide, in a special manner, to thy pure hands, and to thy watchful solicitude, the purity of my soul and body. Angel of purity, I earnestly beseech thee to intercede for me with Jesus Christ, the immaculate Lamb, and with his holy Mother, the Virgin of virgins, that I may be preserved from every grievous sin, and from the least stain of impurity.

When thou seest me tempted, and in danger of sinning against that virtue which was so dear to thee, remove far from my mind and heart every unchaste thought and desire; bring to my mind the thought of eternity, and of Jesus crucified; fill my heart with the fear of God; kindle within it the fire of divine love, and obtain that, after having imitated thy virtues here below, I may enjoy with thee, in hea-

ven, the happiness to possess God, and to possess him forever.

Our Father, and Hail Mary.

One hundred days' indulgence, once a day, to those who recite with devotion the above prayer to St. Aloysius Gonzaga.

GENERAL DEVOTIONS.

A UNIVERSAL PRAYER FOR ALL THINGS NECESSARY
TO SALVATION.

O my God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee; 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 only of thee, speak of thee, refer all my actions to thy greater glory, and suffer willingly whatever thou shall 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.

Fill my heart with tender affection for thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent at my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death ; that I may fear thy judgments, escape hell, and in the end obtain heaven ; through Jesus Christ my Lord. Amen.

FOR OUR HOLY FATHER THE POPE.

O Almighty, eternal God, dignity of the priesthood, and author of royalty, bestow on thy servant — our Pontiff, grace to govern thy Church with fruit, in order that, constitut-

ed and crowned by thy mercy, Father of kings, and Guide of all the faithful, all things by the help of thy providence may be duly governed : through Jesus Christ our Lord.

FOR THE WHOLE CHURCH, RECITED EVERY SATURDAY AT ST PETER'S, ROME.

In thy mercy, we beseech thee, O Lord, loose the bands of our sins, and through the intercession of the Blessed and ever Virgin Mary, Mother of God, with thy blessed apostles Peter and Paul, and all the saints, guard us thy servants and our homes in all sanctity ; cleanse from vice and adorn with virtue all that are bound to us by the ties of blood, of kindred, or of friendship ; give us health and peace ; remove all visible and invisible enemies ; grant healthy air ; give charity to our friends and enemies. Guard thy city ; preserve our pontiff ; defend all prelates, princes, and the whole Christian people from all adversity. May thy blessing be ever upon us, and to all the faithful departed grant eternal rest : through Christ our Lord.

FOR BISHOPS, AND THE PEOPLE COMMITTED TO THEM.

Almighty and everlasting God, who alone doest great marvels, send down upon thy servants, the Bishops of thy Church [*especially N., our Bishop*], and all the congregations committed unto them, the spirit of thy saving grace; and that they may truly please thee, pour upon them the continual dew of thy blessing.
Through.

FOR ALL DEGREES OF MEN IN THE CHURCH.

Almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed: mercifully hear our humble supplications for all degrees and orders therein; that by the gift of thy grace, all, in their several stations, may faithfully serve thee:
Through.

ST. TERESA'S PRAYER FOR SINNERS WHO ARE SO
BLIND THAT THEY DO NOT DESIRE TO SEE.

O Lord my God, thy words are words of life, in which men would find (did they but seek it there) the happiness for which they long. But what marvel, O my God, that in the folly and weakness to which our evil works

have reduced us, we lose the recollection of thy sacred words? O great God, God of my heart, Creator of all things. what is the whole creation which thou hast drawn out of nothing, in comparison with what is ever in thy power to create? Thou art almighty, and thy works are incomprehensible. Suffer not thy words, then, O Lord, ever to depart from my mind. Thou hast said: "Come to Me, all ye that labor and are burdened, and I will refresh you." What more do we desire, O my Divine Master? what do we ask? what do we seek? and wherefore do the slaves of the world perish, but because they seek their refreshment and their repose out of thee? My God, my God, what a mystery is this, what a fearful and pitiable blindness thus to seek rest where it will never be found! O my Creator, have compassion on thy creatures! Consider that we do not understand ourselves, that we know not what we want, and wander far away from the rest which we desire. Give us light, O my God; for we need it far more than the man who was born blind. He desired ardently to behold the light, which was hidden from him; but we are blind, and will to remain so.

What error is so hopeless as this? Here, O Lord, is an occasion to show forth thy power, and to manifest the infinite abundance of thy mercy.

O God of my heart, only true God, it is a great thing I ask of thee, even to love those who love thee not, to open to those who do not knock, and to heal those who not only take pleasure in their sickness, but labor to increase it. Thou hast said, O most sweet Saviour Jesus, that thou camest upon earth "to save sinners." Behold them here, O Lord, sinners indeed. And thou, O Heavenly Father, regard not, I beseech thee, our blindness, but behold the rivers of blood shed by thy Son for our redemption. Let thy mercy shine forth amid the darkness of our misery. Remember, O Lord, that we are the work of thy hands, and save us in thy goodness and thy clemency.

A PRAYER FOR ALL WANDERERS FROM THE TRUTH.

By Cardinal Wiseman

O God, who hast given thy only-begotten Son as a sacrifice of propitiation for the salva-

tion of the world, that being exalted above the earth, he might draw to himself the hearts of all men; and who dost not wish that any should perish, but dost earnestly desire that all should be saved; we humbly beseech thee that by thy wounds and most precious blood of that beloved Son, thou wouldst graciously look upon all men in all parts of the world, whom the subtilty of error has deceived, or the darkness of ignorance has blinded, and lead them back into the way of truth and salvation. Remember, O Lord, that they are thy creatures: despise not therefore the work of thy hands. Regard the tears of thy Church, the spouse of thy Son; hear the groans of thy servants; and grant that all heresies and schisms being done away, we may enjoy perpetual peace and concord. Grant that all nations, joined in unity of faith, and perfect charity, under the government of Peter, may be brought to the pastures of eternal life; and let there be through the whole world, one fold and one shepherd. So be it, so be it. Through the same Christ our Lord. Amen.

PRAYER OF ST. FRANCIS XAVIER, FOR THE CONVERSION OF ALL UNBELIEVERS.

O God! Eternal Maker of all things, remember that the souls of the unbelievers were created by thee and formed to thy image and likeness. Behold, Lord! to thy dishonor hell is filled with them. Remember that Jesus, thy Son, suffered for their salvation a most cruel death. Let the heathen no longer, O Lord, I implore thee, despise thy Son. But appeased by the prayers of thy Saints and of thy Church, the most holy spouse of thy Son, and forgetful of their idolatry and unbelief, grant that they too may at last acknowledge our Lord Jesus Christ, whom thou hast sent, who is our salvation, life, and resurrection, by whom we have been saved and redeemed. To whom be glory through ages of ages without end. Amen.

PRAYERS WHICH ST. FRANCIS XAVIER SAID, WHEN HE WISHED TO OBTAIN ANY FAVOR FROM GOD.

O Jesus! thou, the love of my soul, assist me, I beseech thee, by those five wounds which, for my sake, thou didst suffer on the Cross. Amen.

O Jesus, my Lord and my God! I beseech thee by thy holy passion, to have pity on me, who am laboring under my present difficulty. Amen.

O Jesus, thou God of my soul, and Father of all mercies! I most humbly implore thee, by the merits of thy sacred passion, not to forsake me in temptation. Amen.

O Jesus, the desire of my heart! regard me with a favorable eye; and thou, holy Virgin, be propitious to me. Lord Jesus! look upon thy sacred wounds, and remember they have given me a right to ask thee anything conducive to my good. Amen.

Lord! all hearts are in thy hands; thou canst bend, as it pleases thee, the most stubborn, and soften the most obdurate: do that honor this day, to the blood, merits, wounds, name, and inflamed heart, of thy beloved Son, by granting the conversion of N. N., *and our request.* Amen.

PRAYER OF ST. IGNATIUS.

Receive, O Lord! my entire liberty, my memory, my understanding, and my whole

will. Whatever I have, and all that I possess, thou hast bestowed upon me. To thee I return all, and I surrender all, to be governed entirely by thy will. Grant me only thy grace and thy love, and I am rich enough, nor do I desire anything more.

PRAYER OF ST. AUGUSTINE.

Before thine eyes, O Lord! we bring our offences, and confess that the evil we have committed far outweighs what we suffer. We feel the punishment of sin, and yet we turn not from our willfulness in sinning. If thou waitest for our amendment, we are not corrected; and if thou chastisest we are not patient. We confess our fault during our affliction, and forget our tears when the visitation is past. If thou stretchest out thine arm, we proffer obedience, and if thou suspendest the stroke we forget our promise. If thou punishest, we cry for mercy, and if thou sparest, we provoke thee again to strike. Behold, O Lord! we confess our guilt: thine hand is not shortened, that it cannot save, neither is thine ear heavy, that it cannot hear; thou hast shown us wherewith we may come before thee, requiring

of us to do justly, to love mercy, to walk humbly before thee, and trust firmly in the merits of our Lord Jesus Christ, who died for our sins, and rose again for our justification, who, with thee, etc.

PRAYER OF ST. THOMAS AQUINAS.

Grant me, O merciful Lord, henceforth earnestly to seek what is pleasing to thee, knowing in my conscience what is thy holy will, and to accomplish all things to thy glory and the benefit of my own soul, being neither elated by prosperity, nor dejected by adversity. Let all transitory things be of little value in my sight, nor any thing be treasured but the remembrance of thee, and of thy good pleasure. Grant me often to turn my heart to thee, and in my failings to grieve with a firm purpose of amendment. Make me pure in thy sight, as the temple of the Holy Ghost ; obedient without contention, patient without murmuring, cheerful without levity, sorrowful without despair, humble without affectation ; speaking truth without duplicity, doing good without presumption, edifying my neighbor by word and example, without ostentation ; taking

heed that I do not mine alms to be seen of men, lest I have no reward of my father who is in heaven. Give me a watchful heart, because life and death issue therefrom ; let me not follow its desires, knowing that thou reservest unto torments such as walk after the flesh. O Lord God ! give me an understanding to know thee, diligence to seek thee, wisdom to find thee, a conversation pleasing to thee, and final perseverance in thy grace. Make me bow to thy scourges in punishment of my sins, and use all thy blessings to thy glory, that my heart may be comforted with the full assurance of understanding to the acknowledgment of the mystery of God the Father, and of Christ, and of the Spirit of Wisdom. Amen.

ACT OF SELF-OFFERING, BY ST. FRANCIS DE SALES.

O God of my heart ! behold this heart which is thine : behold all my love, which I offer thee through the hands of thy tender Mother. Receive, O holy Virgin ! this offering : preserve this present, and obtain that my heart may never have any love but for thy Son and for thee.

ACT OF SELF-OFFERING, BY ST. JANE FRANCES DE
CHANTAL.

I supplicate thee, eternal Father, in the name of thy son, Jesus, to take into thy adorable hands my will and my liberty. I remit them entirely and without reserve to thy disposal. I supplicate thee by the precious blood of Jesus Christ, that it may never be in my power to do anything against thy adorable will. I renew, with all my heart, the entire abandonment which I have made to thee of all that I have, and all that I am ; remitting anew into the bosom of thy divine protection, and to thy most holy love, the precious treasure of faith, hope, and charity, which thy grace has conferred upon me, as also the care of my eternal salvation, my life and my death; desiring to cast myself into the bosom of thy paternal providence, not for the happiness which I shall find therein, but because it is thy holy and adorable will. Amen.

A PRAYER FOR CHOOSING A STATE OF LIFE.

O Lord, I beseech thee to grant me thy divine light, that I may know the designs of thy providence concerning me, and that, filled with

a sincere desire for my soul's salvation, I may say, with the young man in the gospel : " What must I do to be saved ? " All states of life are before me ; but, still undecided what to do, I await thy commands, I offer myself to thee without restriction, without reserve, with a most perfect submission.

Far be it from me, O Lord, to oppose the order of thy wisdom, and, unfaithful to the inspiration of thy grace, to strive to subject the will of the Creator to the caprice of the creature. It is not for the servant to choose the way in which he will serve his master : do thou lay upon me what commands thou pleasest. " My lot is in thy hands. " I make no exception, lest perchance that which I except be that which thou willest, and because I am too short-sighted to discover in the future the different obstacles I shall meet with, if, without thy guidance, I make myself the arbiter of my own conduct. Speak, Lord, to my soul ; speak to me as thou didst to the youthful Samuel : " Speak to me, Lord ; for thy servant heareth. " I cast myself at thy feet, and I am ready, if it be thy will, to sacrifice myself as a victim to thee for the remainder of my days, in such

wise as thou shalt deem most worthy of thy greatness.

O my God; overrule the affections of my parents, and guide their projects according to the counsels of thine eternal wisdom. Lord, I desire to consult thee as the oracle of truth, sincerely and without preference; grant that they also may submit themselves to its decrees, faithfully and without reserve.

THE AGNUS DEI.

An *Agnus Dei* (so called from the image of the Lamb of God impressed on the face of it) is made of virgin wax, balsam and chrism.

The Pope consecrates the *Agnus Dei* the first year of his pontificate, and afterwards every seventh year, on Saturday before low Sunday.

The use of the *Agnus Dei* is very ancient. Pope Leo III. made a present of one to the Emperor Charlemagne, who received it as a treasure sent from heaven, and revered it with a singular piety and devotion.

A PRAYER TO BE DAILY SAID BY THOSE WHO CARRY ABOUT THEM AN AGNUS DEI.

O my Lord Jesus Christ, the true Lamb who taketh away the sins of the world, by thy mercy, which is infinite, pardon my iniquities, and by thy sacred passion, preserve me this

day from all sin and evil. I carry about me this holy *Agnus* in thine honor, as a preservative against mine own weakness, and as an incentive to the practice of that meekness, humility, and innocence which thou hast taught us. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love which thou didst offer for me on the cross, and in satisfaction for my sins. Accept this oblation, I beseech thee, O my God, and may it be acceptable to thee, in the odor of sweetness. Amen.

RITUAL FOR THE CELEBRATION OF MATRIMONY.

The Priest, vested in a surplice and white stole, accompanied by at least one Acolyte, to carry the book and vessel of holy water, and by two or three witnesses, asks the man and the woman separately, as follows, in their own tongue, concerning their consent. And first he asks the Bridegroom, who must stand at the right hand of the woman :

N., wilt thou take N., here present, for thy lawful wife, according to the rite of our holy Mother the Church ?

R. I will.

Then the Priest asks the Bride :

N., wilt thou take N., here present, for thy lawful husband, according to the rite of our holy Mother the Church ?

R. I will.

They then join hands, and the Priest says :

Ego conjungo vos in
matrimonium, in nomine
Patris, ✠ et Filii, et Spi-
ritus Sancti. Amen.

I join you together in
marriage, in the name of
the Father, ✠ and of the
Son, and of the Holy
Ghost. Amen.

Then he sprinkles them with holy water.

This done, the Bridegroom places upon the book a ring,
which the Priest blesses, saying :

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 ora-
tionem 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.

Oremus.

Benedic, ✠ Domine, annulum hunc, quem nos in tuo nomine benedicimus, ✠ ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

Bless, ✠ O Lord, this ring, which we bless ✠ in thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in thy peace and will, and ever live in mutual charity. Through Christ our Lord.

R. Amen.

Then the Priest sprinkles the ring with holy water, in the form of a Cross ; and the Bridegroom, having received the ring from the hand of the Priest, places it on the middle finger of the left hand of the Bride, the Priest saying :

In nomine Patris ✠, et Filii, et Spiritus Sancti. Amen.

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

This done, the Priest adds :

V. Confirma hoc, Deus, quod operatus es in nobis.

V. Confirm, O God, that which thou hast wrought in us.

R. A templo sancto tuo quod est in Jerusalem.

R. From thy holy temple which is in Jerusalem.

Kyrie eleison.

Lord have mercy.

Christe eleison.

Christ have mercy.

Kyrie eleison.	Lord have mercy.
Pater noster, etc.	Our Father, etc.
Et ne nos inducas in tentationem.	And lead us not into temptation.
<i>R.</i> Sed libera nos a malo.	<i>R.</i> But deliver us from evil.
<i>V.</i> Salvos fac servos tuos.	<i>V.</i> Save thy servants.
<i>R.</i> Deus meus, sperantes in te.	<i>R.</i> Who hope in thee, O my God.
<i>V.</i> Mitte eis, Domine, auxilium de sancto.	<i>V.</i> Send them help, O Lord, from the sanctuary.
<i>R.</i> Et de Sion tuere eos.	<i>R.</i> And defend them out of Sion.
<i>V.</i> Esto eis, Domine turris fortitudinis.	<i>V.</i> Be unto them, O Lord, a tower of strength.
<i>R.</i> A facie inimici.	<i>R.</i> From the face of the enemy.
<i>V.</i> Domine, exaudi orationem meam.	<i>V.</i> O Lord, hear my prayer.
<i>R.</i> Et clamor meus ad te veniat.	<i>R.</i> And let my cry come unto thee.

Oremus.

Let us pray.

Respice, quæsumus, Domine, super hos famulos tuos, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut qui te auctore junguntur, te auxili-

Look, O Lord, we beseech thee, upon these thy servants, and graciously assist thine own institutions, whereby thou hast ordained the propagation of mankind, that they who

<p>ante serventur. Per Chris- tum Dominum nostrum. Amen.</p>	<p>are joined together by thy authority may be preserv- ed by thy help. Through Christ our Lord. Amen.</p>
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MASS FOR THE BRIDEGROOM AND BRIDE.

All as in the Ordinary of the Mass, p. 187, except
COLLECT.

Graciously hear us, almighty and merciful God, that what is performed by our ministry may be abundantly filled with thy blessing. Through.

EPISTLE. Eph. v. 22-23.

Let women be subject to their husbands, as to the Lord ; because the husband is the head of the wife, as Christ is the head of the Church. He is the saviour of the body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life ; that he might present it to himself a glorious Church, not having spot or

wrinkle, or any such thing, but that it should be holy, and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself : for no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church. Because we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in the one flesh. This is a great sacrament ; but I speak in Christ, and in the Church. Nevertheless, let every one of you, in particular, love his wife as himself ; and let the wife fear her husband.

GOSPEL. Matt. xix. 3-6.

At that time there came to Jesus the Pharisees, tempting him, and saying : Is it lawful for a man to put away his wife for every cause? Who answering, said to them : Have ye not read, that he who made man from the beginning, made them male and female? And he said : For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore, now

they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder.

Then as in the Ordinary of the Mass to the end of the PATER NOSTER, after which the Priest, standing at the Epistle side of the Altar, and turning towards the Bride and Bridegroom, kneeling before the Altar, says:

Oremus.

Propitiare, Domine, supplicationibus nostris, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut quod te auctore jungitur, te auxiliante servetur. Per Dominum nostrum Jesum Christum.

Oremus.

Deus, qui potestate virtutis tuæ de nihilo cuncta fecisti: qui depositis universitatis exordiis homine ad imaginem Dei facto, ideo inseparabile mulieris adjutorium condidisti, ut fœmineo corpori de virili dares carne principium, docens quod ex uno pla-

Let us pray.

Be propitious, O Lord, unto our supplications, and graciously assist thine own institutions, whereby thou hast ordained the propagation of mankind, that that which is joined together by thy authority may be preserved by thy help. Through Jesus Christ our Lord.

Let us pray.

O God, who by the might of thy power didst create all things out of nothing; who, when the beginnings of the universe were set in order, and man was made to the image of God, didst ordain the inseparable assistance of woman, in such wise that thou gavest be-

cuisset institui, nunquam licere disjungi : Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et ecclesiæ sacramentum præsignares in fœdere nuptiarum : Deus, per quem mulier jungitur viro, et societas principaliter ordinata eâ benedictione donatur quæ sola nec per originalis peccati pœnam nec per diluvii est ablata sententiam ; respice propitius super hanc famulam tuam, quæ maritali jungenda consortio, tua se expetit protectione muniri : sit in ea jugum dilectionis et pacis ; fidelis et casta nubat in Christo, imitatrix que sanctarum permaneat fœminarum : sit amabilis viro ut Rachael, sapiens ut Rebecca, longæva et fidelis ut Sarah ; nihil in ea ex actibus suis ille auctor prævaricationis usurpet ; nexa fidei mandatisque permaneat ; uni thoro juncta, con-

ginning to her body out of the flesh of man, teaching thereby that what it had pleased thee should be formed of one, it should never be lawful to put asunder ; O God, who hast consecrated the bond of matrimony by such an excellent mystery, that in the covenant of marriage thou wouldst signify the sacrament of Christ and his Church ; O God by whom woman is joined to man, and society, as ordained from the beginning, is furnished with a blessing, which alone was not removed either in punishment of original sin, or by the sentence of the deluge : look mercifully upon this thy handmaid, who being now to be joined in wedlock, earnestly desires to be fortified with thy protection : may it be to her a yoke of love and peace ; may she marry in Christ, faithful and chaste and

tactus illicitos fugiat; muniat infirmitatem suam robore disciplinæ; sit verecundia gravis, pudore venerabilis, doctrinis cœlestibus erudita; sit fœcunda in sobole, sit probata et innocens: et ad beatorum requiem, atque ad cœlestia regna perveniat: ut videant ambo filios filiorum usque in tertiam et quartam generationem, et ad optatam perveniant senectutem. Per eundem Dominum nostrum Jesum Christum.

remain a follower of holy women; may she be amiable to her husband like Rachel, wise like Rebecca, long-lived and faithful like Sarah. In none of her deeds may that author of deceit have any power over her; may she abide firmly knit to the faith and the commandments; joined unto one bed, may she fly all unlawful approaches; may she fortify her weakness by the strength of discipline; may she be in shamefacedness grave, in modesty venerable, in heavenly doctrines learned; may she be fruitful in offspring, approved and innocent; and attain unto the rest of the blessed and unto the heavenly kingdom; that they both may see their children's children unto the third and fourth generation, and arrive at a desired old age. Through the same Jesus Christ our Lord.

Then the Priest, returning to the middle of the Altar, says : *Libera nos, etc.*, as usual ; but before the *Placeat tibi*, he turns to the Bride and Bridegroom, and says :

<p>Deus Abraham, Deus Isaac, et Deus Jacob sit vobiscum, et ipse adimpleat benedictionem suam in vobis : ut videatis filios filiorum vestrorum, usque ad tertiam et quartam generationem ; et postea vitam æternam habeatis sine fine, adjuvante Domino nostro Jesu Christo : qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia sæcula sæculorum. Amen.</p>	<p>May the God of Abraham, the God of Isaac, and the God of Jacob, be with you, and himself fulfill his blessing upon you ; that you may see your children's children unto the third and fourth generation ; and may afterwards have everlasting life, without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.</p>
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Then he sprinkles them with holy water ; and concludes as in the Ordinary of the Mass.

A HUSBAND'S PRAYER.

O Lord, from whom properly comes a prudent wife, give me thy grace to love her to whom thou hast united me, as thy divine Son

loves the Church, his spotless spouse. Let us be two in one flesh ; let her be my dearest hind and most agreeable fawn ; let her heart inebriate me, and let me ever delight in the wife of my youth, for so thou hast commanded. Sanctify, O Lord, this love, and let us ever remember that we are the children of the saints, and by a still higher title, thy children. Sanctify the love I bear my wife, that protecting her weakness, laboring for her wants, supporting her in her pains and infirmities, I may before all think of obeying and pleasing thee, that these sentiments may become meritorious for heaven. Do thou, O Lord, protect her whom thou hast given me as a friend and partner in my pilgrimage ; render her happy ; reward her for her love, her fidelity, for all her sacrifices on my account ; alleviate her pains, the burdens inseparable from her state, those penalties of sin which thou hast laid more heavily upon her sex ; pour forth abundantly upon her thy graces ; let us bring up our children more for thee than for ourselves, and let us both increase in all virtues, so that when one day death shall part us, our works, holy in thy eyes, may obtain for us the happiness of being reunited in thy bosom for all eternity.

A WIFE'S PRAYER.

O my Saviour, Jesus, who hast bound me in an indissoluble manner to him who is to be henceforth the companion of my course on earth, maintain between us the spirit of union and concord, to make us love each other as thou lovest thy Church; the spirit of patience and meekness to bear each other's faults; the spirit of prudence and sanctity, that we may ever remain within the sphere of our duties, and do nothing to offend thy eyes, nothing at variance with the profound respect we owe thy sacrament; the spirit of wise solicitude and forecast, to meet the wants of our family according to the rules of justice and charity; preserve me from the spirit of vanity, from extravagance in dress, that modesty may ever be my fairest garment, and that I may seek only to please thee, and the husband whom thou hast given me.

Let our home be for the children we receive of thy goodness, a school and sanctuary of virtue.

O thou, who art a tender Father, hear my prayer for him whom thou hast given me for a

friend, protector, and support ; let me never give him just ground of complaint ; bless my husband, reward him for his care of me and our children ; make his days happy, ward off all affliction from him, or if it is thy will so to try him, give him grace to support it as a Christian, and give me the consolation of alleviating his pain by tender care, and fortitude to encourage him by my own resignation ; fortify him by the hope of heaven, a reward which thou promisest to him who suffers in love for thee, in perfect conformity to thy adorable will. And when death shall sever the knot which thou hast so closely formed, if it is thy will that I should survive on this earth of trial, let the tears which a tender attachment will excite, be Christian tears, such as will excite thy clemency. Let us live and die so piously, that our union, cemented here below by virtue, be assured forever by thee in heaven. Amen.

THE SACRAMENT OF BAPTISM.

When everything necessary has been properly prepared for the administration of Baptism, the Priest, vested in a surplice and violet stole, or at least the

latter, receives the name of the person to be baptized, and interrogates him by name as follows :

Sacerdos. N., quid petis
ab ecclesia Dei ?

Resp. Fidem.

Sacerdos. Fides quid
tibi præstat ?

Resp. Vitam æternam.

Sacerdos. Si igitur vis
ad vitam ingredi, serva
mandata. Diliges Domi-
num Deum tuum ex toto
corde tuo, ex tota anima
tua, et ex tota mente tua,
et proximum tuum sicut
teipsum.

Priest. N., what dost
thou ask of the church of
God ?

Godfather. Faith.

Priest. What doth faith
obtain for thee ?

Godfather. Life everlast-
ing.

Priest. If then thou wilt
enter into life, keep the
commandments. Thou
shalt love the Lord thy
God with all thy heart,
with all thy soul, and with
all thy mind, and thy
neighbor as thyself.

Then he breathes thrice gently upon the face of the person to be baptized, and says once :

Exi ab eo, immunde spi-
ritus, et da locum Spiritui
Sancto, Paraclito.

Go out of *him*, thou un-
clean spirit, and give place
unto the Holy Spirit, the
Paraclete.

After that, he makes the sign of the Cross, with his thumb, upon the forehead and on the breast of the person to be baptized, saying :

Accipe signum crucis
tam in fronte ✠, quam in

Receive the sign of the
cross both upon thy fore-

corde ✠, sume fidem cœlestium præceptorum, et talis esto moribus, ut templum Dei jam esse possis.

Oremus.

Preces nostras, quæsumus, Domine, clementer exaudi; et hunc electum tuum, N., crucis Dominicæ impressione signatum, perpetua virtute custodi; ut magnitudinis gloriæ tuæ rudimenta servans, per custodiam mandatorum tuorum, ad regenerationis gloriam pervenire mereatur. Per Christum Dominum nostrum.

R. Amen.

head and also upon thy heart, take unto thee the faith of the heavenly precepts, and in thy manners be such that thou mayest now be the temple of God.

Let us pray.

We beseech thee, O Lord, mercifully hear our prayers, and keep by thy perpetual assistance this thine elect, N., signed with the mark of the cross of the Lord, that, preserving the rudiments of the greatness of thy glory, *he* may deserve, by the keeping of thy commandments, to attain unto the glory of regeneration. Through Christ our Lord

R. Amen.

Then he lays his hand upon the head of the person to be baptized, and says :

Oremus.

Omnipotens sempiterne Deus, Pater Domini nostri Jesu Christi, respicere dignare super hunc famulum tuum, N., quem ad rudi-

Let us pray.

Almighty everlasting God, Father of our Lord Jesus Christ, vouchsafe to look upon this thy servant, N., whom thou hast been

menta fidei vocare dignatus es ; omnem cæcitatem cordis ab eo expelle ; dirumpe omnes laqueos Satanæ, quibus fuerat colligatus : aperi ei, Domine, januam pietatis tuæ, ut signo sapientiæ tuæ imbutus omnium cupiditatum fœtoribus careat, et ad suavem odorem præceptorum tuorum lætus tibi in ecclesia tua deserviat, et proficiat de die in diem. Per eundem Christum Dominum nostrum.

R. Amen.

Then the Priest blesses the salt, which, after it has been once blessed, may serve for the same purpose on other occasions.

THE BENEDICTION OF THE SALT.

Exorcizo te, creatura salis, in nomine Dei Patris ✠ omnipotentis, et in charitate Domini nostri Jesu ✠ Christi, et in virtute Spiritus ✠ Sancti. Exorcizo te per Deum ✠ vivum, per

pleased to call unto the rudiments of the faith ; drive out from *him* all blindness of heart ; break all the bonds of Satan wherewith *he* was tied ; open unto *him*, O Lord, the gate of thy mercy, that being imbued with the seal of thy wisdom, *he* may be free from the abominations of all wicked desires ; and, by the sweet odor of thy precepts, may joyfully serve thee in thy Church, and go forward from day to day. Through the same Christ our Lord.

R. Amen.

I exorcise thee, creature of salt, in the name of God the Father ✠ almighty, and in the charity of our Lord Jesus ✠ Christ, and in the power of the Holy ✠ Ghost. I exorcise thee by

Deum ✠ verum, per Deum ✠ sanctum, per Deum ✠ qui te ad tutelam humani generis procreavit, et populo venienti ad credulitatem per servos suos consecrari præcepit, ut in nomine sancte Trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te, Domine Deus noster, ut hanc creaturam salis sanctificando ✠ sanctifices, et benedicendo ✠ benedicas, ut fiat omnibus accipientibus perfecta medicina, permanens in visceribus eorum, in nomine ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

the living God ✠, by the true God ✠, by the holy God ✠, by God ✠ who hath created thee for the preservation of mankind, and hath appointed thee to be consecrated by his servants for the people coming unto the faith, that, in the name of the holy Trinity, thou mayest be made a salutary sacrament to drive away the enemy. Wherefore we beseech thee, O Lord our God, that sanctifying ✠ thou mayest sanctify this creature of salt, and blessing ✠ thou mayest bless it, that it may become unto all who receive it a perfect medicine, abiding in their hearts, in the name of our same Lord Jesus Christ, who shall come to judge the living and the dead, and the world by fire.

R. Amen.

Then he puts a small quantity of the blessed salt into the mouth of the person to be baptized, saying :

N., accipe salem sapientiae ; propitiatio sit tibi in vitam æternam.

R. Amen.

Sacer. Pax tecum.

R. Et cum spiritu tuo.

Oremus.

Deus patrum nostrorum, Deus universæ Conditor veritatis, te supplices exoramus, ut hunc famulum tuum, N., respicere digneris propitius, et hoc primum pabulum salis gustantem, non diutius esurire permittas, quo minus cibo expleatur cœlesti, quatenus sit semper spiritu fervens, spe gaudens, tuo semper nomini serviens. Perduc eum, Domine, quæsumus, ad novæ regenerationis lavacrum, et cum fidelibus tuis promissionum tuarum æterna præmia consequi mereatur. Per Christum Dominum nostrum.

R. Amen.

N., receive the salt of wisdom ; let it be to thee a propitiation unto life everlasting.

R. Amen.

Priest. Peace be with thee.

R. And with thy spirit.

Let us pray.

O God of our fathers, O God, the Author of all truth, we humbly beseech thee graciously vouchsafe to look upon this thy servant, N., and, tasting this first nutriment of salt, suffer *him* no longer to hunger for want of being filled with heavenly meat, so that *he* may be always fervent in spirit, rejoicing in hope, always serving thy Name. Bring *him*, O Lord, we beseech thee, to the laver of the new regeneration, that, with thy faithful, *he* may deserve to attain unto the everlasting rewards of thy promises. Through Christ our Lord.

R. Amen.

Exorcizo te, immunde spiritus, in nomine Patris ✠, et Filii ✠, et Spiritus ✠ Sancti, ut ex eas et recedas ab hoc famulo Dei, N. Ipse enim tibi imperat, maledicte, damnate, qui pedibus super mare ambulavit, et Petro mergenti dexteram porrexit.

Ergo, maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, da honorem Jesu Christo Filio ejus et Spiritui Sancto, et recede ab hoc famulo Dei, N., quia istum sibi Deus, et Dominus noster Jesus Christus ad suam sanctam gratiam, et benedictionem fontemque baptismatis vocare dignatus est.

Here he makes the sign of the Cross, with his thumb, on the forehead of the person to be baptized, saying:

Et hoc signum sanctæ crucis ✠ quod nos fronti ejus damus, tu, maledicte

I exorcise thee, unclean spirit, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost, that thou go out and depart from this servant of God, N. For he commands thee, accursed one, who walked on foot upon the sea, and stretched out his right hand to Peter when sinking.

Therefore, accursed devil, acknowledge thy sentence, and give honor to the living and true God: give honor to Jesus Christ his Son, and to the Holy Ghost; and depart from this servant of God, N., because God and our Lord Jesus Christ hath vouchsafed to call *him* to his holy grace and benediction, and to the font of baptism.

And this sign of the holy cross ✠ which we make upon *his* forehead,

diabole, nunquam audeas violare. Per eundem Christum Dominum nostrum.

R. Amen.

do thou accursed devil, never dare to violate, Through the same Christ our Lord.

R. Amen.

Then he lays his hand upon the head of the person to be baptized, and says :

Oremus.

Let us pray.

Æternam ac justissimam pietatem tuam deprecor, Domine sancte, Pater omnipotens, æterne Deus, Auctor luminis et veritatis, super hunc famulum tuum, N., ut digneris illum illuminare lumine intelligentiæ tuæ ; munda eum, et sanctifica ; da ei scientiam veram, ut dignus gratia baptismi tui effectus, teneat firmam spem, consilium rectum et doctrinam sanctum. Per Christum Dominum nostrum.

R. Amen.

I implore thy eternal and most just goodness, O holy Lord, Father Almighty, eternal God, Author of light and truth, in behalf of this thy servant, N., that thou wouldst vouchsafe to enlighten *him* with the light of thy wisdom : cleanse *him*, and sanctify *him* ; give unto *him* true knowledge, that, being made worthy of the grace of thy baptism, *he* may retain firm hope, right counsel, and holy doctrine. Through Christ our Lord.

R. Amen.

After this, the Priest lays the end of his stole upon the person to be baptized, and admits him into the Church, saying :

N., ingredere in templum Dei, ut habeas partem cum Christo in vitam æternam.

R. Amen.

N., enter into the temple of God, that thou mayst have part with Christ unto life everlasting.

R. Amen.

When they have entered the Church, the Priest, as he proceeds to the Font, says, with the Sponsors, in a loud voice (in Latin or his own tongue, according to circumstances :)

Credo 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 ;

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

carnis resurrectionem ; vitam æternam. Amen.

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 ; sed libera nos a malo. Amen.

the forgiveness of sins; the resurrection of the body ; and the life everlasting. Amen.

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; but deliver us from evil. Amen.

And then, before he reaches the Baptistery, he says

THE EXORCISM.

Exorcizo te, omnis spiritus immunde, in nomine Dei Patris ✠ omnipotentis, et in nomine Jesu Christi, Filii ejus, ✠ Domini et Judicis nostri, et in virtute Spiritus ✠ Sancti, ut recedas ab hoc plasmate Dei, N., quod Dominus noster ad templum sanctum suum

I exorcise thee, every unclean spirit, in the name of God the Father ✠ Almighty, and in the name of Jesus Christ, his Son ✠, our Lord and Judge, and in the power of the Holy ✠ Ghost, that thou depart from this creature of God, N. which our Lord hath

vocare dignatus est, ut fiat templum Dei vivi, et Spiritus Sanctus habitet in eo. Per eundem Christum Dominum nostrum, qui venturus est judicare vivos et mortuos et sæculum per ignem.

vouchsafed to call unto his holy temple, that it may be made the temple of the living God, and that the Holy Ghost may dwell therein. By the same Christ our Lord, who shall come to judge the living and the dead, and the world by fire.

R. Amen.

R. Amen.

Then the Priest, wetting his finger with spittle, and touching therewith, in the form of a Cross, the right and then the left ear of the person to be baptized, he says :

Ephphetah ✠ quod est ✠, Adaperire : Ephphetah ✠, that is to say ✠, Be opened :

• And touching his nostrils, adds :

In odorem suavitatis. For a savor of sweetness.

Lastly, in a louder voice, he adds these words :

Tu autem fuge, Satana ✠, ecce appropinquat Deus magnus et potens, Deus a forti prædam auferens. But thou, Satan, fly ✠, behold the God, great and mighty, draweth near; the God who taketh away the prey from the strong one.

Then he interrogates the person to be baptized, by name, saying :

N., abrenuntias Satanæ?

N., dost thou renounce Satan?

R. Abrenuntio.

R. I do renounce him.

Sacerdos. Et omnibus operibus ejus?

Priest. And all his works?

R. Abrenuntio.

R. I do renounce them.

Sacerdos. Et omnibus pompis ejus?

Priest. And all his pomps?

R. Abrenuntio.

R. I do renounce them.

Then the Priest dips his thumb in the oil of the Catechumens, and anoints the person on the breast, and between the shoulders, in the form of a Cross, saying :

Ego te linio ✠ oleo salutis, in Christo Jesu ✠ Domino nostro, ut habeas vitam æternam.

I anoint thee ✠ with the oil of salvation, in Christ Jesus ✠ our Lord, that thou mayest have life everlasting.

R. Amen.

R. Amen.

Next, he wipes his thumb and the parts anointed with a cloth, and changes the stole from violet to white. Then he asks :

N., credis in Deum Patrem omnipotentem, Creatorem cœli et terræ?

N., dost thou believe in God the Father Almighty, Creator of heaven and earth?

R. Credo.

R. I do believe

Credis in Jesum Christum Filium ejus unicum,

Dost thou believe in the Jesus Christ, his only Son,

Dominum nostrum, natum et passum? our Lord, who was born and suffered?

R. Credo.

R. I do believe.

Credis in Spiritum Sanctum, sanctam Ecclesiam Catholicam sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam? Dost thou 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?

R. Credo.

R. I do believe.

Then, pronouncing the name of the person to be baptized, the Priest says :

N., vis baptizari?

N., wilt thou be baptized?

R. Volo.

R. I will.

Then the Godfather, or the Godmother, or both, holding or touching the person to be baptized, the Priest takes the baptismal water in a small vessel or pitcher, and pours it therefrom thrice on *his* head, in the form of a Cross; and at the same time, uttering the words once only, distinctly and attentively, he says :

N., ego te baptizo in nomine ✠ Patris, et Filii ✠, et Spiritus ✠ Sancti ✠ N., I baptize thee in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost.

This done, the Priest dips his thumb in the holy chrism, and anoints the person baptized on the top of his head, in the form of a Cross, saying :

Deus omnipotens, Pater Domini nostri Jesu Christi, qui te regeneravit ex aqua et Spiritu Sancto, quique dedit tibi remissionem omnium peccatorum ipse te ✠ liniat chrismate salutis in eodem Christo Jesu Domino nostro, in vitam æternam.

R. Amen.

Sacerdos. Pax tibi.

R. Et cum spiritu tuo.

May God Almighty, the Father of our Lord Jesus Christ who hath regenerated thee by water and the Holy Ghost, and who hath given unto thee remission of all thy sins [*here he anoints*], himself anoint thee with the chrism of salvation, ✠ in the same Christ Jesus our Lord, unto life everlasting.

R. Amen.

P. Peace be to thee.

R. And with thy spirit.

Then he wipes his thumb and the part anointed, and puts upon the head of the person baptized a white linen cloth, in place of the white garment anciently used, saying :

N., accipe vestem candidam, quam immaculatam perferas ante tribunal Domini nostri Jesu Christi et habeas vitam æternam.

R. Amen.

N., receive this white garment, and see thou carry it without stain before the tribunal of our Lord Jesus Christ, that thou mayst have eternal life.

R. Amen.

Then he gives to the person baptized (or in the case of an infant to the Godfather) a lighted candle, saying:

N., accipe lampadem ardentem, et irreprehensibilis custodi baptismum tuum ; serva Dei mandata, ut cum Dominus venerit ad nuptias, possis occurrere ei una cum omnibus sanctis in aula cœlesti, habeasque vitam æternam, et vivas in sæcula sæculorum.

R. Amen.

N., receive this burning light, and keep thy baptism blameless : observe the commandments of God, that when the Lord shall come to the nuptials, thou mayst meet him together with all the saints in the heavenly court, and have eternal life, and live forever and ever.

R. Amen.

Lastly, he says :

N., vade in pace, et Dominus sit tecum.

R. Amen.

N., go in peace, and the Lord be with thee.

R. Amen.

DEVOTIONS FOR A HAPPY DEATH.

PRAYER OF ST. ALPHONSUS LIGUORI TO OBTAIN FINAL PERSEVERANCE.

Eternal God, I adore and thank thee for having created and redeemed me by means of Jesus Christ : for having made me a child of thy holy Church ; for having waited for me when I was in sin ; for having pardoned me so often ; and preserved me from many faults, into which I should have fallen again, if thou

hadst not helped me by thy grace. But my enemies will not cease tempting me till death ; if thou dost not assist me, I shall offend thee more than before. For the love of Jesus Christ, give me holy perseverance. Jesus Christ has promised that thou wilt grant us all those graces which we ask for in his name ; by the merits then of this thy Son, I beg of thee the grace never more to separate myself from thee. And this grace I also ask for all who are now in thy friendship. I know certainly that if I continue to ask for perseverance, I shall obtain it, because thou hast promised to hear those who pray to thee ; my only fear is, that I shall omit on some occasion to recommend myself to thee, and so I shall be lost. I therefore beseech thee to give me this grace in the name of Jesus and Mary. Thus, my God, do I certainly hope to die in thy grace, and to come and love thee in paradise, where I shall be secure of never more being separated from thee, and shall love thee for all eternity. Amen.

PROTESTATIONS OF ST. CHARLES BORROMEO TO HIS
ANGEL GUARDIAN, TO OBTAIN A HAPPY DEATH.

I.—In the name of the most holy Trinity, Father, Son, and Holy Ghost, I, a wretched

and unhappy sinner, protest before thee, O beloved Angel Guardian, assigned to me by the Divine Majesty, that I wish to die in that only faith which the holy Roman and Apostolic Church holds and professes, in which all the saints of the new law have died, and out of which there is no salvation.

II.—I protest also, O angel of God, that I wish to depart this life under thy holy guardianship and protection, with a firm hope of obtaining the divine mercy, notwithstanding the multitude and enormity of my sins, securely believing that one single slightest drop of the most precious blood of Jesus Christ, abundantly suffices to wipe away not only my sins, but those of the whole world.

III.—I likewise protest, O holy Angel, that I desire from the bottom of my heart to be a partaker of the merits of Jesus Christ, and of his goodness and clemency, which he refuses to no sinner, however grievous and abominable, on his doing true penance. Would that I had never offended my God, whom I love above all things, and desire to love still more! I grieve from all my heart, and willingly pardon all offences of others against me, and pour every

fault of mine into the most benignant heart of Jesus, my Redeemer, to be effaced.

IV.—I also protest, my Guardian, that I beseech the Divine goodness, to vouchsafe to receive me into the number of those whom, from all eternity, he has predestined and made heirs of his glory. From my desire, which ravishes me to heaven, I offer not only to bear all evils, to which this wretched life is subject, but also to undergo the pains of purgatory to the final day of judgment, provided I at last attain, through God's infinite mercy, eternal beatitude.

V.—I finally protest, O most faithful Guardian, that I make thee executor of my last will. Obtain three graces for me of God : first, that I may not depart this life without being duly fortified with all the sacraments of the Church. Second, that of the many tearful sighs which Jesus Christ heaved, during the three hours on the cross, I may obtain at least one, by virtue and efficacy of which I may mitigate the tearful sobs and groans of my heart, and that the most sweet Mother of Jesus may vouchsafe me one of those looks which, beneath the cross, she directed to the face of her most beloved

Son, when struggling with death ; thus receiving me into the number of those who, by her maternal patronage, will obtain eternal salvation in the day of judgment. The third grace is, that thou, O my most faithful Guardian, shouldst succor me chiefly in that hour when my soul shall be severed from my body, and propitiate my Judge, whose paternal breast was inflamed on the cross with the fire of the most ardent charity for the salvation of sinners. O most merciful Guardian, keep my soul confided to thee alone, and when it issues from the prison of the body, deliver it into the hands of its Creator and Redeemer, that with thee and all the saints, it may clearly see him in the joys of heaven, love him perfectly, and enjoy him fully to all eternity. Amen.

ST. TERESA'S PRAYER OF A SOUL WHICH LONGS
ARDENTLY FOR GOD.

O Sovereign Master of all creatures, my God and my Joy, how long must I wait to enjoy thy blessed Presence? What remedy dost thou afford to one who can find none upon earth, and who can taste no repose out of thee? O long life! cruel life! life which is no

life! Oh, how lonely is my soul in this solitude! how irremediable is this evil! How long, O Lord, how long? What shall I do, my only Good? Shall I desire not to desire thee?

O my God and my Creator, thou dost pierce us with the arrows of thy love, and leavest the dart in the wound; thou woundest, and the wounds are incurable; thou killest, to infuse more vigorous life. Thou dost what thou wilt, O loving Master, because thou art almighty. How can a worm of the earth, such as I am, endure such contrary extremes of joy and suffering? Be it so, O Lord, since such is thy will, for my only desire is to love thee. But, O my Creator, how intense is the suffering! Pardon these complaints, forced from me by anguish which thou canst alone relieve. My soul is imprisoned in so dark a dungeon, that she cannot but pant for liberty; and yet, to obtain it, she would not swerve one hair's breadth from thy adorable Will. O my God, my Glory, I beseech thee, cease to increase the tortures of my soul by wounding it more and more with thy love, or put an end to them at once by taking it to thyself. O death, death, I

know not who could help fearing thee, if he have spent any portion of his life without loving God! And since this has been my misery, what do I ask, and what do I desire? To go to receive the just punishment of my sins? Suffer it not to be so, my Saviour, since my ransom has cost thee so dear. O my soul, leave God to accomplish his own will. This is all thou hast to do. Serve thy Lord, and hope that his mercy will relieve thy sufferings, when thy penance shall in some sort have deserved for thee the pardon of thy sins. Desire not to enjoy until thou hast suffered. But, O my true Master and my King, I shall not be able to do what I say, unless thy omnipotent hand sustain me, and thy loving mercy assist me; with these I can do all things.

PRAYER OF DESIRE OF HEAVEN, BY ST. AUGUSTINE.

As the hart panteth for the fountains of waters, so does my soul pant after thee, O God. My soul thirsteth for the mighty God: when shall I come and appear before thy face? O fountain of life, rill of living waters, when shall I come to the waters of thy sweetness from the pathless, waterless, desert, land, to see thy

power and thy glory, and slake my thirst in the waters of thy mercy? I thirst, O Lord! Thou art the fountain of life : satisfy me. I thirst, O Lord ; I thirst for thee, the living God. Oh, when shall I come and appear before thy face? Thinkest thou, I shall see that day—that day of joy and gladness—the day which the Lord made for us to exult and rejoice therein?

O fair and glorious day, knowing no evening, knowing no sunset! in which I shall hear the voice of exultation and confession : in which I shall hear : Enter into the joy of thy Lord.

O joy above all joy, joy surpassing all joy, beyond which there is no joy, when shall I enter thee to see my God, who dwelleth in thee? I will go and see this great sight. What detaineth me? Woe is me that my sojourning is prolonged.

Come, Lord, and do not delay : come, Lord Jesus Christ, come and visit us in peace : come, and lead the fettered from the dungeon, that we rejoice before thee with a perfect heart : come, our Saviour : come desired of all nations : show thy face, and we shall be saved.

How long shall I be wretchedly tossed on the waves of my mortality, crying to thee, O Lord, and thou wilt not hear? Hear me, O Lord, crying out from this great sea, and lead me to the port of everlasting happiness. Happy they who, led from the dangers of this sea, have deserved to attain to thee, O God, the most safe haven.

O truly blessed who have arrived at the kingdom of all ages! Oh, how glorious is thy kingdom, O Lord, in which all the saints reign with thee, clad in light as a garment, having on their head a crown of precious stones: where the sovereign good is possessed, which is ever to see the face of the Lord of Hosts.

Lo, we cry to thee, thy ransomed, now exiled from thee, whom thou hast redeemed with thy precious blood. Hear us, O God, our salvation, hope of all the ends of the earth. Save us for thy holy name. Amen.

PRAYERS FOR A HAPPY DEATH.

(Plenary indulgence once a month, if recited daily, on visiting a church or public oratory on the day of Communion. Indulgence 100 days each time.)

O Lord Jesus, God of goodness and Father of mercies, I approach to thee with a contrite

and humble heart : to thee I recommend the last hour of my life, and the decision of my eternal doom.

When my feet, benumbed with death, shall admonish me that my mortal course is drawing to the end,

When my eyes, dim and troubled at the approach of death, shall fix themselves on thee, my last and only support,

When my face, pale and livid, shall inspire the beholders with pity and dismay ; when my hair bathed in the sweat of death, and stiffening on my head, shall forebode my approaching end,

When my ears, soon to be forever shut to the discourse of men, shall be open to the irrevocable decree which is to cut me off from the living,

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish ; when my soul, affrighted with the sight of my iniquities, and the terrors of thy judgments, shall have to fight against the angel of darkness, who will endeavor to conceal thy mercies from my eyes, and to plunge me into despair,

Merciful Jesus, have mercy on me.

When my poor heart, yielding to the pressure, and exhausted by its frequent struggles against the enemies of its salvation, shall feel the pangs of death,

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance, and in that dreadful moment,

When my friends and relations, encircling my bed, shall shed the tear of pity over me, and invoke thy clemency in my behalf,

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrows of death,

When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to thee on the wings of impatience and desire,

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as a homage which I willingly

Merciful Jesus, have mercy on me.

pay to thy divine Majesty, and in that last moment of my mortal life,

When at length my soul, admitted to thy presence, shall first behold the splendor of thy Majesty, reject me not, but receive me into thy bosom, where I may forever sing thy praises, and in that moment, when eternity shall begin to me,

Merciful Jesus, etc.

Let us pray.

O God, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of thy love, through Christ our Lord. Amen.

OFFERINGS OF THE MOST HOLY TRINITY FOR A
HAPPY DEATH.

We offer unto the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for the most precious blood which he shed in the garden for us; and by his merits we beseech the divine Majesty for the pardon of our sins. Our Father. Hail Mary. Glory.

We offer unto the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for his most dolorous death, endured upon the Cross for us ; and by his merits we beseech thy divine Majesty for the remission of the pains due to our sins. Our Father. Hail Mary. Glory.

We offer unto the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for his unspeakable charity, whereby he descended from heaven to earth, to take human flesh, and to suffer and die upon the Cross for us ; and by his merits we beseech thy divine Majesty to conduct our souls to heavenly glory after our death. Our Father. Hail Mary. Glory.

ST. VINCENT'S PRAYER.

O Lord Jesus Christ, who didst die for the salvation of the whole world, and desirest that none should perish, I beseech thee by thy own holy name that, at the hour of my death, thou be pleased to grant me the perfect use of my senses, true contrition for my sins, a lively faith, a firm hope, and an ardent charity ; that I may then say to thee, with a pure heart, "Into thy hands, O Jesus, I commend my spirit."

PRAYERS FOR THE FAITHFUL DEPARTED.

— — —
INDULGENCED PRAYERS FOR EVERY DAY IN THE
WEEK.

SUNDAY.—O Lord God Almighty, I pray thee, by the Precious Blood which thy Divine Son Jesus shed in the garden, deliver the souls in purgatory, and specially amongst them all that soul which is most destitute of aid ; and bring it to thy glory, there to praise and bless thee for ever. Amen. Pater, Ave, and De profundis.

MONDAY.—O Lord God Almighty, I pray thee, by the Precious Blood which thy Divine Son Jesus shed in his cruel scourging, deliver the souls in purgatory, and amongst them all that soul specially which is nearest to its entrance into thy glory ; that so it may soon begin to praise and bless thee for ever. Amen. Pater, etc.

TUESDAY.—O Lord God Almighty, I pray 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 out of those pains, that it tarry not so long a time before it come to praise thee in thy glory and bless thee for ever. Amen. Pater, etc.

WEDNESDAY.—O Lord God Almighty, I pray 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 specially that soul which is richest in merit before thee ; that so, in that throne of glory which awaits it, it may magnify thee and bless thee for ever. Amen. Pater, etc.

THURSDAY.—O Lord 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 specially that one which was most devoted to this Mystery of infinite love ; that with the same Divine Son, and with thy Holy Spirit, it may ever praise thee for this thy

wondrous love in thy eternal glory. Amen.
Pater, etc.

FRIDAY.—O Lord God Almighty, I pray 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 specially that soul for which I am 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. Pater, etc.

SATURDAY.—O Lord God Almighty, I beseech thee, by the Precious Blood which burst forth from the Side of thy Divine Son Jesus, in the sight of, and to the extreme pain of his most holy Mother, deliver the souls in purgatory, and specially that one amongst them all which was ever the most devout to this great Lady; that it may soon attain to thy glory, there to praise thee in her and her in thee world without end. Amen. Pater, etc.

PRAYERS OF ST. GERTRUDE FOR THE FAITHFUL
DEPARTED.

Hail, Jesus Christ, Splendor of the Father; hail, Prince of peace, Gate of heaven, living

Bread, Offspring of the Virgin, Vessel of the Godhead.

V. Eternal rest grant unto them, O Lord.

R. And let perpetual light shine upon them.

Or, *De profundis.*

I adore, salute, and bless thee, O sweetest Lord Jesus Christ, and I praise thee and give thee thanks with the love of all thy creatures for the vast love wherewith thou didst condescend to be made man for us, to be born, to endure hunger and thirst, toils and sorrows, for thirty-three years, and to bestow on us thyself in the most holy Sacrament ; beseeching that thou wouldst vouchsafe to unite and blend with the merits of thy most holy conversation and life this my prayer, which I make to thee for the soul of N. departed [*or*, for the souls of all the faithful departed] ; and to supply from the great abundance of those merits, and perfectly to complete whatsoever he has neglected in thy worship and love, in thanksgiving and prayer, in virtue and good works, and all the service due to thee, in all that by thy grace he might have done and has not done, or did from impure motives, or carelessly and imperfectly. Amen.

I adore, salute, and bless thee, O sweetest Lord Jesus Christ, and I give thee thanks for that love wherewith thou, the Creator of all things, didst condescend for our redemption to be seized and bound and dragged away to judgment, to be trampled upon, buffeted and spit upon, to be scourged and crowned with thorns, to be condemned to bear thine own Cross, to be stripped and nailed to the Cross, to die a most bitter death, and to be pierced through with the lance. And in union with that love I offer thee these my unworthy prayers, beseeching thee to blot out and efface utterly through the merits of thy most holy Passion and Death whatsoever this soul for which I pray has ever done against thy will, by evil thoughts or words or deeds; and that thou wouldst vouchsafe to offer to God the Father all the sorrow and the anguish of thy torn Body and of thy desolated Soul, all thy merits and all thy actions, for all that chastisement which he has incurred at the hands of thy justice. Amen.

I adore, salute, and bless thee, O sweetest Lord Jesus Christ, and I give thee thanks for all the love and faithfulness with which thou

didst overcome death and rise from the dead, and glorify our flesh by ascending in it to the right hand of the Father ; beseeching thee that thou wouldst now vouchsafe to render the soul for which I pray partaker of thy triumph and of thy glory. Amen.

I adore, salute, and bless thee, O sweetest Lord Jesus Christ, and I render thee thanks for all the graces thou hast ever bestowed on thy glorious Mother and on all thine elect, in union with the gratitude with which thy saints exult in the bliss thou hast obtained for them through thy holy Incarnation, Passion, and Resurrection ; beseeching thee that thou wouldst vouchsafe to supply to this soul from the merits and prayers of the same glorious Virgin and all thy saints, whatever is lacking to his own. Amen.

PRAYERS OF THE CHURCH FOR THE FAITHFUL DEPARTED—A PRAYER FOR A BISHOP OR PRIEST DECEASED.

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 A FATHER AND MOTHER DECEASED.

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.

FOR A FATHER OR A MOTHER.

O God, who hast commanded us to honor our father and mother, have mercy, through thy goodness, on the soul of my father, (*or* my mother,) and forgive him (*her*) his (*her*) sins, and grant that I may see him (*her*) in the joy of eternal bliss. Through, etc.

FOR A MOTHER DECEASED.

O God, who hast commanded us to honor our father and 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.

Incline, 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 in the fellowship of thy saints. Through, etc.

FOR A WOMAN DECEASED.

We 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 everlasting salvation.

ON AN ANNIVERSARY DAY.

O Lord, the God of pardon, give to the souls of thy servants, men and women departed, whose anniversary day of departure we commemorate, the seat of refreshment, happiness of rest, and brightness of eternal light.

FOR BRETHREN, RELATIONS, AND BENEFACTORS.

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 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.

FOR THE DEAD IN GENERAL.

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. Amen.

BONA MORS, OR SODALITY OR ASSOCIATION OF OUR LORD JESUS CHRIST DYING ON THE CROSS, AND OF THE MOST BLESSED VIRGIN MARY, HIS SORROWFUL MOTHER.

This is a Confraternity the object of which is to prepare for a happy death by the consideration of the merits of Christ, and time spent in the service of God ; in other words, to obtain the grace of final perseverance by remembering our last end.

DUTIES.—Each member must every day say three Our Fathers and three Hail Marys in honor of the three hours of our Saviour's agony, to obtain a happy death for himself and the members. He must receive once a month, practice some mortification on Friday, and others on some particular occasions.

INDULGENCES.—Plenary, at admission, death, on one Friday or Sunday in each month, at Easter, Ascension, Whitsunday, Trinity, Corpus Christi, Epiphany, Candlemas, St. Matthias, St. Joseph, Annunciation, St. Philip, St. John Baptist, St. Peter and St. Paul, St. James, Assumption, St. Bartholomew, Nativity of the Blessed Virgin, St. Matthew, St. Simon and St. Jude, All Saints, St. Andrew, Immaculate Conception, St. Thomas, Christmas, St. John.

DEVOTIONS FOR THE USE OF THE SICK.

One who often thinks of his last end, and prepares in health for a happy death, will be prepared for sickness, whether a temporary one, or that sent by God as a preparation for his last passage in sickness. The first care should be to repair any neglect in arranging his temporal and spiritual affairs. His will should be made, if not already executed, and his family matters arranged so as no longer to harass his mind. He should, too, send for his confessor, and reconcile himself to God speedily, that he may be the better prepared for any event.

Receive your sickness as coming from the hands of God, with a perfect resignation to his holy will, and as a just punishment of your offences. Frequently offer yourself up to him, and beg that he would grant you patience, sanctify your sufferings, and accept of them, in union with those of Jesus Christ, your Saviour, in satisfaction of the punishment due to your sins.

Repeat at times the Rosary, Penitential Psalms, or other prayers, and procure some friend to read to you such prayers as are most affecting and proper for your condition—as the Litanies, Acts of the Love of God, of Patience, Resignation, etc.

Place a crucifix, or figure of Christ crucified, always before your eyes, in order to think often upon his passion.

Commend yourself to the Blessed Virgin, and turn to her with great confidence, begging her to obtain for you the graces you most need—patience, love of the cross, a desire of suffering to atone for sin, and to partake of the passion of our Lord.

Enter into a spirit of compunction, and endeavor to gain merit by all the little pains and trials which sickness brings, as well as from the greater sufferings.

RESOLUTIONS OF THE SICK.

To be used by him, or suggested to him, from time to time, as ejaculations.

1. I gratefully receive this sickness from the hand of my God.

2. I shall constantly beg God's grace that by his aid I may soon be equally ready to die or live.

3. I will be patient in my sufferings.

4. I pardon all who have offended me.

5. I beg pardon of all I have in any way offended.

6. I grieve with all my heart for having offended thee, O God, my sovereign good.

7. I firmly believe all that God proposes to my belief, through his holy Church.

8. I hope for the remission of all my sins, and life everlasting.

9. I love thee, O Lord my God, above all things, and with all my heart.

10. I wish to gain all the indulgences of which I am capable.

11. From this moment, and especially in the hour of my death, I wish to give token of sincere sorrow for my sins, to be absolved of them, and if my disease increases, and it is possible, to receive the most holy Viaticum and Extreme Unction, and make Christ, my Saviour, heir of my soul and body.

SENTENCES OF HOLY SCRIPTURE

For the instruction, encouragement, and edification of the sick.

We have received good things at the hand of God, why should we not receive evil? (Job ii. 10).

Through many tribulations we must enter into the kingdom of God (Acts xiv. 21).

The sufferings of this time are not worthy to be compared with the glory to come, which shall be revealed in us (Rom. viii. 18).

That which is at present momentary and light, of our tribulation, worketh for us above measure exceedingly an eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal, but the things which are not seen are eternal (2 Cor. iv. 17, 18).

Call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me (Ps. xlix. 15).

We are the children of saints, and look for that life which God will give to those who never change their faith from him (Tob. ii. 18).

Be thou faithful unto death, and I will give thee the crown of life (Apoc. ii. 10).

For whether we live, we live unto the Lord, or whether we die, we die unto the Lord ; therefore whether we live or whether we die we are the Lord's (Rom. xiv. 8).

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 (2 Cor. ii. 9).

The Lord is good to them that hope in him, to the soul that seeketh him (Lament. iii. 25).

The just hath hope in his death (Prov. xiv. 32). We have an advocate with the Father, Jesus Christ the just (1 John ii. 1), who is at the right hand of God, who also maketh intercession for us (Rom. viii. 34).

A contrite and humble heart, O God, thou wilt not despise (Ps. i. 19).

Rebuke me not, O Lord, in thy indignation, nor chastise me in thy wrath (Ps. xxxvii. 2).

Thou art my helper and my protector : O my God, be not slack (Ps. xxxix. 18).

I will love thee, O Lord, my strength : thou knowest, O Lord, that I love thee (Ps. xvii. 2; John xxi. 15).

In thee, O Lord, have I hoped, let me never be confounded (Ps. xxx. 2).

Father, not my will but thine be done (Luke xxii. 42).

If the sickness prove serious, send for a clergyman in time, and direct the room to be suitably prepared for the administration of the Sacraments. Let no foolish fear induce you to defer this till sickness has weakened your body and mind.

ORDER OF VISITATION OF THE SICK.

The Priest, entering the sick man's room, says:

P. Pax huic domui.

P. Peace to this house.

R. Et omnibus habitantibus in ea.

R. And to all who dwell therein.

Then sprinkling the sick man and the room with holy water, he says the *Asperges*, p. 184. After which he advises and consoles him. He then says over him one of the first Penitential Psalms, or Psalm 90 ; and then,

P. Kyrie eleison.

P. Lord, have mercy.

R. Christe eleison.

R. Christ, have mercy.

P. Kyrie eleison.

P. Lord, have mercy.

R. Pater noster.

R. Our Father.

Et ne nos inducas in tentationem.

And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

P. Salvum fac servum tuum.

P. Save thy servant.

R. Deus meus sperantem in te.

R. O, my God, hoping in thee.

P. Mitte ei auxilium de sancto.

P. Send him aid from thy holy place.

R. Et de Sion tuere eum.

R. And from Sion protect him.

P. Nihil proficiat inimicus in eo.

P. Let not the enemy avail against him.

R. Et filius iniquitatis
non apponat nocere ei.

P. Este ei Domine tur-
ris fortitudinis.

R. A facie inimici.

P. Dominus opem ferat
illi.

R. Super lectum doloris
ejus.

P. Domine exaudi ora-
tionem meam.

R. Et clamor meus ad
te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus cui proprium est
miserere semper et parcere,
suscipe deprecationem
nostram; ut nos et hunc
famulum tuum, quos de-
lictorum catena constrin-
git, miseratio tuæ pietatis
clementer absolvat. Deus
infirmittatis humanæ singu-
lare præsidium, auxilii tui
super infirmum famulum

R. Nor the son of ini-
quity have power to hurt
him.

P. Be unto him, O
Lord, a tower of strength.

R. From the face of the
enemy.

P. The Lord help him.

R. On his bed of pain.

P. O Lord, hear my
prayer.

R. And let my cry come
unto thee.

P. The Lord is with
thee.

R. And with thy spirit.

Let us pray.

O God, whose property
is always to show mercy
and to spare, receive our
petitions; that we, and
this thy servant, who are
bound by the chains of
sin, may by the compas-
sion of thy goodness merci-
fully be absolved. O God,
the sole strength of human
weakness, show forth thy

tuum ostende virtutem :
ut ope misericordiæ tuæ
adjutus, ecclesiæ tuæ sanc-
tæ incolumis representari
mereatur.

Concede hunc famulum
tuum quæsumus Domine
Deus, perpetua mentis et
corporis sanitate gaudere ;
et gloriosa beatæ Mariæ
semper Virginis interces-
sione, a præsentè liberari
tristitia et æterna perfrui
lætitiâ. Per Christum Do-
minum nostrum.

R. Amen.

*P. Benedictio Dei omni-
potentis, Patris, ✠ et Filii,
et Spiritus Sancti, descen-
dat super te et maneat
semper.*

R. Amen.

might upon this thy ser-
vant : that aided by the
power of thy mercy, he
may deserve to be pre-
sented in health to thy
Church.

Grant this thy servant,
we beseech thee, O Lord
God, to enjoy perpetual
health of mind and body ;
and by the glorious inter-
cession of the ever-blessed
Virgin Mary, to be de-
livered from his present
sadness, and enjoy eternal
gladness. Through Christ
our Lord.

R. Amen.

*P. May the blessing of
Almighty God, Father, ✠
and Son, and Holy Ghost,
descend upon thee and
ever remain.*

R. Amen.

HOLY COMMUNION AS A VIATICUM.

The Viaticum is the holy Eucharist administered with the intention of preparing the sick for death.

When the Priest has been called to give communion to a sick person, or to administer the last sacraments to the dying, care must be taken that the room is clean, and in perfect order.

A table must be got ready and covered with a white linen cloth, on which should be placed two candles and a crucifix, and a glass of pure water from the spring or well, and if there is any holy water in the house, place it near by, or at the door of the chamber. A clean white napkin should also be furnished, to serve as a communion-cloth.

When the Priest arrives with the Blessed Sacrament, all should kneel and maintain the utmost reverence and quiet, till the sick person's thanksgiving is finished.

PRAYERS BEFORE RECEIVING THE HOLY VIATICUM,
OR COMMUNION IN SICKNESS.

O infinitely merciful Jesus! a great journey is before me, from this world to eternity. May thy most holy will be done, my heart is ready. Yes, let me depart from this world, for so it pleases thee.

But what can I do without thee, thou who art the Way, the Truth, and the Life! Without thee, I should perish of hunger and thirst on the way.

Come then, O merciful Jesus, before I die. Come, and delay not; strengthen me through the most holy Sacrament of the altar; strengthen me with thy most holy Flesh and Blood, that by the power of this strong Bread of an-

gels I may attain to the view of thy divine countenance.

As the hart panteth after the fresh fountains of water, so my soul longs for thee, O my God, thou living fountain of all good. O, when shall I come and appear before thy face? When shall my feet stand in thy delightful tabernacles, in the house of my Lord?

Why art thou sorrowful, O my soul, and why art thou disquieted? Hope in God. See! thy Beloved comes. He will come, strengthen thee, and take thee from the desert of this life to thy heavenly home.

Ah, come then, my Saviour! come, beloved Jesus, come, and tarry not too long! I desire to enjoy thee as the true paschal Lamb, before I depart and die.

Come, O sweetest, Jesus, come and enter my heart, unite thyself to me, remain with me, until I have overcome every thing, and have conquered death.

Come, O Jesus, come and lead me to the heavenly banquet in thy Father's house! Prepare for me a dwelling there, as thou hast promised, that I may be forever with thee. and rejoice with thee forever! Amen.

THE ORDER OF ADMINISTERING HOLY COMMUNION TO
A SICK PERSON.

The Priest, on entering the sick man's room with the most holy Sacrament, says :

Pax huic domui. Peace be to this house.

R. Et omnibus habitantibus in ea. R. And to all who dwell therein.

Then placing the holy Sacrament, with the corporal, on a table, when the candles have been lighted, he adores upon his knees, all present doing likewise; after which he takes holy water, and sprinkles the sick man and the chamber, saying the *Asperges* with its prayer, as at p. 184, after which the sick man, or one in his name, recites the *Confiteor*, p. 190. Then the Priest, after the *Miseratur*, etc., makes a genuflexion, and taking the Blessed Sacrament, elevates it before the sick man, saying : *Ecce Agnus Dei*, and repeating three times, in the usual way, *Domine, non sum dignus*.

Then communicating the sick man, he says :

Accipe, frater, viaticum	Receive, brother, the viaticum of our Lord Jesus Christ, that he may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen.
Corporis Domini nostri Jesu Christi, qui te custodiat ab hoste maligno, et perducat in vitam æternam. Amen.	

But if the communion is not given in the way of *Viaticum*, he pronounces the usual words, *Corpus Domini nostri*, (*May the body of our Lord, etc.*)

The Priest then washes his fingers in silence, and says :

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Domine sancte, Pater omnipotens, æterne Deus, te fideliter deprecamus, ut accipienti fratri nostro sacrosanctum Corpus Domini nostri Jesus Christi, Filii tui, tam corpori quam animæ prosit ad remedium sempiternum : qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

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 brother has now received, may be to *him* an eternal remedy, both of body and soul : who liveth and reigneth with thee, in the unity of the Holy Spirit, God forever and ever. Amen.

These things done, if any particle of the Sacrament remains, he genuflects, rises, and taking the Sacrament in its receptacle, he makes with it the sign of the Cross over the sick man in silence : while returning to the Church, he recites *Psalm cxlviii.*, and other psalms and hymns, as time allows. If no particle of the Sacrament remains, the Priest blesses the sick man with his hand in the usual way.

A PRAYER BEFORE EXTREME UNCTION.

O Lord, thou hast mercifully provided remedies for all our necessities ; grant me thy grace to use them, that my soul may receive all those good effects which thou didst intend in their institution. I desire now to be anointed, as thou hast commanded by thy Apostle ; grant, I beseech thee, that by this holy unction, and the prayers of the Church, I may partake of that spirit with which Christ suffered on the Cross, for thy glory, and for the destruction of sin. Give me true patience to support all the pains and trouble of my illness ; give me an inward strength to resist all the temptations of the enemy ; give me grace for the pardon of all my failings ; give me that true light, by which I may be conducted through the shadow of death to eternal happiness ; and if my health be expedient for thy glory, let this be the means to restore it. Behold, I approach to this holy sacrament with a firm faith and confidence in thy goodness, that thou wilt not forsake me in this time of my distress ; but that thou wilt stand by me with thy grace, and defend me from all evil, and prepare my soul for a happy passage.

PRAYERS DURING EXTREME UNCTION.

My eyes have seen vanities ; but now let them be shut to the world, and open to thee alone, my Jesus : pardon me all the sins I have committed by sight.

My ears have been open to distraction, profaneness, and unprofitable discourses ; let me now give ear to thy word, to thy commandments, to thy calls ; and pardon me, O Jesus, all the sins which I have committed by my hearing.

I have taken delight in the perfumes of this world, which are all nothing but corruptions ; now let my heart and prayers ascend like incense in thy sight ; and pardon me, O Jesus, all the sins which I have committed by my smelling.

My tongue hath in many ways offended both in speaking and tasting ; now let its whole business be to cry for mercy ; and pardon me, dear Jesus, all the sins which I have committed by words, or by excess in eating or in drinking.

My hands have been full of evil ; they have wrought many follies, injurious to myself and to my neighbor ; now let them be lifted up to heaven, in testimony of a penitent heart ; and

pardon me, O Lord, all the sins which I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin; now let me walk in the way of thy commandments; and forgive me, O Lord, all the sins which I have committed by my disordered steps.

By this holy anointing, and the power of thy grace, O God, forgive me all my sins, and convert my heart wholly to thee, that I may cheerfully submit to death, in punishment of my offences, and so enter into thy eternal rest. Amen.

THE ORDER OF ADMINISTERING THE SACRAMENT OF
EXTREME UNCTION.

On arriving at the place where the sick man lies, the Priest, with the holy oil, entering the chamber, says :

Pax huic domui. Peace be to this house.

R. Et omnibus habitantibus in ea. R. And to all who dwell therein.

Then, after placing the oil on a table, being vested in a surplice and violet stole, he offers the sick man a crucifix piously to kiss, after which he sprinkles both the chamber and the bystanders with holy water in the form of a Cross, saying the *Asperges*, as at p. 184. Then he says :

V. Adjutorium nostrum
in nomine Domini.

R. Qui fecit cœlum et
terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Introeat, Domine Jesu
Christe, domum hanc sub
nostræ humilitatis ingres-
su, æterna felicitas, divina
prosperitas, serena lætitia,
charitas fructuosa, sanitas
sempiterna: effugiat ex
hoc loco accessus dæmo-
num, adsint Angeli pacis
domumque hanc deserat
omnis maligna discordia.
Magnifica, Domine, super
nos nomen sanctum tuum,
et benedic ✠ nostræ con-
versationi: sanctifica nos-
træ humilitatis ingressum,
qui sanctus et pius es, et
permanes cum Patre et
Spiritu Sancto in sæcula
sæculorum. Amen.

Oremus et deprecamur
Dominum nostrum Jesum

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

R. Who hath made hea-
ven and earth.

V. The Lord be with
you.

R. And with thy spirit.

Let us pray.

Let there enter, O Lord
Jesus Christ, into this
house, at the entrance of
our humility, everlasting
felicity, divine prosperity,
serene gladness, fruitful
charity, perpetual health:
let the approach of devils
flee from this place, let the
Angels of peace be present
therein, and let all malign-
ant discord depart from
this house. Magnify, O
Lord, upon us thy holy
name, and bless ✠ our con-
versation: sanctify the en-
trance 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

Christum, ut benedicendo
 benedicat ✠ hoc taberna-
 culum, et omnes habitantes
 in eo, et det eis Angelum
 bonum custodem, et faciat
 eos sibi servire, ad conside-
 randum mirabilia de lege
 sua : avertat ab eis omnes
 contrarias potestates : eri-
 piat eos ab omni formidine,
 et ab omni perturbatione,
 ac sanos in hoc tabernaculo
 custodire dignetur. Qui
 cum Patre et Spiritu Sancto
 vivit et regnat Deus in
 sæcula sæculorum. Amen.

blessing he may bless ✠
 this tabernacle, and all who
 dwell therein, and give un-
 to them a good angel for a
 guardian, and make them
 serve him, that they may
 consider the wonderful
 things out of his law. May
 he avert from them all ad-
 verse powers ; may he de-
 liver 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 forever and
 ever. Amen.

Oremus.

Let us pray.

Exaudi nos, etc., (p.
 185).

Hear us, O holy Lord,
 etc.

(These prayers, if time will not permit, may be either wholly or in part omitted.) After which is said the *Confiteor*, etc., as at p. 190, except when the Sacrament of Extreme Unction is administered immediately after the receiving of the holy Viaticum.

(Before the Priest begins to anoint the sick person, he admonishes the bystanders to pray for him ; and when it is convenient to do so, they recite for him the

Penitential Psalms, with Litanies or other prayers, whilst the Priest is administering the Sacrament of Unc-tion :) then he says :

In nomine Patris ✠, et Filii ✠, et Spiritus ✠ Sancti, extingatur in te omnis virtus diaboli, per impositionem manuum nostrarum et per invocationem omnium sanctorum Angelorum, Archangelorum, Patriarcharum, Prophetarum, Apostolorum, Martyrum, Confessorum, Virginum, atque omnium simul sanctorum. Amen.

In 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 man in the form of a Cross on the parts mentioned below, applying the words of the form as follows, and after each unction wiping the anointed parts.

On the eyes.

Per istam sanctam unctionem ✠ et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per visum deliquisti. Amen.

Through this holy unction ✠ and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing. Amen.

On the ears.

Per istam sanctam unctionem ✠ et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per auditum deliquisti. Amen.

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.

Per istam sanctam unctionem ✠ et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per odoratum deliquisti. Amen.

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.

Per istam sanctam unctionem ✠ et suam piissimam misericordiam indulgeat tibi Dominus quidquid per gustum et locutionem deliquisti. Amen.

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.

Per istam sanctam unctionem ✠ et suam piissi-

Through this holy unction ✠ and through his

mam misericordiam, indulgeat tibi Dominus quidquid per tactum deliquisti. Amen.

most tender mercy, may the Lord pardon thee whatever sins thou hast committed by touch. Amen.

On the feet.

Per istam sanctam unctionem ✠ et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per gressum deliquisti. Amen.

Through this holy unction ✠ and through his most loving mercy, may the Lord pardon thee whatever sins thou hast committed by walking. Amen.

Which being done, the Priest says :

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord have mercy.

Pater noster (*secreto*).

Our Father (*secretly*).

Et ne nos inducas in tentationem.

And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

V. Salvum fac servum tuum, Domine.

V. O Lord, save thy servant.

R. Deus meus, sperantem in te.

R. Who hopeth in thee, O my God.

V. Mitte ei, Domine, auxilium de sancto.

V. Send him help, O Lord, from the sanctuary.

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.

Oremus.

Domine Deus omnipotens, qui per Apostolum tuum Jacobum locutus es, dicens: "Infirmatur quis in vobis, inducat presbyteros ecclesiæ, et orent super eum, ungentes eum oleo in nomine Domini, et oratio fidei salvabit infirmum, et alleviabit eum Dominus, et si in peccatis

R. And defend him out of Sion.

V. Be unto him, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against him.

R. Nor the son of iniquity approach to hurt him.

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.

Lord 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

sit, remittentur ei :” cura quæsumus, Redemptor noster, gratia Sancti Spiritus languores istius infirmi, ejusque sana vulnera, et dimitte peccata, atque dolores cunctos mentis et corporis ab eo expelle, plenamque interius et exterius sanitatem misericorditer redde, ut ope misericordiæ tuæ restitutus, ad pristina reparetur officia. Qui cum Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Oremus.

Respice, quæsumus, Domine, famulum tuum N., infirmitate sui corporis fatiscentem, et animam refove quam creasti : ut castigationibus emendatus, se tua sentiat medicina salva-

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 sick man ; heal his wounds, and forgive his sins : drive out from him all pains of body and mind, and mercifully restore to him full health, inwardly and outwardly, that, being recovered by the help of thy mercy, he may return to his former duties. Who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

Lèt us pray.

Look down, O Lord, we beseech thee, upon thy servant N., fainting in the infirmity of his body, and refresh the soul which thou hast created, that, being amended by chas-

tum. Per Christum Dominum nostrum. Amen.

tisements, he may feel himself saved by thy medicine. Through Christ our Lord. Amen.

Oremus.

Let us pray.

Domine sancte, Pater omnipotens, æterne Deus, qui benedictionis tuæ gratiam ægris infundendo corporibus, facturam tuam multiplici pietate custodis: ad invocationem tui nominis benignus assiste, ut famulum tuum ab ægritudine liberatum et sanitate donatum dextera tua erigas, virtute confirmes, potestate tuearis, atque ecclesiæ tuæ sanctæ cum omni desiderata prosperitate restituas. Per Christum Dominum nostrum. Amen.

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 him, thou mayst raise him up by thy right hand, strengthen him by thy might, defend him by thy power, and restore him to thy holy Church, with all desired prosperity. Through Christ our Lord. Amen.

Lastly, the Priest may add some short and salutary admonitions, according to the condition of the person, whereby the sick man may be confirmed to die in the

Lord, and may be strengthened to put to flight all the temptations of devils.

PRAYER AFTER EXTREME UNCTION.

Most merciful Jesus, I have now received this Sacred Unction, which thou didst institute for the consolation and benefit of the sick. I thank thee for this powerful remedy of my soul and my body. Enable me to enjoy the full benefits of this Holy Sacrament, upon which I place my hope and confidence. Amen.

THE LAST SIGHS OF THE DYING.

I die in the Holy Roman Catholic Faith!

I believe all the Holy Church believes!

O my God, I believe in thee!

O my God, I hope in thee!

O my God, I love thee above all things!

O God, make haste to help me!

My God, my hope, my all!

O Jesus! into thy hands I commend my spirit!

O Jesus! be my Saviour and my deliverer!

Jesus! I wish to die that I may expiate my sins.

Jesus! I wish to die because thou hast died for me.

Jesus! I wish to die, that I may see thee
and love thee eternally.

O Lord Jesus, in thee have I trusted, let me
never be confounded!

O Mary! show thyself a mother to me.

O Mary! pray for me now, in the hour of
my death!

O clement, O pious, O sweet Virgin Mary!

Jesus! Mary! Joseph! be always in my
heart!

Jesus! Mary! Joseph! be always in my
thoughts.

Jesus! Mary! Joseph! be always on my
tongue.

Jesus! Mary! Joseph! my last thought, my
last sigh.

Jesus! Mary! Joseph! I live for you.

Jesus! Mary! Joseph! I die for you.

Jesus! I believe in thee. Jesus! I hope in
thee.

Jesus! I love thee above all things!

Jesus! be merciful to me a poor sinner!

Jesus! into thy hands I commend my spirit!

Jesus! Jesus! Jesus!

Jesus! Mary! Joseph!

THE LAST BLESSING AND PLENARY INDULGENCE.

While the Priest is conferring the solemn Blessing, the following act of contrition may be repeated :

O my God, I once more renounce and detest all my sins. Have mercy on me, O God, according to thy great mercy. I cast myself into the arms of thy holy love, and I resign myself to thy blessed will. Receive me, I beseech thee, into the number of thy servants, that I may praise thee forever. Father, into thy hands I commend my spirit. Lord Jesus, receive my soul. Amen.

THE FORM OF CONFERRING THE LAST BLESSING AND PLENARY INDULGENCE.

On entering the dying man's room, the Priest says :

V. Pax huic domui.

V. Peace be to this house.

R. Et omnibus habitantibus in ea.

R. And to all who dwell therein.

Then is said the *Asperges*, as at p. 184, after which the Priest says :

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.

THE ANTIPHON.

Ne reminiscaris, Domine, delicta famuli tui neque vindictam sumas de peccatis ejus.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster, etc.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvum fac servum tuum.

R. Deus meus, speran- tem in te.

V. Domine, exaudi ora- tionem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Clementissime Deus, Pater misericordiarum, et Deus totius consolationis, qui neminem vis perire in te credentem atque speran-

Remember not, O Lord. the offences of thy servant and take not vengeance of his sins.

Lord, have mercy, Christ, have mercy. Lord, have mercy.

Our Father, etc.

V. And lead us not into temptation.

R. But deliver us from evil.

V. O Lord, save thy servant.

R. Who hopeth in thee, O my God.

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 most gracious God, Father of mercies and God of all consolation, who wouldst that none should perish who believe and

tem, secundum multitudinem miserationum tuarum respice propitius famulum tuum N., quem tibi vera fides et spes Christiana commendat. Visita eum in salutari tuo, et per Unigeniti tui passionem et mortem, omnium ei delictorum suorum remissionem et veniam clementer indulge, ut ejus anima in hora exitus sui te judicem propitiatum inveniatur, et in sanguine ejusdem Filii tui ab omni macula abluta, transire ad vitam mereatur perpetuam. Per eundem Christum Dominum nostrum.

hope in thee ; according to the multitude of thy mercies, look favorably upon thy servant N., whom a true Christian faith and hope commend unto thee. Visit him in thy salvation ; and through the passion and death of thy Only-begotten, graciously grant unto him the pardon and remission of all his sins, that his soul at the hour of its departure may find in thee a most merciful judge ; and, cleansed from every stain in the blood of thy same Son, may be worthy to pass to everlasting life. Through the same Christ, our Lord.

Then the *Confiteor* being repeated by one of the attendant Clerks, the Priest says, *Misereatur, etc.*, as at p. 191, and then proceeds thus :

Dominus noster Jesus Christus Filius Dei vivi, qui beato Petro Apostolo suo dedit potestatem ligandi atque solvendi, per suam piissimam misericordiam recipiat confessionem

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 con-

tuam, et restituat tibi stola primam, quam in baptisate recepisti; et ego, facultate mihi ab Apostolica Sede tributa, indulgentiam plenariam et remissionem omnium peccatorum tibi concedo: In nomine Patris, et Filii, et Spiritus Sancti.

R. Amen.

Per Sacrosancta humanæ reparationis mysteria, remittat tibi omnipotens Deus præsentis et futuræ vitæ pœnas, paradisi portas aperiat, et ad gaudia sempiterna perducatur. Amen.

Benedicat te omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. Amen.

fession, and restore to thee that first robe which thou didst receive in baptism; and by the faculty given to me by the Apostolic See, I grant to thee a plenary indulgence and remission of all thy sins. In the name of the Father, and the Son, and of the Holy Ghost.

R. Amen.

Through the most sacred mysteries of man's redemption, may God Almighty remit to thee the pains of the present and the future life, open to thee the gates of Paradise, and bring thee to everlasting joys. Amen.

May God Almighty bless thee, Father, and Son, and Holy Ghost. Amen.

ORDER OF THE RECOMMENDATION OF THE DEPARTING SOUL.

The Priest, in surplice and violet stole, with a clerk bearing a vessel of holy water, entering the room of the dying person, says :

Pax huic domui.	Peace to this house.
Et omnibus habitantibus in ea.	And all that dwell therein.

Then he sprinkles the sick person, his bed, and all present with holy water, saying :

Asperges me, Domine, hyssopo et mundabor, etc. (p. 184).	Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed.
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Then giving a crucifix to the sick person to kiss, he exhorts him to a hope of everlasting salvation, and places the crucifix before him, that looking thereon he may conceive a hope of his salvation. Then lighting a candle, he kneels, with all present, and recites devoutly the following :

LITANY OF THE DYING.

Kyrie eleison.		Lord, have mercy.	
<i>Christe eleison.</i>		<i>Christ, have mercy.</i>	
Kyrie eleison.		Lord, have mercy.	
Sancta Maria,	} Ora pro eo.	Holy Mary,	} Pray for him.
Omnes sancti Angeli et Archangeli,		All ye holy Angels and Archangels,	
Sancte Abel,		Holy Abel,	
Omnis chorus Justorum,		All ye choirs of the Just,	
Sancte Abraham,		Holy Abraham,	
Sancte Joannes Baptistista,		St. John Baptist,	
Sancte Joseph,		St. Joseph,	

Omnes sancti Patri-
archæ et Prophetæ,
Sancte Petre,
Sancte Paule,
Sancte Andrea,
Sancte Joannes,
Omnes sancti Apostoli
et Evangelistæ,
Omnes sancti Discipu-
li Domini,
Omnes sancti Inno-
centes,
Sancte Stephane,
Sancte Laurenti,
Omnes SS. Martyres,
Sancte Silvester.
Sancte Gregori,
Sancte Augustine,
Omnes sancti Pontifi-
ces et Confessores,
Sancte Benedicte,
Sancte Franciscæ,
Omnes sancti Mona-
chi et Eremitæ,
Sancta Maria Magda-
lena,
Sancta Lucia,
Omnes sanctæ Virgi-
nes et Viduæ,
Omnes Sancti et Sanc-
tæ Dei,

Ora pro eo,

All ye holy Patriarchs
and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy Apostles
and Evangelists,
All ye holy Disciples
of our Lord,
All ye holy Innocents,
St. Stephen,
St. 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 men and women
Saints of God,

Pray for him.

Intercedite pro eo.

Propitius esto,

Parce ei, Domine.

Propitius esto,

Exaudi nos, Domine.

Propitius esto,

Libera eum Domine.

Ab ira tua,

A periculo mortis,

A mala morte,

A pœnis inferni,

Ab omni malo,

A potestate diaboli,

Per Nativitatem tuam,

Per Crucem et Passio-
nem tuam,

Per Mortem et Sepul-
turam tuam,

Per gloriosam Resur-
rectionem tuam,

Per admirabilem As-
censionem tuam,

Per gratiam Spiritus
Sancti Paracliti,

In die iudicii,

Peccatores,

Te rogamus audi nos.

Intercede for him.

Be merciful,

Spare him, O Lord.

Be merciful,

Graciously hear us, O Lord.

Be merciful unto him,

Deliver him, O Lord.

From thy wrath,

From the perill of
death,

From an evil death,

From the pains of hell,

From all evil,

From the power of the
devil,

Through thy Nativity,

Through thy Cross
and Passion,

Through thy Death
and Burial,

Through thy glorious
Resurrection,

Through thine admira-
ble Ascension,

Through the grace of
the Holy Ghost the
Paraclete,

In the day of judgment

We sinners,

Beseech thee, hear us.

Libera eum, Domine.

O Lord, deliver him.

Ut ei parcas,
Te rogamus audi nos.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

That thou spare him,
We beseech thee, hear us.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Then while the soul is in the agony of departure, he recites the following prayers :

Proficiscere, anima christiana, de hoc mundo, in nomine Dei Patris omnipotentis, qui te creavit ; in nomine Jesu Christi, Filii Dei vivi, qui pro te passus est ; in nomine Spiritus Sancti, qui in te effusus est ; in nomine Angelorum et Archangelorum ; in nomine Thronorum et Dominationum ; in nomine Principatum et Potestatum ; in nomine Cherubim et Seraphim ; in nomine Patriarcharum et Prophetarum ; in nomine sanctorum Apostolorum et Evangelistarum ; in nomine sanctorum Martyrum et Confessorum ; in nomine sanctorum Monachorum et Eremitarum ; in nomine sanc-

Go forth, O Christian soul, from this world, in the name of God the Father almighty, who created thee ; in the name of Jesus Christ, the Son of the living God, who suffered for thee ; in the name of the Holy Ghost, who was poured out upon thee ; in the name of the Angels and Archangels ; in the name of the Thrones and Dominations ; in the name of the Principalities and Powers ; in the name of the Cherubim and Seraphim ; in the name of the Patriarchs and Prophets ; in the name of the holy Apostles and Evangelists ; in the name of the holy Martyrs and Confessors ;

tarum Virginum et omnium Sanctorum et Sanctarum Dei ; hodie sit in pace locus tuus, et habitatio tua in sancta Sion. Per eundem Christum Dominum nostrum: Amen.

Deus misericors, Deus clemens, Deus, qui secundum multitudinem miserationum tuarum peccata pœnitentium deles, et præteritorum criminum culpas venia remissionis evacuas ; respice propitius super hunc famulum tuum, N., et remissionem omnium peccatorum suorum tota cordis confessione poscentem deprecatus exaudi. Renova in eo, piissime Pater, quidquid terrena fragilitate corruptum, vel quidquid diabolica fraude violatum est ; et unitati corporis Ecclesiæ membrum redemptionis annecte. Miserere, Domine, genuitum, miserere lacry-

in the name of the holy Monks and Hermits; in the name of the holy Virgins and of all the Saints of God : may thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

O God most merciful, O God most loving kind, O God, who, according to the multitude of thy mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences ; look favorably upon this thy servant, N., and in thy mercy hear *him* begging, with the whole confession of *his* heart, for the remission of all *his* sins. Renew in *him*, O most loving Father, whatsoever hath been corrupted through human frailty, or violated through the deceit of the devil; and associate him as a member of redemption, to the unity of the body of the Church.

marum ejus ; et non habentem fiduciam, nisi in tua misericordia, ad tuæ sacramentum reconciliationis admitte. Per Christum Dominum nostrum, Amen.

Commendo te omnipotenti Deo, charissime frater, et ei, cujus es creatura, committo ; ut cum humanitatis debitum morte interveniente persolveris, ad Auctorem tuum, qui te de limo terræ formaverat, revertaris. Egredienti itaque animæ tuæ de corpore, splendidus Angelorum cœtus occurrat : judex Apostolorum tibi senatus adveniat ; candidatorum tibi Martyrum triumphator exercitus obviet ; liliata rutilantium te Confessorum turba circumdet ; jubilantium te Virginum chorus excipiat ; et beatæ quietis in sinu Patriarcharum te complexus astringat ; mitis atque festivus Christi

Have pity, Lord, on *his* sighs ; have pity on *his* tears ; and admit *him*, whose only hope is in thy mercy, to the sacrament of thy reconciliation. Through Christ our Lord. Amen.

I commend thee to almighty God, dearest brother, and commit thee to him whose creature thou art ; that, when thou shalt have paid the debt of humanity by death, thou mayst return to thy Maker, who formed thee of the dust of the earth. As thy soul goeth forth from the body, may the bright company of Angels meet thee ; may the judicial senate of Apostles greet thee ; may the triumphant army of white-robed Martyrs come out to welcome thee ; may the band of glowing Confessors, crowned with lilies, encircle thee ; may the choir of Virgins, singing jubilees,

Jesu tibi aspectus appareat, qui te inter assistentes sibi jugiter interesse decernat. Ignoret omne quod horret in tenebris, quod stridet in flammis, quod cruciat in tormentis. Cedat tibi teterrimus Satanæ cum satellitibus suis; in adventu tuo te comitantibus Angelis contremiscat, atque in æternæ noctis chaos immane diffugiat. Exurgat Deus, et dissipentur inimici ejus; et fugiant qui oderunt eum, a facie ejus. Sicut deficit fumus, deficient; sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei; et iusti epulentur, et exultent in conspectu Dei. Confundantur igitur et erubescant omnes tartaræ legiones, et ministri Satanæ iter tuum impedire non audeant. Liberet te a cruciatu Christus, qui pro te crucifixus est. Liberet te ab æterna morte Christus, qui pro te mori dignatus

receive thee; and the embrace of a blessed repose fold thee in the bosom of the Patriarchs; mild and festive may the aspect of Jesus Christ appear to thee, and may he award thee a place among them that stand before him forever. Mayst thou never know what is terrifying in darkness, dismal in the roaring flames, or excruciating in torments. May foulest Satan, with his crew, give way before thee; may he tremble at thy coming among Angels that attend thee, and flee away into the vast chaos of eternal night. Let God arise, and let his enemies be scattered; let them also that hate him flee before his face. Like as the smoke vanisheth, so let them fall away; and like as wax melteth before the fire, so let the wicked perish at the presence of God; but let the just feast and exult before

est. Constituat te Christus, Filius Dei vivi, intra paradisi sui semper amœna viuentia, et inter oves suas te verus ille Pastor agnoscat. Ille ab omnibus peccatis tuis te absolvat; atque ad dexteram suam in electorum suorum te sorte constituat. Redemptorem tuum facie ad faciem videas, et præsens semper assistens, manifestissimam beatis oculis aspicias veritatem. Constitutus igitur inter agmina beatorum, contemplationis divinæ dulcedine potiaris in sæcula sæculorum. Amen.

him. May, then, all the legions of hell be confounded and put to shame, and the ministers of Satan never dare to stop thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from everlasting death. May Christ, the Son of the living God, place thee within the ever-verdant gardens of his paradise, and may he, the true Shepherd, acknowledge thee among his sheep. May he absolve thee from all thy sins, and place thee at his right hand in the lot of his elect. Mayst thou behold thy Redeemer face to face; and, standing always in his presence, gaze with blessed eyes on the open vision of truth. And set thus among the troops of the blessed, mayst thou enjoy the sweetness of divine contemplation forever and ever. Amen.

Suscipe, Domine, servum tuum in locum sperandæ sibi salvationis a misericordia tua.

R. Amen.

Libera, Domine, animam servi tui ex omnibus periculis inferni, et de laqueis pœnarum, et ex omnibus tribulationibus.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Henoch et Eliam de communi morte mundi.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Noe de diluvio.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Abraham de Ur Chaldæorum.

R. Amen.

Libera, Domine, animam servi tui, sicut libe-

Receive, O Lord, thy servant into the place of salvation, of which *he* hath no hope but in thy mercy.

R. Amen.

Deliver, O Lord, the soul of thy servant from all the dangers of hell, and from the snares of torment, and from all tribulations.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from Ur of the Chaldeans.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou

rasti Job de passionibus suis.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Isaac de hostia, et de manu patris sui Abrahæ.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Loth de Sodomis et de flamma ignis.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Moysen de manu Pharaonis regis Ægyptiorum.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Danielelem de lacu leonum.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti tres pueros de camino ignis

deliveredst Job from all his sufferings.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by the hand of his father Abraham.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and from the flame of fire.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of the Egyptians.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the den of lions.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the Three Chil-

ardentis, et de manu regis iniqui.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Susannam de falso crimine.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti David de manu regis Saul et de manu Goliath.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Petrum et Paulum de carceribus.

R. Amen.

Et sicut beatissimam Theclam Virginem et Martyrem tuam de tribus atrocissimis tormentis liberasti, sic liberare digneris animam hujus servi tui, et tecum facias in bonis congaudere cœlestibus.

R. Amen.

Commendamus tibi, Do-

dren from the burning fiery furnace, and from the hands of the wicked king.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from false accusation.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hand of King Saul and from the hand of Goliath.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison.

R. Amen.

And even as thou deliveredst thy most blessed Virgin and Martyr, Thecla, from three most cruel torments, so vouchsafe to deliver the soul of this thy servant, and make it to rejoice with thee in the delights of heaven.

R. Amen.

We commend to thee, O

mine, animam famuli tui, N., precamurque te, Domine Jesu Christe Salvator mundi, ut propter quam ad terram misericorditer descendisti, Patriarcharum tuorum sinibus insinuare non renuas. Agnosce, Domine, creaturam tuam, non a diis alienis creatam, sed a te solo Deo vivo et vero : quia non est alius Deus præter te et non est secundum opera tua. Lætifica, Domine, animam ejus in conspectu tuo, et ne memineris iniquitatum ejus antiquarum, et ebrietatum, quas suscitavit furor, sive fervor mali desiderii. Licet enim peccaverit, tamen Patrem, et Filium, et Spiritum Sanctum non negavit, sed credidit, et zelum Dei in se habuit, et Deum, qui fecit omnia, fideliter adoravit.

Lord, the soul of thy servant, N., and we beseech thee, O Lord Jesus Christ, Saviour of the world, that thou wouldst not refuse to receive into the bosom of thy Patriarchs, a soul for whose sake thou didst mercifully come down upon earth. Acknowledge, O Lord, thy creature, not made by strange gods, but by thee, the only living and true God : for there is no other God beside thee, and none that doeth according to thy works. Rejoice his soul, O Lord, with thy presence, and remember not the iniquities and excesses which, through the violence of anger, or the heat of evil passion, he hath at any time committed. For although he hath sinned, he denied not the Father, and the Son, and the Holy Ghost, but hath believed, and had zeal for God, and faithfully adored the Creator of all things.

Delicta juventutis, et ignorantias ejus, quæsumus, ne memineris, Domine; sed secundum magnam misericordiam tuam memor esto illius in gloria claritatis tuæ. Aperiantur ei cœli, collætentur illi Angeli. In regnum tuum, Domine, servum tuum suscipe. Suscipiat eum sanctus Michael, Archangelus Dei, qui militiæ cœlestis meruit principatum. Veniant illi obviam sancti Angeli Dei, et perducant eum in civitatem cœlestem Jerusalem. Suscipiat eum beatus Petrus Apostolus, cui a Deo claves regni cœlestis traditæ sunt. Adjuvet eum sanctus Paulus Apostolus, qui dignus fuit esse vas electionis. Intercedat pro eo sanctus Joannes electus Dei Apostolus, cui revelata sunt secreta cœlestia. Orent pro eo omnes sancti Apostoli, quibus a Domino data est potestas ligandi atque sol-

Remember not, O Lord, we beseech thee, the sins of his youth, and his ignorances; but, according to thy great mercy, be mindful of him in the brightness of thy glory. Let the heavens be opened to him, let the angels rejoice with him. Into thy kingdom, O Lord, receive thy servant. May St. Michael, the Archangel of God, prince of the hosts of heaven, receive him. May the holy angels of God come forth to meet him, and conduct him to the city of the heavenly Jerusalem. May the blessed Peter the Apostle, to whom were given by God the keys of the kingdom of heaven, assist him. May St. Paul the Apostle, who was counted worthy to be a vessel of election, assist him. May St. John, the chosen Apostle of God, to whom were revealed the secrets of heaven, inter-

vendi. Intercedant pro eo omnes Sancti et Electi Dei, qui pro Christi nomine tormenta in hoc sæculo sustinuerunt: ut vinculis carnis exutus, pervenire mereatur ad gloriam regni cœlestis, præstante Domino nostro Jesu Christo, qui, cum Patre et Spiritu Sancto, vivit et regnat in sæcula sæculorum. Amen,

cede for him. Let all the holy Apostles, to whom the Lord gave the power of binding and loosing, pray for him. May all the Saints and Elect of God, who, in this world, have suffered torments for the name of Christ, intercede for him, that, loosed from the bonds of the flesh, he may attain unto the glory of the heavenly kingdom, through the grace of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth forever and ever. Amen.

THE LAST AGONY.

When the soul is about to depart from the body, then more than ever ought they who are by to pray earnestly upon their knees around the sick man's bed; and if he be unable to speak, the name of Jesus should constantly be invoked, and such words as the following again and again repeated in his ear:

In manus tuas, Domine,
commendo spiritum
meum.

Into thy hands, O Lord,
I commend my spirit.

Domine Jesu Christe,
suscipe spiritum meum.

Sancta Maria, ora pro
me.

Maria, mater gratiæ,
mater misericordiæ, tu me
ab hoste protege, et hora
mortis suscipe.

O Lord Jesus Christ,
receive my spirit.

Holy Mary, pray for me.

Holy Mary, mother of
grace, mother of mercy,
do thou defend me from
the enemy, and receive me
at the hour of death.

The soul being departed, the following Responsory
may be said.

R. Subvenite Sancti
Dei; occurrite Angeli Do-
mini, suscipientes animam
ejus, offerentes eam in
conspectu Altissimi.

V. Suscipiat te CHRIS-
tus, qui vocavit te, et in
sinum Abrahæ Angeli de-
ducant te.

R. Suscipientes animam
ejus, offerentes eam in
conspectu Altissimi.

V. Requiem æternam
dona ei, Domine, et lux
perpetua luceat ei.

R. Come to his assist-
ance, ye Saints of God;
come forth to meet him,
ye Angels of the Lord,
receiving his soul, offering
it in the sight of the Most
High.

V. May Christ receive
thee, who hath called thee,
and may the Angels con-
duct thee to Abraham's
bosom.

R. Receiving his soul,
offering it in the sight of
the Most High.

V. Eternal rest give
unto him, O Lord, and let
perpetual light shine upon
him.

R. Offerentes eam in
 conspectu Altissimi.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

Pater noster.

V. Et ne nos inducas in
 tentationem.

R. Sed libera nos a ma-
 lo.

V. Requiem æternam
 dona ei, Domine.

R. Et lux perpetua lu-
 ceat ei.

V. A porta inferi.

R. Erue, Domine, ani-
 mam ejus.

V. Requiescat in pace.

R. Amen.

V. Domine, exaudi ora-
 tionem meam.

R. Et clamor meus ad
 te veniat.

Oremus.

Tibi, Domine, commen-
 damus animam famuli tui
 N., ut defunctus sæculo
 tibi vivat, et quæ per fra-
 gilitatem humanæ conver-

R. Offering it in the
 sight of the Most High.

V. Lord, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

Our Father.

V. And lead us not into
 temptation.

R. But deliver us from
 evil.

V. Eternal rest give un-
 to him, O Lord.

R. And let perpetual
 light shine upon him.

V. From the gate of
 hell.

R. Deliver his soul, O
 Lord.

V. May he rest in peace.

R. Amen.

V. O Lord, hear my
 prayer.

R. And let my cry come
 unto thee.

Let us pray.

To thee, O Lord, we
 commend the soul of thy
 servant N., that being dead
 to the world he may live to
 thee; and the sins he hath

sationis peccata commisit,	committed through the
tu venia misericordissimæ	frailty of his mortal nature,
pietatis absterge. Per	do thou, in thy most mer-
Christum Dominum nos-	ciful goodness, forgive and
trum. Amen.	wash away. Amen.

FUNERAL SERVICE.

(See Funeral Mass, p. 314.)

The Priest, in a surplice and black stole, attended by acolytes with tapers, sprinkles the body with holy water, and intones the *Antiphon*.

Ant. If thou, O Lord.

Ant. Si iniquitates.

PSALM cxxix. *De profundis* (see p. 508).

Ant. Si iniquitates ob-
servaveris, Domine; Do-
mine, quis sustinebit?

Ant. If thou, O Lord,
shalt mark iniquities ;
Lord, who shalt stand?

(Where the funeral proceeds from the house, the preceding is all said by the Priest before the body comes forth), and then he intones the following :

Ant. Exultabunt Domi-
no ossa humiliata.

Ant. The bones that were
humbled shall rejoice in
the Lord.

PSALM l.

Miserere mei, Deus.

Have mercy on me, O
God. (p. 505.)

As they enter the Church, the chanters intone :

Ant. Exultabunt Domi-
no ossa humiliata.

Subvenite, Sancti Dei ;
occurrite, Angeli Domini,
suscipientes animam ejus,
offerentes eam in conspectu
Altissimi.

V. Suscipiat te Christus,
qui vocavit te, et in sinum
Abrahæ Angeli deducant
te.

R. Suscipientes animam
ejus, offerentes eam in con-
spectu Altissimi.

Requiem æternam.

Offerentes eam in con-
spectu Altissimi.

The corpse is placed in the middle of the Church,
with the feet to the altar if a layman. Tapers
are lighted around the corpse, and then, if time per-
mits, are said *Matins and Lauds, of the Office for the
Dead* ; otherwise the Priest proceeds :

Pater Noster.

Et ne nos inducas in ten-
tationem.

R. Sed libera nos a ma-
lo.

Ant. The bones that
were humbled shall rejoice
in the Lord.

Come to his assistance,
ye Saints of God ; come
forth to meet him, ye An-
gels of the Lord, receiving
his soul, offering it in the
sight of the Most High.

V. May Christ receive
thee, who called thee ; and
may the Angels conduct
thee to Abraham's bosom.

R. Receiving his soul,
offering it in the sight of
the Most High.

Eternal rest.

Offering it in the sight of
the Most High.

Our Father.

And lead us not into
temptation.

R. But deliver us from
evil.

V. A porta inferi.

V. From the gate of hell.

R. Erue, Domine, animam ejus.

R. Deliver his soul, O Lord.

V. Requiescat in pace.

V. May he rest in peace.

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. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Absolve, quæsumus, Domine, animam famuli tui N., ab omni vinculo delictorum, ut in resurrectionis gloria inter sanctos et electos tuos resuscitatus respiret.

Absolve, we beseech thee, O Lord, the soul of thy servant N., from all the bonds of his sins, that, rising again in the glory of the resurrection, he may enjoy repose among thy saints and elect.

R. Amen.

R. Amen.

(Here, in solemn funerals, Mass is celebrated.)

Where solemn high Mass is said, the body being present, the reader may follow the Mass for the Dead, (p. 314).

After the Mass, the Priest takes off his chasuble and maniple, and the clergy, led by the subdeacon bearing

the Cross, proceed to the coffin, the Priest and Deacon closing the procession. The subdeacon stands at the head of the corpse, with an acolyte holding a taper on each side, and the Priest at the foot with acolytes bearing a censer and holy water. Then the Priest continues :

Non intres in iudicium eum servo tuo, Domine, quia nullus apud te iustificabitur homo, nisi per te omnium peccatorum ei tribuatur remissio. Non ego eum, quæsumus, tua iudicialis sententia premat, quem tibi vera supplicatio fidei Christianæ commendat : sed gratia tua illi succurrente, mereatur evadere iudicium ultionis, qui, dum vixerit, insignitus est signaculo Sanctæ Trinitatis ; qui vivis et regnas in sæcula sæculorum.

R. Amen.

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man be justified, unless through thee remission of all his sins be granted unto him. Let not, therefore, we beseech thee, the sentence of thy judgment weigh upon him, whom the true supplication of Christian faith doth commend unto thee: but by the succor of thy grace, may he merit to escape the judgment of vengeance, who, while he lived, was marked with the seal of the Holy Trinity : who livest and reignest forever and ever.

R. Amen.

Then, a chorister beginning, the clergy standing round chant the following Response :

Libera me, Domine, de morte æterna, in die illa Deliver me, O Lord, from eternal death, in that

tremenda : Quando cœli movendi sunt et terra : Dum veneris judicare sæculum per ignem.

V. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira.

R. Quando cœli movendi sunt et terra : Dum veneris judicare sæculum per ignem.

V. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde:

R. Dum veneris judicare sæculum per ignem. Requiem æternam dona ei, Domine, et lux perpetua luceat ei.

V. Libera me, Domine, de morte æterna, in die illa tremenda : Quando cœli movendi sunt et terra : Dum veneris judicare sæculum per ignem.

tremendous day: When the heavens shall be moved, and the earth : when thou shalt come to judge the world by fire.

V. I am in fear and trembling, until the trial cometh, and the wrath to come.

R. When the heavens shall be moved, and the earth : when thou shalt come to judge the world by fire.

V. That day, a day of wrath, calamity, and misery ; a day great and very bitter :

R. When thou shalt come to judge the world by fire. Eternal rest give unto him, O Lord, and let perpetual light shine upon him.

V. Deliver me, O Lord, from eternal death, in that tremendous day : When the heavens shall be moved, and the earth : When thou shalt come to judge the world by fire.

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison,

Lord, have mercy.

Pater noster.

Our Father.

While it is said, the Priest sprinkles the corpse with holy water, and then incenses it.

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. A porta inferi.

V. From the gate of hell.

R. Erue, Domine, animam ejus.

R. Deliver his soul, O Lord.

V. Requiescat in pace.

V. May he rest in peace.

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. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro

O God, whose property is always to have mercy and to spare, we humbly

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 sempiterna possideat.

R. Amen.

The body is then borne out, the choir chanting :

In 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.

beseech thee for the soul of thy servant N., which thou hast this day commanded to depart out of this world : that thou deliver it not into the hands of the enemy, nor forget it unto the end ; but command it to be received by the holy Angels and conducted into Paradise, our true country ; that, as it trusted and believed in thee, it may not suffer the pains of hell, but attain unto everlasting joys.

R. Amen.

May the angels conduct thee into Paradise ; at thy coming may the Martyrs receive thee, and lead thee to Jerusalem, the holy city. May the Angelic choir receive thee, and with Lazarus, once a beggar, mayst thou have eternal rest.

Arriving at the grave, the Priest, if it has not previously been blessed, says :

Oremus.

Deus, cujus miseratione animæ fidelium requiescunt, hunc tumulum benedicere ✠ dignare, eique Angelum tuum sanctum deputa custodem; et quorum corpora hic sepeliuntur, animas eorum ab omnibus absolve vinculis delictorum, ut in te semper cum Sanctis tuis sine fine lætentur. Per Christum Dominum nostrum.

R. Amen.

The Priest then sprinkles and incenses the body and the grave.

Ant. Ego sum.

Let us pray.

O God, by whose compassion the souls of the faithful find rest, vouchsafe to bless ✠ this grave, and assign thereto thy holy Angel for a guard; and absolve from all the bonds of sin the souls of those whose bodies are here buried, that with thy Saints they may ever rejoice in thee to all eternity. Through Jesus Christ our Lord.

R. Amen.

Ant. I am.

CANTICLE OF ZACHARY.

Benedictus 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

Blessed be the Lord God of Israel, for 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 pro-

sunt, prophetarum ejus.

Salutem ex inimicis nostris : et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris : et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum : daturum se nobis :

Ut sine timore, de manu inimicorum nostrorum liberati : serviamus illi.

In sanctitate et justitia coram ipso : omnibus diebus nostris.

Et tu, puer, propheta Altissimi vocaberis : præibis enim ante faciem Domini parare vias ejus.

Ad dandam scientiam salutis plebi ejus : in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri : in quibus

phets : 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 hands 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 salvation to his people : unto the remission of their sins.

Through the bowels of the mercy of our God :

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.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, etc.

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.

Eternal rest.

Ant. 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 forever.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father, etc.

Sprinkling the corpse :

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.

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gate of hell.

R. Deliver his soul, O Lord.

V. May he rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. Et clamor meus ad te
veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Fac, quæsumus, Domine, hanc cum servo tuo defuncto misericordiam, ut factorum suorum in poenis non recipiat vicem, qui tuam in votis tenuit voluntatem; ut sicut hic eum vera fides junxit fidelium turmis, ita illic eum tua miseratio societ angelicis choris. Per Christum Dominum nostrum.

R. Amen.

V. Requiem æternam dona ei, Domine.

R. Et lux perpetua luceat ei.

V. Requiescat in pace.

R. Amen.

V. Anima ejus, et animæ omnium fidelium defunctorum, per misericordiam Dei requiescant in pace.

R. Amen.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Grant, O Lord, we beseech thee, this mercy unto thy servant deceased, that, having in intention kept thy will, he may not suffer in requital of his deeds; but that, as here a true faith joined him unto the company of the faithful, so there thy compassion may associate him with the choirs of Angels. Through Christ our Lord.

R. Amen.

V. Eternal rest give unto him, O Lord.

R. And let perpetual light shine upon him.

V. May he rest in peace.

R. Amen.

V. May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

VESPERS

FOR SUNDAYS.

Pater noster, Ave Maria, in secret.

V. Deus, in adiutorium meum intende.

R. Domine, ad adiuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

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

Alleluia.

From Septuagesima to Palm Sunday, inclusively, is said :

Laus tibi, Domine, Rex æternæ gloriæ.

Ant. Dixit Dominus.

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.

Praise be to thee, O Lord, King of everlasting glory.

Ant. The Lord said.

In Paschal Time, the Psalms are all said under this one Antiphon : *Alleluia.*

Psalm cix. *Dixit Dominus.*

Dixit Dominus Domino meo : Sede a dextris meis :

Donec ponam inimicos tuos : scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion : dominare in medio inimicorum tuorum.

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 æter-

1. The Lord said to my Lord : Sit thou at my right hand :

2. Until I make thy enemies, thy footstool.

3. The Lord will send forth the sceptre of thy power out of Sion : rule thou in the midst of thine enemies.

4. With thee is the principality in the day of thy power, in the brightness of the Saints, from the womb before the day-star I begot thee.

5. The Lord hath sworn, and he will not repent : Thou art a

num, 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.

Ant. Dixit Dominus Domino meo : Sede a dextris meis.

An. Fidelia.

priest forever according to the order of Melchisedech.

6. The Lord at thy right hand, hath broken kings in the day of his wrath.

7. He shall judge among the nations, he shall fill ruins, he shall crush the heads in the land of many.

8. He shall drink of the torrent in the way : therefore shall he lift up his head.

Glory be to the Father, etc.

Ant. The Lord said to my Lord : Sit thou at my right hand.

Ant. Faithful.

Psalm cx. *Confitebor tibi.*

Confitebor tibi, Domine, in toto corde

1. I will praise thee, O Lord, with my

meo : in concilio 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 hæredi-

whole heart : in the council of the just, and in the congregation.

2. Great are the works of the Lord : sought out according to all his wills.

3. His work is praise and magnificence and his justice endureth for ever and ever.

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

5. He will be mindful forever of his covenant : he will shew forth to his people the power of his works :

6. That he may give

tatem 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

them the inheritance of the gentiles : the works of his hands are truth and judgment.

7. All his commandments are faithful : confirmed forever and ever : made in truth and equity.

8. He hath sent redemption to his people ; he hath commanded his covenant forever.

9. Holy and terrible is his name : the fear of the Lord is the beginning of wisdom.

10. A good understanding to all that do it : his praise continueth forever and ever.

Glory be to the Father, etc.

Ant. Faithful are all

mandata ejus, confirmata in sæculum sæculi.

Ant. In mandatis.

his commandments ; they stand fast forever and ever.

Ant. In his commandments.

Psalm cxi. *Beatus vir.*

Beatus vir qui timet Dominum : in mandatis ejus volet nimis.

Potens in terra erit semen ejus : generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus : et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis : misericors, et miserator, et justus.

1. Blessed is the man that feareth the Lord ; he shall delight exceedingly in his commandments.

2. His seed shall be mighty upon earth : the generation of the righteous shall be blessed.

3. Glory and wealth shall be in his house : and his justice remaineth forever and ever.

4. To the righteous a light hath risen up in darkness : he is merciful, and compassionate, and just.

Jucundus homo qui miseretur et commodat, disponet sermones suos in iudicio : quia in æternum non commovebitur.

In memoria æterna erit justus : ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus : non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus ; justitia ejus manet in sæculum sæculi : cornu ejus exaltabitur in gloria.

Peccator videbit et

5. Acceptable is the man that sheweth mercy, and lendeth ; he shall order his words with judgment : because he shall not be moved forever.

6. The just shall be in everlasting remembrance : he shall not fear the evil hearing.

7. His heart is ready to hope in the Lord ; his heart is strengthened : he shall not be moved until he look over his enemies.

8. He hath distributed, he hath given to the poor ; his justice remaineth forever and ever : his horn shall be exalted in glory.

9. The wicked shall

irascetur ; dentibus see and shall be angry,
suis fremet et tabescet: he shall gnash with his
desiderium peccato- teeth, and pine away :
rum peribit. the desire of the
wicked shall perish.

Gloria Patri, etc.

Glory be to the Fa-
ther, etc.

Ant. In mandatis
ejus cupit nimis.

Ant. In his com-
mandments he hath
great delight.

Ant. Sit nomen Do-
mini.

Ant. Blessed be the
name.

Psalm cxii. *Laudate, pueri.*

Laudate, pueri, Do-
minum : laudate no-
men Domini.

1. Praise the Lord,
ye children ; praise ye
the name of the Lord.

Sit nomen Domini
benedictum : ex hoc
nunc et usque in sæ-
culum.

2. Blessed be the
name of the Lord ;
from henceforth now
and forever.

A solis ortu usque
ad occasum : lauda-
bile nomen Domini.

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

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 Do-

4. The Lord is high above all nations, and his glory above the heavens.

5. Who is like unto the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth ?

6. Raising up the needy from the earth, and lifting the poor out of the dung hill.

7. That he may place him with princes : with the princes of his people.

8. 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

mini benedictum in name of the Lord for-
sæcula. ever.

Ant. Nos qui vivi- *Ant.* We who live.
mus.

Psalm cxiii. *In exitu Israel.*

In exitu Israel de 1. When Israel came
Ægypto : domus Ja- out of Egypt, the
cob de populo barbaro. house of Jacob from
a barbarous people.

Facta est Judæa 2. Judea was made
sanctificatio ejus : Is- his sanctuary, Israel
rael potestas ejus. his dominion.

Mare vidit et fugit : 3. The sea saw and
Jordanis conversus est fled : Jordan was
retrorsum. turned back.

Montes exultaverunt 4. The mountains
ut arietes : et colles skipped like rams : and
sicut agni ovium. the hills like the lambs
of the flock.

Quid est tibi, mare, 5. What ailed thee,
quod fugisti : et tu O sea, that thou didst
Jordanis, quia conver- flee : and thou, O
sus es retrorsum ? Jordan, that thou wast
turned back ?

Montes, exultastis 6. Ye mountains.

sicut arietes : et colles, sicut agni ovium ? that ye skipped like rams : and ye hills like the lambs of the flock ?

A facie Domini mota est terra : a facie Dei Jacob. 7. At the presence of the Lord the earth was moved : at the presence of the God of Jacob.

Qui convertit petram in stagna aquarum : et rupem in fontes aquarum. 8. Who turned the rock into pools of water : and the stony hill into fountains of waters.

Non nobis, Domine, non nobis : sed nomini tuo da gloriam. 9. Not unto us, O Lord, not unto us : but unto thy name give glory.

Super misericordia tua, et veritate tua : nequando dicant gentes, Ubi est Deus eorum ? 10. For thy mercy and for thy truth's sake : lest the gentiles should say, Where is their God ?

Deus autem noster in cœlo : omnia quaecumque voluit fecit. 11. But our God is in heaven : he hath done all things whatsoever he would.

Simulacra gentium
argentum et aurum :
opera manuum homi-
num.

Os habent, et non
loquentur : oculos ha-
bent et non videbunt.

Aures habent, et
non audient : nares
habent, et non odora-
bunt.

Manus habent, et
non palpabunt : pedes
habent et non ambula-
bunt : non clamabunt
in gutture suo.

Similes illis fiant qui
faciunt ea : et omnes
qui confidunt in eis.

Domus Israel spe-
ravit in Domino : ad-
jutor eorum et protec-
tor eorum est.

12. The idols of the
gentiles are silver and
gold: the works of the
hands of men.

13. They have
mouths, and speak
not : they have eyes,
and see not.

14. They have ears,
and hear not : they
they have noses, and
smell not.

15. They have hands,
and feel not : they
have feet, and walk
not: neither shall they
cry out through their
throat.

16. Let those that
make them become like
unto them : and all
such as trust in them.

17. The house of Is-
rael hath hoped in the
Lord: he is their help-
er and protector.

Domus Aaron speravit in Domino : adiutor eorum et protector eorum est.

Qui timent Dominum speraverunt in Domino : adiutor 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.

18. The house of Aaron hath hoped in the Lord: he is their helper and protector.

19. They that fear the Lord have hoped in the Lord: he is their helper and their protector.

20. The Lord hath been mindful of us : and hath blessed us:

21. He hath blessed the house of Israel: he hath blessed the house of Aaron.

22. He hath blessed all that fear the Lord: both little and great.

23. May the Lord add blessings upon you : upon you, and upon your children.

24. Blessed be you of the Lord : who made heaven and earth

Coelum cœli Domi-
no : terram autem de-
dit filiis hominum.

Non mortui lauda-
bunt te, Domine ; ne-
que omnes qui descen-
dunt in infernum.

Sed nos qui vivimus,
benedicimus Domino :
ex hoc nunc et usque
in sæculum.

Gloria Patri, etc.

Ant. Nos qui vivimus,
benedicimus Domino.

25. The heaven of
heavens is the Lord's:
but the earth he hath
given to the children
of men.

26. The dead shall
not praise thee, O
Lord : nor all of them
that go down to hell.

27. But we that live,
bless the Lord : from
this time now and for-
ever.

Glory be to the Fa-
ther, etc.

Ant. We who live,
bless the Lord.

Instead of this, the following is often said :

Psalm cxvi. *Laudate Dominum.*

Laudate Dominum,
omnes gentes : lau-
date eum omnes po-
puli :

Quoniam confirmata
est super nos, miseri-

1. O praise the Lord,
all ye nations : praise
him, all ye peoples :

2. For his mercy is
confirmed upon us :

cordia ejus : et veritas and the truth of the
 Domini manet in æter- Lord remaineth for-
 num. ever.

CAPITULUM, OR LITTLE CHAPTER.—2 *Cor.* 1.

Benedictus Deus et Blessed be the God
 Pater Domini nostri and Father of our
 Jesu Christi, Pater Lord Jesus Christ, the
 misericordiarum, et Father of mercies, and
 Deus totius consolatio- the God of all comfort,
 nis, qui consolatur nos who comforteth us in
 in omni tribulatione all our tribulation.
 nostra.

R. Deo gratias.

R. Thanks be to
 God.

THE HYMN.

Lucis Creator optime!	O blest Creator of the light!
Lucem dierum profe- rens,	Who dost the dawn from darkness bring ;
Primordiis lucis novæ,	And framing Nature's depth and height,
Mundi parans origi- nem.	Didst with the new- born light begin :

Qui mane junctum ves-	Who, gently blending
peri,	eve with morn,
Diem vocari præcipis;	And morn with eve,
	didst call them day;
Illabitur tetrum chaos;	Thick flows the flood
	of darkness down ;
Audi preces cum fleti-	O, hear us as we weep
bus ;	and pray !
Ne mens, gravata cri-	Keep thou our souls
mine,	from schemes of
	crime.
Vitæ sit exul munere ;	Nor guilt remorseful
	let them know ;
Dum nil perenne co-	Nor, thinking but on
gitat,	things of time,
Seseque culpis illigat.	Into eternal darkness
	go.
Cœleste pulset ostium,	Teach us to knock at
	Heaven's high
	door ;
Vitale tollat præmium :	Teach us the prize of
	life to win ;
Vitemus omne noxium :	Teach us all evil to
	abhor,
Purgemus omne pessi-	And purify ourselves
mum.	within.

Præsta, Pater piissi-	Father of mercies,
me !	hear our cry !
Patrique compar	Hear us, O sole-be-
unice,	gotten Son !
Cum Spiritu Paraclito,	Who, with the Holy
	Ghost most high,
Regnans per omne sæ-	Reignest while end-
culum.	less ages run.
	Amen.

V. Dirigatur, Domine,	V. May my prayer, O
oratio mea.	Lord ! be directed
R. Sicut incensum in	R. Like incense in thy
conspectu tuo.	sight.

THE MAGNIFICAT, OR CANTICLE OF THE BLESSED
VIRGIN.

Magnificat : anima	1. My soul doth
mea Dominum.	magnify the Lord.
Et exultavit spiritus	2. And my spirit
meus : in Deo salutari	hath rejoiced in God
meo.	my Saviour.
Qui respexit humili-	3. Because he hath
tatem ancillæ suæ :	regarded the humility
ecce enim ex hoc bea-	of his handmaid : for

tam me dicent omnes
generationes.

Quia fecit mihi mag-
na qui potens est : et
sanctum nomen ejus.

Et misericordia ejus
a progenie in proge-
neis: timentibus eum.

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

Deposuit potentes
de sede : et exaltavit
humiles.

Esurientes implevit
bonis : et divites di-
misit inanes.

Suscepit Israel pue-

behold from hence-
forth all generations
shall call me blessed.

4. Because he that is
mighty hath done
great things to me :
and holy is his name.

5. And his mercy is
from generation to
generation: to them
that fear him.

6. He hath shewed
might in his arm :
he hath scattered the
proud in the conceit
of their heart.

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

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

9. He hath re-

rum suum : recordatus
misericordiæ suæ.

Sicut locutus est ad
patres nostros : Abra-
ham, et semini ejus in
sæcula.

Gloria Patri, etc.

Here follow the proper *Collect*, and the *Commemora-
tions*, if any :

V. Benedicamus
Domino.

R. Deo gratias.

V. Fidelium animæ
per misericordiam
Dei requiescant in
pace.

R. Amen.

V. Dominus det no-
bis suam pacem.

R. Et vitam æter-
nam. Amen.

ceived Israel, his ser-
vant : being mindful
of his mercy.

10. As he spake
unto our fathers : to
Abraham and to his
seed forever.

Glory be to the Fa-
ther, etc.

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.

V. May the Lord
grant us his peace.

R. And the life eter-
nal. Amen.

Here follows the Anthem of the Blessed Virgin or-
per for the season.

THE ANTHEM,

FROM THE FIRST SUNDAY OF ADVENT TILL THE
PURIFICATION, INCLUSIVE.

Alma Redemptoris Mother of Jesus!
Mater, quæ pervia heaven's open gate,
coeli

Porta manes, et Star of the sea, sup-
stella maris, succurre port the fallen state
cadenti,

Surgere qui curat Of mortals; thou
populo; tu quæ genu- whose womb thy Ma-
isti, ker bore;

Natura mirante, tu- And yet, strange
um sanctum Genito- thing, a virgin, as be-
rem, fore;

Virgo prius ac pos- Who didst, from
terius: Gabrielis ab Gabriel's hail, this
ore, news receive,

Sumens illud Ave Repenting sinners
peccatorum miserere. by thy prayers relieve.

IN ADVENT.

V. Angelus Domini V. The angel of the
nuntiavit Mariæ. Lord declared unto
Mary.

R. Et concepit de Spiritu Sancto.

R. And she conceived by the Holy Ghost.

Oremus.

Let us pray.

Gratiam 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.

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

R. Amen.

AFTER CHRISTMAS.

V. Post partum virgo inviolata permansisti.

V. After child-birth thou didst remain an inviolate virgin.

R. Dei genitrix! intercede pro nobis.

R. Mother of God! make intercession for us.

Oremus.

Deus! 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, Domi-
 num nostrum Jesum
 Christum, Filium tu-
 um.

R. Amen.

Let us pray.

O God! who by the
 fruitful virginity of the
 blessed Virgin Mary,
 hast given to mankind
 the rewards of eternal
 salvation; grant, we
 beseech thee, that we
 may be sensible of the
 benefits of her inter-
 cession, by whom we
 have received the Au-
 thor of life, our Lord
 Jesus Christ, thy Son.

R. Amen.

FROM THE PURIFICATION TILL EASTER.

Ave, Regina cælo-
 rum!

Ave, Domina ange-
 lorum.

Salve, radix! salve,
 porta!

Ex qua mundo lux
 est orta.

Gaude, virgo glori-
 osa!

Hail, Mary, queen
 of heavenly spheres!

Hail, whom the an-
 gelic host reveres!

Hail, fruitful root,
 hail, sacred gate!

Whence the world's
 light derives its date.

O glorious maid,
 with beauty blessed!

Super omnes speciosa ;

Vale, O valde decora !

Et pro nobis Christum exora.

V. Dignare me laudare, virgo sacrata !

R. Da mihi virtutem contra hostes tuos.

Oremus.

Concede, 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.

May joys eternal fill thy breast !

Thus crown'd with beauty and with joy,

Thy prayers with Christ for us employ.

V. Vouchsafe, O sacred Virgin ! to accept my praises.

R. Give me power against thy enemies.

Let us pray.

Grant us, O merciful God ! strength against all our weakness ; that we, who celebrate the memory of the holy mother of God, may, by the help of her intercession, rise again from our iniquities : through the same Christ our Lord.

R. Amen.

FROM EASTER UNTIL TRINITY.

Regina cœli ! lætare,
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, Alle-
luia.

Oremus.

Deus ! qui, per re-
surrectionem Filii tui,
Domini nostri, Jesu
Christi, mundum læti-
ficare dignatus es,
præsta, quæsumus, ut
per ejus Genitricem

O Queen of heaven !
rejoice, Alleluia ;

For he whom thou
didst deserve to bear,
Alleluia ;

Is risen again as he
said, Alleluia.

Pray for us to God,
Alleluia.

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

R. Because our
Lord is truly risen,
Alleluia.

Let us pray.

O God ! who, by the
resurrection of thy
Son, our Lord Jesus
Christ, hath been
pleased to fill the
world with joy ; grant,
we beseech thee, that

virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum, Dominum nostrum. by the Virgin Mary, his mother, we may receive the joys of eternal life: through the same Christ our Lord.

R. Amen.

R. Amen.

FROM TRINITY SUNDAY UNTIL ADVENT.

Salve, Regina, mater misericordiæ! vita, dulcedo, et spes nostra, salve!

Hail, O Queen, O mother of mercy! hail, our life, our comfort, and our hope!

Ad te clamamus, exules filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Come, then, our advocate, and look upon us with those thy pitying eyes.

Et Jesum benedictum fructum ventris

And after this, our banishment, show us

tui nobis post hoc ex-
ilium ostende ;

O clemens ! O pia !
O dulcis Virgo Maria !

V. Ora pro nobis,
sancta Dei Genitrix !

R. Ut digni efficiamur
promissionibus
Christi.

Oremus.

Omnipotens, sempiternus 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.

Jesus, the blessed fruit
of thy womb ;

O merciful ! O
pious ! O sweet Virgin
Mary !

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

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

Let us pray.

Almighty and eternal God ! who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother Mary, that she might become a worthy habitation for thy Son ; grant, that as with joy we celebrate her memory, so by her pious intercession we may be delivered from

Per eundem Christum present evils and eter-
 Dominum nostrum. nal death: through
 the same Christ our
 Lord.

R. Amen.

R. Amen.

*V. Divinum auxili- V. May the divine
 um maneat semper assistance always
 nobiscum. remain with us.*

R. Amen.

R. Amen.

THE BENEDICTION OF THE BLESSED
SACRAMENT.

This is a rite in which we not only visit our Lord in the Blessed Sacrament ; and adore him exposed upon the altar : but receive his Benediction.

While the Priest ascends to the Altar, the Choir sings :

O SALUTARIS.

O salutaris Hostia,	O saving Victim !
	opening wide
Qui cœli pandis osti-	The gate of Heaven
um :	to man below !
Bella premunt hostilia,	Our foes press on from
	every side ;
Da robur, fer auxili-	Thine aid supply, thy
um.	strength bestow.
Uni trinoque Domino	To thy great Name be
	endless praise,
Sit sempiterna gloria,	Immortal Godhead !
	One in three !
Qui vitam sine termi-	Oh, grant us endless
no,	length of days,
Nobis donet in patria.	In our true native
	land, with thee !

Then follows, unless already chanted, the Anthem of the Blessed Virgin. Then the choir begin the

TANTUM ERGO.

Tantum ergo Sacra-	Down in adoration
mentum,	falling,
Veneremur cernui ;	Lo ! the Sacred Host we hail !
Et antiquum docu-	Lo ! o'er ancient forms
mentum	departing,
Novo cedat ritui ;	Newer rites of grace prevail ;
Præstet fides supple-	Faith, for all defects
mentum,	supplying,
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,	With the Holy Ghost
quoque,	proceeding
Sit et benedictio ;	Forth from each eter- nally,
Procedenti ab utroque,	Be salvation, honor, blessing,
Compar sit laudatio.	Might, and endless
Amen.	majesty. Amen.

V. Panem de cœlo præstitisti eis. Alleluia.

R. Omne delectamentum in se habentem. Alleluia.

Oremus.

Deus, qui nobis sub sacramento mirabili passionis tuæ memoriam reliquisti ; tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis.

V. Thou hast given them bread from heaven. Alleluia.

R. Abounding with whatever is delicious. Alleluia.

Let us pray.

O God, who in this wonderful sacrament hast left us a memorial of thy passion : grant us so to reverence the sacred mysteries of thy sacred body and blood, that our souls may be always sensible of the fruit of thy redemption. Who livest.

At the benediction of the Blessed Sacrament, adore your Saviour there present ; give him thanks for all his mercies, offer your whole self to him, to be his forever ; and earnestly beg his blessing upon you and yours, and upon his whole Church

HYMNS.

CHRISTMAS VESPER HYMN, BY ARCHBISHOP HUGHES.

Depart a while, each thought of care :
Be earthly things forgotten all ;
And speak, my soul, thy vesper prayer,
Obedient to that sacred call.
For, hark ! the pealing chorus swells,
Devotion chants the hymn of praise :
And now of joy and hope it tells,
Till, fainting on the ear, it says,
Gloria tibi, Domine.

Thine, wondrous Babe of Galilee !
Fond theme of David's harp and song,
Thine are the notes of minstrelsy ;
To thee its ransomed chords belong.
And hark ! again the chorus swells,
The song is wafted on the breeze,
And to the listening earth it tells,
In accents soft and sweet as these,
Gloria tibi, Domine.

My heart doth feel that still he's near,
To meet the soul in hours like this ;
Else why, O why, that falling tear,
When all is peace, and love, and bliss ?
But hark ! that pealing chorus swells
Anew its thrilling vesper strain,
And still of joy and hope it tells,
And bids creation sing again.
Gloria tibi, Domine.

AVE MARIS STELLA.

Ave maris stella,
 Dei Mater alma,
 Atque semper virgo,
 Felix cœli porta.

Sumens illud Ave
 Gabrielis orœ,
 Funda nos in pace,
 Mutans Evæ 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 custos,

Vitam præsta puram,
 Iter para tutum,
 Ut videntes Jesum,
 Semper collætetur.

AVE MARIS STELLA.

Hail thou star of ocean !
Portal of the sky !
Ever Virgin Mother
Of the Lord most high !

Oh ! by Gabriel's Ave,
Utter'd long ago,
Eva's name reversing,
Stablish peace below,

Break the captive's fetters ;
Light on blindness pour ;
All our ills expelling,
Every bliss implore.

Shew 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.

S: laus Deo Patri,
 Summo Christo decus,
 Spiritui Sancto,
 Tribus honor unus.

Amen

V. Dignare me laudare te, Virgo sacrata

R. Da mihi virtutem contra hostes tuos

HYMN FOR ADVENT.

Creator alme siderum,
 Æterna lux credentium,
 Jesu Redemptor omnium,
 Intende votis supplicum.

Qui dæmonis ne fraudibus
 Periret orbis, impetu
 Amoris actus, languidi
 Mundi medela factus es.

Commune qui mundi nefas
 Ut expiares, ad crucem
 E Virginis sacrario
 Intacta prodis Victima.

Cujus potestas gloriæ,
 Nomenque cum primum sonat :
 Et cœlites et inferi
 Tremante curvantur genu.

Through the highest heaven,
 To the Almighty Three,
 Father, Son, and Spirit,
 One same glory be.

Amen.

V. Make me worthy to praise thee, O sacred Virgin.
R. Grant me strength against thine enemies.

HYMN FOR ADVENT.

Creator of the starry frame !
 Eternal Light of all who live !
 Jesu, Redeemer of mankind !
 An ear to thy poor suppliants give.

When man was sunk in sin and death,
 Lost in the depth of Satan's snare,
 Love brought thee down to cure our ills,
 By taking of those ills a share.

Thou, for the sake of guilty men,
 Causing thine own pure blood to flow,
 Didst issue from thy Virgin shrine,
 And to the Cross a Victim go.

So great the glory of thy might,
 If we but chance thy name to sound,
 At once all Heaven and Hell unite
 In bending low with awe profound.

Te deprecamur ultimæ
 Magnum diei judicem :
 Armis supernæ gratiæ
 Defende nos ab hostibus.

Virtus, honor, laus, gloria.
 Deo Patri cum Filio,
 Sancto simul Paraclito,
 In sæculorum sæcula.

Amen.

CHRISTMAS.

Jesu Redemptor omnium,
 Quem lucis ante originem
 Parem paternæ gloriæ
 Pater supremus edidit.

Tu lumen et splendor Patris,
 Tu spes perennis omnium,
 Intende quas fundunt preces
 Tui per orbem servuli.

Memento rerum Conditor,
 Nostri quod olim corporis,
 Sacrata ab alvo Virginis
 Nascendo, formam sumpseris.

Testatur hoc præsens dies,
 Currens per anni circulum,
 Quod solus e sinu Patris
 Mundi salus adveneris.

Great Judge of all ! in that last day,
 When friends shall fail and foes combine,
 Be present then with us, we pray,
 To guard us with thy arm divine.

To God the Father and the Son,
 All praise and power and glory be ;
 With thee, O holy Comforter !
 Henceforth through all eternity.
 Amen.

CHRISTMAS.

Jesu ! Redeemer of the world !
 Who, ere the earliest dawn of light,
 Wast from eternal ages born,
 Immense in glory as in might !

Immortal Hope of all mankind !
 In whom the Father's face we see,
 Hear thou the prayers thy people pour
 This day throughout the world to thee.

Remember, O Creator Lord !
 That in the Virgin's sacred womb
 Thou wast conceiv'd and of her flesh
 Didst our mortality assume,

This ever-blest recurring day
 Its witness bears, that all alone,
 From thine own Father's bosom forth,
 To save the world thou camest down.

Hunc astra, tellus, æquora,
 Hunc omne, quod cælo subest,
 Salutis Auctorem novæ
 Novo salutatur cantico.

Et nos, beata quos sacri
 Rigavit unda sanguinis,
 Natalis ob diem tui
 Hymni tributum solvimus.

Jesu, tibi sit gloria,
 Qui natus es de Virgine,
 Cum Patre et almo Spiritu,
 In sempiterna sæcula.

Amen.

From Christmas-day to the Octave-day of the Epiphany.

ADESTE FIDELES.

Adeste, fideles !
 Læti triumphantes,
 Venite, venite in Bethlehem,
 Natum videte
 Regem angelorum.
 Venite, adoremus,
 Venite, adoremus ;
 Venite, adoremus Dominum.

Deum de Deo,
 Lumen de lumine,

O Day ! to which the seas and sky,
 And earth and heav'n, glad welcome sing
 O Day ! which heal'd our misery,
 And brought on earth salvation's King.

We too, O Lord, who have been cleans'd
 In thy own fount of blood divine,
 Offer the tribute of sweet song
 On this blest natal day of thine.

O Jesu ! born of Virgin bright,
 Immortal glory be to thee :
 Praise to the Father infinite,
 And Holy Ghost eternally.

Amen.

From Christmas-day to the Octave-day of the Epiphany.

ADESTE FIDELES.

With hearts truly grateful
 Come, all ye faithful,
 To Jesus, to Jesus, in Bethlehem,
 See Christ your Saviour,
 Heaven's greatest favo'r.
 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 ;

Gestant puellæ viscera,
Deum verum
Genitum non factum.
Venite, etc.

Cantet nunc lo !
Chorus angelorum,
Cantet nunc aula cœlestium,
Gloria
In excelsis Deo ;
Venite, etc.

Ergo, qui natus
Die hodierna,
Jesu tibi sit gloria.
Patris æterni
Verbum caro factum.

Venite, adoremus,
Venite, adoremus,
Venite, adoremus
Dominum.

Carried in Virgin's ever spotless womb ;
He all preceded,
Begotten, not created.
Let's hasten, etc.

Angels now praise him,
Loud their voices raising,
The heav'nly mansions with joy now ring,
To him who's most holy,
Be honor, praise, and glory.
Let's hasten, etc.

To Jesus, this day born,
Grateful homage return ;
'Tis he, who all heav'nly gifts does bring
Word increated,
To our flesh united.
Let's hasten, etc.

We joyfully singing,
Grateful tributes bringing,
Praise him, and bless him in heav'nly hymns.
Angels implore him,
Seraphs fall before him.
Then e'er let us adore him—our God and King.

EPIPHANY.

Crudelis Herodes, Deum
Regem venire quid times?
Non eripit mortalia,
Qui regna dat cœlestia.

Ibant Magi, quam viderant
Stellam sequentes præviam
Lumen requirunt lumine,
Deum fatentur munere.

Lavacra puri gurgitis
Cœlestis Agnus attigit:
Peccata, quæ non detulit,
Nos abluendo sustulit.

Novum genus potentiæ:
Aqua rubescunt hydriæ,
Vinumque jussa fundere,
Mutavit unda originem.

Jesu, tibi sit gloria,
Qui apparuisti gentibus,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

Amen.

EPIPHANY.

O cruel Herod ! why thus fear
Thy King and God, who comes below ?
No earthly crown comes he to take,
Who heavenly kingdoms doth bestow.

The wiser Magi see the star,
And follow as it leads before :
By its pure ray they seek the Light,
And with their gifts that Light adore.

Behold at length the Heavenly Lamb
Baptized in Jordan's sacred flood ;
There consecrating by his touch
Water to cleanse us in his blood.

But Cana saw her glorious Lord
Begin his miracles divine ;
When water, reddening at his word,
Flowed forth obedient in wine.

To thee, O Jesu, who thyself
Hast to the Gentile world displayed.
Praise, with the Father evermore,
And with the Holy Ghost, be paid.
Amen.

FEAST OF THE MOST HOLY NAME OF JESUS

Jesu dulcis memoria,
Dans vera cordi gaudia,
Sed super mel et omnia
Ejus dulcis præsentia.

Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius
Quam Jesus Dei Filius.

Jesu spes pœnitentibus,
Quam pius es petentibus !
Quam bonus te quærentibus !
Sed quid inventientibus !

Nec lingua valet dicere,
Nec littera exprimere,
Expertus potest credere,
Quid sit Jesum diligere.

Sis Jesu nostrum gaudium,
Qui es futurus præmium :
Sit nostra in te gloria,
Per cuncta semper sæcula.

Amen.

FEAST OF THE MOST HOLY NAME OF JESUS.

Jesu ! the very thought of thee
With sweetness fills my breast ;
But sweeter far thy face to see,
And in thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than thy blest name,
O Saviour of mankind !

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind thou art !
How good to those who seek !

But what to those who find ! ah ! this
Nor tongue nor pen can show
The love of Jesus, what it is,
None but his lov'd ones know.

Jesu ! our only joy be thou,
As thou our prize wilt be ;
Jesu ! be thou our glory now,
And through eternity.

Amen.

FOR LENT.

• Audi benigne Conditor,
 Nostras preces cum fletibus
 In hoc sacro jejunio
 Fusas quadragenario.

Scrutator alme cordium,
 Infirma tu scis virium :
 Ad te reversis exhibe
 Remissionis gratiam.

Multum quidem peccavimus,
 Sed parce confitentibus :
 Ad nominis laudem tui
 Confer medelam languidis.

Concede nostrum conteri
 Corpus per abstinentiam :
 Culpæ ut relinquunt pabulum
 Jejuna corda criminum.

Præsta beata Trinitas,
 Concede simplex Unitas :
 Ut fructuosa sint tuis
 Jejuniorum munera.

Amen.

V. Angelis suis Deus mandavit de te.

R. Ut custodiant te in omnibus viis tuis.

FOR LENT.

Thou loving Maker of mankind,
Before thy throne we pray and weep ;
Oh, strengthen us with grace divine,
Duly this sacred Lent to keep.

Searcher of hearts ! thou dost our ills
Discern, and all our weakness know ;
Again to thee with tears we turn ;
Again to us thy mercy show.

Much have we sinn'd ; but we confess
Our guilt, and all our faults deplore :
Oh, for the praise of thy great Name,
Our fainting souls to health restore !

And grant us, while by fasts we strive
This mortal body to control,
To fast from all the food of sin,
And so to purify the soul.

Hear us, O Trinity thrice blest !
Sole Unity ! to thee we cry :
Vouchsafe us from these fasts below
To reap immortal fruit on high.

Amen.

V. God hath given his angels charge over thee.

R. To keep thee in all thy ways.

PASSION AND PALM SUNDAY.

Vexilla Regis prodeunt :
 Fulget crucis mysterium,
 Qua vita mortem pertulit,
 Et morte vitam protulit.
 Quæ vulnerata lanceæ
 Mucrone diro, criminum
 Ut nos lavaret sordibus,
 Manavit unda et sanguine.
 Impleta sunt, quæ concinit
 David fideli carmine,
 Dicendo nationibus :
 Regnavit a ligno Deus.
 Arbor decora et fulgida,
 Ornata regis purpura,
 Electa digno stipite
 Tam sancta membra tangere.
 Beata, cujus brachiis
 Pretium pependit sæculi,
 Statera facta corporis,
 Tulitque prædam tartari.
 O Crux ave, spes unica,
 Hoc Passionis tempore
 Piis adauge gratiam,
 Reisque dele crimina.
 Te, fons salutis Trinitas,
 Collaudet omnis spiritus :
 Quibus crucis victoriam
 Largiris, adde præmium. Amen.

PASSION AND PALM SUNDAY.

Forth comes the Standard of the King :

All hail, thou Mystery ador'd !

Hail, Cross ! on which the Life himself

Died, and by death our life restor'd.

On which our Saviour's holy side,

Rent open with a cruel spear.

Of blood and water pour'd a stream,

To wash us from defilement clear.

O sacred Wood ! in thee fulfill'd

Was holy David's truthful lay !

Which told the world, that from a Tree

The Lord should all the nations sway.

Most royally empurpled o'er,

How beautiful thy stem doth shine.

How glorious was its lot to touch

Those limbs so holy and divine !

Thrice blest, upon whose arms outstretched

The Saviour of the world reclined ;

Balance sublime ! upon whose beam

Was weigh'd the ransom of mankind.

Hail, Cross ! thou only hope of man,

Hail on this holy Passion-day !

To saints increase the grace they have ;

From sinners purge their guilt away.

Salvation's spring, blest Trinity,

Be praise to thee through earth and skies ;

Thou through the Cross the victory

Dost give ; oh, also give the prize ! Amen.

STABAT MATER.

Stabat Mater dolorosa
 Juxta crucem lacrymosa,
 Dum pendeat 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 inclyti.

Quis est homo qui non fleret,
 Matrem Christi si videret
 In tanto supplicio?
 Quis non posset contristari,
 Christi Matrem contemplari
 Dolentem cum Filio?

Pro peccatis suæ gentis
 Vidit Jesum in tormentis,
 Et flagellis subditum.
 Vidit suum dulcem Natum
 Moriendo desolatum,
 Dum emisit spiritum.

Eia Mater, fons amoris,
 Me sentire vim doloris
 Fac. ut tecum lugeam.

STABAT MATER.

At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last :
Through her heart his sorrow sharing,
All his bitter anguish bearing
Now at length the sword had passed.

Oh, how sad and sore distressed
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 untold ?

Bruised, derided, cursed, defiled,
She beheld her tender child
All with bloody scourges rent ;
For the sins of his own nation,
Saw him hang in desolation,
Till his spirit forth he sent.

O thou Mother ! fount of love !
Touch my spirit from above.
Make my heart with thine accord :

Fac ut ardeat cor meum
In amando Christum Deum,
Ut tibi complaceam.

Sancta Mater, istud agas
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.
Juxta Crucem tecum stare
Et me tibi sociare
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara
Fac me tecum plangere.
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,
Fac me Cruce inebriari,
Et cruore Filii.
Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die judicii.

Make me feel as thou hast felt :
Make my soul to glow and melt
 With the love of Christ my Lord.

Holy Mother ! pierce me through ;
In my heart each wound renew
 Of my Saviour crucified ;
Let me share with thee his pain,
Who for all my sins was slain,
 Who for me in torments died.

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.

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.

Christe, cum sit hinc exire
 Da per Matrem me venire
 Ad palmam victoriæ.
 Quando corpus morietur,
 Fac ut animæ donetur
 Paradisi gloria.

Amen.

THE HYMN FOR EASTER.

(*Alleluia, Alleluia, Alleluia.*)

O FILII ET FILLE.

O filii et filiæ,
 Rex cœlestis, Rex gloriæ,
 Morte surrexit hodie, Alleluia.
 Et mane prima Sabbati.
 Ad ostium monumenti
 Accesserunt discipuli, Alleluia.

Et Maria Magdalene,
 Et Jacobi, et Salome,
 Venerunt corpus ungere, Alleluia.
 In albis sedens angelus
 Prædixit mulieribus,
 In Galilea est Dominus, Alleluia.

Et Joannes apostolus
 Cucurrit Petro citius,
 Monumento venit prius, Alleluia.
 Discipulis astantibus,

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.

THE HYMN FOR EASTER.

(*Alleluia, Alleluia, Alleluia.*)

O FILII ET FILIÆ.

Praise by mortals now be given,
 On this day from death hath risen
 The King of Glory, King of Heaven, Alleluia.

The morn of Sabbath scarce did beam,
 When to his monument there came
 Disciples who ador'd his name, Alleluia.

There Mary Magdalen anxious stood,
 And James, and Salome the good,
 His body fain embalm they would, Alleluia.

The angel sat in white all robed,
 And to the women he foretold :
 In Galilee you'll see the Lord, Alleluia.

The message scarce did greet his ear,
 Swifter than Peter, John drew near
 To the Lord's tomb, with hope, with fear, Alleluia.

The disciples all assembled were ;

In medio stetit Christus,
Dicens, pax vobis omnibus, Alleluia.

Ut intellexit Didymus
Quia surrexerat Jesus,
Remansit fere dubius, Alleluia.

Vide Thoma, vide latus,
Vide pedes, vide manus :
Noli esse incredulus, Alleluia.

Quando Thomas vidit Christum
Pedes, manus, latus suum,
Dixit : Tu es Deus meus, Alleluia.

Beati qui non viderunt,
Et firmiter crediderunt.
Vitam æternam habebunt, Alleluia.

In hoc festo sanctissimo
Sit laus et jubilatio :
Benedicamus Domino, Alleluia.

Ex quibus nos humillimas
Devotas atque debitas
Deo dicamus gratias, Alleluia.

HYMN FOR THE ASCENSION.

(*Salutis humanæ.*)

Salutis humanæ Sator,
Jesu voluptas cordium,
Orbis redempti conditor,
Et casta lux amantium.

Among them Jesus did appear ;
His peace he gave, removed their fear, Alleluia.

Thomas believed not, when 'twas said
That Christ had risen from the dead,
Until he saw the wounds that bled, Alleluia.

My hands, my side, my feet, O see !
Thomas, wounds that bled for thee :
Renounce thine incredulity, Alleluia.

When Thomas Jesus had survey'd,
And on his wounds his fingers laid,
Thou art my Lord and God, he said, Alleluia.

Blessed are they who have not seen,
And yet whose faith entire hath been,
Them endless joy from pain shall screen. Alleluia.

On this most solemn feast let's raise
Our hearts to God in hymns of praise,
And bless the Lord in all his ways, Alleluia.

Our grateful thanks to God let's give,
In humblest manner, whilst we live,
For all the favors we receive, Alleluia.

HYMN FOR THE ASCENSION.

(*Salutis humanæ.*)

O Christ, the Saviour of mankind,
The light and comfort of the mind ;
Creator of this earthly frame,
Thy lover's chaste endearing flame.

Qua victus es clementia,
 Ut nostra ferres crimina,
 Mortem subires innocens
 Ut morte nos ut tollereres?
 Jesu tibi sit gloria
 Qui victor in cœlum redis
 Cum Patre et almo Spiritu,
 In sempiterna sæcula. Amen.

V. Ascendit Deus in jubilatione. Alleluia.

V. Et Dominus in voce tubæ. Alleluia.

HYMN FOR PENTECOST.

(*Veni Creator.*)

Veni Creator Spiritus,
 Mentis tuorum visita,
 Imple superna gratia,
 Quæ tu creasti, pectora.

Qui diceris Paraclitus.
 Altissimi donum Dei ;
 Fons vivus, ignis, charitas,
 Et spiritalis unctio.

Tu septiformis munere,
 Digitus paternæ dexteræ,
 Tu rite promissium Patris,
 Sermone ditans guttura.

Accende lumen sensibus :
 Infunde amorem cordibus :

What strange excess of clemency
 Prevail'd so far with guiltless thee,
 That thou the sinner's load shouldst bear,
 And die to pay his forfeiture ?

To Jesus, who ascends the sky,
 Be glory for eternity :
 To God the Father let's repeat
 The same, and to the Paraclete. Amen.

V. God ascended in triumph. Alleluia.

R. And the Lord of the sound at the trumpet. Alle-
 luia.

HYMN FOR PENTECOST.

(*Veni Creator.*)

Spirit, Creator of mankind !
 Come, visit every pious mind,
 And sweetly let thy grace invade
 Our hearts, O Lord ! which thou hast made.

Thou art the comforter, whom all,
 Gift of the highest God, must call ;
 The living fountain, fire and love ;
 The ghostly unction from above ;

God's sacred finger, which imparts
 A seven-fold grace to faithful hearts :
 Thou art the Father's promise, whence
 We language have, and eloquence.

Enlighten, Lord ! our souls, and grant,
 That we thy love may never want ;

Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus,
Ductore sic te prævio
Vitemus omne noxium.

Per te sciamus da Patrem
Noscamus atque Filium :
Te utriusque Spiritum
Credamus omni tempore

Deo Patri, sit gloria,
Et Filio, qui a mortuis
Surrexit ac Paraclito,
In sæculorum sæcula. Amen.

THE SEQUENCE FOR PENTECOST.

(*Veni Sancte Spiritus.*)

Veni Sancte Spiritus
Et emitte cælitus
Lucis tuæ radium.
Veni Pater pauperum :
Veni dator munerum :
Veni lumen cordium.
Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.
In labore requies,

Let not our virtue ever fail,
But strengthen what in flesh is frail.

Chase from our minds the infernal foe,
And peace, the fruit of love, bestow ;
And lest our feet should step astray,
Protect and guide us in the way.

Make us eternal truths receive,
And practice all that we believe :
Give us thyself, that we may see
The Father and the Son in thee.

Immortal honor, endless fame,
Attend the Almighty Father's name,
To the Son equal praises be.
And, holy Paraclete, to thee. Amen.

THE SEQUENCE FOR PENTECOST.

(*Veni Sancte Spiritus.*)

Come Holy Ghost, send down those beams
Which sweetly flow in silent streams,
From thy bright throne above.
O come, thou Father of the poor,
Thou bounteous source of all our store,
Come fire our hearts with love.
Come thou, of comforters the best,
Come thou the soul's delicious guest,
Thé pilgrim's sweet relief.
Thou art our rest in toil and sweat,

In æstu temperies,
In fletu solatium.

O lux beatissima,
Reple cordis intima
Tuorum fidelium.
Sine tuo numine,
Nihil est in homine,
Nihil est innoxium.
Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.
Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.
Da tuis fidelibus,
In te confitentibus,
Sacrum septenarium.
Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium. Amen.

CORPUS CHRISTI.

Pange lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Refreshment in excessive heat.

And solace in our grief.

O sacred light, shoot home thy darts,
O pierce the centre 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 wandering feet repeal. . . .

O grant thy faithful, dearest Lord,
Whose only hope is thy sure word,
The seven gifts of thy spirit.

Grant us in life to obey thy grace,
Grant us in death to see thy face,
And endless joys inherit. Amen.

CORPUS CHRISTI.

Sing my tongue, the Saviour's glory,
Of his flesh the mystery sing ;
Of the blood, all price exceeding,
Shed by our immortal King,
Destin'd, for the world's redemption,
From a noble womb to spring.

Nobis datus, nobis natus
 Ex intacta Virgine,
 Et in mundo conversatus,
 Sparso verbi semine,
 Sui moras incolatus,
 Miro clausit ordine.

In supremæ nocte cœnæ,
 Recumbens cum fratribus,
 Observata lege plene
 Cibis in legalibus,
 Cibum turbæ duodenæ
 Se dat suis manibus.

Verbum caro, panem verum
 Verbo carnem efficit :
 Fitque sanguis Christi merum :
 Et si sensus deficit,
 Ad firmandum cor sincerum
 Sola fides sufficit.

Tantum ergo Sacramentum
 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.

Of a pure and spotless Virgin
Born for us on earth below,
He, as Man with man conversing,
Stayed the seeds of truth to sow ;
Then he clos'd in solemn order
Wondrously his life of woe.

On the night of that Last Supper,
Seated with his chosen band,
He the paschal victim eating,
First fulfills the law's command :
Then, as food to all his brethren,
Gives himself with his own hand.

Word made flesh, the bread of nature
By his word to flesh he turns :
Wine into his blood he changes :—
What though sense no change discerns ?
Only be the heart in earnest,
Faith her lesson quickly learns.

Down in adoration falling,
Lo ! the sacred host we hail ;
Lo ! o'er ancient forms departing,
Newer rites of grace prevail ;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally.
Be salvation, honor, blessing,
Might and endless majesty.

LAUDA SION.

For Processions of the Blessed Sacrament, Corpus Christi, etc.

Lauda, Sion, Salvatorem,
 Lauda Ducem et Pastorem,
 In hymnis et canticis.
 Quantum potes, tantum aude ;
 Quia major omni laude,
 Nec laudare sufficis.

Laudis thema specialis,
 Panis vivus et vitalis,
 Hodie proponitur,
 Quem in sacræ mensa cœnæ,
 Turbæ fratrum duodenæ,
 Datum non ambigitur.

Sit laus plena, sit sonora,
 Sit jucunda, sit decora,
 Mentis jubilatio.
 Dies enim solemnis agitur,
 In qua mensæ prima recolitur
 Hujus institutio.

In hac mensa novi Regis,
 Novum Pascha novæ legis,
 Phase ventus terminat.
 Vetustatem novitas,
 Umbram fugat veritas,
 Noctem lux eliminat.

LAUDA SION.

For Processions of the Blessed Sacrament, Corpus Christi, etc.

Sing forth, O Sion, sweetly sing,
The praises of thy shepherd-King.

In hymns and canticles divine,
Dare all thou canst ; thou hast no song
Worthy His praises to prolong.

So far surpassing powers like thine.

To-day no theme of common praise,
Forms the sweet-burden of thy lays
The living, life-dispensing Food,
That Food which at the sacred board.
Unto the brethren twelve, our Lord
His parting legacy bestowed.

Then be the anthem clear and strong,
Thy fullest note, thy sweetest song,
The Music of the raptured breast.
For me shines forth the day sublime,
That brings remembrance of the time,
When Jesus first this table blessed.

Within our NEW KING'S banquet hall,
They met to keep the festival
That closed the ancient paschal rite,
The Old is by the New replaced :
The substance hath the shadow chased ;
And rising day dispels the night.

Quod in cœna Christus gessit,
 Faciendum hoc expressit
 In sui memoriam.

Docti sacris institutis,
 Panem vinum in salutis
 Consecramus hostiam.

Dogma datur Christianis,
 Quod in carnem transit panis,
 Et vinum in sanguinem.
 Quod non capis, quod non vides,
 Animosa firmat fides,
 Præter rerum ordinem.

Sub diversis speciebus,
 Signis tantum, et non rebus,
 Latent res eximiæ.

Caro cibus, sanguis potus :
 Manet tamen Christus totus,
 Sub utraque specie.

A sumente non concisus,
 Non confractus, non divisus,
 Integer accipitur.

Sumit unus, sumunt mille :
 Quantum isti, tantum ille
 Nec sumptus consumitur.

Sumunt boni, sumunt mali :
 Sorte tamen inæquali,
 Vitæ vel interitus.

Mors est malis, vita bonis :

Christ willed what He Himself had done,
Should be renewed, while time should run,
In memory of his parting hour,
Thus, tutored in His school divine,
We consecrate the bread and wine,
Into the Host of saving power.

This faith to Christian men is given—
Bread is made FLESH by words from heaven ;
Into His BLOOD the wine is turned
What though it baffle nature's powers ?
The sense?—the sight?—This faith of ours
Proves more than nature e'er discerned.

Concealed beneath the twofold sign,
Fit symbols of the gifts divine,
There lie the mysteries adored,
The living Body is our food ;
Our drink the ever precious Blood ;
In each one undivided Lord.
Nor He that eateth it divides
The sacred Food which whole abides,
Unbroken still, nor knows decay,
Be one or be a thousand fed,
They eat alike that living Bread,
Which, still received, ne'er wastes away.

The good, the guilty, share therein
With sure increase of grace or sin,
The spirit's certain life or death ;
Death to the guilty ; to the good

Vide paris sumptionis,
 Quam sit dispar exitus !

Fracto demum sacramento,
 Ne vacilles, sed memento,
 Tantum esse sub fragmento,
 Quantum toto tegitur.

Nulla rei fit scissura :
 Signi tantum fit fractura,
 Qua nec status, nec statura
 Signati minuitur.

Ecce panis angelorum,
 Factus cibus viatorum :
 Vere panis filiorum,
 Non mittendus canibus.

In figuris præsignatur.
 Cum Isaac immolatur,
 Agnus Paschæ deputatur,
 Datur Manna patribus.

Bone pastor, panis vere,
 Jesu nostri miserere .
 Tu nos pasce, nos tuere
 Tu nos bona fac videre
 In terra viventium.

Tu qui uncia scis, et vales,
 Qui nos pascis hic mortales :
 Tuos ibi commensales,
 Cohæredes et sodales,
 Fac sanctorum civium,
 Amen. Alleluia.

Immortal life. See how one food
 Man's joy or woe accomplisheth !

We break the Sacrament ; but bold
 And firm thy faith shall keep its hold ;
 Deem not the whole doth more enfold
 Than in the fractured part resides.
 Deem not the Christ doth broken lie,
 'Tis but the sign that meets the eye,
 The great unseen Reality,
 In all its fullness still abides.

Behold the Bread of angels, sent
 For pilgrims in their banishment !
 The Bread for God's true children meant,
 That may not unto dogs be given ;
 Oft in the olden types foreshowed,
 In Isaac on the altar bowed,
 And in the ancient paschal food,
 And in the manna rained from heaven.

Come, then, good Shepherd, Bread Divine.
 Still show to us Thy Mercy-sign ;
 O, feed us still ; still keep us Thine :
 So may we see Thy glories shine,
 In fields of immortality :
 O Thou, the Wisest, Mightiest, Best,
 Our present Food, our future Rest,
 Come, make us each thy chosen guest.
 Co-heirs of thine, and comrades blest,
 Of saints whose dwelling is with thee. Amen.

THE BLESSED SACRAMENT.

Adoro te devote, latens Deitas,
 Quæ sub his figuris vere latitas ;
 Tibi se cor meum totum subjicit,
 Quia te contemplans totum deficit.

Visus, gustus, tactus, in te fallitur,
 Sed auditu solo tuto creditur.
 Credo quidquid dixit Dei Filius ;
 Nil hoc verbo veritatis verius.

In cruce latebat sola Deitas,
 At hic latet simul et Humanitas ;
 Ambo tamen credens atque confitens,
 Peto quod petivit latro pœnitens.

Plagas, sicut Thomas, non intueor,
 Deum tamen meum Te confiteor.
 Fac me tibi semper magis credere,
 In te spem habere, te diligere.

O memoriale mortis Domini !
 Panis vivus, vitam præstans homini !
 Præsta meæ menti de te vivere,
 Et te illi semper dulce sapere.

Pie Pelicane, Jesu Domine,
 Me immundum munda tuo sanguine,
 Cujus una stilla salvum facere
 Totum mundum quit ab omni scelere.

Jesu, quem velatum nunc aspicio,
 Oro, fiat illud, quod tam sitio,

THE BLESSED SACRAMENT.

O Godhead hid, devoutly I adore thee,
Who truly art within the forms before me ;
To thee my heart I bow with bended knee,
As failing quite in contemplating thee.

Sight, touch, and taste in thee are each deceived ;
The ear alone most safely is believed ;
I believe all the Son of God has spoken,
Than truth's own word there is no truer token.

God only on the cross lay hid from view ;
But here lies hid at once the manhood too :
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Thy wounds, as Thomas saw, I do not see,
Yet thee confess my Lord and God to be.
Make me believe thee ever more and more ;
In thee my hope, in thee my love to store.

O thou memorial of our Lord's own dying,
O living bread, to mortals life supplying !
Make thou my soul henceforth on thee to live ;
Ever a taste of heavenly sweetness give.

O loving Pelican ! O Jesu Lord !
Unclean I am, but cleanse me in thy blood !
Of which a single drop, for sinners spilt,
Can purge the entire world from all its guilt.

Jesu ! whom for the present veiled I see,
What I so thirst for, oh, vouchsafe to me :

Ut, te revelata cernens facie,
Visu sim beatus tuæ gloriæ.

(The following is usually sung after every stanza.)

Ave Jesu, Pastor fidelium ;
Aduge fidem omnium in te credentium.

AVE VERUM.

Ave verum Corpus natum
Ex Maria Virgine,
Vere passum immolatum,
In cruce pro homine.

Cujus latus perforatum
Unda fluxit et sanguine.
Esto nobis prægustatum,
Mortis in examine.

O clemens, O pie,
O dulcis Jesu, Fili Mariæ.

THE THANKSGIVING HYMN, TE DEUM.

Te Deum laudamus : Te Dominum confitemur.
Te æternum Patrem omnis terra veneratur.
Tibi omnes angeli, tibi cœli et universæ potestates,
Tibi cherubim et seraphim, incessabili voce proclamant
Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth
Pleni sunt cœli et terra majestate gloriæ tuæ.

That I may see thy countenance unfolding,
And may be blest thy glory in beholding.

(The following is usually sung after every stanza.)

Jesu ! eternal Shepherd ! hear our cry ;
Increase the faith of all whose souls on thee rely.

AVE VERUM.

Hail to thee ! true Body sprung
From the Virgin Mary's womb !
The same that on the cross was hung
And bore for man the bitter doom !

Thou whose side was pierced, and flowed
Both with water and with blood,
Suffer us to taste of thee
In our life's last agony.

O kind, O loving one !
O sweet Jesu, Mary's Son !

PARAPHRASTICAL TRANSLATION OF TE DEUM.

Thee, sovereign God, our grateful accents praise,
We own thee Lord, and bless thy wondrous ways
To thee, Eternal Father, earth's whole frame,
With loudest trumpets sounds immortal fame.
Lord God of Hosts ! to thee the heavenly powers,
With sounding anthems fill thy vaulted towers.

Te gloriosus Apostolorum chorus ;
Te Prophetarum laudabilis numerus ;
Te Martyrum candidatus laudat exercitus.
Te per orbem terrarum, sancta confitetur Ecclesia.

Patrem immensæ majestatis :
Venerandum tuum verum, et unicum Filium ;
Sanctum quoque Paraclitum Spiritum,
Tu Rex gloriæ Christe :
Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus hominem, non horruisti
virginis uterum :
Tu devicto mortis aculeo, aperuisti credentibus regna
cœlorum.
Tu ad dextram Dei sedes : in gloria Patris.

Judex crederis esse venturus :
Te ergo, quæsumus, tuis famulis subveni, quos pretioso
sanguine redemisti.
Æterna fac cum sanctis tuis in gloria numerari.
Salvum fac populum tuum, Domine : et benedic hære-
ditati tuæ.

Et rege eos, et extolle illos usque in æternum.
Per singulos dies benedicimus te.
Et laudamus nomen tuum in sæculum : et in sæculum
sæculi.

The cherubim thrice Holy, Holy, Holy, cry .
Thrice Holy all the seraphim reply,
And thrice returning echoes, endless songs supply,
Both heaven and earth thy Majesty display ;
They owe their beauty to thy glorious ray.
Thy praises fill the loud Apostles' choir :
The train of prophets in the song conspire.
Legions of martyrs in the chorus shine
And vocal blood with vocal music join.
By these thy Church, inspired with heavenly art,
Around the world maintains a second part ;
And tunes her sweetest notes, O God, to thee,
The Father of unboarded majesty ;
The Son, adored copartner of thy seat,
And equal everlasting Paraclete.
Thou King of Glory, Christ of the Most High,
Thou co-eternal filial Deity :
Thou, who, to save the world's impending doom,
Vouchsafedst to dwell within a virgin's womb :
Old tyrant Death disarmed; before thee flew
The bolts of heaven, and back the foldings drew.
To give access, and make the faithful way :
From God's right hand thy filial beams display.
Thou art to judge the living and the dead :
Then spare those souls, for whom thy veins have bled
O take us up amongst the blest above,
To share with them thy everlasting love.
Preserve, O Lord, thy people, and enhance
Thy blessing on thine own inheritance.
For ever raise their hearts, and rule their ways :

Dignare Domine, die isto : sine peccato nos custodire.
 Miserere nostri, Domine : miserere nostri,
 Fiat misericordia tua, Domine, super nos, quemadmo-
 dum speravimus in te.
 In te Domine speravi : non confundar in æternum.

O SANCTISSIMA.

SOLO.

O sanctissima, O purissima,
 Dulcis Virgo Maria !

CHORUS.

Mater amata intemerata
 Ora, ora, pro nobis !

SOLO.

Tota pulchra es, O Maria !
 Et macula non est in te,

CHORUS.

Mater amata intemerata
 Ora, ora pro nobis !

SOLO.

Sicut lilium inter spinas
 Sic Maria inter filias,

CHORUS.

Mater amata, intemerata,
 Ora, ora pro nobis !

Each day we bless thee, and proclaim thy praise.
 No age shall fail to celebrate thy name :
 Nor hour neglect thy everlasting fame.
 Preserve our souls, O Lord, this day from ill :
 Have mercy on us, Lord ! have mercy still.
 As we have hoped, do thou reward our pain :
 We've hoped in thee, let not our hope be vain.

O SANCTISSIMA.

SOLO.

O most holy, O most pure
 Sweet Virgin Mary,

CHORUS.

Mother beloved, inviolate,
 Pray, pray for us !

SOLO.

All beautiful thou art, O Mary,
 And stain is not in thee,

CHORUS.

Mother beloved, inviolate,
 Pray, pray for us !

SOLO.

As the lily amongst thorns,
 So Mary amongst the daughters of men.

CHORUS.

Mother beloved, inviolate,
 Pray, pray for us !

AVE SANCTISSIMA.

Ave Sanctissima,
 We lift our souls to thee ;
 Ora pro nobis,
 'Tis nightfall on the sea.
 Watch us while shadows lie,
 Far o'er the waters spread ;
 Hear the heart's lonely sigh ;
 Thine, too, hath bled.
 Thou that hast looked on death,
 Aid us when death is near ;
 Whisper of heaven to faith ;
 Sweet mother, sweet mother, hear
 Ora pro nobis,
 The wave must rock our sleep ;
 Ora, Mater,
 Ora, Star of the deep.

Ave purissima,
 List to thy children's prayer ;
 Audi, Maria,
 And take us to thy care.
 When darkness comes o'er us,
 While here on earth we stay,
 Thy light shine before us,
 Guide of our way.
 Thou, that hast looked on death,
 Aid us when death is near ;
 Whisper of heaven to faith ;
 Sweet mother, sweet mother, hear !

Ora pro nobis,
 Let angels guard our sleep ;
 Ora, Mater,
 Ora, Star of the deep.

FADING, STILL FADING.

Fading, still fading, the last beam is shining,
 Ave Maria! day is declining ;
 Safety and innocence fly with the light,
 Temptation and danger walk forth in the night ;
 From the fall of the shade, till the matin shall chime,
 Shield us from danger and save us from crime.

Ave Maria! audi nos.

Ave Maria! O, hear when we call,
 Mother of him who is Saviour of all ;
 Feeble and fearing, we trust in thy might ;
 In doubting and darkness, thy love be our light ;
 Let us sleep on thy breast while the night-taper burns,
 And wake in thine arms when the morning returns.

Ave Maria! audi nos.

CHILDREN OF THE HEAVENLY KING.

Children of the Heavenly King,
 As we journey let us sing ;
 Sing our Saviour's worthy praise,
 Glorious in his works and ways.

We are travelling home to God,
 In the way the fathers trod ;
 They are happy now, and we
 Soon their happiness shall see.

O ye banished seed, be glad !
 Christ our advocate is made ;
 Us to save our flesh assumes,
 Brother to our souls becomes.

Lord, obediently we go,
 Gladly leaving all below ;
 Only thou our leader be,
 And we still will follow thee.

JESUS OUR ONLY HOPE.

Jesus, Lover of my soul,
 Let me to thy bosom fly ;
 While the foaming waters roll,
 While the tempest still is high.

Hide me, O my Saviour, hide,
 Till the storm of Life is past ;
 Safe into the haven guide,
 O, receive my soul at last.

Other refuge I have none ;
 Hangs my helpless soul on thee ;
 Leave, ah ! leave me not alone :
 Still support and comfort me.

Hide me. etc.

All my trust in thee is stayed,
 All my help from thee I bring ;
 Cover my defenceless head
 With the shadow of thy wing.
 Hide me, etc.

ASPIRATIONS BEFORE COMMUNION.

Air, "*Goutez, ames,*" etc.

My God, my life, my love,
 To thee, to thee I call ;
 O, come to me from heaven above,
 And be my God, my all.

My faith beholds thee, Lord.
 Concealed in human food ;
 My senses fail ; but in thy word
 I trust, and find my God.

O when wilt thou be mine,
 Sweet Lover of my soul !
 My Jesus dear, my King divine
 Come, o'er my heart to rule.

O, come, and fix thy throne
 In the midst of my heart :
 O, make it burn for thee alone,
 And from thence ne'er depart.

Begone ye from my mind,
 Vain, childish, earthly toys ;
 In my Jesus alone I find
 True pleasures, solid joys.

JERUSALEM ! MY HAPPY HOME.

Jerusalem ! my happy home,
How do I sigh for thee !
When shall my exile have an end,
Thy joys when shall I see

Jerusalem, etc.

No sun, or moon in borrowed light,
Revolves thine hour away ;
The Lamb, on Calvary's mountain slain,
Is thy eternal day.

Jerusalem, etc.

From every eye he wipes the tear ;
All sighs and sorrows cease ;
No more alternate hope and fear,
But everlasting peace.

Jerusalem, etc.

The thought of thee to us is given,
Our sorrows to beguile ;
To anticipate the bliss of heaven
In his eternal smile.

Jerusalem, etc.

EPISTLES AND GOSPELS,
FOR THE SUNDAYS AND HOLIDAYS.

FIRST SUNDAY OF ADVENT.

EPISTLE.--Romans xiii. 11-14.

Brethren : Knowing that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day : not in rioting or drunkenness, not in chambering and impurities, not in contention and envy : but put ye on the Lord Jesus Christ.

GOSPEL.—Luke xxi. 25-33.

At that time Jesus said to his disciples : There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves : men withering away for fear, and expectation of what shall come upon the whole world, for the powers of heaven shall be moved : and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads : because your redemption is at

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

SECOND SUNDAY OF ADVENT.

EPISTLE.—Romans xv. 4-13.

Brethren : What things soever were written, were written for our learning : that through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ : that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the gentiles are to glorify God for his mercy, as it was written : “Therefore will I confer to thee, O Lord, among the gentiles, and will sing to thy name.” And again he saith : “Rejoice, ye gentiles, with his people.” And again : “Praise the

Lord, all ye gentiles ; and magnify him, all ye peoples." And again Isaias saith : "There shall be a root of Jesse ; and he that shall rise up to rule the gentiles, in him the gentiles shall hope." Now the God of hope fill you with all joy and peace in believing : that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL.—Matt. xi. 2-10.

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

THIRD SUNDAY OF ADVENT.

EPISTLE.—Phil. iv. 4-7.

Rejoice in the Lord always : again, I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous : but in everything by prayer and supplication, with thanksgivings, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus *our Lord*.

GOSPEL.—John i. 19-28.

At that time : The Jews sent from Jerusalem priests and Levites to John to ask him : Who art thou ? And he confessed and did not deny : and he confessed : I am not the Christ. And they asked him : What then ? Art thou Elias ? And he said : I am not. Art thou the prophet ? And he answered : No. They said therefore unto him : Who art thou, that we may give an answer to them that sent us ? what sayst thou of thyself ? He said : “I am the voice of one crying in the wilderness, Make straight the way of the Lord,” as said the prophet Isaias. And they that were sent, were of the Pharisees. And they asked him, and said to him : Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet ? John answered them, saying : I baptize with water : but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is pre-

ferred before me : the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT.

EPISTLE.—1 Cor. iv. 1-5.

Brethren : Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day : but neither do I judge my own self. For I am not conscious to myself of any thing : yet am I not hereby justified : but he that judgeth me, is the Lord. Therefore judge not before the time, until the Lord come : who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise from God.

GOSPEL.—Luke iii. 1-6.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas : the word of the Lord was made unto John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching

the baptism of penance for the remission of sins, as it was written in the book of the sayings of Isaias the prophet: "A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled: and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God."

CHRISTMAS DAY.

MIDNIGHT MASS.

EPISTLE.—Titus ii. 11-15.

Dearly beloved: The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, *in Christ Jesus our Lord.*

GOSPEL.—Luke ii. 1-14.

At that time: There went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria: And all went to be enrolled, every one into

his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem : because he was of the house and family of David, to be enrolled with Mary his espoused wife who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger : because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them : Fear not : for behold I bring you tidings of great joy, that shall be to all the people : for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying : Glory to God in the highest : and on earth peace to men of good will.

THE MASS AT DAY-BREAK.

EPISTLE.—Titus iii. 4-7.

Dear beloved : The goodness and kindness of God our Saviour appeared : not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the

Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we may be heirs, according to the hope of life everlasting, *in Christ Jesus our Lord.*

GOSPEL.—Luke ii. 15-20.

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

THE MASS OF THE DAY.

EPISTLE.—Heb. i. 1-12.

God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he hath made the world: who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of his sins, sitteth on the right hand of the

majesty on high : being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time : “Thou art my son, to-day have I begotten thee?” And again: I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world he saith : And let all the angels of God adore him. And to the angels indeed he saith; He that maketh his angels spirits, and his ministers a flame of fire. But to the Son : Thy throne, O God, is forever and ever : a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity : therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. And : Thou in the beginning, O Lord, didst found the earth : and the works of thy hands are the heavens. They shall perish, but thou shalt continue, and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed : but thou art the self-same, and thy years shall not fail.

GOSPEL.—John i. 1-14, p. 253.

SUNDAY WITHIN THE OCTAVE OF
CHRISTMAS.

EPISTLE.—Gal. iv. 1-7.

Brethren : As long as the heir is a child, he differeth nothing from a servant, though he be lord of all : but is under tutors and governors until the time appointed

by the father : so we also, when we were children, were in bondage under the elements of the world. But when the fullness of the time was come, God sent his Son, made of a woman, made under the law, that he might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying : Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heir also, through God.

GOSPEL.—Luke ii. 33–40.

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

THE CIRCUMCISION OF OUR LORD.

EPISTLE.—Titus ii. 11–15, p. 836.

GOSPEL.—Luke ii. 21.

At that time : After eight days were accomplished that the child should be circumcised : his name was called JESUS, which was called by the Angel, before he was conceived in the womb.

THE EPIPHANY.

EPISTLE.—Isaias lx. 1–6.

Arise, be enlightened, O Jerusalem : for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see : all these are gathered together, they are come to thee : thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha : all they from Saba shall come, bringing gold and frankincense : and showing forth praise to the Lord.

GOSPEL.—Matt. ii. 1-12.

When Jesus, therefore, was born in Bethlehem of Judea, in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him: and assembling together all the chief priests and scribes of the people, he inquired of them where Christ should be born. But they said to him, in Bethlehem of Juda: for so it is written by the prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star, which appeared to them: and sending them into Bethlehem, said: Go and diligently inquire after the child: and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way: and behold, the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down, they adored him; and opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

FIRST SUNDAY AFTER EPIPHANY.

EPISTLE.—Rom. xii. 1-5.

Brethren: I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind: that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we being many are one body in Christ, and every one members one of another in *Christ Jesus our Lord*.

GOSPEL.—Luke ii. 42-52.

When Jesus was twelve years old, they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard

him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him : Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them : How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth : and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

SECOND SUNDAY AFTER EPIPHANY.

FEAST OF THE MOST HOLY NAME OF JESUS.

EPISTLE.—Acts iv. 8-12.

In those days Peter, filled with the Holy Ghost, said to them : Ye princes of the people and ancients, hear : If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel : that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth nere before you whole. This is the stone which was rejected by you the builders ; which is become the head of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GOSPEL OF THE FEAST. Luke ii. 21, p. 841.

GOSPEL OF THE SUNDAY.—John ii. 1-11;

Said at the end of Mass.

At that time there was a marriage in Cana of Galilee : and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him : They have no wine. And Jesus saith to her : Woman, what is to me and to thee ? my hour is not yet come. His mother saith to the waiters : Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them : Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them : Draw out now and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water : the chief steward calleth the bridegroom, and saith to him : Every man at first setteth forth good wine, and when men have well drunk, then that which is worse : but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and he manifested his glory, and his disciples believed in him.

THIRD SUNDAY AFTER EPIPHANY.

EPISTLE.—Rom. xii. 16-21.

Brethren: Be not wise in your own conceits : to no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men. Not revenging yourselves, my dearly beloved ; but give place unto wrath, for it is written : “Revenge to me : I will repay, saith the Lord.” But if thy enemy be hungry, give him to eat ; if he thirst, give him to drink ; for doing this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSPEL.—Matt. viii. 1-13.

At that time when Jesus was come down from the mountain, great multitudes followed him : and behold a leper came and adored him, saying : Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying : I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him : See thou tell no man : but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying : Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him : I will come and heal him. And the centurion, making

answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this: Go, and he goeth: and to another: Come, and he cometh: and to my servant: Do this, and he doth it. And Jesus, hearing this, marvelled: and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY AFTER EPIPHANY.

EPISTLE.—Rom. xiii. 8-10.

Brethren: Owe no man anything, but to love one another: for he that loveth his neighbor, hath fulfilled the law. For Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love therefore is the fulfilling of the law.

GOSPEL.—Matt. viii. 23–27.

At that time when Jesus entered into the boat, his disciples followed him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. And his disciples came to him, and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

FIFTH SUNDAY AFTER EPIPHANY

EPISTLE.—Coloss. iii. 12–17.

Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all

things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father by *Jesus Christ our Lord*.

GOSPEL.—Matt. xiii. 24–30.

At that time: Jesus spolve this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field: but while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No: lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn; but the wheat gather ye into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

EPISTLE.—1 Thess. i. 2–10.

Brethren: We give thanks to God always for you all making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and

labor, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father : Knowing, brethren beloved of God, your election : for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord : receiving the word in much tribulation, with joy of the Holy Ghost : so that you were made a pattern to all who believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us, what manner of entering in we had unto you ; and how you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom he raised up from the dead), Jesus who hath delivered us from the wrath to come.

GOSPEL.—Matt. xiii. 31-35.

At that time : Jesus spoke to the multitudes this parable : The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field, Which is the least indeed of all seeds : but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until

the whole was leavened. All these things Jesus spoke in parables to the multitudes : and without parables he did not speak to them. That it might be fulfilled which was spoken by the prophet, saying : I will open my mouth in parables, I will utter things hidden from the foundation of the world.

SEPTUAGESIMA SUNDAY.

EPISTLE.—Cor. ix. 24 ; x. 5.

Brethren : Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things, and they indeed that they may receive a corruptible crown: but we an incorruptible one. I therefore so run, not as at an uncertainty : I so fight, not as one beating the air: but I chastise my body, and bring it into subjection : lest perhaps, when I have preached to others, I myself should become a cast-away. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized, in the cloud, and in the sea : and did all eat the same spiritual food, and all drank the same spiritual drink : (and they drank of the spiritual rock that followed them : and the rock was Christ,) but with the most of them God was not well pleased.

GOSPEL.—Matt. xx. 1-16.

At that time : Jesus said to his disciples this parable : The kingdom of heaven is like to an householder, who

went early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you there all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it, they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil because I am good? So shall the last be first, and the first, last; for many are called, but few chosen.

SEXAGESIMA SUNDAY.

EPISTLE.—2 Cor. xi. 19 ; xii. 9.

Brethren: You gladly suffer the foolish : whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein any man dares (I speak foolishly) I dare also : they are Hebrews, so am I : they are Israelites, so am I : they are the seed of Abraham, so am I : they are the ministers of Christ (I speak as one less wise), I am more : in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren : in labor and painfulness, in much watchings, in hunger and thirst, in many fastings, in cold and nakedness. Besides those things which are without : my daily instance, the solicitude for all the churches. Who is weak, and I am not weak ? Who is scandalized, and I am not on fire ? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not.

At Damascus the governor of the nation under Aretas the king guarded the city of the Damascenes to apprehend me : and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth), such an one rapt even to the third heaven. And I know such a man, whether in the body, or out of the body, I cannot tell : God knoweth : that he was caught up into paradise : and heard secret words which it is not granted to man to utter. For such an one I will glory : but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish : for I will say the truth : but I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me : and he said to me : My grace is sufficient for thee ; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL.—Luke viii. 4-15.

At that time : When a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude : The sower went out to sow

his seed : and as he sowed, some fell by the wayside and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock : and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground : and being sprung up, yielded fruit a hundred fold. Saying these things, he cried out : He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said : To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not understand. Now the parable is this : The seed is the word of God. And they by the way side, are they that hear : then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy : and these have no roots : who believe for a while, and in time of temptation, fall away. And that which fell among thorns, are they who have heard, and going their way, are choked, with the cares, and riches, and pleasures of this life, and yield no fruit. But that on the good ground : are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

QUINGUAGESIMA SUNDAY.

EPISTLE.—1 Cor. xiii. 1-13.

Brethren : If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding

brass or a tinkling cymbal ; and if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind : charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth : beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away : whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophecy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner : but then face to face. Now I know in part : but then I shall know even as I am known. And now there remain, Faith, Hope, Charity : these three ; but the greater of these is Charity.

GOSPEL.—Luke xviii. 31-43.

At that time : Jesus took unto him the twelve, and said to them : Behold we go up to Jerusalem, and all things shall be accomplished which were written by the pro-

phets concerning the Son of man; for he shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things, and this world was hid from them, and they understood not the things that were said. Now it came to pass when he drew nigh to Jericho, a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

ASH WEDNESDAY.

EPISTLE.—Joel ii. 12-19.

Thus saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn

to the Lord your God : for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breast : let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers shall weep, and shall say : Spare, O Lord, spare] thy people : and give not thy inheritance to reproach, that the heathens should rule over them ; why should they say among the nations : Where is their God? The Lord hath been zealous for his land, and hath spared his people : and the Lord answered and said to his people : behold I will send you corn, and wine, and oil, and you shall be filled with them : and I will no more make you a reproach among the nations, *saieth the Lord almighty.*

GOSPEL.—Matt. vi. 16-21

At that time : Jesus said to his disciples : When you fast, be not as the hypocrites, sad ; for they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret : and thy Father who seeth in secret, will repay thee. Lay not up

to yourselves treasures on earth : where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven : where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also

FIRST SUNDAY OF LENT.

EPISTLE.—2 Cor. vi. 1-10.

Brethren : We do exhort you, that you receive not the grace of God in vain. For he saith : In an accepted time have I heard thee : and in the day of salvation have I helped thee. Behold now is the acceptable time : behold now is the day of salvation ; giving no offence to any man, that our ministry be not blamed : but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice on the right hand and on the left, by the honor and dishonor, by evil report and good report : as deceivers and yet true : as unknown, and yet known : as dying, and behold we live : as chastised, and not killed : as sorrowful, yet always rejoicing : as needy, yet enriching many : as having nothing, and possessing all things.

GOSPEL.—Matt. iv. 1-11.

At that time : Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him : If thou be the Son of God, command these stones to be made bread. Who answered and said : It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him : If thou be the Son of God, cast thyself down : for it is written : That he hath given his Angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him : It is written again : Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain : and showed him all the kingdoms of the world, and the glory of them, and said to him : All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him : Begone, satan : for it is written : The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devils left him : and behold Angels came and ministered to him.

SECOND SUNDAY OF LENT.

EPISTLE.—1 Thess. iv. 1-7.

Brethren : We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk,

that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification : that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor : not in the passion of lust, like the gentiles that know not God : and that no man overreach, nor circumvent his brother in business : because the Lord is the avenger of all these things, as we have told you before, and have testified : for God hath not called us unto uncleanness, but unto sanctification *in Christ Jesus our Lord.*

GOSPEL.—Matt. xvii. 1-9.

At that time Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart : and he was transfigured before them. And his face did shine as the sun : and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus : Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying : This is my beloved Son, in whom I am well pleased : hear ye him. And the disciples hearing, fell upon their face : and were very much afraid. And Jesus came and touched them : and said to them : Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down

from the mountain, Jesus charged them, saying : Tell the vision to no man, till the Son of man be risen from the dead.

THIRD SUNDAY OF LENT.

EPISTLE.—Eph. v. 1-9.

Brethren : Be ye the followers of God, as most dear children : and walk in love as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odor of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints : or obscenity, or foolish talking, or scurrility, which is to no purpose : but rather giving of thanks. For know ye this, and understand that no fornicator, or unclean, or covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness : but now light in the Lord. Walk then as children of the light : for the fruit of the light is in all goodness, and justice, and truth.

GOSPEL.—Luke xi. 14-28.

At that time : Jesus was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke ; and the multitude were admiration

at it : but some of them said : He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven. But he, seeing their thoughts, said to them : Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub : by whom do your children cast them out? Therefore they shall be your judges. But if I, by the finger of God, cast out devils : doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court : those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him : he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me, is against me : and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest : and not finding, he saith : I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becometh worse than the first. And it came to pass : as he spoke these things, a certain woman from the crowd lifting up her voice said to him : Blessed is the womb that bore thee, and the paps that gave thee suck. But he said : Yea, rather, blessed are they who hear the word of God and keep it.

FOURTH SUNDAY OF LENT.

EPISTLE.—Gal. iv. 22–31.

Brethren: It is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman: but he who was of the bond-woman, was born according to the flesh: but he of the free-woman, was by promise: which things are said by an allegory: for these are the two testaments. The one from Mount Sina engendering unto bondage; which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above, is free, which is our mother. For it is written: Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him that was after the spirit: so also it is now. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ has made us free.

GOSPEL.—John vi. 1–15.

At that time: Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed him,

because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain : and there he sat with his disciples. Now the Pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip : Whence shall we buy bread, that these may eat? And this he said to try him, for he himself knew what he would do. Philip answered him : Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him : There is a boy here that hath five barley loaves, and two fishes : but what are these among so many? Then Jesus said : Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves ; and when he had given thanks, he distributed to them that were sat down : in like manner also of the fishes as much as they would. And when they were filled, he said to his disciples : Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. So those men, when they had seen what a miracle Jesus had done, said : This is of a truth the prophet that is to come into the world. Jesus therefore when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

PASSION SUNDAY.

EPISTLE.—Heb. ix. 11–15.

Brethren: Christ being come an high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats, nor of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the New Testament: that by means of his death, for the redemption of those transgressions, which were under the former Testament, they that are called may receive the promise of eternal inheritance *in Christ Jesus our Lord*.

GOSPEL.—John viii. 46–59.

At that time, Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honor my Father,

and you have dishonored me. But I seek not my own glory : there is one that seeketh and judgeth. Amen, amen, I say to you : if any man keep my word, he shall not see death forever. The Jews therefore said : Now we know that thou hast a devil. Abraham is dead, and the prophets : and thou sayst : If any man keep my word, he shall not taste death forever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered : If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God, and you have not known him : but I know him : and if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day : he saw it, and was glad. The Jews therefore said to him : Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them : Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him : but Jesus hid himself, and went out of the temple.

H O L Y W E E K .

PALM SUNDAY.

EPISTLE.—Phil. ii. 5–11.

Brethren : Let this mind be in you, which was also in Christ Jesus : who being in the form of God, thought

it not robbery to be equal with God : but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names : that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GOSPEL.

The Passion of our Lord Jesus Christ according to Matt. xxvi. and xxvii.

At that time : Jesus said to his disciples : You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas : and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said : Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying : To what purpose is this waste ? for this might have been sold for much, and given to the poor. And Jesus knowing it, said to them : Why

do you trouble this woman? For she hath wrought a good work upon me. For the poor you have always with you: but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests. And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him. And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the Pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The master saith: My time is near at hand, with thee I make the Pasch with my disciples. And the disciples did as Jesus had appointed to them, and they prepared the Pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man, by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were

at supper, Jesus took bread, and blessed, and broke ; and gave to his disciples, and said : Take ye, and eat : this is my body. And taking the chalice he gave thanks ; and gave to them, saying : Drink ye all of this. For this is my blood of the New Testament which shall be shed for many unto remission of sins. And I say to you I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out into mount Olivet. Then Jesus saith to them : All you shall be scandalized in me this night. For it is written : I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him : Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him : Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him : Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani, and he said to his disciples : Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them : My soul is sorrowful even unto death : stay you here and watch with me. And going a little further, he fell upon his face, praying, and saying : My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. And he cometh to his disciples : and findeth them

asleep, and he saith to Peter : What? could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time he went and prayed, saying : My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping : for their eyes were heavy. And leaving them, he went again : and he prayed the third time saying the self-same word. Then he cometh to his disciples and saith to them : Sleep ye now and take your rest : behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go : behold he is at hand that will betray me. As he yet spoke, behold Judas one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying : Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said : Hail, Rabbi. And he kissed him. And Jesus said to him : Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held him. And behold one of them, that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear, Then Jesus saith to him : Put up again thy sword into its place : For all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour

Jesus said to the multitudes : You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus led him to Caiphas the high-priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death : and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses, and they said : This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him : Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him ; I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him : Thou hast said it ; nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying ; He hath blasphemed : what further need have we of witnesses? Behold, now you have heard the blasphemy ; what think you? But they answering said ; He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the

palms of their hands, saying: Prophecy unto us, O Christ; who is he that struck thee? But Peter sat without in the court: and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayst. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple he departed: and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought

with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying : And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel : and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked him saying : Art thou the king of the Jews ? Jesus saith to him : Thou sayst it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him : Dost not thou hear how great testimonies they allege against thee ? And he answered him to never a word : so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would ; and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said : Whom will you that I release to you, Barabbas, or Jesus that is called Christ ? For he knew that for envy they had delivered him. And as he was sitting on the judgment-seat his wife sent to him, saying : Have thou nothing to do with that just man ; for I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them : Whether will you of the two to be released unto you ? But they said, Barabbas. Pilate saith to them : What shall I do then with Jesus that is

called Christ? They say all: Let him be crucified. The governor said to them: Why what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but rather a tumult was made: taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band: and stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him and put on him his own garments, and led him away to crucify him. And going out they found a man of Cyrene, named Simon: him they forced to take up his cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments; casting lots: that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them, and upon my vesture they cast lots. And they sat and watched him. And they put

over his head his cause, written : THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves : one on the right hand, and one on the left. And they that passed by blasphemed him, wagging their heads, and saying : Vah, thou that destroyest the temple of God, and in three days dost rebuild it ; save thy own self : if thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said : He saved others, himself he cannot save : if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God : let him now deliver him if he will have him ; for he said : I am the Son of God. And the self-same thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying : Eli, Eli, lamma sabac-thani? that is, My God, my God, why hast thou forsaken me? And some that stood there and heard, said : This man calleth Elias. And immediately one of them running took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said : Let be, let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in two from the top even to the bottom ; and the earth quaked, and the rocks were rent. And the graves were opened : and many bodies of the saints that had slept, arose, and coming out of the tombs after his resurrection, came into the holy city.

and appeared unto many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying : Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him : among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus ; he went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth ; and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalene, and the other Mary sitting over against the sepulchre. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying : Sir, we have remembered, that that seducer said, while he was yet alive : After three days I will rise again. Command therefore the sepulchre to be guarded until the third day : lest perhaps his disciples come, and steal him away, and say to the people : He is risen from the dead : and the last error shall be worse than the first. Pilate said to them : You have a guard : go guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

MAUNDY THURSDAY.

EPISTLE.—1 Cor. xi. 20–32.

Brethren : When you come together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry : and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.* For I have received of the Lord that which also I delivered unto 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. And in like manner also the chalice, after he had supped, saying : This is the New Testament in my Blood, this do ye as often as ye shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall shew 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. But let a man prove himself : and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself : not discerning the Body of the Lord.+ Therefore are there many firm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged.

But whilst we are judged, we are chastised by the Lord that we be not condemned with this world.

GOSPEL.—John xiii. 1–15.

Before the festival-day of the Pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father : having loved his own who were in the world, he loved them unto the end. And when supper was done, the devil having now put into the heart of Judas Iscariot the son of Simon, to betray him: Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God : he riseth from supper, and layeth aside his garments : and having taken a towel, girded himself. After that he put water into a basin, and began to wash the feet of his disciples, and to wipe them with the towel, wherewith he was girded. He cometh therefore to Simon Peter. And Peter said to him : Lord, dost thou wash my feet? Jesus answered, and said to him: What I do, thou knowest not now, but shall know hereafter. Peter said to him : Thou shalt never wash my feet. Jesus answered him : If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him : He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him : therefore he said : You are not all clean. Then after he had washed their feet, and taken his garments, being sat down again, he said to them : Know you what I have done to you? You call me

Master, and Lord : and you say well, for so I am. If then I, being your Lord and Master, have washed your feet : you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

GOOD FRIDAY.

THE FIRST LESSON.—Osee vi. 1-6.

Thus saith the Lord : In their affliction they will rise early to me. Come, and let us return to the Lord : for he hath taken us, and he will heal us : he will strike, and he will cure us. He will revive us after two days : on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim ? what shall I do to thee, O Juda ? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth : and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice : and the knowledge of God more than holocausts.

THE SECOND LESSON.—Exod. xii. 1-11.

In those days, the Lord said to Moses and Aaron in the land of Egypt : This month shall be to you the

beginning of months : it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening; and they shall take of the blood thereof, and put it on upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain anything of it till morning. If there be anything left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands: and you shall eat in haste. For it is the Phase (that is, the passage) of the Lord.

GOSPEL.—John. xviii.—xix.

At that time Jesus went forth with his disciples over the brook Cedron, where there was a garden, into which he and his disciples entered. And Judas also, who

betrayed him, knew the place : because Jesus had often resorted thither together with his disciples. Judas therefore having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore knowing all things that should come upon him, went forth, and said to them : Whom seek ye ? They answered him : Jesus of Nazareth. Jesus saith to them : I am he. And Judas also, who betrayed him, stood with them. As soon then as he had said to them : I am he : they went backward, and fell to the ground. Again therefore he asked them : Whom seek ye ? And they said : Jesus of Nazareth. Jesus answered, I have told you, that I am he. If therefore you seek me, let these go their way. That the word might be fulfilled, which he had said : Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it : and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. Then Jesus said to Peter : Put up thy sword into the scabbard. The chalice which my Father hath given me, shall not I drink it ? Then the band and the tribune, and the servants of the Jews, took Jesus and bound him : And they led him away to Annas first, for he was father-in-law to Caiphaz, who was the high-priest for that year. Now Caiphaz was he who had given the counsel to the Jews. That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the court of

the high-priest. But Peter stood at the door without. The other disciple therefore who was known to the high-priest, went out, and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. The high-priests then asked Jesus of his disciples, and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said. And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me? And Annas sent him bound to Caiphas the high-priest. And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it and said: I am not. One of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with him? Then Peter again denied: and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled,

but that they might eat the pasch. Pilate therefore went out to them, and said : What accusation bring you against this man? They answered and said to him : If he were not a malefactor, we would not have delivered him up to thee. Pilate then said to them : Take him you, and judge him according to your law. The Jews therefore said to him : It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him : Art thou the king of the Jews? Jesus answered : Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered : Am I a Jew? Thy own nation, and the chief priests have delivered thee up to me : what hast thou done? Jesus answered : My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews : but now my kingdom is not from hence. Pilate therefore said to him ; Art thou a king then? Jesus answered : Thou sayest, that I am a king. For this was I born, and for this came I into the world ; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him : What is truth? And when he had said this he went out again to the Jews, and saith to them : I find no cause in him. But you have a custom that I should release one unto you at the pasch : will you therefore that I release unto you the king of the Jews? Then cried they all again, saying : Not this man, but Barabbas. Now Barabbas was a robber. Then therefore

Pilate took Jesus, and scourged him. And the soldiers plating a crown of thorns, put it upon his head: and they put on him a purple garment. And they came to him, and said: Hail, king of the Jews: and they gave him blows. Pilate therefore went forth again, and saith to them: Behold I bring him forth unto you, that you may know that I find no cause in him. (Jesus therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the Man. When the chief priests therefore and the officers had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law, and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again: and he said to Jesus: Whence art* thou? But Jesus gave him no answer. Pilate therefore said to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend; for whosoever maketh himself a king, speaketh against Cæsar.

Now when Pilate had heard these words, he brought Jesus forth: and sat down in the judgment-seat, in

the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the parasceve of the Pasch, about the sixth hour, and he said to the Jews : Behold your king. But they cried out : Away with him, away with him, crucify him. Pilate saith to them : Shall I crucify your king ? The chief priests answered : We have no king but Cæsar. Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgotha : where they crucified him, and with him two others, one on each side : and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was, Jesus of Nazareth, the king of the Jews. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate : Write not, The king of the Jews : but that he said, I am the king of the Jews. Pilate answered : What I have written, I have written. Then the soldiers, when they had crucified him, took his garments (and they made four parts : to every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another : Let us not cut it, but let us cast lots for it, whose it shall be. That the Scripture might be fulfilled which saith : They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's

sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw 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. Afterwards 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 put a sponge full of vinegar, about hyssop, and 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.

[Here all kneel, and pause a little, to meditate on the redemption of mankind.]

*Then the Jews (because in 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 opened his side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony : and his testimony is true. And he knoweth that he saith true : that you also may believe. For these things were done that the Scripture might be fulfilled : You shall not break a bone of him. And

again another Scripture saith : They shall look on him whom they pierced.

[Here *Munda cor meum* is said.]

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took therefore the body of Jesus, and wrapt it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified a garden : and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus ; because the sepulchre was nigh at hand.

HOLY SATURDAY.

EPISTLE.—Cor. iii. 1-4.

Brethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God : mind the things that are above, not the things that are on the earth. For you are dead, and your life is hidden with Christ in God. When Christ shall appear, who is your life, then shall you appear with him in glory.

GOSPEL.—Matt. xxviii. 1-7.

In the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to view the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven : and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the Angel answering, said to the woman : Fear not you : for I know that you seek Jesus who was crucified : He is not here, for he is risen, as he said ; Come, and see the place where the Lord was laid. And going, quickly tell ye his disciples that he is risen : and behold he will go before you into Galilee : there you shall see him ; lo, I have foretold it to you.

EASTER SUNDAY.

EPISTLE.—1 Cor. v. 7-8.

Brethren : Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our Pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSPEL.—Mark xvi. 1-7.

At that time : Mary Magdalen and Mary the mother of James and Salome bought sweet spices, that coming

they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted: ye seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter that he goeth before you into Galilee: there you shall see him, as he told you.

LOW SUNDAY.

EPISTLE.—1 John v. 4-10.

Dearly beloved: Whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. For there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth: the spirit, and the water, and the blood, and these three are one. If we

receive the testimony of men, the testimony of God is greater : for this is the testimony of God, which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

GOSPEL.—John xx. 19–31.

At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them : Peace be to you. And when he had said this, he showed them his hands, and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again : Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them ; and he said to them : Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them : and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him : We have seen the Lord. But he said to them : Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within : and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you. Then he saith to Thomas : Put in thy finger hither, and see my hands ; and bring hither thy hand, and put it into

my side : and be not faithless but believing. Thomas answered, and said to him · My Lord, and my God. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed : blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God : and that believing you may have life in his name.

SECOND SUNDAY AFTER EASTER.

EPISTLE.—1 Peter ii. 21-25.

Dearly beloved : Christ suffered for us, leaving you an example that you should follow his steps ; Who did no sin, neither was guile found in his mouth. Who, when he was reviled, did not revile : when he suffered, he threatened not : but delivered himself to him that judged him unjustly : who his own self bore our sins in his body upon the tree : that we being dead to sins, should live to justice : by whose stripes you were healed. For you were as sheep going astray, but you are now converted to the shepherd and bishop of your souls.

GOSPEL.—John x. 11-16.

At that time Jesus said to the Pharisees : I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth : and the wolf

catcheth and scattereth the sheep : and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father : and I lay down my life for my sheep. And other sheep I have, that are not of this fold : them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

THIRD SUNDAY AFTER EASTER.

FEAST OF THE PATRONAGE OF ST. JOSEPH.

EPISTLE.—Gen. xlix. 22-26.

Joseph is a growing son, 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 should come ; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

GOSPEL OF THE FEAST.—Luke iii. 21–23.

At that time : It came to pass, when all the people was 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.

GOSPEL OF THE SUNDAY.—John xvi. 16–22.

At that time Jesus said to his disciples : A little while, and now you shall not see me : and again a little while, and you shall see me : because I go to the Father. Then some of his disciples said one to another : What is this that he saith to us : A little while, and you shall not see me : and again a little while, and you shall see me, and because I go to the Father ? They said therefore : What is this that he saith, a little while ? we know not what he speaketh. And Jesus knew that they had a mind to ask him, and he said to them : Of this do you inquire among yourselves, because I said : A little while, and you shall not see me : and again a little while, and you shall see me ? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice : and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come : but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into

the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice : and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

EPISTLE.—James i. 17-21.

Dearly beloved : Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that he might be some beginning of his creatures. You know, my dearest brethren, and let every man be swift to hear : but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

GOSPEL.—John xvi. 5-14.

At that time Jesus said to his disciples : I go to him that sent me ; and none of you asketh me : Whither goest thou ? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth : it is expedient to you that I go : for if I go not, the Paraclete will not come to you : but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment ; of sin : because they believed not in me. And of justice :

because I go to the Father : and you shall see me no longer. And of judgment : because the prince of this world is already judged. I have yet many things to say to you : but you cannot bear them now. But when he the Spirit of truth is come, he will teach you all truth ; for he shall not speak of himself : but what things soever he shall hear, he shall speak, and the things that are to come he shall show you. He shall glorify me : because he shall receive of mine, and shall show it to you.

FIFTH SUNDAY AFTER EASTER.

EPISTLE.—James i. 22–27.

Dearly beloved: Be ye doers of the word, and not hearers only : deceiving your own selves. For if a man be a hearer of the word, and not a doer : he shall be compared to a man beholding his natural countenance in a glass : for he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work : this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father, is this : to visit the fatherless and widows in their tribulation ; and to keep one's self unspotted from this world.

GOSPEL.—John xvi. 23–30.

At that time, Jesus said to his disciples: Amen, amen I say to you: if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name: ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father; in that day you shall ask in my name: and I say not to you, that I will ask the Father for you: for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb; now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou comest forth from God.

THE ASCENSION OF OUR LORD.

EPISTLE.—Acts i. 1–11.

The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach until the day on which, giving commandments by the Holy Ghost to the Apostles whom he had chosen, he was taken up: to whom also he showed himself alive after his passion,

by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard, saith he, by my mouth : for John, indeed, baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked him, saying ; Lord, wilt thou at this time restore again the kingdom to Israel? But he said to them : It is not for you to know the times or moments which the Father hath put in his own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up : and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said : Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven.

GOSPEL.—Mark xvi. 14–20.

At that time as the eleven were at the table, Jesus appeared to them, and upbraided them with their incredulity and hardness of heart : because they did not believe them who had seen him after he was risen again. And he said to them : Go ye into the whole world, and preach the gospel to every creature. He that believeth

and is baptized, shall be saved : but he that believeth not shall be condemned. And these signs shall follow them that believe : In my name they shall cast out devils : they shall speak with new tongues : they shall take up serpents : and if they shall drink any deadly thing, it shall not hurt them : they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth preached everywhere, the Lord working withal, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

EPISTLE.—1 Peter iv. 7-11.

Dearly beloved : Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves : for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received, grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth : that in all things God may be honored through Jesus Christ *our Lord*.

GOSPEL.—John xv. 26, 27 ; 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 of them shall come, you may remember that I told you.

FEAST OF PENTECOST, OR WHITSUNDAY.

EPISTLE.—Acts ii. 1-11.

When the days of the Pentecost were accomplished, they were all together in one place : and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them : and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at

Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

GOSPEL.—John xiv. 23-31.

At that time, Jesus said to his disciples: If any man 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 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.

TRINITY SUNDAY.

EPISTLE.—Rom. xi. 33–36.

O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things : to him be glory forever. Amen.

GOSPEL.—Matt. xxviii. 18–20.

At that time, Jesus said to his disciples : All power is given to me in heaven and in earth ; going therefore teach ye all nations : baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and behold I am with you all days, even to the consummation of the world.

GOSPEL OF FIRST SUNDAY AFTER PENTECOST.—

Luke vi. 36–42.

At that time, Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged: condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye: when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

CORPUS CHRISTI.

EPISTLE.—1 Cor. xi. 23–29.

See Epistle for Maundy Thursday, p. 878, from * to †.

GOSPEL.—John vi. 56–59.

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 forever.

SECOND SUNDAY AFTER PENTECOST

EPISTLE.—1 John iii. 13–18.

Dearly beloved : Wonder not, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death : Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us : and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall put up his bowels from him : how doth the charity of God abide in him ? My little children, let us not love in word, nor in tongue, but in deed and in truth.

GOSPEL.—Luke xiv. 16–24.

At that time : Jesus spoke to the Pharisees this parable : A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him : I have bought a farm, and I must needs go out and see it : I pray thee, hold me excused. And another said : I have bought five yoke of oxen, and I go to try them ; I pray thee, hold me excused. And another said : I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant : Go out quickly into the streets and lanes of the city : and bring in hither the poor and the feeble, and the blind and the lame. And the servant said : Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant : Go out into the highways and hedges ; and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited, shall taste of my supper.

FEAST OF THE SACRED HEART OF
JESUS.

EPISTLE.—Isaias xii. 1–6.

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 has 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 up on his name: make his works 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.

GOSPEL.—John xix. 31-35.

See Gospel for Good Friday, p. 887 from * to †.

THIRD SUNDAY AFTER PENTECOST.

EPISTLE.—1 Peter v. 6.

Dearlly beloved: Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. 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: knowing that the same affliction befalleth your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will

himself perfect you, and confirm you, and establish you. To him be glory and empire forever and ever. Amen.

GOSPEL.—Luke xv. 1-10.

At that time, the publicans and sinners drew near unto Jesus to hear him. And the Pharisees and the Scribes murmured, saying : This man receiveth sinners, and eateth with them. And he spoke to them this parable, saying : What man is there of you that hath an hundred sheep : and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing : and coming home call together his friends and neighbors, saying to them : Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house and seek diligently, until she find it? And when she hath found it, call together her friends and neighbors, saying : Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

FOURTH SUNDAY AFTER PENTECOST.

EPISTLE.—Rom. viii. 18–23.

Brethren: I reckon, that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain even till now. And not only it, but ourselves also, who have the first fruits of the spirit: even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body, *in Christ Jesus our Lord.*

GOSPEL.—Luke v. 1–11.

At that time, when the multitude pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down

your nets for a draught. And Simon answering said to him : Master, we have labored all the night, and have taken nothing : but at thy word I will let down the net. And when they had done this, they inclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking : which, when Simon Peter saw, he fell down at Jesus's knees, saying : Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon : Fear not : from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed him.

FIFTH SUNDAY AFTER PENTECOST.

EPISTLE.—1 Peter iii. 8-15.

Dearly beloved : Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble : not rendering evil for evil, nor railing for railing, but contrariwise, blessing : for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him

refrain his tongue from evil, and his lips that he speak no guile. Let him decline from evil, and do good : let him seek after peace, and pursue it : because the eyes of the Lord are upon the just, and his ears unto their prayers : but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good ? But if also you suffer anything for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled ; but sanctify the Lord Christ in your hearts.

GOSPEL.—Matt. v. 20-24.

At that time, Jesus said to his disciples : Amen I tell you, unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old : Thou shalt not kill : and whosoever shall kill shall be in danger of the judgment. But I say to you : that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool : shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee : leave there thy gift before the altar, and go first to be reconciled to thy brother, and then come and offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

EPISTLE.—Rom. vi. 3–11.

Brethren, we all, who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ: we believe that we shall live also together with Christ: knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon that you are dead indeed to sin, but alive unto God, in Christ Jesus our Lord.

GOSPEL.—Mark viii. 1–9.

At that time, when there was a great multitude *with Jesus*, and they had nothing to eat, calling his disciples together, he saith to them: I have compassion on the multitude: for behold they have now been with me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint

in the way : for some of them came from afar off. And his disciples answered him : From whence can any one fill them here with bread in the wilderness? And he asked them : How many loaves have ye? who said : Seven, and he commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them, and they set them before the people. And they had a few little fishes, and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand : and he sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

EPISTLE.—Rom. vi. 19–23.

Brethren : I speak a human thing, because of the infirmity of your flesh : for as you have yielded your members to serve uncleanness and iniquity, unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death ; but the grace of God, life everlasting in Christ Jesus our Lord.

GOSPEL.—Matt. vii. 15–21.

At that time, Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves: By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit: every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me: Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

EIGHTH SUNDAY AFTER PENTECOST.

EPISTLE.—Rom. viii. 12–17.

Brethren, we are debtors not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the

sons of God. And if sons, heirs also : heirs indeed of God, and joint heirs with Christ.

GOSPEL.—Luke xvi. 1-9.

At that time, Jesus spoke to his disciples this parable : There was a certain rich man who had a steward : and the same was accused unto him, that he had wasted his goods. And he called him, and said to him : How is it that I hear this of thee ? give an account of thy stewardship : for now thou canst be steward no longer. And the steward said within himself : What shall I do, because my lord taketh away from me the stewardship ? To dig I am not able, to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first : How much dost thou owe my lord ? But he said : An hundred barrels of oil. And he said to him : Take thy bill and sit down quickly, and write fifty. Then he said to another : And how much dost thou owe ? Who said : An hundred quarters of wheat. He said to him : Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely : for the children of this world are wiser in their generation than the children of light. And I say to you : Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.

NINTH SUNDAY AFTER PENTECOST.

EPISTLE.—1 Cor. x. 6–13.

Brethren: We should not covet evil things, as they also coveted. Neither become ye idolaters, as some of them : as it is written : The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ : as some of them tempted, and perished by the serpents. Neither do you murmur : as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure ; and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human : and God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear it.

GOSPEL.—Luke xix. 41–47.

At that time : When Jesus drew near Jerusalem, seeing the city, he wept over it, saying : If thou also hadst known, and that in this thy day, the things that are to thy peace, but now they are hidden from thy eyes. For the days shall come upon thee : and thy enemies shall cast a trench about thee, and compass thee round : and straiten thee on every side, and beat thee flat to the ground. and thy children who are in thee, and they

shall not leave in thee a stone upon a stone : because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them : It is written : My house is the house of prayer ; but you have made it a den of thieves. And he was teaching daily in the temple.

TENTH SUNDAY AFTER PENTECOST.

EPISTLE.—1 Cor. xii. 2-11.

Brethren : You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say, The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit : and there are diversities of ministries, but the same Lord : and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom : to another, the word of knowledge, according to the same Spirit : to another, faith in the same Spirit : to another, the grace of healing, in one Spirit : to another the working of miracles, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues, to another interpretation of speeches. But all these things one and the

same Spirit worketh, dividing to every one according as he will.

GOSPEL.—Luke xviii. 9-14.

At that time : To some who trusted in themselves as just, and despised others, Jesus spoke this parable : Two men went up into the temple to pray : the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself : O God ! I give thee thanks that I am not as the rest of men : extortioners, unjust, adulterers : as also is this publican ; I fast twice in a week ; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven : but struck his breast, saying : O God ! be merciful to me a sinner ! I say to you, this man went down into his house justified rather than the other, because every one that exalteth himself, shall be humbled : and he that humbleth himself, shall be exalted.

ELEVENTH AFTER PENTECOST.

EPISTLE.—1 Cor. xv. 1-10.

Brethren : I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved : if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, that which I also received : how that Christ

died for our sins, according to the Scriptures : and that he was buried, and that he rose again the third day, according to the Scriptures : and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles : and last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am : and his grace in me hath not been void.

GOSPEL.—Mark vii. 31–37.

At that time : Jesus going out of the coasts of Tyre, came by Sidon to the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb : and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue : and looking up to heaven, he groaned, and said to him : Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it : and so much the more did they wonder, saying : He hath done all things well ; he hath made both the deaf to hear, and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

EPISTLE.—2 Cor. iii. 4–9.

Brethren: Such confidence we have, through Christ towards God: not that we are sufficient to think any thing of ourselves as of ourselves: but our sufficiency is from God: Who also hath made us fit ministers of the New Testament, not in the letter, but in the Spirit: for the letter killeth: but the Spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory: much more the ministration of justice aboundeth in glory.

GOSPEL.—Luke x. 23–37.

At that time, Jesus said to his disciples: Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and

with all thy mind : and thy neighbor as thyself. And he said to him : Thou hast answered right : this do, and thou shalt live. But he, willing to justify himself, said to Jesus : And who is my neighbor? And Jesus answering, said : A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him : and, having wounded him, went away leaving him half dead. And it chanced that a certain priest went down the same way: and seeing him, passed by. In like manner also a levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey came near him : and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine : and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave it to the host, and said: Take care of him : and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among the robbers? But he said : He that showed mercy to him. And Jesus said to him : Go and do thou in like manner.

THIRTEENTH AFTER PENTECOST.

EPISTLE.—Gal. iii. 16–22.

Brethren : To Abraham were the promises made, and to his seed. He saith not : And to his seeds, as of

many : but as of one : And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God : the law which was made after four hundred and thirty years, doth not annul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law ? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one : but God is one. Was the law then against the promises of God ? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL.—Luke xvii. 11–19.

At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria in Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off : and lifted up their voice, saying : Jesus, master, have mercy on us. Whom when he saw, he said : Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face, before his feet, giving thanks ; and this was a Samaritan. And Jesus answering, said : Were not ten made clean ? and where

are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him : Arise, go thy way : for thy faith hath made thee whole.

FOURTEENTH AFTER PENTECOST.

EPISTLE.—Gal. v. 16-24.

Brethren : I say then, walk in the spirit, and you shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit : and the spirit against the flesh ; for these are contrary one to another : so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like, of which I foretell you, as I have foretold to you, that they who do such things, shall not obtain the kingdom of God. But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's, have crucified their flesh, with the vices and concupiscences.

GOSPEL.—Matt. vi. 24—33.

At that time Jesus said to his disciples : No man can serve two masters : for either he will hate the one, and love the other : or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns : and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow : they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe : how much more you, O ye of little faith? Be not solicitous therefore, saying : What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and his justice : and all these things shall be added unto you.

FIFTEENTH AFTER PENTECOST.

EPISTLE.—Gal. v. 25, 26 ; vi. 1-10.

Brethren : If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. And if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfill the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived : God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption : but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail : for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL.—Luke vii. 11-16.

At that time Jesus went into a city that is called Naim : and there went with him his disciples, and a great

multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow : and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her : Weep not. And he came near and touched the bier. (And they that carried it stood still.) And he said : Young man, I say to thee, Arise. And he that was dead sat up and began to speak. And he gave him to his mother. And there came a fear on them all : and they glorified God, saying : A great prophet is risen up among us : and God hath visited his people.

SIXTEENTH AFTER PENTECOST.

EPISTLE.—Eph. iii. 13-21.

Brethren : I pray you not to faint at my tribulations for you : which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man, that Christ may dwell by faith in your hearts : that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth : to know also the charity of Christ, which surpasseth all

knowledge, that you may be filled unto all the fullness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us : to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL.—Luke xiv. 1-11.

At that time when Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying : Is it lawful to heal on the sabbath day ? But they held their peace. But he, taking him, healed him, and sent him away. And answering them, he said : Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath day ? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them : When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him, and he that invited thee and him, come and say to thee : Give this man place : and then thou begin with shame to take the lowest place : but when thou art invited, go, sit down in the lowest place : that when he who invited thee cometh, he may say to thee : Friend, go up higher. Then shalt thou have glory before them

that sit at table with thee. Because every one that exalteth himself shall be humbled : and he that humbleth himself shall be exalted.

SEVENTEENTH AFTER PENTECOST

EPISTLE.—Eph. iv. 1-6.

Brethren : As a prisoner in the Lord, I beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all, *who is blessed forever and ever.*

GOSPEL.—Matt. xii. 35-46.

At that time, the Pharisees came nigh to Jesus : and one of them, a doctor of the law, asked him, tempting him: Master, which is the greatest commandment in the law? Jesus said to him : Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this : Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Je-

sus asked them, saying : What think you of Christ? Whose son is he? They say to him : David's. He saith to them : How then doth David in spirit call him Lord, saying : The Lord said to my Lord : Sit on my right hand, until I make thy enemies thy foot-stool? If David then call him Lord, how is he his son? And no man was able to answer him a word : neither durst any man from that day forth ask him any more questions.

EIGHTEENTH AFTER PENTECOST.

EPISTLE.—1 Cor. i. 4-8.

Brethren : I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus: that in all things you are made rich in him, in all utterance, and in all knowledge : as the testimony of Christ was confirmed in you : so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ, who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSPEL.—Matt. ix. 1-8.

At that time : Jesus entering into a boat, passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy : Be of good heart, son, thy sins are

forgiven thee. And behold some of the scribes said within themselves : He blasphemeth. And Jesus seeing their thoughts, said : Why do you think evil in your hearts? Whether is easier, to say, Thy sins are forgiven thee : or to say : Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (then said he to the man sick of the palsy :) Arise, take up thy bed and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God that gave such power to men.

NINETEENTH AFTER PENTECOST.

EPISTLE.—Eph. iv. 23-28.

Brethren : Be renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbor : for we are members one of another. Be angry, and sin not : let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more, but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSPEL.—Matt. xxii. 2-14.

At that time : Jesus spoke to the chief priests and pharisees in parables, saying : The kingdom of heaven

is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage : and they would not come. Again he sent other servants, saying : Tell them that were invited : Behold, I have prepared my dinner, my beeves and fatlings are killed, and all things are ready : come ye to the marriage. But they neglected : and went their ways, one to his farm, and another to his merchandise : And the rest laid hands on his servants, and, having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and, sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants : The marriage indeed is ready : but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good : and the marriage was filled with guests. And the king went in to see the guests : and he saw there a man who had not on a wedding garment. And he saith to him : Friend, how camest thou in hither not having a wedding garment ? But he was silent. Then the king said to the waiters : Bind his hands and feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

TWENTIETH AFTER PENTECOST.

EPISTLE.—Eph. v. 16-21.

See, brethren, how you walk circumspectly : not as unwise, but as wise : redeeming the time, because the days are evil. Wherefore become not unwise : but understanding what is the will of God. And be not drunk with wine, wherein is luxury : but be ye filled with the Holy Spirit. Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts, to the Lord, giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father : being subject one to another in the fear of Christ.

GOSPEL.—John iv. 46-53.

At that time there was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him : Unless you see signs and wonders, you believe not. The ruler saith to him : Lord, come down before that my son die. Jesus saith to him : Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him : and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him. Yesterday at

the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him : Thy son liveth : and himself believed and his whole house.

TWENTY-FIRST AFTER PENTECOST.

EPISTLE.—Eph. vi. 10-17.

Brethren, be strengthened in the Lord, and in the might of his power. Put you on the armor of God, that you may be able to stand against the deceits of the devil ; for our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace : in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one : and take unto you the helmet of salvation ; and the sword of the Spirit (which is the word of God).

GOSPEL.—Matt. xviii. 23-35.

At that time Jesus spoke to his disciples this parable : The kingdom of heaven is likened to a king who would take an account of his servants. And when he had

begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. Now his fellow-servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he should pay all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

TWENTY-SECOND AFTER PENTECOST.

EPISTLE.—Phil. i. 6–11.

Brethren : We are confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus ; as it is meet for me to think this for you all : for that I have you in my heart ; and that in my bonds, and in the defence, and confirmation of the gospel, you all are partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in all understanding : that you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice through Jesus Christ, unto the glory and praise of God.

GOSPEL.—Matt. xxii. 15–21.

At that time the Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they sent to him their disciples with the Herodians, saying : Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man : for thou dost not regard the person of men : tell us therefore what dost thou think, Is it lawful to give tribute to Cæsar, or not ? But Jesus, knowing their wickedness, said : Why do you tempt me, ye hypocrites ? Show me the coin of the tribute.

And they offered him a penny. And Jesus saith to them : Whose image and inscription is this? They say to him : Cæsar's. Then he saith to them : Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

TWENTY-THIRD AFTER PENTECOST.

EPISTLE.—Phil. iii. 17-21 ; iv. 1-3.

Be followers of me, brethren, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ ; whose end is destruction : whose God is their belly : and whose glory is in their shame, who mind earthly things. But our conversation is in heaven ; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown : so stand fast in the Lord, my dearly beloved : I beg of Euodia, and I beseech Syntyche to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women that have labored with me in the gospel with Clement and the rest of my fellow-laborers, whose names are in the book of life.

GOSPEL.—Matt. ix. 18–26.

At that time as Jesus was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead: but come, lay thy hand upon her, and she shall live. And Jesus rising up, followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place, for the girl is not dead but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in: and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

 LAST SUNDAY AFTER PENTECOST.

(This Epistle etc., are for the Last Sunday; if there are more than twenty-three, those for the omitted Sundays after Epiphany are taken from p. 935.)

EPISTLE.—Col. i. 9–14.

Brethren: We cease not to pray for you, and to beg that you may be filled with the knowledge of his will

in all wisdom, and spiritual understanding : that you may walk worthy of God, in all things pleasing : being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might according to the power of his glory, in all patience and long-suffering with joy giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light : who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

GOSPEL.—Matt. xxiv. 15-35.

At that time, Jesus said to his disciples : When you shall see the abomination of desolation, which was spoken of by David the prophet, standing in the holy place, he that readeth let him understand : then they that are in Judea, let them flee to the mountains. And he that is on the house-top, let him not come down to take anything out of his house : and he that is in the field, let him not go back to take his coat. And wo to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the sabbath : for there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved : but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show

great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you : Behold he is in the desert ; go ye not out : Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even unto the west: so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn : and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice : and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable : when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen I say to you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away.

FESTIVALS OF THE YEAR.

CANDLEMAS DAY.

EPISTLE.—Mal. iii. 1-4.

Thus, saith the Lord: Behold I send my angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years, *saith the Lord Almighty.*

GOSPEL.—Luke ii. 22-32.

At that time: After the days of her purification according to the law of Moses were accomplished, they carried him to Jerusalem, to present him to the Lord, as it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord. And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout.

waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law: he also took him into his arms, and blessed God, and said: 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.

ANNUNCIATION OF THE VIRGIN.

MARCH 25.

EPISTLE.—Isaias vii. 10-15

In those days the Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may known to refuse the evil, and to choose the good.

GOSPEL.—Luke i. 26–38.

And in the sixth month, 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. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her : Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father : and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end. And Mary said to the angel : How shall this be done, because I know not man? And the angel answering, said to her : The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age : and this is the sixth month with her that is called barren : because no word shall be impossible with God. And Mary said : Behold the handmaid of the Lord, be it done to me according to thy word.

VISITATION OF THE BLESSED VIRGIN.

JULY 2.

EPISTLE.—Cant. ii. 8-14.

The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart ; behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold my beloved speaketh to me : Arise, make haste, my love, my dove, my beautiful one, and come, For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come : the voice of the turtle is heard in our land : the fig-tree hath put forth her green figs ; the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come : My dove in the clefts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ears : for thy voice is sweet, and thy face comely.

GOSPEL.—Luke i. 39-47.

And Mary rising up in those days, went into the hill-country with haste, into a city of Juda : and she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. and Elizabeth was filled with the Holy Ghost : and she cried out with a loud voice, and said : Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord

should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

ASSUMPTION OF THE BLESSED VIRGIN.

AUGUST 15.

EPISTLE.—Ecclus. xxiv. 11-20.

In all these things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave his orders, 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 thy inheritance in Israel, and take root in my elect. 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. I was exalted like a cedar in Libanus, 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 a sweet smell like cinnamon and aromatical balm : I yielded a sweet odor like the best myrrh.

GOSPEL.—Luke x. 38-42.

At that time: Jesus entered into a certain town ; and a certain woman, named Martha, received him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving : who stood and said : Lord, hast thou no care that my sister hath left me alone to serve ? speak to her, therefore, that she help me. And the Lord answering, said to her : Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

THE FEAST OF ALL SAINTS.

NOVEMBER 1.

EPISTLE.—Apoc. vii. 2-12.

In those days: Behold I John saw another angel ascending from the rising of the sun, having the sign of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying : Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed : of

every tribe of the children of Israel. Of the tribe of Juda, were twelve thousand signed : of the tribe of Ruben, twelve thousand signed : of the tribe of Gad, twelve thousand signed : of the tribe of Aser, twelve thousand signed : of the tribe of Nephthali, twelve thousand signed : of the tribe of Manasses, twelve thousand signed : of the tribe of Simeon, twelve thousand signed : of the tribe of Levi, twelve thousand signed : of the tribe of Issachar, twelve thousand signed : of the tribe of Zabulon, twelve thousand signed : of the tribe of Joseph, twelve thousand signed : of the tribe of Benjamin, twelve thousand signed. After this, I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues : standing before the throne, and in the sight of the Lamb, clothed with white robes, and palms in their hands : and they cried with a loud voice, saying : Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures : and they fell down before the throne upon their faces, and adored God, saying : Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power and strength to our God forever and ever. Amen.

GOSPEL.—Matt. v. i. 12.

At that time Jesus seeing the multitudes, went up into a mountain, and when he was sat down, his disciples came unto him, and opening his mouth, he taught them, saying : Blessed are the poor in spirit : for theirs is the kingdom of heaven. Blessed are the meek : for

they shall possess the land. Blessed are they that mourn : for they shall be comforted. Blessed are they that hunger and thirst after justice : for they shall have their fill. Blessed are the merciful : for they shall obtain mercy. Blessed are the clean of heart : for they shall see God. Blessed are the peace-makers : for they shall be called the children of God. Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake : be glad and rejoice, for your reward is very great in heaven.

FEAST OF ALL SOULS.

COMMEMORATION OF ALL THE FAITHFUL
DEPARTED, NOVEMBER 2.

EPISTLE.—1 Cor. xv. 51-57.

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 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.

GOSPEL.—John v. 25-29.

At that time, Jesus said to the multitude of the Jews : Amen, amen, I say to 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 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 graves 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.

IMMACULATE CONCEPTION OF THE
BLESSED VIRGIN.

DECEMBER 8.

EPISTLE.—Prov. viii. 22-35.

The Lord possessed me in the beginning of his ways, before he made any thing 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 there : when with a certain law and compass he inclosed 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 fountains 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.

GOSPEL.—Matt. i. 1-16.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Juda and his brethren. And Juda begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon

of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abias. And Abias begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born **JESUS**, who is called **CHRIST**.

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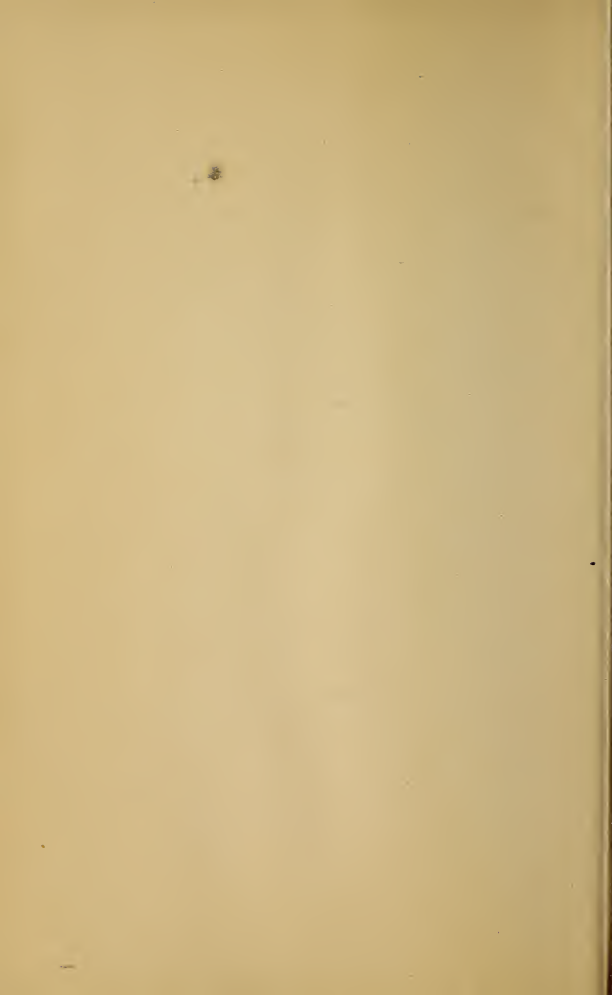
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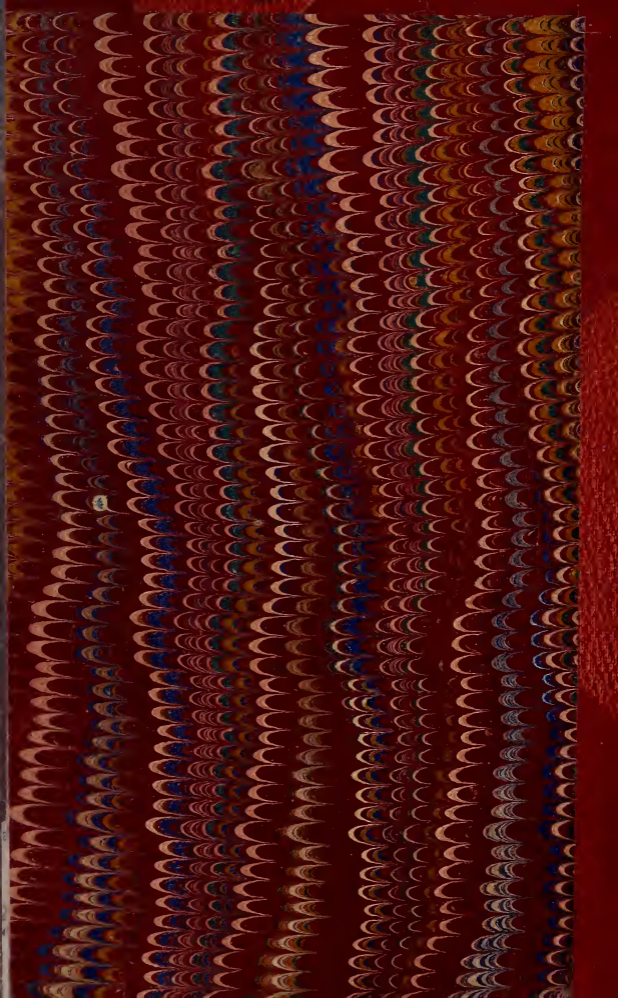


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