



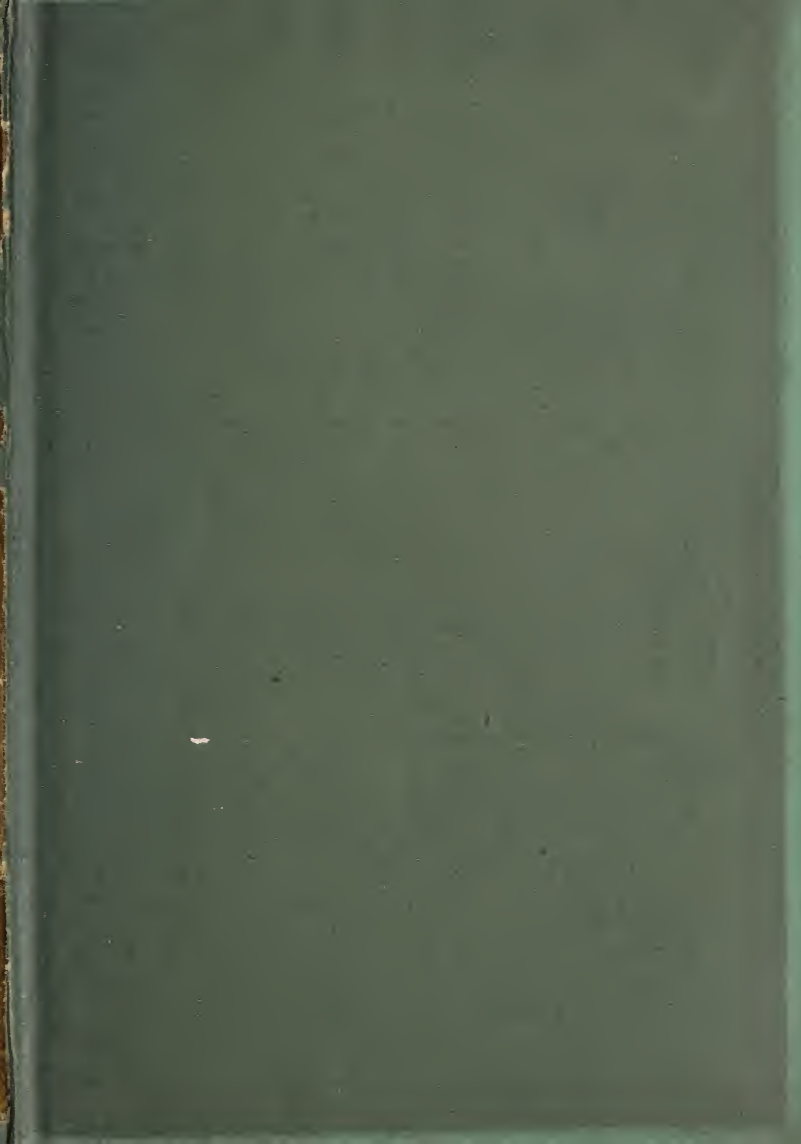
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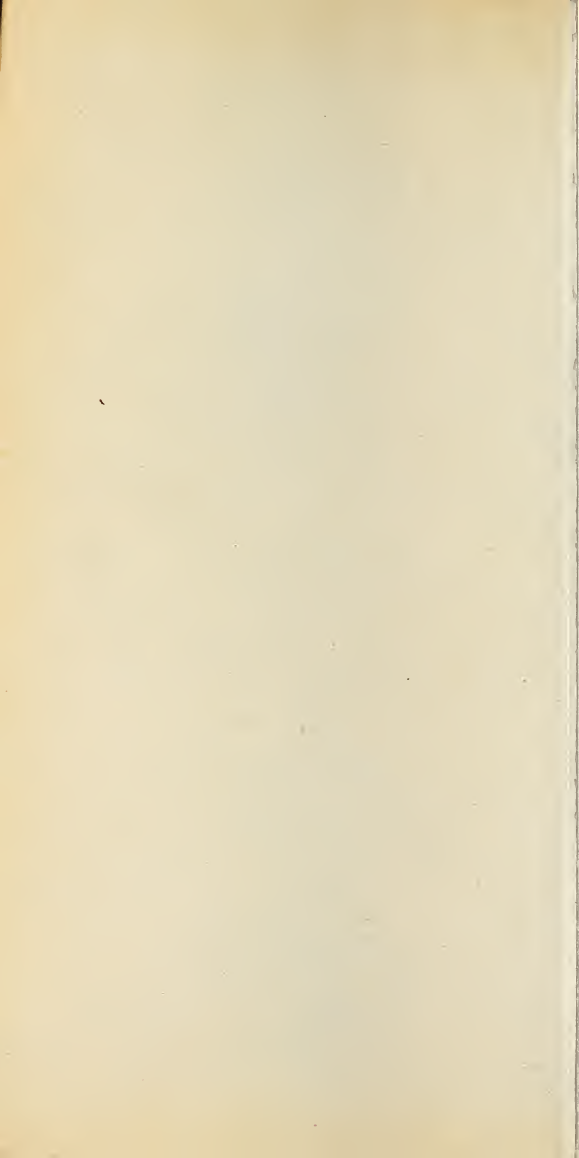
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St. Bridget.

The Manual



of St. Bridget

DAILY REMEMBRANCE

REMEMBER
CHRISTIAN SOUL
THOU HAST THIS DAY
AND EVERY DAY
OF THY
PILGRIMAGE

to glorify.

Hell to avoid.

A world to despise.

Devils to combat.

Passions to subdue.

Neighbors to edify.

The Angels and

Saints to invoke.

Eternity to
prepare for.

to imitate.

A soul to save.

T ime to profit by.

Sins to expiate.

V irtues to acquire.

Body to mortify.

D eath perhaps

to suffer.

And judgment
to undergo.

Heaven to gain.

ST. BRIDGET'S MANUAL

OR,

Manual of St. Bridget.

A BOOK OF APPROVED

CATHOLIC PRAYERS AND DEVOTIONS.



NEW YORK :
THOMAS KELLY, PUBLISHER,
17 BARCLAY STREET.

1874

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CONTENTS.

	PAGE
Private Baptism	3
Table of Movable Feasts.....	4
Roman Calendar.....	5-16
Feasts and Fasts.....	17
An Abridgment of Christian Doctrine.....	20
Morning Devotions.....	28
Morning Prayer	29
Litany of the Holy Name of Jesus.....	37
Daily Devotions—The Angelus—Grace.....	44-46
Prayers for Night	47
Litany of the Blessed Virgin	55
Devotions for every day in the week :—	
Sunday—To the most Holy Trinity.....	59
Monday—To the Holy Ghost.....	61
Tuesday—To the Holy Angel Guardian.....	63
Wednesday—To St. Joseph.....	64
Thursday—To the Blessed Sacrament.....	66
Friday—To the Passion of our Lord... ..	70
Saturday—To the Blessed Virgin.....	72
Devout Prayers :—	
A Prayer for God's Holy Church.....	75
for the Chief Bishop.....	75
for all Degrees of the Church.....	76
in any necessity.....	76
against the Persecutors of the Church	77
for the President of the United States	77
for the Afflicted.....	78
for Heretics and Schismatics.....	78
for the Unfaithful Jews.....	78
for Pagans	79

	PAGE
Devout Prayers :— <i>Continued.</i>	
A Prayer in time of War.....	79
in time of Famine and Pestilence...	80
for Rain....	80
for fair Weather.....	80
in any Tribulation	81
for Remission of Sins.....	81
against Temptations.....	81
for such as are on a Journey	82
for the Sick	82
for the Living	83
for our Friends	83
for our Enemies....	48
against Wicked Thoughts	84
for Charity	48
for Patience...	85
for the Holy Catholic Church	85
for Special Friends.....	85
for a Friend in Tribulation.....	86
for all those who are engaged in the employment or service of others..	87
for the Master or Mistress of a Family.....	88
for Parents	90
for Children under a Parent's care..	92
for Scholars before Study	93
for a Woman with Child.....	94
for a Husband or Wife.....	96
for Widows....	98
for those who lead a Single Life....	99
for the Rich	101
Acts of Faith, Hope, and Charity.....	104
A Prayer before the Acts	104

Contents.

V

	PAGE
The Memorare.....	108
Vestments of Holy Mass.....	109
How to Hear Mass.....	113
The Asperges.....	83
Devotions for Mass.....	120
Prayers for Mass, in Union with the Passion.....	184
Devotions for Confession.....	254
Devotions before Communion.....	278
Devotions after Communion.....	293
Prayers for Mass before Communion.....	300
Prayers for Mass after Communion.....	321
On Holy Indulgences.....	345
Prayer for obtaining Plenary Indulgences.....	348
Indulgences.....	355
Vespers.....	356-7
Exposition and Benediction of the B. Sacrament..	398
Rosary of the Blessed Virgin.....	402
Confraternity of the Living Rosary.....	418
Little Office of the Immaculate Conception.....	420
Ancient Irish Litany of the Blessed Virgin.....	431
The Litany of the Saints.....	436
The Seven Penitential Psalms.....	448
Devotions to the Sacred Heart of Jesus.....	462
Indulged Offering.....	462
Chaplet and Prayers.....	463
Ejaculations.....	468
The Reparation of Honor.....	469
Prayer to be said by those who wear an Agnus Dei	473
The Stations ; or The Way of the Cross.....	474
Prayer of St. Colgu.....	493
Devotion of the Forty Hours.....	495
Prayer to St. Patrick.....	499

	PAGE
Litany of St. Patrick	501
Litany of St. Bridget	505
Rosary or Chaplet called after St. Bridget	507
An Universal Prayer	510
The Prayers of St. Bridget, to be said in honor of the Blessed Wounds of our Divine Saviour . . .	514
Thirty Days' Prayer to our Blessed Redeemer . . .	529
Thirty Days' Prayer to the Blessed Virgin	536
Fifteen Meditations on the Passion of our Saviour	543
Prayers for a Happy Death	559
Devotions for the use of the Sick	564
Resolutions of the Sick	566
Sentences of Holy Scripture	567
Prayer before receiving Holy Viaticum	569
Prayer before receiving Extreme Unction	570
Requiem Mass at Funerals	573
Funeral Service	602
Prayers of the Church for the Faithful Departed . . .	606
Indulged Aspirations	610
Indulged Prayers	612
Indulgences attached to Prayers and Devotions in this Manual	615
Hymns :—	
Day of Wrath	580
O Blest Creator of the Light	379
O Saving Victim	398
Down in Adoration Falling	399
Jesus, the only thought of Thee	618
Come, Holy Ghost	620
O what could my Jesus do more	622
Bright Mother of our Maker, Hail	622
Hymn of Thanksgiving	624
Epistles and Gospels for the Sundays and Holidays.	627

PRIVATE BAPTISM.

When a new-born infant is in danger of death, some one should give it private baptism. It is not necessary to send for a priest, as it may die before he can come. If the child recovers, it should be taken to the church to have the ceremonies supplied.

Private Baptism is thus given : Take natural water and pour it on the child, saying, while pouring, these words :

I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST,

Taking care to pronounce the words while pouring the water, and to let the water touch the skin of the child.

TABLE OF MOVABLE FEASTS.

The Year of our Lord.	Ash Wednesday.	Easter Sunday.	Ascension Day.	Whit-Sunday.	Corpus Christi.	Sundays after Pent.	First Sundays of Advent.
1875	Fb. 10	Mr. 28	May 6	May 16	May 27	27	Nov. 28
1876	Mr. 1	Ap. 16	May 25	June 4	June 15	25	Dec. 3
1877	Fb. 14	Ap. 1	May 10	May 20	May 31	27	Dec. 2
1878	Mr. 6	Ap. 21	May 30	June 9	June 20	24	Dec. 1
1879	Fb. 26	Ap. 13	May 22	June 1	June 12	25	Nov. 30
1880	Fb. 11	Mr. 28	May 6	May 16	May 27	27	Nov. 28
1881	Mr. 2	Ap. 17	May 26	June 5	June 16	24	Nov. 27
1882	Fb. 22	Ap. 9	May 18	May 28	June 8	26	Dec. 3
1883	Fb. 7	Mr. 25	May 3	May 13	May 24	28	Dec. 2
1884	Fb. 27	Ap. 13	May 22	June 1	June 12	25	Nov. 30
1885	Fb. 18	Ap. 5	May 14	May 24	June 4	26	Nov. 29
1886	Mr. 10	Ap. 25	June 3	June 13	June 24	23	Nov. 28
1887	Fb. 23	Ap. 10	May 19	May 29	June 9	25	Nov. 27
1888	Fb. 15	Ap. 1	May 10	May 20	May 31	27	Dec. 2
1889	Mr. 6	Ap. 21	May 30	June 9	June 20	24	Dec. 1
1890	Fb. 19	Ap. 6	May 15	May 25	June 5	26	Nov. 30
1891	Fb. 11	Mr. 29	May 7	May 17	May 28	27	Nov. 29
1892	Mr. 2	Ap. 17	May 26	June 5	June 16	24	Nov. 27
1893	Fb. 15	Ap. 2	May 11	May 21	June 1	27	Dec. 3
1894	Fb. 7	Mr. 25	May 3	May 13	May 24	28	Dec. 2
1895	Fb. 27	Ap. 14	May 23	June 2	June 13	25	Dec. 1
1896	Fb. 19	Ap. 5	May 14	May 24	June 4	26	Nov. 29
1897	Mr. 3	Ap. 18	May 27	June 6	June 17	24	Nov. 28
1898	Fb. 23	Ap. 10	May 19	May 29	June 9	25	Nov. 27
1899	Fb. 15	Ap. 2	May 11	May 21	June 1	27	Dec. 3
1900	Fb. 28	Ap. 15	May 24	June 3	June 14	25	Dec. 2
1901	Fb. 20	Ap. 7	May 16	May 26	June 6	26	Dec. 1
1902	Fb. 12	Mr. 30	May 8	May 18	May 29	27	Nov. 30
1903	Fb. 25	Ap. 12	May 21	May 31	June 11	25	Nov. 29
1904	Fb. 16	Ap. 3	May 12	May 22	June 2	26	Nov. 27
1905	Mr. 8	Ap. 23	June 1	June 11	June 22	24	Dec. 3
1906	Fb. 21	Ap. 8	May 17	May 27	June 7	28	Dec. 2
1907	Fb. 13	Mr. 31	May 9	May 19	May 30	27	Dec. 1
1908	Mr. 4	Ap. 19	May 28	June 7	June 18	24	Nov. 29
1909	Fb. 24	Ap. 11	May 20	May 30	June 10	25	Nov. 28
1910	Fb. 9	Mr. 27	May 5	May 15	May 26	27	Nov. 27
1911	Mr. 1	Ap. 16	May 25	June 4	June 15	25	Dec. 3
1912	Fb. 21	Ap. 8	May 17	May 27	June 7	26	Dec. 2

JANUARY.

1	A	CIRCUMCISION OF OUR LORD.
2	b	St. Macarius, Hermit.
3	c	St. Genevieve, Virgin.
4	d	St. Titus, disciple of St. Paul.
5	e	St. Telesphorus, Pope and Martyr.
6	f	EPIPHANY OF OUR LORD.
7	g	St. Lucian, Martyr.
8	a	St. Severinus, Abbot, Confessor.
9	b	St. Julian and his companions, Martyrs.
10	c	St. Nicanor.
11	d	St. Hyginus, Pope and Martyr.
12	e	St. Arcadius, Martyr.
13	f	Octave of Epiphany.
14	g	St. Hilary.
15	a	St. Paul, the first Hermit.
16	b	St. Marcellus, Pope and Martyr.
17	c	St. Anthony.
18	d	St. Peter's chair at Rome.
19	e	St. Canute, Martyr.
20	f	St. Fabian and St. Sebastian, Martyrs.
21	g	St. Agnes, Virgin, Martyr.
22	a	St. Vincent and St. Anastasius, Martyrs.
23	b	Espousals of the Blessed Virgin Mary.
24	c	St. Timothy, Bishop, Martyr.
25	d	Conversion of St. Paul, the Apostle.
26	e	St. Polycarp, Bishop and Martyr.
27	f	St. John Chrysostom, Bishop and Doctor.
28	g	St. Raymond of Pennafort, Confessor.
29	a	St. Francis of Sales, Bishop of Geneva.
30	b	St. Martina, Virgin and Martyr.
31	c	St. Peter Nolasco, founder of Trinitarians.

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

FEBRUARY.

1	d	St. Ignatius, Bishop and Martyr.
2	e	PURIFICATION OF THE BLESSED VIRGIN MARY.
3	f	St. Blase, Bishop and Martyr.
4	g	St. Andrew Corsini, Bishop, Confessor.
5	a	St. Agatha, Virgin, Martyr.
6	b	St. Dorothy, Virgin, Martyr.
7	c	St. Romuald, founder of Camaldulensians.
8	d	St. John of Matha, con. founder of Trinitarians.
9	e	St. Apollonia, Virgin, Martyr.
10	f	St. Scholastica, Virgin.
11	g	St. Saturninus, Martyr.
12	a	St. Benedict of Anian, Abbot.
13	b	St. Catharine of Ricci, Virgin.
14	c	St. Valentine, Bishop and Martyr.
15	d	St. Faustin and St. Jovita, Martyrs.
16	e	B. John de Britto, S. J. Martyr.
17	f	St. Flavian, Abp. of Constantinople, Con.
18	g	St. Simeon, Bishop, Martyr.
19	a	St. Conrad, O. S. F. Confessor.
20	b	St. Tyrannis, bp., and his comps., Martyrs.
21	c	St. Severian, Bishop, Martyr.
22	d	St. Peter's chair at Antioch.
23	e	St. Peter Damian, Bishop, Confessor.
24	f	St. Mathias, Apostle.
25	g	B. Sebastian, O. S. F. at Puebla, in Mexico.
26	a	St. Alexander, Bishop, Confessor.
27	b	St. Leander, Bishop, Confessor.
28	c	St. Romanus, Abbot.

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

MARCH.

1	d	St. David, Bishop, Confessor.
2	e	St. Simplicius, Pope, Confessor.
3	f	St. Cunegundis, Empress, Virgin.
4	g	St. Casimir, Confessor.
5	a	St. John Joseph of the Cross, Confessor.
6	b	St. Colette, V. reformer of Poor Clares.
7	c	St. Thomas Aquinas, the Angelic Doctor.
8	d	St. John of God, Confessor.
9	e	St. Frances of Rome, Widow.
10	f	The Forty Martyrs of Sebaste.
11	g	St. Eulogius, Priest, Martyr.
12	a	St. Gregory the Great, Pope, Con., Doctor.
13	b	St. Euphrasia, Virgin.
14	c	St. Matilda, Queen.
15	d	St. Zachary, Pope, Confessor.
16	e	St. Julian, Martyr.
17	f	St. Patrick, Apostle of Ireland.
18	g	St. Gabriel, the Archangel.
19	a	St. Joseph, the Spouse of the B. Virgin, and Patron of the Universal Church.
20	b	St. Cuthbert, Bishop, Confessor.
21	c	St. Benedict, founder of the Western monks.
22	d	St. Catharine, Virgin.
23	e	St. Victorian, Martyr.
24	f	St. Irenæus, Bishop, Martyr.
25	g	ANNUNCIATION OF THE B. V. MARY.
26	a	St. Ludger, Bishop and Confessor.
27	b	St. Rupert, Bishop and Confessor.
28	c	St. Sixtus, Pope and Confessor.
29	d	St. Jonas and his companions, Martyrs.
30	e	St. John Climacus, Abbot.
31	f	B. Nicholas Vanden Flue.

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

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

APRIL.

1	g	St. Hugh, Bishop of Grenoble, Confessor.
2	a	St. Francis of Paula, Confessor.
3	b	St. Benedict a Sancto Philadelpho, O. S. F. Con.
4	c	St. Isidore, Bishop, Confessor and Doctor.
5	d	St. Vincent Ferrer, O. S. D. Confessor.
6	e	St. Sixtus, Pope, Martyr.
7	f	St. Aphraates, Hermit, Confessor.
8	g	B. Albert, founder of Carmelites.
9	a	St. Mary of Egypt, Penitent.
10	b	St. Macarius, Bishop of Alexandria.
11	c	St. Leo the Great, Pope, Confessor, Doctor.
12	d	St. Julian, Pope and Confessor.
13	e	St. Hermenegild, Martyr.
14	f	SS. Tiburtius, Valerian, Maximus, Mar.
15	g	St. Peter Gonzales, Confessor.
16	a	St. Benedict Joseph Labre, Confessor.
17	b	St. Anicetus, Pope, Martyr.
18	c	B. Mary of the Incarnation, Virgin.
19	d	St. Leo IX., Pope and Confessor.
20	e	St. Agnes of Monte Pulciano, Vir.
21	f	St. Anselm, Archbishop of Canterbury.
22	g	SS. Soter, Caius, Popes and Martyrs.
23	a	St. George, Martyr.
24	b	St. Fidelis of Sigmaringen, Martyr.
25	c	St. Mark, Evangelist.
26	d	SS. Cletus, Marcellinus, Popes, Martyrs.
27	e	St. Turribius, Bishop of Lima, Confessor.
28	f	St. Paul of the Cross, founder of Passionists.
29	g	St. Peter, O. S. D., Martyr.
30	a	St. Catharine of Sienna, Virgin.

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

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

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

MAY.

I	b	St. Philip and St. James, Apostles.
2	c	St. Athanasius, Bishop, Confessor.
3	d	Finding of the Holy Cross.
4	e	St. Monica, Wid., mother St. Augustine.
5	f	St. Pius V., Pope, Confessor.
6	g	St. John before the Latin Gate.
7	a	St. Stanislaus, Bishop, Martyr.
8	b	Apparition of St. Michael, the Archangel.
9	c	St. Gregory Nazianzen, Bishop, Con.
10	d	St. Antoninus, Bishop, Confessor.
11	e	St. Francis of Hieronymo, S. J. Con.
12	f	St. Nereus, and his companions, Martyrs.
13	g	St. Peter Regalati, Confessor.
14	a	St. Boniface, Martyr.
15	b	St. Isidore, Patron of Rural labor.
16	c	St. Ubald, Bishop, Confessor.
17	d	St. Paschal Baylon, O. S. F. Confessor.
18	e	St. Venantius, Martyr.
19	f	St. Peter Celestine, Pope, Confessor.
20	g	St. Bernardine of Sienna, O. S. F.
21	a	St. Felix of Cantalice, Confessor.
22	b	St. John Nepomucen, Martyr.
23	c	B. Andrew Bobola, S. J. Martyr.
24	d	Blessed Virgin Help of Christians.
25	e	St. Gregory VII., Pope, Confessor.
26	f	St. Philip Neri, founder of the Oratorians.
27	g	St. Mary Magdalen of Pazzi, Virgin.
28	a	St. Germain, Bishop, Confessor.
29	b	St. Maximin, Bishop, Confessor.
30	c	St. Felix, Pope and Martyr.
31	d	St. Angela Merici, foundress of Ursulines.

Fortieth day after Easter—ASCENSION DAY.

JUNE.

1	e	St. Justin, Martyr.
2	f	St. Marcellinus and companions, Martyrs.
3	g	St. Clotilda, Queen of France.
4	a	St. Francis Caracciolo, Confessor.
5	b	St. Boniface, Bishop of Mentz.
6	c	St. Norbert, Archbishop of Magdeburg.
7	d	St. Robert, Abbot of Citeaux.
8	e	St. Medard, Bishop, Confessor.
9	f	St. Primus and companions, Martyrs.
10	g	St. Margaret, Queen of Scotland.
11	a	St. Barnabas, Apostle.
12	b	St. Basilides and companions, Martyrs.
13	c	St. Anthony of Padua, Confessor.
14	d	St. Basil, Bishop, Confessor, Doctor.
15	e	SS. Vitus, Modestus, and Crescentia, MM.
16	f	St. John Francis Regis, S. J. Confessor.
17	g	SS. Marcian and Nicander, Martyrs.
18	a	St. Mark and companions, Martyrs.
19	b	St. Juliana Falconieri, Virgin.
20	c	St. Silverius, Pope, Martyr.
21	d	St. Aloysius Gonzaga, S. J. Confessor
22	e	St. Paulinus, Bishop, Confessor.
23	f	Vigil of St. John the Baptist.
24	g	Nativity of St. John the Baptist.
25	a	St. William, Abbot, Confessor.
26	b	SS. John and Paul, Martyrs.
27	c	St. Leo, Pope, Confessor.
28	d	St. Irenæus, Bishop of Lyons, Martyr.
29	e	SS. PETER AND PAUL, Apostles.
30	f	Commemoration of St. Paul.

Second Friday after Corpus Christi—FEAST OF THE SACRED HEART.

The Roman Calendar.

· I I

JULY.

1	g	Octave of St. John the Baptist.
2	a	VISITATION OF THE BLESSED VIRGIN MARY.
3	b	St. Hyacinth, Martyr.
4	c	St. Udalric, Bishop.
5	d	St. Cyril, Martyr.
6	e	Octave of St. Peter and St. Paul.
7	f	St. Willibald, Bishop, Confessor.
8	g	St. Elizabeth, Queen of Portugal, Widow.
9	a	The Martyrs at Gorcum. Holland.
10	b	Seven Holy Brothers, Martyrs.
11	c	St. Pius, Pope, Martyr.
12	d	St. John Gualbert, Abbot, Confessor.
13	e	St. Anacletus, Pope, Martyr.
14	f	St. Bonaventure, O. S. F., Bishop, Doctor.
15	g	St. Henry, Emperor, Confessor.
16	a	Feast of the Blessed Virgin of Mt. Carmel.
17	b	St. Alexius, Confessor.
18	c	St. Camillus of Lellis, Confessor.
19	d	St. Vincent of Paul.
20	e	St. Jerome Emilian, Bishop, Confessor.
21	f	St. Praxedes, Virgin.
22	g	St. Mary Magdalen, Penitent.
23	a	St. Apollinaris, Bishop, Martyr.
24	b	St. Christina, Virgin Martyr.
25	c	St. James the Greater, Apostle.
26	d	St. Anne, Mother of the Blessed Virgin.
27	e	St. Pantaleon, Martyr.
28	f	St. Nazarius and companions, Martyrs.
29	g	St. Martha, Virgin.
30	a	St. Abdon and St. Sennen, Martyrs.
31	b	St. Ignatius, founder of the Society of Jesus.

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

AUGUST.

1	c	St. Peter in Chains.
2	d	St. Alphonsus Mary Liguori, Confessor, Doctor.
3	e	Finding of the body of St. Stephen.
4	f	St. Dominic, Confessor.
5	g	Dedication of Our Lady of Snows.
6	a	TRANSFIGURATION OF OUR LORD.
7	b	St. Cajetan, Confessor.
8	c	St. Cyriacus and companions, Martyrs.
9	d	Vigil of St. Lawrence.
10	e	St. Lawrence, Martyr.
11	f	SS. Tiburtius and Susanna, Martyrs.
12	g	St. Clare, Virgin, foundress of the Poor Clares.
13	a	St. Hippolytus and companions, Martyrs.
14	b	St. Eusebius, Confessor.
15	c	ASSUMPTION OF THE B. VIR. MARY.
16	d	St. Hyacinth, Confessor.
17	e	Octave of St. Lawrence.
18	f	St. Agapitus, Martyr.
19	g	St. Louis, Bishop of Toulouse, Confessor.
20	a	St. Bernard, Abbot, Doctor.
21	b	St. Jane Frances de Chantal, Widow.
22	c	Octave of the Assumption.
23	d	St. Philip Beniti, Confessor.
24	e	St. Bartholomew, Apostle.
25	f	St. Louis, King of France, Confessor.
26	g	St. Zephyrinus, Pope, Martyr.
27	a	St. Joseph Calasanctius, Confessor.
28	b	St. Augustine, Bishop, Confessor, Doctor.
29	c	Beheading of St. John the Baptist.
30	d	St. Rose of Lima, Virgin.
31	e	St. Raymond Nonnatus, Confessor.

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

SEPTEMBER.

1	f	St. Giles, Abbot.
2	g	St. Stephen, King, Confessor.
3	a	St. Simeon, Confessor.
4	b	St. Rosalie, Virgin.
5	c	St. Lawrence Justinian, Bishop, Con.
6	d	St. Pambo, Abbot, Confessor.
7	e	St. Regina, Virgin, Martyr.
8	f	NATIVITY OF THE BLESSED VIRGIN.
9	g	St. Gorgonius, Martyr.
10	a	St. Nicholas of Tolentino, O. S. A., Con.
11	b	SS. Protus and Hyacinth, Martyrs.
12	c	St. Guy, Confessor.
13	d	St. Amatus, Bishop, Confessor.
14	e	Exaltation of the Holy Cross.
15	f	St. Nicomedes, Martyr.
16	g	SS. Cornelius and Cyprian, Martyrs.
17	a	Impression of the Stigmata of St. Francis.
18	b	St. Joseph of Cupertino, Confessor.
19	c	St. Januarius and companions, Martyrs.
20	d	St. Eustace and companions, Martyrs.
21	e	St. Matthew, Apostle and Evangelist.
22	f	St. Thomas of Villanova, Confessor.
23	g	St. Linus, Pope, Martyr.
24	a	Feast of our Lady de Mercede.
25	b	B. Peter Claver, Apostle of Carthage.
26	c	St. Eusebius, Pope, Confessor.
27	d	SS. Cosmas and Damian, Martyrs.
28	e	St. Wenceslaus, Martyr.
29	f	Dedication of St. Michael, the Archangel.
30	g	St. Jerome, Priest, Confessor, Doctor.

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.
2	b	Holy Angel Guardians.
3	c	St. Maximian, Bishop, Martyr.
4	d	St. Francis of Assisi, founder Friars Minor.
5	e	St. Placidius and companions, Martyrs.
6	f	St. Bruno, Con., founder of Carthusians.
7	g	St. Mark, Pope, Confessor.
8	a	St. Bridget, Queen of Sweden, Widow.
9	b	St. Dennis, Bishop of Paris and Com., Martyrs.
10	c	St. Francis Borgia, S. J. Confessor.
11	d	St. Tarachus and companions, Martyrs.
12	e	St. Wilfrid, Bishop, Confessor.
13	f	St. Edward the Confessor.
14	g	St. Callistus, Pope, Martyr.
15	a	St. Teresa, Virgin. Ref. of the Carmelites.
16	b	St. Gall, Abbot, Confessor.
17	c	St. Hedwige, Widow, Duchess of Poland.
18	d	St. Luke, Evangelist and Martyr.
19	e	St. Peter of Alcantara, Confessor.
20	f	St. John Cantius, Priest, Confessor.
21	g	St. Hilarion, Abbot, Confessor.
22	a	St. Severus, Bishop.
23	b	St. John Capistran, Confessor.
24	c	St. Raphael, Archangel.
25	d	SS. Chrysanthus and Daria, Martyrs.
26	e	St. Evaristus, Pope, Martyr.
27	f	Vigil of SS. Simon and Jude.
28	g	SS. Simon and Jude, Apostles.
29	a	St. Narcissus, Bishop.
30	b	B. Alphonsus Rodriguez, S. J.
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.

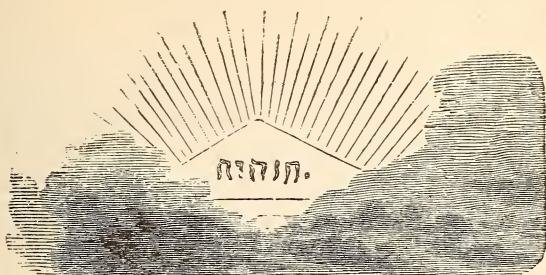
NOVEMBER.

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

2d Sunday of November—Patronage of the B. Virgin Mary.

DECEMBER.

1	f	St. Eloy, Bishop, Confessor.
2	g	St. Bibiana, Virgin, Martyr.
3	a	St. Francis Xavier S. J., Confessor.
4	b	St. Peter Chrysologus, Bishop, Con., Doctor.
5	c	St. Sabas, Abbot, Confessor.
6	d	St. Nicholas, Bishop, Confessor.
7	e	St. Ambrose, Bishop of Milan, Con., Doctor.
8	f	IMM. CONCEPTION OF THE B. V. MARY.
9	g	St. Leocadia, Virgin, Martyr.
10	a	St. Melchiades, Pope, Martyr.
11	b	St. Damasus, Pope, Confessor.
12	c	Our Lady of Guadalupe.
13	d	St. Lucy, Virgin, Martyr.
14	e	St. Nicasius and companions, Martyrs.
15	f	St. Valerian. Bishop, Confessor.
16	g	St. Alice, Empress.
17	a	St. Olympias, Widow.
18	b	Expectation of our Lady.
19	c	St. Nemesion and companions, Martyrs.
20	d	Vigil of St. Thomas.
21	e	St. Thomas, Apostle.
22	f	SS. Cyril and Methodius, Confessors.
23	g	St. Servulus, Confessor.
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 à Becket, Martyr.
30	g	St. Sabinus, Bishop, Martyr.
31	a	St. Sylvester, Pope, Confessor.



FEASTS AND FASTS.

HOLIDAYS OF OBLIGATION IN THE UNITED STATES.

(To be kept as Sundays by hearing Mass and refraining from servile works.)

1. The Circumcision of Our Lord . Jan. 1.
2. The Epiphany of Our Lord. Jan. 6.
3. The Annunciation of the
Blessed Virgin. . . . Mar. 25.
4. The Ascension of Our Lord.
5. Corpus Christi.
6. The Assumption of the Blessed
Virgin. . . . Aug. 15.
7. All Saints . . . Nov. 1.
8. The Immaculate Conception. 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 fast days.

Fasting Days.

All days in Lent, except Sundays.

The Eve of Whitsuntide.

The Quarter-Tenses, or Ember-days, that occur in the four seasons of the year.

The Vigil of the Assumption of the Blessed Virgin Mary, and of All Saints.

Every Friday in Advent, and Christmas Eve.

Days of Abstinence from Flesh Meat.

Every day in Lent, except when the use of meat is allowed by the Archbishop or Bishop of the diocese.

All Fridays in the year.

All Ember-days and Vigils as above.

If a fasting day fall on a Sunday, the fast is kept on the Saturday before. If Christmas Day fall upon a Friday, neither fast nor abstinence is observed.

N.B.—The Catholic Church commands all her children,

I. To be present at the great Eucharistic Sacrifice of the Mass, and to rest from servile works on Sundays and holidays.

II. To abstain from flesh on all the days of fasting and abstinence.

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

IV. To receive the blessed sacrament at least once a year, during the Easter time.

The time for satisfying the Easter precept in the United States, is, in virtue of a concession of the Holy See from the first Sunday of Lent to Trinity Sunday, both inclusive.

V. To enter no Secret Society or take the oath of any. No one who does, can be admitted to the Sacraments of the Church.

VI. Not to send their children to schools where they cannot be instructed in the faith, and where they are in danger of losing their faith.



AN
ABRIDGMENT
OF THE
CHRISTIAN DOCTRINE.

The Ten Commandments of God.—Ex. xx. ; Deut. v.

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

the earth. Thou shalt not adore them, nor serve *them*: I am the Lord thy God, mighty, jealous, visiting the iniquity of fathers upon their children unto the third and fourth generation of those that hate me; and showing mercy unto thousands of those that love me, and keep my commandments.

2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and shalt do all thy works, but on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore, the Lord blessed the Sabbath day, and sanctified it.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

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

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

10. Thou shalt not covet thy neighbor's house, nor his servant, nor his ox, nor his ass, nor any thing that is his.

The six Precepts of the Church.

1. To hear Mass on Sundays, and all holidays of obligation.

2. To fast and abstain on the days commanded.

3. To confess our sins at least once a year.

4. To receive the blessed Eucharist at Easter, or within the time appointed.

5. To contribute to the support of our pastors.

6. Not to solemnize marriage at the forbidden times; nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the church; nor clandestinely.

Seven Sacraments.

Baptism *St. Matt.* xxviii. 19.
Confirmation . . . *Acts* viii. 17.
Eucharist *St. Matt.* xvi. 26.
Penance *St. John* xx. 23.
Extreme Unction . *St. James* v. 14.
Holy Orders . . . *St. Luke* xxii. 19.
Matrimony *St. Matt.* xix. 6.

The three Theological Virtues.

Faith—Hope—and Charity.

The four Cardinal Virtues.

Prudence—Justice—Fortitude—and Temperance.

The seven Gifts of the Holy Ghost.—*Isa.*
xi. 2, 3.

Wisdom,	Fortitude,	The fear
Understanding,	Knowledge,	of the
Counsel,	Piety, and	Lord.

The twelve Fruits of the Holy Ghost.

Charity,	Longanimity,	Fidelity,
Joy,	Goodness,	Modesty,
Peace,	Benignity,	Continency,
Patience,	Mildness,	and Chastity.

The spiritual Works of Mercy.

To give counsel to the doubtful—To instruct the ignorant—To admonish sinners—To comfort the afflicted—To forgive offences—To bear patiently the troublesome—To pray for the living and the dead.

The corporal Works of Mercy.

To feed the hungry—To give drink to the thirsty—To clothe the naked—To harbor the harborless—To visit the sick—To visit the imprisoned ;—and, to bury the dead.

The eight Beatitudes.—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' sake, for theirs is the kingdom of heaven.

The seven deadly Sins, and the opposite Virtues.

Pride,	} <i>Contrary Virtues.</i> }	Humility,
Covetousness,		Liberality,
Lust,		Chastity,
Anger,		Meekness,
Gluttony,		Temperance,
Envy,		Brotherly love,
Sloth.		Diligence.

Sins against the Holy Ghost.

Presumption of God's mercy—Despair

—Impugning the known truth—Envy at another's spiritual good—Obstinacy in sin—Final impenitence.

Sins crying to Heaven for Vengeance.

Wilful murder—The sin of Sodom—Oppression of the poor—Defrauding laborers of their wages.

Nine Ways of being accessory to another's Sin.

By counsel—By command—By consent—By provocation—By praise or flattery—By concealment—By partaking—By silence—By defence of the ill done.

Three eminent good works.

Alms-deeds, or works of mercy—Prayer—and Fasting.

Voluntary poverty — Chastity — and Obedience.

The four last things to be remembered.

Death—Judgment—Hell—Heaven.

Subjects for daily Meditation.

Remember, Christian soul, that thou
hast this day, and every day of thy life,
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
Hell to avoid, suffer, and
Heaven to gain, Judgment to undergo.

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 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.—*St. Matt. xxiii.*

MORNING DEVOTIONS.

On awaking in the morning, say :

O MY God, my only good, the author of my being, and my last end, I give thee my heart. Praise, honor, and glory be to thee forever and ever. Amen.

Rising up, say :

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

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

While clothing yourself, say :

O MY God, clothe my soul with the nuptial robe of charity, and grant that I may wear it pure and undefiled before thy judgment-seat.



MORNING PRAYER.

When clothed, kneel down, and say :

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

Blessed be the holy and undivided Trinity, now and forevermore. Amen.

Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of thy divine love. Amen.

The Lord's Prayer.

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 who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

The Angelical Salutation.

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

The Apostle's Creed.

I BELIEVE in God the Father Almighty, Creator of Heaven and Earth; and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; he de-

scended 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 will come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body; and Life Everlasting. Amen.

The Confiteor; or General Confession.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the archangel, the

blessed John the Baptist, the holy apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, and forgive me my sins, and bring me to life everlasting. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and full remission of all my sins. Amen.

O ETERNAL God! most holy and adorable Trinity! Father, Son, and Holy Ghost; the beginning and end of all things; in whom we live, move, and have our being; I firmly believe that thou art here present; I adore thee with the most profound humility. I praise thee; I give thee thanks from the bottom of my heart, for having created me after thine own image and likeness, and redeemed me with the precious blood of thy Son;

for having hitherto preserved me, and brought me to the beginning of this day. Behold, O Lord, I offer thee my whole being; and in particular all my thoughts, words and actions, together with such crosses and contradictions as I may meet with in the course of this day. I consecrate them entirely to the glory of thy name, in union with those of Jesus Christ, my Saviour, that through his infinite merits they may all find acceptance in thy sight. Give them, O Lord, thy blessing. May thy divine love animate them; and may they all tend to the greater honor of thy sovereign Majesty. Amen.

Resolve to avoid evil and to do good.

ADORABLE Jesus! divine model of that perfection to which we should aspire, I will endeavor this day, after thy example, to be mild, humble,

chaste, zealous, patient, charitable, and resigned. Incline my heart to keep thy commandments. I am resolved to watch over myself with the greatest diligence, and to live soberly, justly, and piously for the time to come. I will place a guard upon my mouth, and a gate of prudence before my lips, that I may not offend with my tongue. I will turn away my eyes that they may not see vanity; and I will be particularly attentive not to relapse this day into my accustomed failings, but to struggle against them, with thy gracious assistance. And as I cannot do, nor even think of any good without thy assistance, I implore thy grace, O Lord, to enable me to perform thy holy will in all things. Enlighten my mind, purify my heart, and guide my steps, that I may pass all my life in thy divine service. Amen.

An Act of Faith.

O MY God! I most firmly believe in thee, and in all that thou hast revealed to thy holy Catholic Church; because thou art truth itself, who neither canst deceive nor be deceived. Amen.

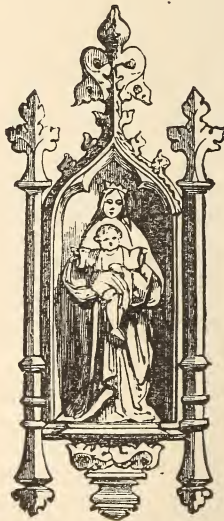
An Act of Hope.

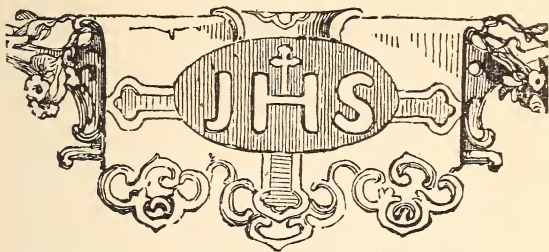
O MY God! I most firmly hope in thee, because of all thy promises; and trust that thou wilt give me eternal life, and all the graces necessary to obtain it; through the merits of my dear Lord and Saviour Jesus Christ. Amen.

An Act of Charity.

O MY God! I love thee more than all things, because thou art infinite in every perfection, and worthy of all my love: grant that I may daily

increase in thy divine love ; that I may love my neighbor as myself, and prefer a thousand deaths to the loss of thee by any mortal sin. Amen.





* THE LITANY OF THE
HOLY NAME OF JESUS.

(Form approved by Pope Pius IX.)

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
Father of Heaven, God,
Son, Redeemer of the world, God,
Holy Ghost, God,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, Splendor of the Father,
Jesus, Brightness of eternal Light,

Have mercy on us.

38 *Litany of the Holy Name.*

Jesus, King of Glory,
Jesus, the Sun of Justice,
Jesus, Son of the Virgin Mary,
Jesus amiable,
Jesus admirable,
Jesus, the powerful God,
Jesus, Father of the world to come,
Jesus, Angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, Author of life,
Jesus, Model of all virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, Treasurer of the faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,

Have mercy on us.

Jesus, infinite Goodness,
Jesus, our Way and our Life,
Jesus, Joy of angels,
Jesus, King of the patriarchs,
Jesus, Master of the apostles,
Jesus, Teacher of the evangelists,
Jesus, Strength of martyrs,
Jesus, Light of confessors,
Jesus, Purity of virgins,
Jesus, Crown of all saints,
Be merciful, *Spare us, O Jesus.*
Be merciful, *Hear us, O Jesus.*

Have mercy on us.

From all evil,
From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of fornication,
From eternal death,
From the neglect of thy inspira-
tions,
By the mystery of thy holy incarna-
tion,
By thy nativity,
By thy infancy,
By thy most divine life,

Deliver us, O Jesus!

Deliver us, O Jesus !

By thy labors,
By thy agony and passion,
By thy cross and dereliction,
By thy languors,
By thy death and burial,
By thy resurrection,
By thy ascension,
By thy joys,
By thy glory,
Lamb of God, who takest away the sins
of the world, *Spare us, O Jesus !*
Lamb of God, who takest away the sins
of the world, *Hear us, O Jesus !*
Lamb of God, who takest away the sins
of the world, *Have mercy on us, O Jesus !*
Jesus, hear us.
Jesus, graciously hear us.

Let us pray.

O LORD Jesus Christ, who hast said :
Ask, and you shall receive ; seek, and
you shall find ; knock, and it shall be opened
unto you ; mercifully attend to our sup-
plication, and grant us the gift of Thy
divine charity, that we may ever love Thee

with our whole heart and never desist from thy praise.

O JESUS! grant us a perpetual fear and love of thy holy name, as thou never ceasest to direct and govern by thy Providence those whom thou dost instruct in the solidity of thy love.

A Devout Recommendation, which may be used every Morning.

I ADORE and glorify thee, O blessed Trinity, God Almighty, Father, Son, and Holy Ghost. I offer myself to thy divine Majesty, humbly beseeching thee to take from me, and from all thy faithful, whatever displeases thee, and to give us that which is grateful in thy sight; grant that we may here do what thou commandest, and hereafter receive what thou promisest.

To thee, O Lord, I commend my soul and body (*my wife and children, my father and mother, my brothers and sisters*), my kinsfolk, benefactors, and friends, all

my nearest and dearest relatives, and all those for ^{whom} I am any ways bound to offer up my prayers. To thee I commend the Holy Catholic Church. To thee I commend these United States, and our President. Grant, O Lord, that all may know thee, all may honor and reverence thee, all may love thee, and be loved by thee. Recall those that err, and bring them again into the way of truth : abolish heresies, and convert to the true faith, all who as yet know thee not. Grant us, O Lord, thy grace, and preserve us in thy peace ; may thy holy will be done, and not ours. Comfort all that lead their lives in sorrow, misery, or temptation, and mercifully relieve them in their afflictions, whether spiritual or corporal. Lastly, I commend all universally to thy holy protection, beseeching thee to vouchsafe to grant unto the living forgiveness of their sins, and to the souls departed rest everlasting. Amen.

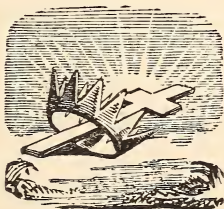
GRANT, O my Lord Jesus Christ, that I may persevere in good purposes,

and in thy holy service, to my death ; and that I may this day perfectly begin, for all I have hitherto done is nothing. Amen.

Here, if you have leisure, add, out of the Devout Prayers (p. 499), that which is adapted to your state in life, or the prayer for the day of the week.

O ANGEL of God, to whose care I am committed by the supreme clemency, illuminate, defend, and govern me this day in all my thoughts, words, and actions. Amen.

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life ; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.





DAILY DEVOTIONS.

The Angelus Domini.

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

1. THE angel of the Lord declared unto Mary; and she conceived of the Holy Ghost. Hail Mary.

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

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

V. Pray for us, holy Mother of God.

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

Let us Pray.

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

OCCASIONAL PRAYERS.

When going out of your house, say,

SHOW me, O Lord, thy ways, and teach me thy paths. Direct my steps according to thy words, that no injustice may rule over me. Make perfect my walking in thy paths, that my steps may not be moved.

Grace before Meat.

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

R. Amen.

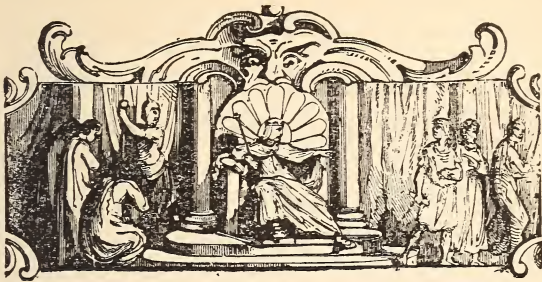
Grace after Meat.

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

Vouchsafe, O Lord, for thy name's sake,
to render to our benefactors life everlast-
ing. *R. Amen.*

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





PRAYERS FOR NIGHT.

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

Blessed be the holy and undivided
Trinity, now and for evermore. Amen.

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

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

GREAT God! the Lord of heaven
and earth! I prostrate myself
before thee. With all the angels and

saints, I adore thee. I acknowledge thee to be my Creator and sovereign Lord, my first beginning and last end. I render to thee the homage of my being and life. I submit myself to thy holy will, and I devote myself to thy divine service now and forever.

An Act of Faith.

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

An Act of Hope.

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

An Act of Love.

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

Let us return thanks to God for the favors bestowed upon us.

Prayer.

HOW shall I be able to thank thee, O Lord, for all thy favors? Thou hast thought of me from all eternity; thou hast brought me forth from nothing; thou hast given thy life to redeem me, and thou continuest still daily to load me with thy favors. Alas! my God! what return can I make thee for all thy benefits, and particularly for

the favors of this day? Join me, ye blessed spirits, and all ye elect, in praising the God of mercies, who is so bountiful to so unworthy a creature.

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

Prayer.

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

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

Against God : By omissions, negligence in our religious duties, irreverence in the church, willful distraction in prayer, faults in our intentions, resistance to the divine grace, oaths, murmurings, want of confidence and resignation.

Against our neighbor : By rash judgments, hatred, jealousy, contempt, desire of revenge, quarreling, passion, imprecations, injuries, detraction, railery, false reports, damaging either in goods or reputation, bad example, scandal, want of obedience, respect, charity, or fidelity.

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

Repeat Our Father, Hail Mary, Creed, and the General Confession, as on pages 30-33.

Prayer.

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

for them, because they are offensive to thee, and shall continue to repent sincerely of them, to the very hour of my death.

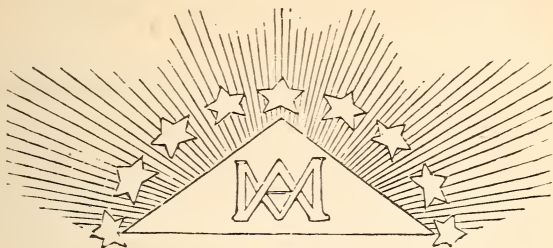
Let us make a firm purpose of amendment.

Prayer.

O ETERNAL God, against whom I have sinned, I wish from my heart that I had never offended thee; but as I have been so unhappy, O grant me now grace never more to offend thee. Thou wilt not the death of a sinner, but rather that he be converted and live. Convert me then, and I shall be converted. Have mercy on me according to thy great mercy, and according to the multitude of thy tender mercies, blot out my iniquities. I renounce all sin, and firmly purpose to shun all the occasions of it, and to walk henceforth in the path of thy command-

ments. This is my fixed resolution, which I hope I shall faithfully keep, relying upon thee : through Jesus Christ our Lord. Amen.





THE LITANY
OF THE BLESSED VIRGIN.

Anthem.

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

Lord! have mercy on us.

Christ! have mercy on us.

Lord! have mercy on us.

Christ! hear us.

Christ! graciously hear us!

God the Father of Heaven, *Have mercy*
on us.

56 *Litany of the Blessed Virgin.*

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

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,

Pray for us.

Litany of the Blessed Virgin. 57

Cause of our joy,
Spiritual vessel,
Vessel of honor,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of Heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original
sin,

Pray for us.

58 *Litany of the Blessed Virgin.*

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

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

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

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.

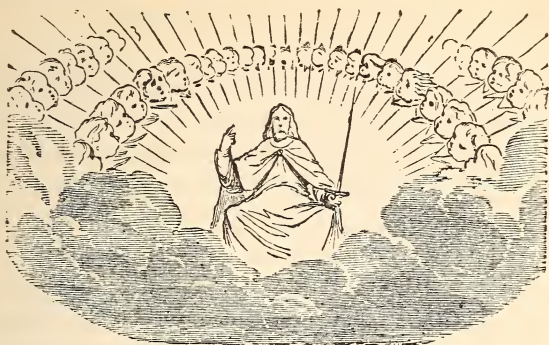
V. Pray for us, O holy Mother of God.

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 was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection. Through the same Christ our Lord.

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



DEVOTIONS
FOR
EVERY DAY IN THE WEEK.

A holy and ancient practice among the faithful has consecrated each day of the week to some particular devotion.

SUNDAY.

TO THE MOST HOLY TRINITY, BY ST.
MECTHILDE.

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.

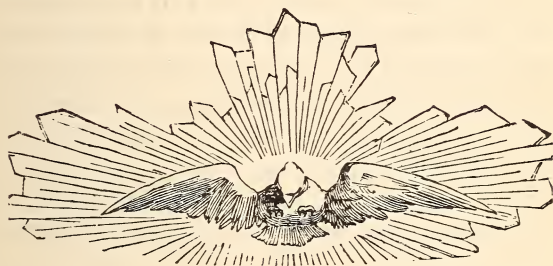
INDULGENCED PRAYER.

* 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.

INDULGENCED PRAYER FOR THE FAITHFUL DEPARTED.

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 espe-

cially 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. Our Father, Hail Mary, Out of the Depths, etc.



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 understandings, 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.

INDULGENCED PRAYER FOR THE FAITHFUL DEPARTED.

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. Our Father, Hail Mary, Out of the Depths, etc.

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 unwearyingly 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.

INDULGENCED PRAYER FOR THE FAITHFUL DEPARTED.

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 comes to praise thee in thy glory and bless thee forever. Amen. Our Father, etc.

WEDNESDAY.

TO ST. JOSEPH.

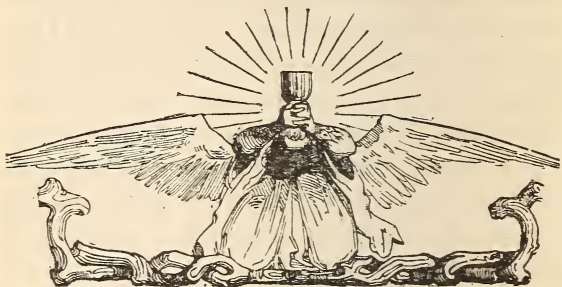
O faithful servant, whom God had charged with the care of his family ; thou whom he had established the guardian and protector of the life of Jesus, the con-

soler 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.

INDULGENCED PRAYER FOR THE FAITHFUL DEPARTED.

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. Our Father etc.



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

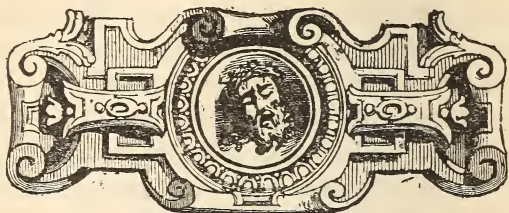
thee for the time to come ; and now, miserable and unworthy though I be, I consecrate myself to thee without reserve ; I give thee and renounce my entire will, my affections, my desires, and all that I possess. From henceforward do thou dispose of me and of all that I have as thou pleasest. All that 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.

INDULGENCED PRAYER FOR THE FAITHFUL DEPARTED.

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 especially 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. Our Father, etc.





FRIDAY.

PRAYER OF ST. AUGUSTINE ON THE PAS-
SION OF OUR LORD.

* 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.

INDULGENCED PRAYER FOR THE FAITHFUL DEPARTED.

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 especially 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 forever. Amen. Our Father, etc.

**SATURDAY.****PRAYER OF ST. ALPHONSUS LIGUORI TO
THE BLESSED VIRGIN.**

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.

INDULGENCED PRAYER FOR THE FAITHFUL DEPARTED.

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 the world without end. Amen. Our Father, etc.



DEVOUT PRAYERS,

WHICH MAY BE SAID AFTER THE LITANY OF THE
SAINTS, ACCORDING TO THE DIVERSITY OF
TIMES AND OCCASIONS.

A Prayer for God's Holy Church.

○ ALMIGHTY and everlasting God,
who hast revealed thy glory to all
nations in Christ, preserve the works of
thy mercy, that thy Church, spread
throughout the world, may persevere with
steadfast faith in the confession of thy
name: through Christ our Lord.

For the Chief Bishop.

○ GOD, the Pastor and Governor of
all the faithful, mercifully regard

thy servant N., whom thou hast placed as chief Pastor over thy Church: grant, we beseech thee, that both by word and example he may edify all those who are under his charge, that, together with the flock committed to his care, he may arrive at life everlasting: through our Lord, etc.

For all Degrees of the Church.

ALMIGHTY and everlasting God, by whose spirit the whole body of the Church is sanctified and governed; hear we beseech thee, our humble supplications for all degrees thereof; that by the assistance of thy grace, they may faithfully serve thee: through, etc.

A Prayer in any Necessity.

O GOD, our refuge and strength, the fountain of all goodness, mercifully hear the fervent prayers of thy Church, and grant that what we ask with faith, we may effectually obtain: through, etc.

Against the Persecutors of the Church.

RECEIVE, we beseech thee, O Lord, the prayers of thy Church, and mercifully appease thy wrath against us; that all adversities and errors being removed, we may serve thee in secure liberty: through, etc.

A Prayer for the President of the United States.

WE pray thee, O God of might, wisdom and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with thy Holy Spirit of counsel and fortitude, the President of 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.

A Prayer for the Afflicted.

O ALMIGHTY and everlasting God, the Comforter of the sorrowful, and the support of those who are afflicted; give ear to the prayers of such as call on thee in their tribulation; that finding thy mercy present with them in their necessities, their mourning may be turned into joy: through, etc.

For Heretics and Schismatics.

O ALMIGHTY and everlasting God, who savest all, and wouldst not that any should perish: favorably look down upon those souls which are seduced by the deceit of Satan; that, all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of thy truth: through, etc.

For the Unfaithful Jews.

O ALMIGHTY and everlasting God, who repellst not from thy mercy even the perfidious Jews: hear the prayer,

which we offer for the blindness of that people; that the light of thy truth, Christ our Lord, being known to them, they may be delivered from their darkness: through, etc.

For Pagans.

O ALMIGHTY and everlasting God, who desirest not the death, but the life of sinners: mercifully accept our prayers, and delivering pagans from the worship of idols, unite them to thy Church, to the praise and honor of thy glorious name: through, etc.

In time of War.

O GOD, who puttest an end to wars, and, by the power of thy protection, vanquishest the opposers of such as trust in thee, help thy servants, who earnestly crave thy mercy; that the evil designs of our enemies being defeated, we may praise thee with incessant gratitude: through, etc.

In time of Famine and Pestilence.

GRANT us, we beseech thee, O Lord, the effect of our prayer, and mercifully turn away from thy servants all pestilence and famine: that the hearts of men may know that such scourges proceed from thy indignation, and cease by thy mercy: through, etc.

A Prayer for Rain.

O GOD, in whom we live, and move, and have our being, grant us, we beseech thee, competent rain; that partaking of thy temporal blessings, we may the more confidently desire those which are eternal: through, etc.

For Fair Weather.

HEAR our supplications, O Lord, and vouchsafe to thy servants the blessing of fair weather; that we, who are justly afflicted for our sins, may find relief in thy clemency: through, etc.

In any Tribulation.

○ ALMIGHTY God, despise not thy people who call upon thee in their afflictions ; but for the glory of thy name forgive them their sins, and deliver them from all sorrow : through, etc.

For Remission of Sins.

○ GOD, who rejectest none, but art pacified by penance even towards the greatest offenders, mercifully regard the prayers of thy servants, that through thy mercy we may obtain the pardon of our sins, and be enabled to fulfill thy commandments : through, etc.

Against Temptations.

○ GOD, who justifiest the wicked that repent, and desirest not the death of a sinner ; we humbly beseech thy Majesty to defend thy servants with thy heavenly Grace, who trust in thy mercy, and preserve them by thy continual protection, that they may persevere in thy

service, and by no temptations be ever separated from thee : through, etc.

For such as are on a Journey.

Ant. In the way of peace and prosperity may the Lord, the almighty and merciful, direct our steps. And may the Angel Raphael accompany us on the way, that we may return to our home in peace, safety, and joy.

O GOD, who madest the sons of Israel to walk with dry feet through the midst of the sea, and who didst open to the three Magi, by the guiding of a star, the way that led to thee ; grant to us, we beseech thee, a prosperous journey, and a time of tranquillity, that, attended by thy holy angel, we may happily arrive at that place whither we are journeying, and finally at the haven of eternal salvation.

A Prayer for the Sick.

O ALMIGHTY and eternal God, the perpetual salvation of them that

believe, hear us for thy sick servants, for whom we humbly crave the help of thy mercy, that their health being restored to them, they may render thanks to thee in thy Church: through, etc.

A Prayer for the Living.

EXTEND unto thy faithful, O Lord, the right hand of thy heavenly succor, that they may seek thee with all their hearts, and obtain of thy mercy whatever is necessary to their condition: through, etc.

A Prayer for our Friends.

O GOD, who hast poured the gift of charity, by the grace of the Holy Ghost, into the hearts of the faithful: grant to thy servants (here name those you pray for), for whom we implore thy mercy, health of mind and body; that loving thee with all their strength, they may accomplish those things which are pleasing to thee: through, etc.

For our Enemies.

○ GOD, the lover of peace and preserver of charity, give peace and true charity to all our enemies, grant them remission of their sins, and deliver us from their deceits : through, etc.

Against wicked Thoughts.

○ ALMIGHTY and most gracious God, mercifully regard our prayers, and deliver our hearts from the temptations of evil thoughts ; that our souls may be made worthy habitations for the Holy Ghost : through, etc.

For Charity.

○ GOD, who makest all things beneficial to them that love thee, infuse into our hearts an inviolable love of thy charity : that such desires as we conceive by thy holy inspiration may by no temptation be ever changed : through, etc.

For Patience.

O GOD, who by the humility of thy only-begotten Son hast confounded the pride of the old enemy: grant, we beseech thee, that we may often call to mind what he meekly suffered for us, and by his example patiently endure all adversities: through, etc.

For the holy Catholic Church.

DEFEND, O Lord, thy servants, we humbly beseech thee, from all dangers of body and soul: and by the prayers of the glorious Virgin Mary, of the holy apostles Peter and Paul, of blessed N. and all thy saints, grant us the mercies of peace and safety, that all adversities and errors being removed, thy Church may serve thee in secure liberty: through, etc.

A Prayer for Special Friends.

PRESERVE, O Lord, thy servants, N. N., for whose health, happiness, and prosperity we humbly offer up these our

petitions to thy sacred Majesty ; beseeching thee to grant them a persevering constancy in the Catholic faith, a safe passage through this life's dangerous pilgrimage ; that no worldly, carnal, or diabolical temptation may have the power to separate them from thee, their prime and only good. Give them grace to correspond to that state and condition of life wherein thou hast placed them ; direct them in all their ways, defend them against all their enemies, and grant them finally a happy death and departure out of this world, and a speedy passage after death to the fruition of thy eternal felicity.

For a Friend in Tribulation.

VOUCHSAFE, O merciful Creator ! to afford the sweetness of thy comforts to thy afflicted servant N., and to remove, according to thy accustomed mercy, the heavy burden of his calamities. Give him, we humbly beseech thee, patience in his sufferings, resignation to thy

good pleasure, perseverance in thy service, and a happy translation from this afflictive life to thy eternal felicity.

A Prayer for all those who are engaged in the Employment or Service of Others.

TO thee, O God, I offer myself, with all my labors of this day, and most humbly beg thy blessing to accompany me in all my undertakings, that whatever I do or suffer, may be with the patience of an humble, penitent, and sincere desire of faithfully discharging my duty to thee, whom I desire to serve, in everything belonging to my charge, without loss of time, neglect, omission, or waste of what is committed to me.

I beseech thee likewise to grant me the spirit of obedience, humility, and meekness, that I may cheerfully comply with all lawful commands, without gainsaying, murmuring, or disrespect. May I never offend in word or action, or connive with others in what is evil: may I never give

bad example, nor yield to others in whatever is injurious to my superiors, or displeasing to thee : may I live in peace with every one, give no provoking language, make no parties, carry no false or exaggerated stories ; and if provocations are offered, may I suppress all passion, be moderate in my answers, and return good for evil.

In these and all other duties assist me, O God, and help me to overcome all my usual weakness. May I ever continue under thy protection, and zealously walk in the paths of thy commandments, by avoiding evil, and doing good. To thee I consecrate all my labors, and beg thy blessing to attend me in all I shall do this day and evermore.

For the Master and Mistress of a Family.

O MERCIFUL God, I implore thy grace for my direction and help, in the execution of everything thou hast committed to my charge. Grant me dis-

cretion, that I may discover in all things what is best to be done, that I may manage them according to the obligations thou hast laid upon me. Make me faithful in taking care of what, under thee, I have in charge, that nothing may suffer through my neglect, idleness, prodigality, or ill management. Let not passion have any influence on my words or actions, that I may reprove without anger, command without imperiousness, require service without cruelty, have compassion on such failings as proceed rather from weakness than neglect, and show a tenderness towards all under my charge, as knowing that both they and I serve one master in Heaven, who, without respect to persons, will call us all to an equal account.

O Lord, let me never want thy grace to suppress every inclination that leads me from my duty. Let no kind of extravagance, excess, or disorder find encouragement in my house. Make me a zealous observer of good discipline, and watchful against all undue liberties. Suffer me not

to be unjust to any one, nor connive at what ought to be reproved. Take from me all immoderate solicitude, and let no excess of worldly care withdraw my heart from the important concern of eternity. May my chief solicitude be, how to regulate all my concerns to thy honor and glory. I crave thy blessing this day and forever, on all I am to do or suffer, and humbly offer myself, and all I possess, in thy glory. Help me, O my God, according to my necessities, now and forever. Amen.

For Parents.

ASSIST me, O heavenly Father, in discharging my duty to my children. Endow me with true Christian wisdom, to discern what to grant, and what to deny. Let neither passion, ill-humor, nor fondness make me yield to them in anything that may be prejudicial to either soul or body. Enable me always to give them good example; to preserve them from bad company, or from hearing or

doing what may induce them to commit evil; and whenever they do amiss, prompt me to give them timely correction, more out of love than from passion. Deliver me from all manner of prodigality—intemperance — idleness — vanity—neglect, or ill-management, that may prevent me from providing for their comfortable subsistence in this life, as also from preparing them for happiness hereafter, by being over-solicitous to make them great in this world.

Direct me, O God, in every particular that can contribute to their Christian education, and enable me to remove from them whatever may do them hurt. Deliver me from all indiscreet partialities—from discouraging them—or showing any unreasonable uneasiness, which may force them upon rash methods for the remedy of the trouble they find at home. Be thou a father to them, and supply, by thy goodness, whatever is wanting in me. Preserve them from the corruption of the world, from sin, and all evil, and excite them to

all good. Deliver them from the effects of a vain and inconstant mind, and make them thy faithful servants here, that they may come at length to that happiness which Christ has purchased for them. Amen.

For Children under Parents' Care.

O HEAVENLY Father, who commandest us to love, obey, respect, and honor our parents, grant that I may always comply with this thy command, by being ever faithful in the performance of all it enjoins, and in never doing anything contrary thereunto.

May I ever deny myself, in all lawful things, to please my parents; and obey them in whatever they can justly require or expect from me. Let me never contradict them, nor so dispute against their proposals as to make them uneasy. May I always consult them in all that concerns them or myself. May I ever be deaf to those who suggest the despising or neglecting of my parents' advice. May I

never afflict them by following bad counsel, wicked company, or any evil ways. May I always study to be their comfort, in recompense for all the care, trouble, and love they have had for me. May I never show impatience at their infirmities, much less mock at any weakness to which they are subject.

Direct me, O my God, in everything relating to my duty, and suffer no change of circumstances to withdraw me from it. May I, in no lawful concern whatever, offend my parents on earth, or displease thee, my Father, who art in Heaven.

A Prayer for Scholars before Study.

O INCOMPREHENSIBLE Creator, the true fountain of light, and only author of all knowledge; who, out of the treasure of thy wisdom, hast, with wonderful harmony, disposed and ordered all parts of the universe: vouchsafe, I beseech thee, to enlighten my understanding with the rays of thy wisdom, and to

expel from it all darkness of sin and ignorance. Thou who makest eloquent the tongues of those that want utterance, instruct my tongue, and pour on my lips the grace of thy blessing. Give me a diligent and obedient spirit, quickness of apprehending, capacity of retaining, and the continual assistance of thy holy grace, that I may apply all my studies to thy honor, and the everlasting salvation of my own soul through Jesus Christ our Lord. Amen.

*A Prayer which may be daily said by a
Woman with Child.*

O LORD God, Almighty Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious Blood of thy only Son: look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee,

the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils ; grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully forever. But, O my God, I have too much reason to fear lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments on me and mine, instead of thy mercies, which I sue for. And therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confessing them, and continually to cry to thee for mercy. I detest, then, all my sins with my whole heart, and desire to lay them down here at thy feet, to be effaced and destroyed forever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee, and wish I could expiate them with tears of blood : I humbly beg thy pardon for them all, and wish with all my heart I

had never committed them : I here offer myself to make what satisfaction for them I am able ; and most willingly accept of whatever I may have to suffer in child-bearing, and offer it up now beforehand to thee for my sins, firmly resolving by thy grace, never wilfully to offend thee more. Behold here my poor heart, O Lord, and if it is not, at least I desire it should be, that contrite and humble heart which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and once more beg, for myself, thy grace, protection, and a happy delivery ; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine forever, through, etc. Amen.

For a Husband or Wife.

O GOD, who hast ordained the holy state of matrimony, wherein I am

engaged, grant me grace to comply with all its obligations, and to perform them in such a manner as is becoming a Christian, not an unbeliever.

Preserve my love undefiled, according to thy divine command, and let the duty of love help to conduct me with comfort through all the obligations and difficulties of my state. Grant me discretion to manage all circumstances for the best, a true love for peace, and such a discreet compliance as to resign my own thoughts and inclinations for preserving it. Inspire me with true humility and patience, that I may submit to and bear with all crosses in the manner thy apostle requires. Furnish me with all other helps, that whatever difficulties may occur, I may persevere with cheerfulness in discharging the duties of my state, and never yield so far to any weakness, ill-humor, or impatience, as to weaken, much less to break the bond which thou hast sanctified, and which cannot be dissolved but by death. May I always be faithful and indefatigable in the

discharge of the duties of my state, doing and suffering whatever falls to my lot, with such absolute submission to thy will, that both in peace and trouble, in prosperity and adversity, I may ever remember to resign myself cheerfully, O God, to thy pleasure or permission; and under all difficulties, still labor to work out my salvation.

For Widows.

O GOD, the disposer of all things, who hast been pleased to bring me into this state, grant me the grace to bear all its troubles with patience, and to make use of all its advantages with Christian prudence; to be a widow in deed; to despise all earthly comforts; to place my whole trust in thee, and to improve the opportunity offered for securing to myself a happy eternity.

Teach me, O Lord, to make the best use of the liberty thou hast given me, and as long as I shall abide here in this pilgrimage, give me grace to employ my time in such exercises of piety, charity, and

solid devotion, as may secure thy mercy to me, and effectually conduct me to the possession of that happiness which I desire.

May I ever despise the vanities of the world, and make some recompense for my past sins, follies and extravagances. May I now spend as many hours in prayer and good works as I have misspent in vanity, idleness, or dangerous entertainments. May I endeavor by charity to make amends for all that I have sinfully, idly, or prodigally misspent, and thus recover whatever prejudice my soul has suffered through my fault. May I ever study to improve my present circumstances in order to eternal life. May my loss turn to my advantage, and under thy protection, O God, may I find greater comforts than what the world can afford. Assist me, O my God, and let thy grace support me under all my weaknesses.

For those who lead a Single Life.

O BLESSED Redeemer, who, both by thyself and thy apostle, hast

recommended a single life as the most proper state to serve thee in, without distraction, assist me by thy holy grace, that I may duly consider the advantages of it and make a right use of them, so as to find the good effect in my soul, for which the apostle gives it the preference to other states.

May I always rejoice under thy blessings, and being at liberty from those engagements which are attended with endless solitudes, and enslave the minds of men to the earth, may I avail myself of this my privilege in seeking and serving thee with greater freedom of spirit, having thee now for my spouse.

May I not be like one of the foolish virgins, but with the wise wait in readiness for thy coming. May I leave all for thee. May I love thee with my whole heart, desire thee with all my soul, adore thee with all my mind, and serve thee with all my strength: that I may thus become holy both in body and spirit. Support me under all my weaknesses; and defend

me against all the snares, both of the devil, of the world, and of my own corruption. Take from me all affection for whatever flatters the senses, and let me admire nothing that is vain and empty. Inspire me with a dread of all that is dangerous, and let the great and prevailing object of my love, affections, and desires, centre in thee alone; that, having finished my life here, in imitation of thee, I may wait on thee forever, in the joys of thy Kingdom. Amen.

For the Rich.

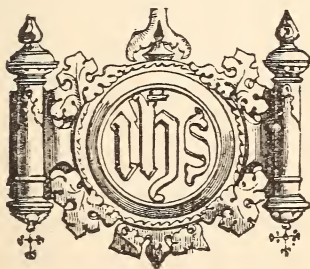
MOST bountiful Lord, I return thee thanks for whatever I possess, and beg thy grace to make good use of whatever plenty, through thy mercy, I enjoy. May I always so govern myself, as to spend nothing in favor of any vicious or sinful inclination. May I be deaf to all expensive demands of vanity, gaming, appetite, and idleness, and put a stop to all those ways by which I have hitherto misspent what thou hast intrusted me

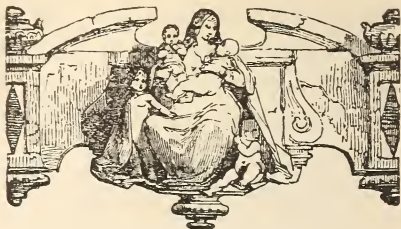
with, and thereby often most ungratefully offended thy divine goodness.

I confess my past ingratitude, injustice, and impiety, in the abuse of thy favors and gifts, and earnestly beg pardon of thee, O Lord, for the same, and grace henceforward to do all thou requirest. To feed the hungry, and to clothe the naked, with the overplus of the decent support of myself and of those under me; to lay up for myself a treasure in Heaven, lest, like the rich man in the gospel, I suffer eternally in hell, for having so much indulged my passions, and applied thy favors to the service of idleness, vanity, and sin.

It is through thy great mercy, O my God, that I yet live, when thou mightest have cast me into endless flames. Thou sparest me, that I may make some amends for all the abuses of the goods thou hast so liberally bestowed on me. May I neither hereafter hoard up riches unnecessarily, nor spend them unprofitably. May I only make use of them for pro-

moting thy honor and glory here, the relief of the poor, and for providing such necessaries as thou allowest. May I pay no regard to what the world applauds or censures, but only endeavor to please thee in a just disposal of what thou hast committed to my care, as being not the master but the steward thereof, and accountable to thee, O my God, the giver of whatever I possess. Assist me, herein, O God, and let not riches, nor the evils that they lead to, but thyself alone, be the desire of my heart.





ACTS OF FAITH, HOPE, AND CHARITY.

A Prayer before the Acts.

O ALMIGHTY and eternal God! grant unto us an increase of Faith, Hope, and Charity; and that we may obtain what thou hast promised, make us love and practise what thou commandest; through Jesus Christ, our Lord. Amen.

An Act of Contrition.

O MY God, I am heartily sorry for having offended thee: and I detest my sins most sincerely, because they are displeasing to thee, my God, whom I should have never ceased to adore and love. I now firmly purpose, by the

assistance of thy holy Grace, never more to offend thee; and to avoid for the future; to the utmost of my power, all dangerous occasions which might expose me to sin.

An Act of Faith.

O MY God! I firmly believe that thou art one only God, the Creator and Sovereign Lord of heaven and earth, infinitely great, infinitely good, and infinitely perfect. I firmly believe that in thee one only God, there are three Divine Persons, really distinct and in all things equal, the Father, the Son, and the Holy Ghost. I firmly believe that God the Son, the second person of the most Holy Trinity, became man; that he was conceived by the Holy Ghost, and was born of the Virgin Mary; that he suffered and died on a Cross to redeem and save us: that he arose on the third day from the dead; that he ascended into Heaven, and sitteth at the right hand of the Father, always living to make intercession for us; that he will come at

the end of the world to judge mankind, and render to every one according to his works; that he will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I believe these and all other articles which the Holy Roman Catholic Church proposes to our belief, because thou, my God, the infallible Truth, hast revealed them; and thou hast commanded us to hear the Church, which is the Pillar and the Ground of Truth. In this Faith I am firmly resolved, through thy holy grace, to live and die.

An Act of Hope.

○ MY God! who hast graciously promised every blessing, even Heaven itself, through Jesus Christ, to those who keep thy commandments; relying on thy power, which is infinite, thy mercies, which are over all thy works, and thy promises, to which thou art always faithful, I confidently hope to obtain the pardon of my past sins, which I now detest;

grace to serve thee faithfully in this life by doing the good works thou hast commanded; and eternal happiness in the next, through my Lord and Saviour Jesus Christ.

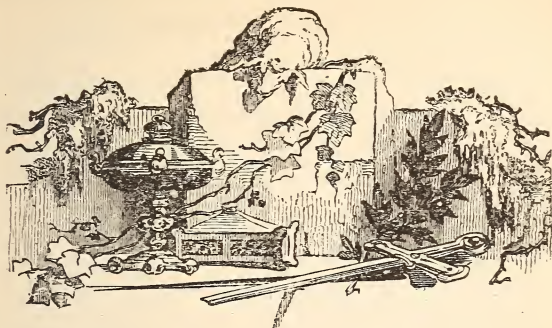
An Act of Charity.

O MY God! my Creator, my Redeemer, my Sovereign Good! whose boundless charity to me has been unceasing, and whose infinite perfections adoring angels behold with unspeakable delight, I love thee with my whole heart and soul, and above all things; and for thy sake I love my neighbor as myself. Oh, teach me, my gracious God, to love thee daily more and more; and mercifully grant, that having loved thee on earth, I may love and enjoy thee forever in Heaven.

The Memorare.

REMEMBER, Mary, tenderest heart-
ed Virgin, how from 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.





VESTMENTS OF HOLY MASS.

*An explanation of the vestments used in
the Holy Sacrifice of the Mass.*

ALL the visible rites employed in and about the Sacrifice of the Mass tend to instruction, and to the commemoration of the death and passion of our Lord Jesus Christ.

The Altar signifies Mount Calvary, whereon Jesus Christ (the only Son of God and second person of the most blessed Trinity, our Redeemer) was crucified upon a reproachful cross: which very word altar hath relation to sacrifice, which must necessarily be offered to God in that church where his true faith is professed ;

and therefore this name of altar is mentioned by St. Paul, Heb. xiii. 10: "We have an altar whereof they have no right to eat who serve the tabernacle." The altar also represents the table whereon our Saviour celebrated his last supper with his disciples the night before he suffered.

The Corporal and Linen Cloths that cover the altar signify the linen cloth that wrapped the sacred body of Christ when he was laid in the sepulchre.

The lighted Candles on the altar signify the light of faith revealed to the Jews and Gentiles; and they remind us of the splendor both of faith and of good life required in the celebration of so high a mystery.

The Crucifix betokens our blessed Redeemer's victory over death, and is placed in the midst of the altar to represent to our mind the death and passion of Jesus Christ, which is there chiefly to be considered and piously meditated on in that holy sacrifice.

The Chalice betokens the holy sepulchre of our Lord.

The Paten, the great stone which was rolled against the door of the same sepulchre.

The Amice, a linen cloth which the priest draws over his head, and fastens on his neck, signifies the rag wherewith the Jews blindfolded Christ our Saviour in mockery, when they smote and buffeted him, saying, "Prophecy unto us, O Christ, who is he that struck thee?" Matt. xxvi. 68.

The Alb (that is, a white linen garment), represents the garment which Herod put on Christ after he had despised and mocked him. Luke xxiii.

The Maniple that the priest wears on his left arm, and the Stole that hangs about his neck, and the girdle figure the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another. John xviii.

The Chasuble (that is, the upper garment) expresses the purple garment the soldiers put on Jesus Christ, Matt. xv., and the heavy cross also that Christ car-

ried on his blessed shoulders to Mount Calvary.

The priest's Tonsure represents the crown of thorns which the soldiers plaited and put about the sacred head of our Saviour. Mark xv.

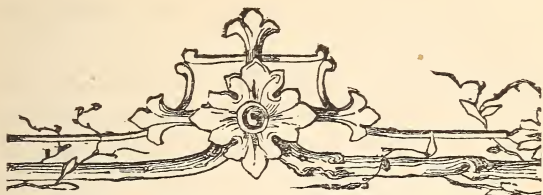
White is used on the feasts of our Lord, of the Blessed Virgin, and of all such saints as are not martyrs, and in Paschal-time.

Red is used at Whitsuntide, on the invention and exaltation of the Cross, and on the feasts of the apostles and martyrs.

Purple or *Violet*, the penitential color, is used on all the Sundays and Ferias of Advent in the penitential time from Septuagesima till Easter; and on Vigils, Ember, and Rogation days, and also on Holy Innocent's Day.

Green is used on all Sundays and Ferias from Trinity Sunday to Advent, exclusively, and from the Octave of the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday.

Black is used on Good Friday, and in masses for the dead.



HOW TO HEAR MASS.

THE Church is the House of God, and it claims from all Christians the greatest reverence. Jesus Christ, our God, our Redeemer, our High Priest and Victim, who will one day be our inexorable judge, is present in the tabernacle, and will in Holy Mass renew the sacrifice of Calvary. Is there not enough in this thought—enough to overwhelm us with awe, and prevent all worldly sinful thoughts, every irreverence, every distraction! If we could behold the angels who are invisibly present, to join in the great sacrifice and bear the offering to the altar

on high, we could learn how we should hear Mass.

With what reverence should we not offer the sacrifice of the Mass with the priest? It is not merely a ceremony at which we are present. It is a sacrifice in which we are vitally interested. Though it is only the priest who speaks in the holy sacrifice and offers it to God, yet all present offer it up in union with the priest. Our Lord has instituted Mass in such a manner as to serve for all and each of us as a sacrifice worthy of being offered to the Divinity, and as a victim most agreeable to him, so that Mass is a common good to all and to each in particular.

Let us offer Mass with and through the priest with the greatest reverence, devotion, and awe, remembering the ends for which sacrifice was instituted. It is our sacrifice of Adoration, recognizing God as our creator, our first beginning and last end, and rendering him the homage due his divine Majesty. It is our sacrifice of Expiation, alone able to atone for our sins

and those of the world, and for all the irreverences and neglect committed during Mass. It is our sacrifice of Thanksgiving to thank God for his great glory, for all the graces and glory he has bestowed on the blessed Virgin and all the saints; and for the graces bestowed on us and all mankind, temporal and spiritual. It is our sacrifice of Impetration to ask of God all the graces we need for soul and body, above all the graces of true contrition and final perseverance; and in regard to temporal things to ask for them in submission to his holy will.

Mass is, too, in its very nature a commemoration of the Passion and Death of our Lord, and to hear it well, we should, as so many of the saints recommend, place ourselves on Calvary, and follow our divine Lord through all the stages of the passion.

As there is nothing more sublime in Heaven and on earth than the celebration of the Holy Mass, it is our duty to pre-

pare ourselves worthily for offering the sacred mysteries.

To offer it well we should think of these objects for which it is instituted, and begin by offering it for those ends.

We may then meditate on the Passion during the Mass, or use the prayers in this or some other manual, endeavoring to enter into the spirit of sacrifice, not merely reading them with little attention to the real meaning and spirit.

It is a pious way, commended by many, to say the Rosary during the Mass. When this is done it is well to add on the Hail Mary, in the first decade after the holy name of Jesus: "Whom I offer to God as a sacrifice of propitiation for my sins." In the second decade: "Whom I offer to God as a sacrifice of impetration." In the third and fourth decades: "Whom I offer to God as a sacrifice of adoration," and in the fifth decade: "Whom I offer to God as a sacrifice of thanksgiving."

The response to our petitions at Mass depends on our devotion in offering it.

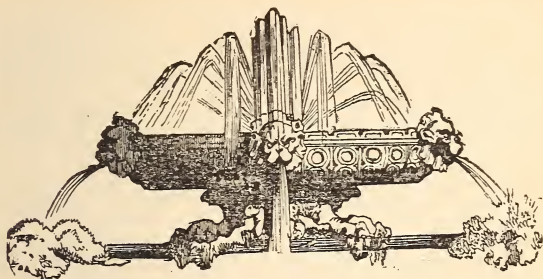


ASPERGES

Thou shalt sprinkle
me, **O LORD**,
with hyssop, and **I**
shall be cleansed:

Thou shalt wash me,
and **I** shall be made
whiter than snow.

Have mercy on me,
O GOD, accord-
ing to Thy great
mercy. **Glory.**



BEFORE HIGH MASS.

The Asperges.

While the priest sprinkles Holy Water before solemn Mass on Sundays, the following anthem is sung :

Ant.

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

Ps. Miserere mei Deus, secundum magnam misericordiam tuam.

Anth.

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

The Asperges.

V. Gloria Patri, et *V.* Glory be to the
Filio, etc. Father, etc.

Ant. Asperges me, *Anth.* Thou shalt
etc. sprinkle me, etc.

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

V. Ostende nobis *V.* Show us, O
Domine, misericordi- Lord, thy mercy.
am tuam.

R. Et salutare tuum *R.* And grant us thy
da nobis. salvation.

V. Domine exaudi *V.* O Lord, hear my
orationem meam. prayer.

R. Et clamor meus *R.* And let my cry
ad te veniat. come unto thee.

V. Dominus vobis- *V.* May the Lord
cum. be with you.

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

The Prayer, Exaudi.

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 place: through Christ Jesus our Lord. Amen.

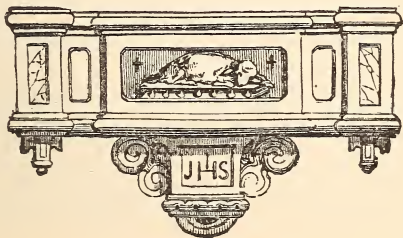
From Easter to Whit-Sunday inclusively, instead of the foregoing Ant., *Asperges*, etc., the following is sung, and *Alleluia* is added to the V. *Ostende nobis* and its R. *Et salutare*.

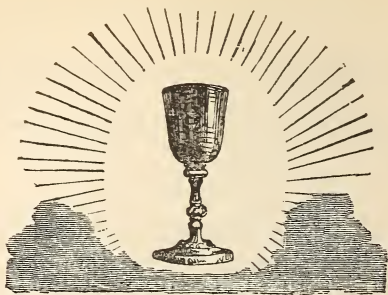
Anthem.

Vidi aquam egredi-	I saw water flowing
entem de templo a la-	from the right side of
tere dextro, Alleluia :	the temple, Alleluia :
et omnes, ad quos per-	and all to whom that
venit aqua ista, salvi	water came were saved,
facti sunt et dicent :	and they shall say
Alleluia, Alleluia.	Alleluia, Alleluia.

<i>Ps.</i> Confitemini Do-	<i>Ps.</i> Praise the Lord,
mino, quoniam bonus :	because he is good :
quoniam in sæculum	because his mercy en-
misericordia ejus. Glo-	dureth forever. Glory,
ria, etc.	etc.

The prayer, *Exaudi*, as on page 118.





DEVOTIONS FOR MASS.

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

I will draw near thy altar,
O my God, there to gain
new strength and vigor to
my soul, and I beseech thee,
by thy grace to separate me

from those unbelievers who have no trust in thee ;—that grace which comforts me, when the remembrance of my sins afflicts and casts me down ;—that grace which lets me know there is an everlasting refuge in thy goodness, and that thou art ready to forgive even our greatest sins upon sincere repentance.

The people may say the Confiteor after the Priest, or as follows :

I CONFESS then and acknowledge, O my God,

not only to thee, to whom the secrets of my heart are already known, but also to that sacred assembly of saints which are eternally blessed with thy presence, to all about me, that are here present, groaning under the burden of sin, that I have infinitely offended thee in my thoughts, in my words, and in my actions ; and that nothing but thy infinite mercy can equal my sins ; therefore, I beseech those favorites of heaven, that are always

attending thy divine majesty, to intercede for me. And, first, that glorious and perpetual Virgin, thy ever blessed mother ; then thy pure and holy angels, and all thy saints, who are inflamed with divine charity ; and lastly, all those who here below are endeavoring, though at a distance, to follow their great example.

After the Confiteor.

O MY God, who hast commanded us to pray for one another, and in thy

holy church hast given, even to sinners, the power of absolving us from sin ; receive, with an equal bounty, the prayers of thy people for the priest, and those of thy priest for the people.

While the Priest is going up to the altar.

UNITE, O Lord, our hearts and our wills, and remove from us everything that may any way make us unfit for appearing in thy sanctuary.

Though we are unworthy of ourselves, yet our comfort

is, we are the legitimate posterity of those blessed saints, whose sacred relics are placed near thy holy altars. Grant, then, through their prayers, what thou mayst justly refuse us through the slothful tepidity of ours, and forgive us all our sins.

At the Introit, or when the Priest goes first to the Book.

GRANT, Lord, we may be truly prepared for the offering of this great sacrifice to thee this day ; and because our sins alone can render us

displeasing to thee, therefore we call aloud to thee for mercy.

At the Kyrie Eleison.

HAVE mercy on me, O Lord, and forgive me all my sins: and though I have nothing of my own to move thy goodness, yet let my importunity prevail; have mercy on me, O Lord, have mercy on me.

Gloria in Excelsis.

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 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 the Lord, thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

When the Priest turns to the people, and says,

Dominus Vobiscum.

BE thou always with us,
O my God, and let thy grace never depart from us.

While the Priest is saying the Collects or Prayers of the Day, the people may thus join with him.

ALMIGHTY and Eternal God, we humbly be-

seech thee, mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy church, and in behalf of us thy people: accept them to the honor of thy name, and good of our souls; and grant us all those blessings which may any wise contribute to our salvation; through Jesus Christ. Amen.

On a Sunday, or Holiday, may be said,

O GOD, who never forsakest those who put their trust in thee, mercifully

hear our prayers ; and since our weakness is such, that without thee we can do nothing, grant us the daily assistance of thy grace, that, in observing thy commandments, we may ever be acceptable to thee ; through our Lord Jesus Christ. Amen.

On the Festival of a Saint.

GRANT, we beseech thee, Almighty God, that the example of thy saints may effectually move us to reform our lives, that whilst

we celebrate their festivals,
we may also imitate their
actions : through our Lord
Jesus Christ. Amen.

At the Epistle.

THOU hast taught us, O
Lord, by thy prophets
and apostles ; grant we may
so improve by their doctrine
and example, in the love of
thy holy name, that we may
manifest in our lives whose
disciples we are ; that though
we live amidst corruption,
we may not follow the incli-
nations of flesh and blood ;

but having mastered all our passions, we may be directed by thy light, be strengthened by thy grace, walk in perfect observance of thy law, and serve thee with clean hearts.

At the Gradual.

HOW wonderful, O Lord, is thy name through the whole earth! I will bless thee, Lord, at all times; thy praise shall be ever in my mouth. Be thou my God and my protector. In thee alone will I

put my trust ; let me not be confounded forever.

When the Priest stands bowing down before the middle of the Altar, and the Book is removed to the other side.

WHAT ears, O Lord, are fit to hear thy gospel, or heart to receive it, except they are first prepared by thy sanctifying grace? Let the fire, then, of thy love have the same effect on us as the fire of thy altar had on the prophet Isaias ; for thus only, O Lord, will thy holy word be to us a means of

life, and never rise in judgment against us.

At the Gospel.

IMPRINT, O Lord, we beseech thee, the maxims and rules of thy gospel deep in our hearts, that, while we profess ourselves Christians we may not live like heathens. What will it profit me, if I know thy will and do it not? —if I hear thy law, and keep it not? This will be only to turn the food of life into poison, and make the way

to happiness the increase of my damnation. Deliver me, O God, from this error ; and so perfectly at present possess my heart, that, my rebellious appetites being overruled by thy grace, I may henceforth live in the denial of myself, and, like thy true servants, only hear and follow thee.

The Nicene Creed.

I BELIEVE in one God,
the Father Almighty,
maker of heaven and earth,

and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God, light of light, true God of true God. Begotten, not made. Consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven; and became incarnate by the Holy Ghost of the Virgin Mary; **AND WAS**

MADE MAN.* He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge both the living and the dead: of His kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life,

*Kneel in reverence of Christ's Incarnation.

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.

At the Offertory, when the Priest uncovers the Chalice, and offers the Host on the Paten, the People ought to offer it with him.

ACCEPT, O Eternal Father, this offering we make Thee : it is only bread as yet : but, by a miracle of thy power and grace, thou art going to make of it a holy and eternal host, who offers himself to thee for the salvation of all the faithful, absent and present, living and dead. Regard not, O Lord, our misery, except it be with an eye of pity ; but look on that eternal Priest, Christ Jesus, who being innocent and spotless, is continually our ad-

vocate before thee, pleading for the remission of our sins, and the relief of our necessities.

When the Priest, at the corner of the Altar, puts Wine and Water into the Chalice.

IN thy incarnation, O Lord, thou hast united thy divinity to our frail human nature; but go on still daily, we beseech thee, with thy works of mercy; and grant that we, thy people, may be so truly united to thee, that neither interest,

pleasure, nor neglect, may be ever able to divide us from thee.

When the Priest offers the Chalice in the middle of the Altar.

WE offer thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume for our salvation, and for that of the whole world.

When the Priest bows down.

ACCCEPT us, O Lord, in the spirit of humility,

and a contrite heart : and so may our sacrifice be made this day in thy sight, that it may be pleasing to thee, O Lord God.

When he blesses the Bread and Wine which he has offered, making the sign of the cross over them.

THERE remains now this to be done by thee, my Lord, that thou come, O most holy and almighty God, and bless and sanctify what already begins to belong to thee.

When the Priest washes his fingers at the corner of the Altar.

THOU, O Lord, who once vouchsafedst to wash thy disciples' feet, before their invitation to thy holy table, wash us, also, we beseech thee, O Lord; and wash us again, not only our feet and hands, but our hearts, our desires, and our souls, that we may be wholly innocent and pure.

When the Priest, in the middle of the Altar, stands bowing down.

RECEIVE, O holy Trinity, this oblation we make to thee in memory of

the passion, resurrection, and ascension of our Lord Jesus Christ ; and in honor of the ever Blessed Virgin Mary, of blessed John the Baptist, of the holy apostles Peter and Paul, 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.

When he turns about and says, *Orate, Fratres*, the people ought to pray, as he desires, saying :

MAY our Lord receive the sacrifice from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole church.

When the Priest is saying the Prayers in the Book, proper to the Day, in a low voice, the people may thus join with him :

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy ser-

vants are making to thee ; that as we offer it to the honor of thy name, so it may be to us here a means of obtaining thy grace, and in the next life everlasting happiness.

On a Sunday, or Holyday, this may be
said :

ACCCEPT, O Lord, we beseech thee, both our offerings and prayers ; and, by this holy sacrifice, work such a change in our hearts, that, our affections being taken off from the things of

this world, our desires may be wholly fixed on heaven.

On the Festival of a Saint.

SANCTIFY, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant; and so strengthen us by thy grace, that, both in prosperity and adversity, our ways may be ever directed to thy honor: through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of

the Holy Ghost, one God,
etc.

The Prayers being ended, he says again in
a loud voice, thus :

PER omnia sæcula sæcu-
lorum ;

And begins the Preface, which the people
may say with him, or as follows :

RAISE our hearts, O
Lord, we beseech thee,
above the thoughts of earth-
ly things, and lift them up to
thee ; where our treasure is,
the treasure of salvation, there
let our hearts also continually

be. As our life is but one continued series of thy favors towards us, so let us continue our daily thanksgivings to thee.

Behold, the whole hierarchy of thy holy angels, who stand always trembling in thy presence, are now with us going to adore thee, on this altar. Permit us, O Lord, to join our weak and tepid praises in concert with their divine hymn, and say in an humble manner—

Holy, holy, holy, Lord

God of Sabaoth, the heavens and earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of our Lord, Hosanna in the highest.

When the Priest begins the Canon, bowing down, and in a low voice :

MOST merciful Father, who hast given us thy only Son to be our daily sacrifice, we beseech thee, in the name of this holy victim, incline thy ear to our prayers, and favor our desires.

Thou who art the pastor of all pastors, protect, unite, and govern thy holy church through the whole world ; pour forth thy blessings on his present Holiness, and on that Prelate who has a particular charge over us. Preserve and save our chief magistrate, render him both good and great in this life, and eternally happy in the next ; and give a blessing to all our fellow citizens.

When the Priest makes his Memento, standing with his hands joined before

his breast, the faithful ought at the same time to make their Memento, praying in particular for themselves and friends, etc., something after this manner :

I OFFER thee, O eternal Father, with this thy minister at the altar, this oblation of the Body and Blood of thy only Son, to thy honor and glory, in remembrance of my Saviour's passion, in thanksgiving for thy benefits, in satisfaction for all my sins, and for obtaining thy grace, whereby I may be enabled to live vir-

tuously and die happily. I beseech thee likewise to accept it, O God, for N. N., my parents, friends, and benefactors ; grant them all blessings, spiritual and temporal : likewise for all such as are in misery ; for those I have any ways injured in word or deed ; for all my enemies ; for the conversion of sinners, and enlightening of all that sit in darkness. Pour forth thy blessings on all, according to their different necessities ; through the

merits of thy only Son, our Lord.

Here every one may add his particular necessities, as likewise those of his friends, etc.

GIVE ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation on our behalf; and grant it may be effectual for the obtaining those blessings which he asks for us.

Be thou, O Lord, the eternal bond of all our friendships and societies; and as

thou hast vouchsafed to join us not only in communion with thy sacred household of faith here below, but also with those who are now triumphing in heaven, with the Martyrs and Apostles, and thy blessed Virgin Mother ; be thou the sacred tie to fasten and preserve us therein for ever.

When the Priest holds his hands spread
over the Chalice.

BEHOLD, O Lord, we
all here, though of different conditions, yet united

by charity, as members of that one body of which thy dear Son is the head, present to thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us, who are here below, the true Body and Blood of thy dear Son, that, being consecrated to thee by this holy victim, we may live in thy service, and depart this life in thy grace.

He that is Almighty, he that is Truth itself, has said

with his holy mouth, "This is my body." And how can we doubt the truth of it? He that hath made all things of nothing by his word, is he not to be believed, when he says he has changed one thing into another? Yes, I believe, and adore.

At the Elevation of the Host.

MOST adorable body, I adore thee with all the powers of my soul. O Lord, who hast given thyself wholly to us, grant we may become

entirely thine. I believe, O Lord, help my unbelief. Most merciful Saviour, be thou my protector; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, sweet Jesus. Amen.

At the Elevation of the Chalice.

MOST adorable Blood, that washeth away all our sins, I adore thee. Happy we, if we can return our life and blood for thine.

Jesus, do thou cleanse,

sanctify, and preserve our souls to eternal life. Live, Jesus, in us, and we in thee.

After the Elevation.

IT is now, O Lord, with grateful hearts, we call to mind the sacred mysteries of thy passion and death, thy resurrection and ascension. Here is thy body that was broken, here is thy blood that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the sub-

stance. It is now we truly offer thee, O Lord, that pure and holy victim, which thou hast been pleased to give us, of which all the other sacrifices were but so many types and figures.

If with a favorable eye thou hast regarded the sacrifices of Abel, of Abraham, of Melchisedech, look likewise on ours, for however weak our faith may be, yet our sacrifice is greater than theirs, and alone worthy of thy heavenly altar.

When the Priest bows down.

ALMIGHTY God, who art infinitely good, look not to our sins, but on the infinite ransom paid for them. And now, while it is offered on our altars here below, do thou receive it on thy altar above: here from our hands; but there from the angel of the great counsel, that eternal Priest, who is himself both Priest and victim, all in thee as thou art all in him. Bless all those who here partake of this holy

sacrifice, either by their lips or hearts.

While the Priest makes his Memento for the Dead, standing in silence, with his hands joined before his breast, the faithful ought likewise to make their Memento thus :

I OFFER thee, again, O Lord, this holy sacrifice of the Body and Blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of N. N., my parents, relations, benefactors, neighbors, etc. ; likewise of such as I have anywise injured or been the

occasion of their sins ; of such as have injured me, and been my enemies, of such as die in war, or have none to pray for them, etc. For these and all others, as many as are yet in the state of penance, waiting for their discharge, we beseech thee to hear us :—Grant them rest, O Lord, and eternal salvation ; and admit them to the company of thy blessed saints.

When the Priest strikes his breast, and, in a loud voice, says, *Nobis quoque peccatoribus* : “ And to us sinners.”

VOUCHSAFE to grant the same one day to us, poor and miserable sinners as we are, and judge us not according to our demerits ; but, through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee in the name of thy dear Son, who lives and reigns eternally with thee, and in that form of prayer which he himself hath taught us.

At the Pater Noster.

Let us Pray.

INSTRUCTED by thy saving precepts, and following thy divine directions, we presume to say :

OUR FATHER who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth, as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation.

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

After the Pater Noster.

DELIVER us from those evils which we labor under at present ; from past evils, which can be nothing but our manifold sins ; and from the evils to come, which will be the just chastisement of our offences ; if our prayers and those more powerful ones of thy Saints, who intercede for us, avert not thy justice, or excite not thy bounty.

When he breaks the Host, and puts a particle of it into the Chalice.

THY Body was broken,
and thy Blood shed for
us : grant, O Lord, that the
commemoration of this holy
mystery may obtain for us
peace, and that those who
receive it may find everlast-
ing rest.

At 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 thy peace.

Prayers before Communion.

IN saying to thy Apostles,
“ My peace I leave you,
my peace I give you,” thou
hast promised, O Lord, to
all thy Church, that peace
which the world cannot give ;
peace with thee, and peace
with ourselves.

Let nothing, O Lord, ever
interrupt this holy peace.

Let nothing separate us from thee, to whom we heartily desire to be united through this blessed sacrament of peace and reconciliation. Let this food of Angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

But, alas! who does not tremble at this holy table? since it is true, as we are differently disposed, we may receive either life or death, and that the unworthy re-

ceiver draws down upon himself, not a blessing, but thy just wrath. Help us, therefore, O Lord, and so prepare us by thy grace, that in this holy mystery we may find the effectual remedy of of all our evils.

At "Domine non sum dignus," say, thrice,

LORD, I am not worthy thou shouldst enter under my roof; say only the word, and my soul shall be healed.

A Spiritual Communion.

MOST loving Jesus, I adore thee with a lively

faith, who art present in this sacrament by virtue of thine infinite power, wisdom, and goodness. But conscious of my infirmities and my sins, I dare not now receive thee sacramentally. All my hope is in thee. I love thee, O Lord, with all my heart, who hast so loved me; and therefore I desire to receive thee now spiritually; come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me that am hungry; comfort me that am weak;

enliven and sanctify me with thy sacred Body and Blood ; deliver me from all sin, and make me always obedient to thy commands, and let me never be separated from thee, my Saviour, who, with the Father and the Holy Ghost, livest and reignest one God forever. Amen.

At the Wiping of the Chalice.

GIVE us, O Lord, a part in the fruits of thy death and passion, the sacred memory of which we have

commemorated in this sacrifice. Happy those who sit at thy table to partake of the bread of life. O Jesus, my soul sighs after thee. I long, with thy apostle, to be dissolved, and to be with thee. My heart and my whole body with transports of joy seek the living God.

My soul languishes with an ardent desire of entering into the house of the Lord. I love thee, O my God, with all my heart! O that I could always enjoy the presence of

thy adorable Body, which is the pledge of our eternal happiness ! I adore thy goodness, and return thee infinite thanks, O gracious Lord, for thy inestimable favor and mercy in admitting me to be present this day at the dread sacrifice, where thou art both Priest and victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.

At the Second Ablution.

GRANT, O most merciful Jesus, that whenever I shall receive this precious Body and Blood, they may forever abide in me, and become as heavenly nourishment to my soul.

When the Chalice is covered, he goes to the Book, and reads to the Communion.

LET it be now, O Lord, the effect of thy mercy, that we who have been present at this holy mystery, may find the benefit of it in our

own souls, through Jesus Christ our Lord.

At the Post Communion.

WE give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name; accept it now to thy glory, and be ever mindful of our weakness.

Most gracious God, Father of Mercy, grant, I beseech thee, that this adorable sacrifice of the blessed Body and Blood of thy Son, our Lord Jesus Christ, may ob-

tain for us, at thy hands,
mercy, and the remission of
all our sins. Amen.

On a Sunday or Holy-day.

SANCTIFY us, O Lord,
we beseech thee, by the
powerful effects of these
divine mysteries: may we be
cleansed by them from all
sin, delivered from all adver-
sities, and confirmed in thy
grace for ever.

On the Festival of a Saint.

HEAR us, O merciful
God; and, by the in-

tercession of this thy holy servant, may the effects of these thy blessings ever appear in our lives, that while we celebrate his memory, we may be in hopes of partaking of his reward.

When the Priest bows before the middle
of the Altar.

MOST holy and adorable
Trinity, without beginning and without end ; it is through thee, and by thee, we began this sacrifice, and by thee we ought to finish it. Vouchsafe, there-

fore, to accept it; and, as thou art an abyss of majesty hidden from us, be thou also an abyss of pity and mercy to us.

Turning himself towards the people, he gives them his blessing, saying:

MAY Almighty God, ✠
the Father, Son, and
Holy Ghost, bless you.

R. Amen.

P. Our Lord be with you.

R. And with thy spirit.

P. The beginning of the
Gospel according to St.
John.

R. Glory be to thee, O Lord.

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.

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.

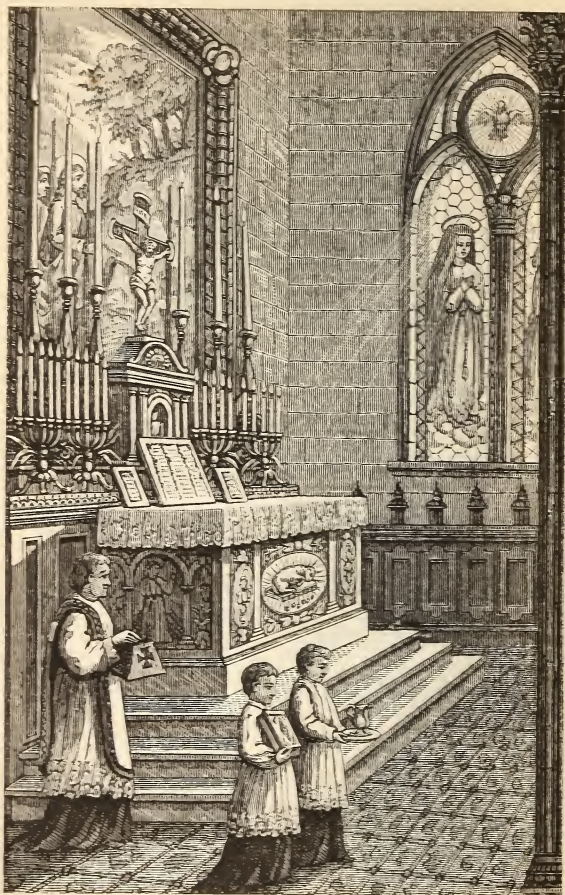
He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him,

to them he gave power to be made the sons of God ; to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among us ; and we saw his glory, as it were the glory of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.



PRAYERS
AT
MASS,
IN UNION
WITH
THE PASSION.



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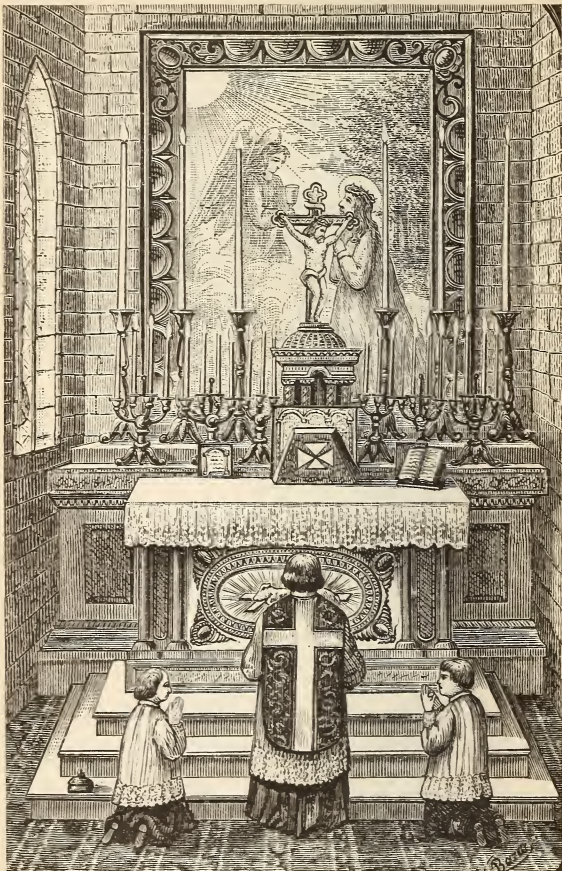
THE PRIEST GOES TO THE ALTAR.

JESUS ENTERS THE GARDEN.

The Priest goes to the Altar.

The Prayer.

LORD Jesus Christ, Son of the living God, who, when thy passion drew near, wouldst for me, wretched sinner, fear and grow sad ; grant that I may ever direct all my sorrows unto thee, that art the God of my heart ; and thou, O Lord, in union of passion and sorrow, condescend to assist me to bear them with patience, that, by the merits of thy sufferings, they may be saving to me. Amen.



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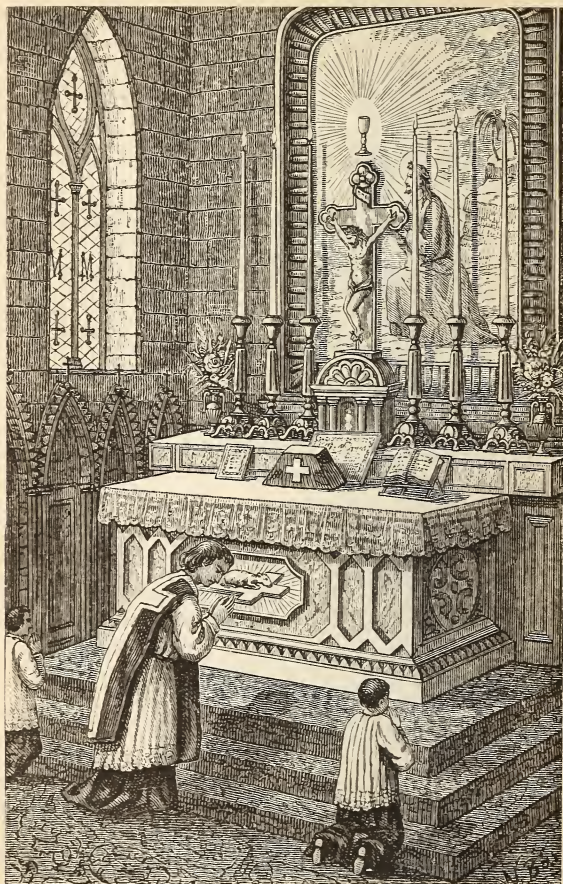
THE PRIEST BEGINS MASS.

JESUS PRAYS IN THE GARDEN.

The Priest begins Mass.

The Prayer.

LORD Jesus Christ, Son of the living God, who, being in prayer, wouldst be comforted by an angel ; grant me, by the virtue of thy prayer, that when I pray, thy holy angel may assist and comfort me. Amen.



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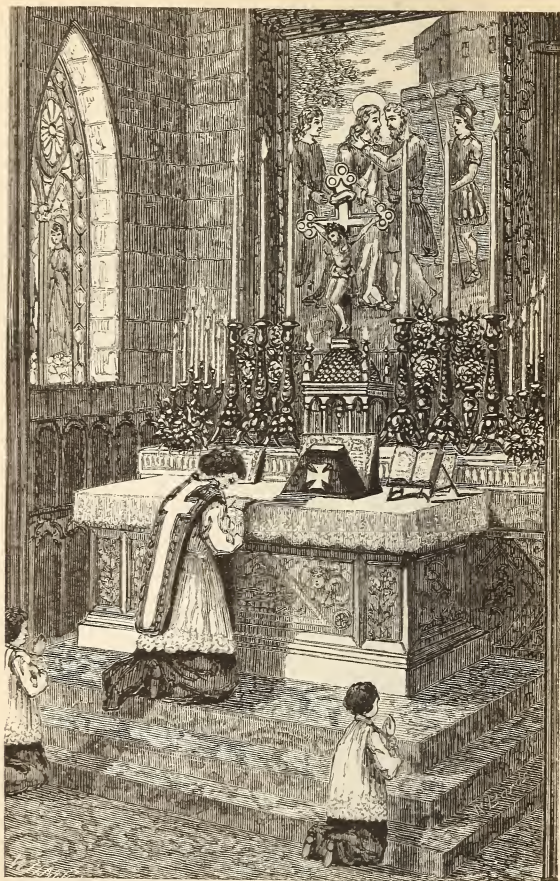
AT THE CONFITEOR.

JESUS FALLS ON HIS FACE TO THE EARTH.

At the Confiteor.

The Prayer.

LORD Jesus Christ, who, praying in the garden, unto thy heavenly Father, being in agony, didst miraculously sweat blood from all thy members ; grant that, by remembrance of thy bitter passion, I may shed tears of sincere repentance, now in thy presence. Amen.



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THE PRIEST KISSES THE ALTAR.

JESUS IS BETRAYED WITH A KISS.

The Priest Kisses the Altar.

The Prayer.

LORD Jesus Christ, who sufferedst Judas to betray thee with a kiss; grant that I may never betray thee in my neighbor or myself; nor ever return evil to my enemies, but the good offices of charity. Amen.



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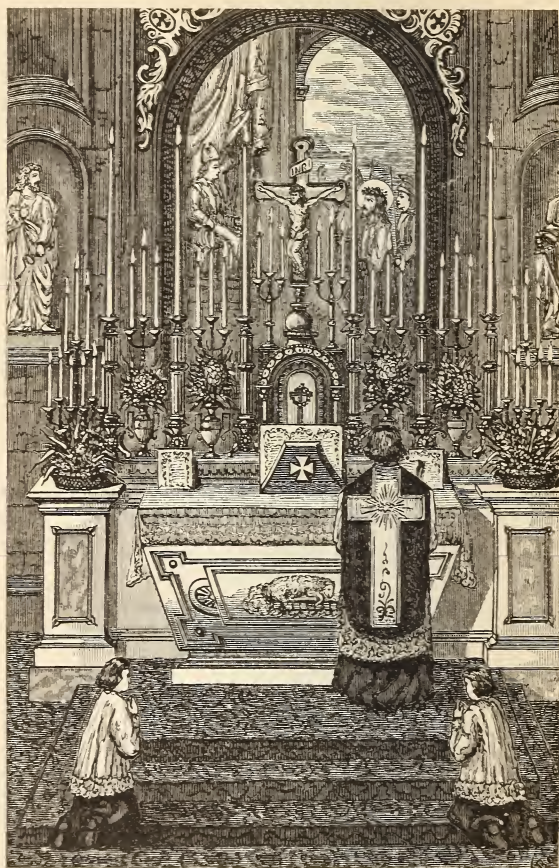
THE PRIEST GOES TO THE EPISTLE SIDE OF THE ALTAR.

JESUS IS LED CAPTIVE.

The Priest goes to the Corner of the Epistle.

The Prayer.

LORD Jesus Christ, who wouldst be bound by the hands of wicked men; loosen, I beseech thee, the chains of my sins; and so tie me with the bands of charity, and the cords of thy commandments, that I may neither in thought, word, nor deed, offend thee hereafter.
Amen.



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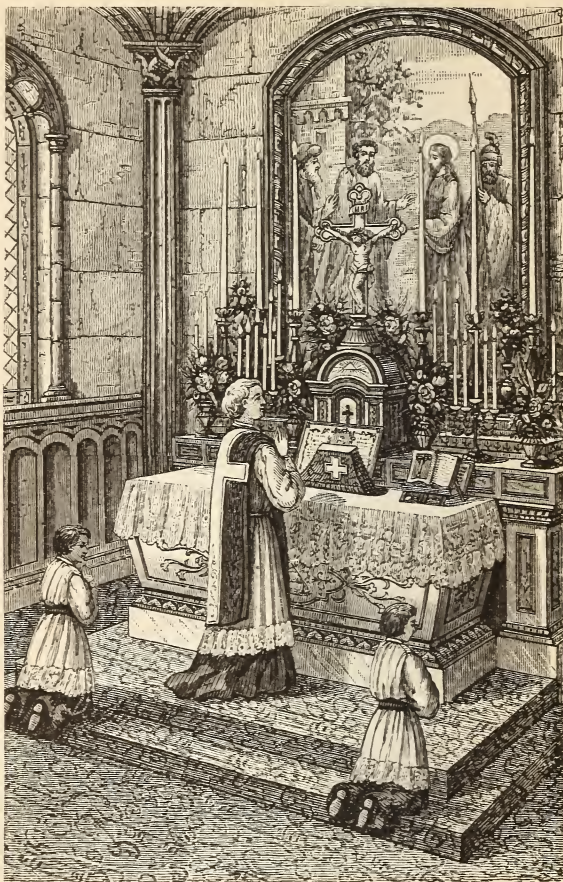
AT THE INTROIT.

JESUS IS STRUCK IN THE FACE.

At the Introit.

The Prayer.

LORD Jesus Christ, who wouldst be brought bound to Annas, as a malefactor, by an armed band of wicked persons; give me grace, that by no malignant spirit, or bad men, I be ever drawn to sin, but by thy good Spirit led to the fulfilling of thy divine will. Amen.



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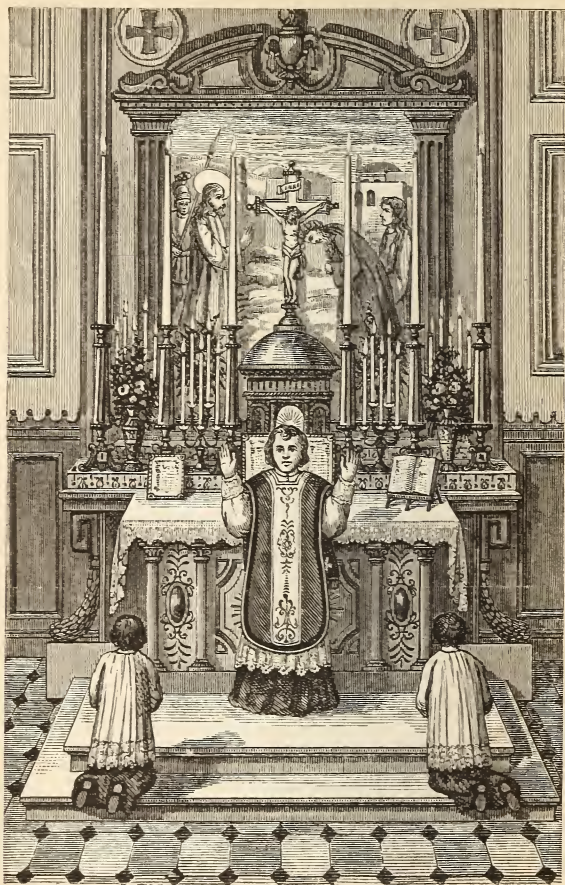
AT THE KYRIE ELEISON.

JESUS IS DENIED BY PETER.

At the Kyrie Eleison.

The Prayer.

LORD Jesus Christ, who sufferedst thyself to be thrice denied by the prince of thy apostles, in the house of Caiphaz ; preserve me, I beseech thee, from ill company, that I may suffer all worldly losses, and even death itself, rather than deny thee once. Amen.



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AT THE DOMINUS VOBISCUM.

WITH A LOOK OF JESUS, PETER IS
CONVERTED.

At the Dominus Vobiscum.

The Prayer.

LORD Jesus Christ, who mercifully looking back on Peter caused him bitterly to weep for his offences ; look on me, I beseech thee, with the eye of thy mercy, that I may with tears fully bewail my sins in thy presence, and neither in word nor deed ever offend thee, my Lord and my God. Amen.



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AT THE EPISTLE.

JESUS LED TO PILATE.

At the Epistle.

The Prayer.

LORD Jesus Christ, who wouldst be brought to Pilate, and before him falsely accused; teach me to avoid the fallacies of the wicked, and profess thy faith truly by good works. Amen.



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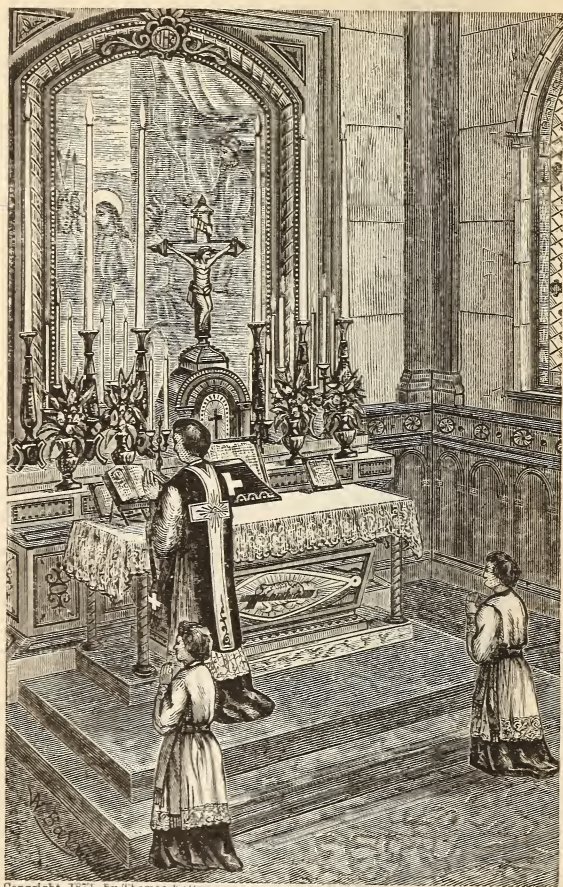
AT THE MUNDA COR MEUM.

JESUS IS BROUGHT TO HEROD.

At Munda Cor Meum.

The Prayer.

LORD Jesus Christ, who, before Herod, didst for my sake suffer the same allegations of crime against thee, without returning the least word to justify thyself; grant that I may patiently bear the injuries of the wicked, and learn from thee, O my divine Master, to be meek and humble of heart. Amen.



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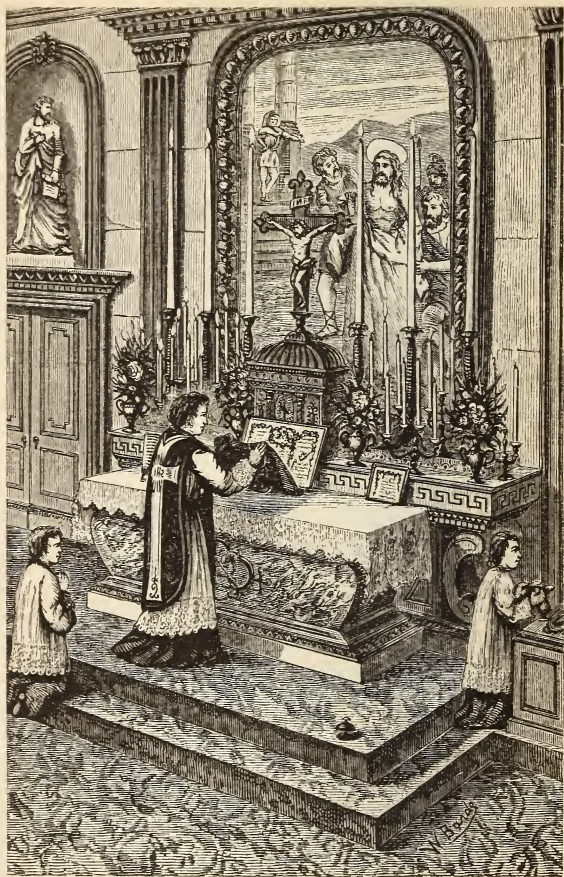
AT THE GOSPEL.

JESUS IS SCOFFED AND SENT BACK TO
PILATE.

At the Gospel.

The Prayer.

LORD Jesus Christ, who
wouldst be again sent
back by Herod to Pilate,
and by that means caused a
reconciliation between them ;
grant me not to fear the de-
signs of my enemies, but to
profit in being persecuted by
them, and follow thy exam-
ple. Amen.



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AT THE UNVEILING OF THE CHALICE.

JESUS IS SPOILED OF HIS GARMENTS.

At the Unveiling of the Chalice.

The Prayer.

LORD Jesus Christ, who wouldst be despoiled of thy garments, and stripped naked, and scourged, for my sake ; grant me, by a naked confession of my sins, to put off the old man with all his acts, and never to appear naked of virtue in thy sight. Amen.



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AT THE OFFERTORY.

JESUS IS SCOURGED.

At the Offertory.

The Prayer.

LORD Jesus Christ, who for me wouldst be bound unto a pillar, and there cruelly whipped; give me grace willingly to bear the rods of thy paternal correction, and never more to scourge thee by my transgressions. Amen.



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AT THE COVERING OF THE CHALICE.

JESUS IS CROWNED WITH THORNS.

At the Covering of the Chalice.

The Prayer.

LORD Jesus Christ, who
for my sake wouldst be
so cruelly crowned with
thorns, pierce me so thor-
oughly with the thorns of
penance, that I may have a
right to be crowned by thee
in Heaven. Amen.



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THE PRIEST WASHES HIS FINGERS.

PILATE WASHETH HIS HANDS.

The Priest Washeth his Fingers.

The Prayer.

LORD Jesus Christ, Son of the living God, who, though pronounced innocent by the President Pilate, didst hear, without opening thy divine lips, the outcries of the Jews to crucify thee; grant that I may live innocently, and that the malice of others may not trouble me. Amen.



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AT THE ORATE FRATRES.

PILATE SAYS TO THE JEWS, BEHOLD THE
MAN.

At the Orate Fratres.

The Prayer

LORD Jesus Christ, who
for me wouldst be
shown unto the Jews with
the ensigns of their mockery
on thee ; give me grace to fly
the ostentation of vain-glory,
and to bear mockery and
contempt for thy sake.
Amen.



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AT THE PREFACE.

JESUS IS CONDEMNED TO DIE.

At the Preface.

The Prayer.

LORD Jesus Christ, who didst, for my sake, vouchsafe to receive the sentence of death, even the death of the cross ; make me, for thy love, not to fear the sentence of the most cruel death that the perverted judgments of men can pronounce against me, nor ever perversely to judge others. Amen.



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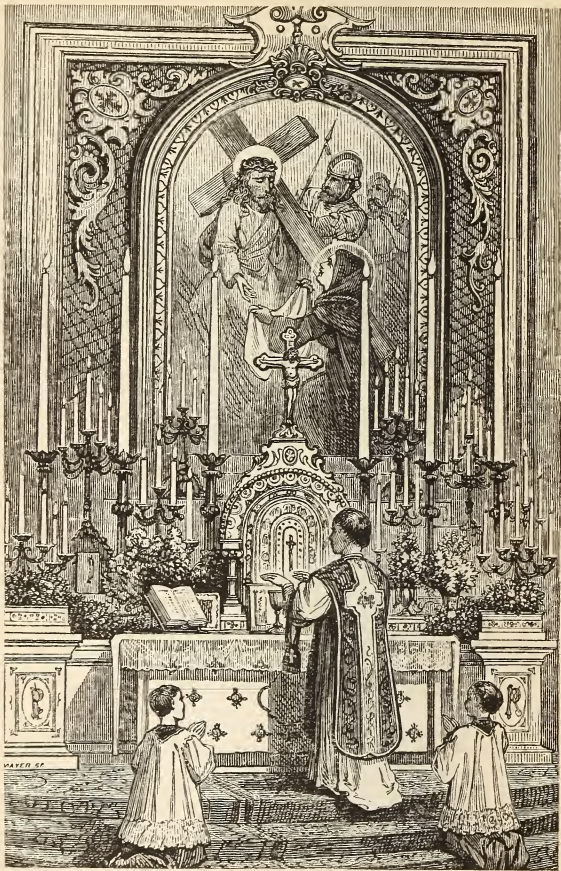
AT THE MEMENTO FOR THE LIVING.

JESUS BEARS HIS CROSS.

At the Memento for the Living.

The Prayer.

LORD Jesus Christ, who
for me didst bear on thy
own shoulders thy Cross;
make me ardently to embrace
the cross of mortification,
and, for the love of thee, to
bear it daily after thee.
Amen.



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THE PRIEST HOLDS HIS HANDS OVER THE CHALICE.

VERONICA OFFERS JESUS A TOWEL.

The Priest holds his Hands over the
Chalice.

The Prayer.

LORD Jesus Christ, who,
in that miserable journey wherein thou traveledst to thy torture, didst so lovingly admonish the women that wept over thee, to mourn for themselves ; give me grace to shed tears of repentance, that with them I may wash off my sins, and become acceptable to thee.
Amen.



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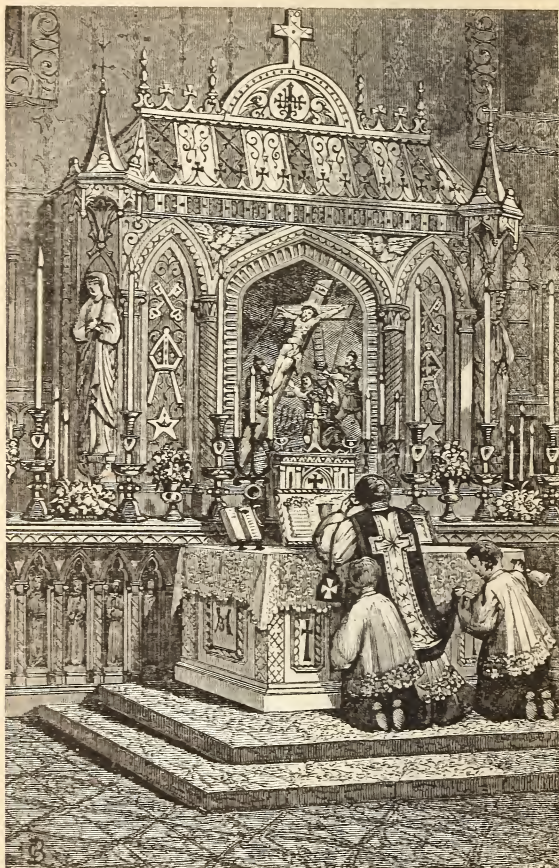
THE PRIEST SIGNS THE OBLATION.

JESUS IS NAILED ON THE CROSS.

The Priest Signs the Oblation.

The Prayer.

LORD Jesus Christ, who wouldst for my sake be nailed on the Cross, and to the same didst fasten the handwriting of sin and death that was against me ; transfix, I beseech thee, my body with thy holy fear, that, firmly adhering to thy precepts, I may forever be fastened with thee to thy Cross. Amen.



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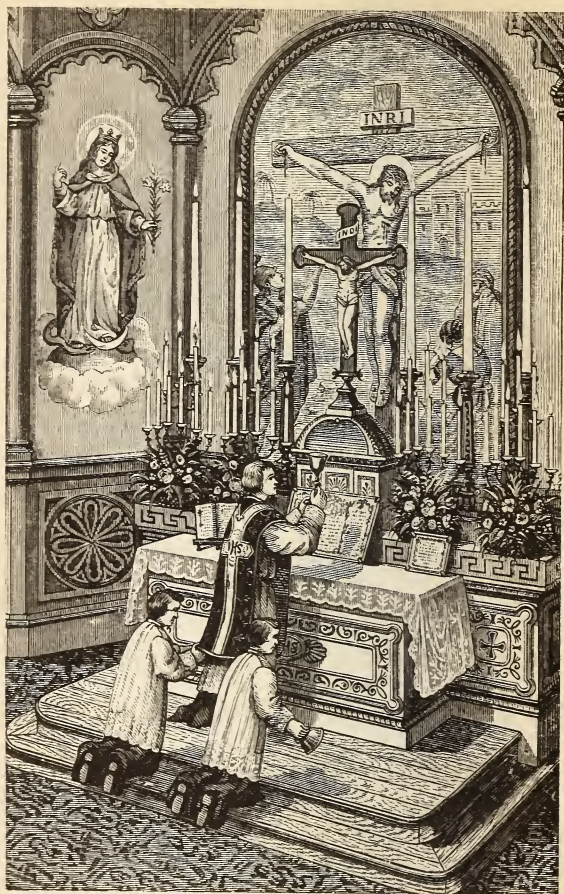
THE ELEVATION OF THE HOST.

THE CROSS IS RAISED UP.

The Elevation of the Host.

The Prayer.

LORD Jesus Christ, who wouldst be raised on the Cross, and in that manner exalted from the earth, for my sake ; raise me, I beseech thee, from all earthly affections, that my soul may always live in heaven. Amen.



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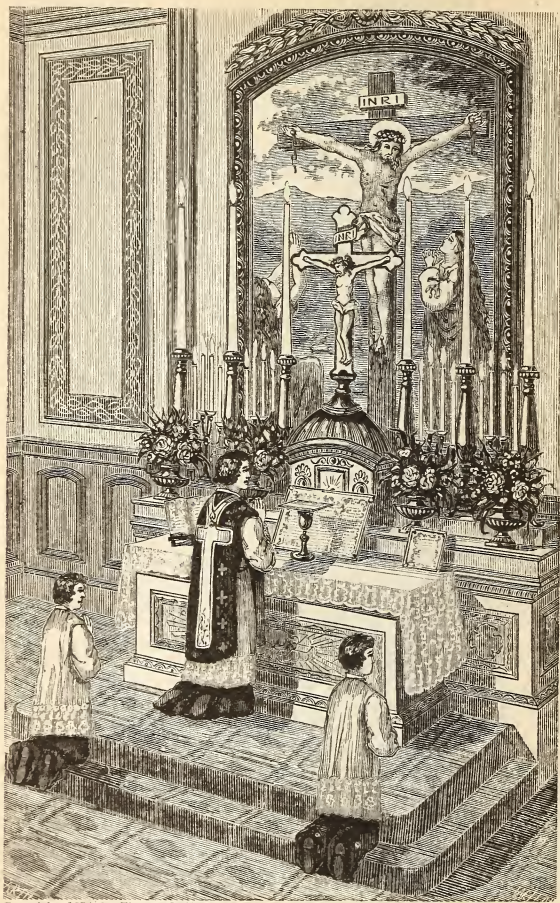
AT THE ELEVATION OF THE CHALICE.

JESUS' BLOOD FLOWS FROM HIS
WOUNDS.

At the Elevation of the Chalice.

The Prayer.

LORD Jesus Christ, who,
from thy saving wounds,
madest the fountain of thy
grace flow to us ; grant that
as often as lewd desires or
sinister affections impugn me,
I may presently recur to thy
wounds, and from them draw
my remedy. Amen.



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AT THE MEMENTO FOR THE DEAD.

JESUS PRAYS FOR THE WORLD.

At the Memento for the Dead.

The Prayer.

LORD Jesus Christ, who, hanging on the Cross, didst implore thy Father for all mankind, even thy crucifiers; give me, I beseech thee, the grace of humility and patience, that, according to thy word and example, I may love my enemies, and do good to those that hate me. Amen.



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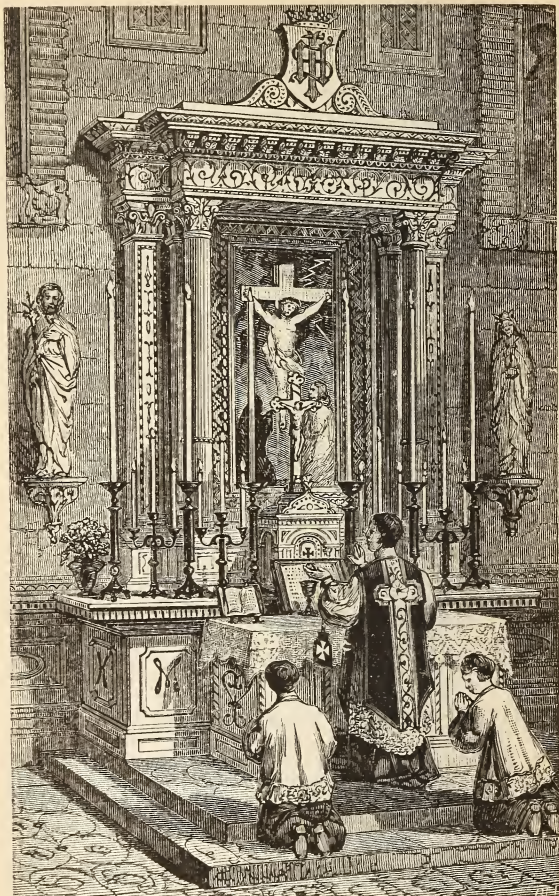
AT THE NOBIS QUOQUE PECCATORIBUS.

THE CONVERSION OF THE THIEF.

At Nobis Quoque Peccatoribus.

The Prayer.

LORD Jesus Christ, who didst so mercifully promise Heaven to the thief that humbly acknowledged his injustice ; behold me, I beseech thee, with the same eyes of mercy, that, now confessing my crimes, I may obtain pardon, and in the end of my life be strengthened with hope to be with thee in Heaven. Amen.



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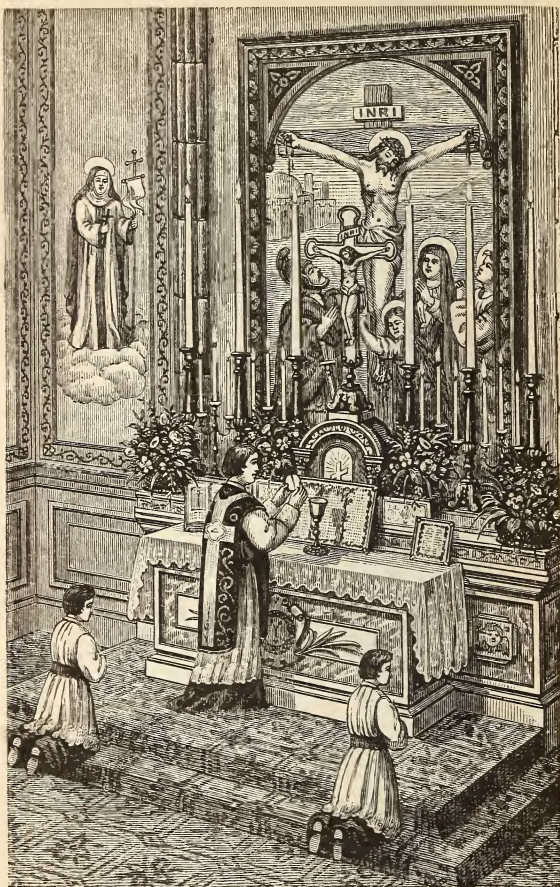
AT THE PATER NOSTER.

THE SEVEN WORDS OF JESUS ON THE
CROSS.

At the Pater Noster.

The Prayer.

LORD Jesus Christ, who
(among the other words
spoken by thee on the Cross)
wouldst recommend thy mo-
ther to thy beloved disciple,
and him again to her ; I
commend unto thee myself
and all I have, with a firm
faith and confidence in thy
protection ; beseeching thee,
by their intercessions, to pre-
serve me amidst the troubles
and dangers of this life.
Amen.



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AT THE BREAKING OF THE HOST.

JESUS DIES ON THE CROSS.

At the Breaking of the Host.

The Prayer.

LORD Jesus Christ, who,
for my sake dying on
the Cross, didst commend
thy soul unto thy Father ;
grant that in this life I may
spiritually die with thee, and
in the hour of my death com-
mend my soul unto thee,
who livest and reignest God,
world without end. Amen.



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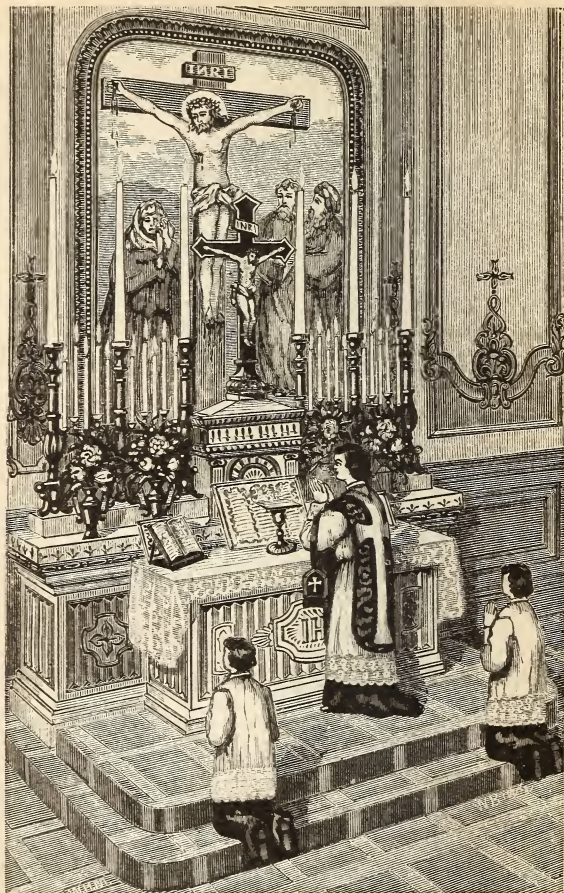
THE PRIEST PUTS PART OF THE HOST INTO THE CHALICE.

THE SOUL OF JESUS DESCENDS INTO
HELL.

The Priest puts part of the Host into the
Chalice.

The Prayer.

LORD Jesus Christ, who,
after thy glorious vic-
tory over the power of the
Devil, didst descend into
Limbo, and tookest thence
the souls of the Fathers, till
then detained there; extend,
I beseech thee, the virtue of
thy most precious blood and
passion to the faithful in Pur-
gatory, that they may come
to thy eternal joys. Amen.



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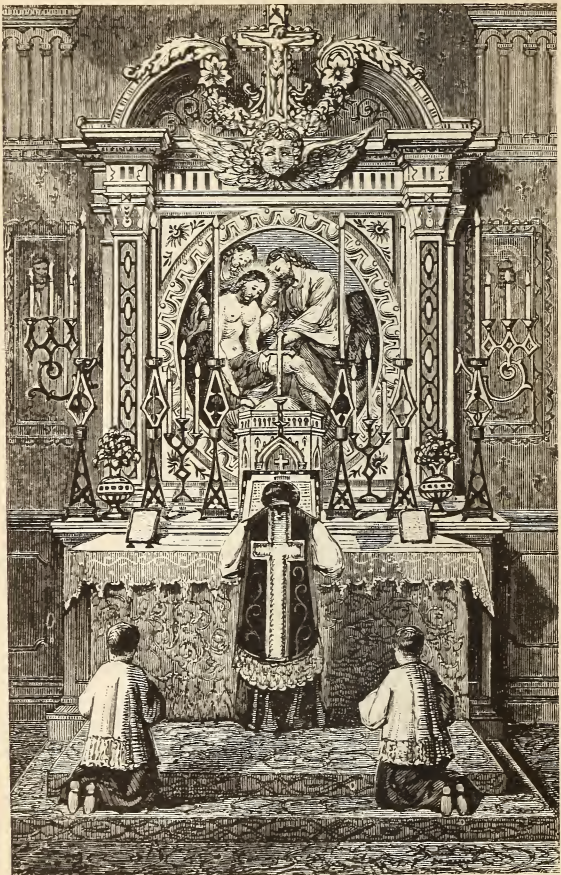
AT THE AGNUS DEI.

THE CONVERSION OF MANY AT THE
CROSS.

At the Agnus Dei.

The Prayer.

LORD Jesus Christ, at whose patience in torments, and blessed death, many, beating their breasts, lamented their offences; by thy bitter passion and death, give me grace with my whole heart to grieve for my sins, and never offend thee more.
Amen.



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AT THE COMMUNION.

JESUS IS BURIED.

At the Communion.

The Prayer.

LORD Jesus Christ, who
wouldst for my sake be
buried in a new monument ;
give me, O Lord my God, a
new heart, that, dying in
thee, I may happily partici-
pate in the glory of thy re-
surrection. Amen.



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AT THE ABLUTION.

JESUS IS ANOINTED.

At the Ablution.

The Prayer.

LORD Jesus Christ, who for me, miserable sinner, now dead, wouldst by Joseph and Nicodemus be embalmed with spices, and wrapped in white linen; grant me worthily to receive from thy holy altar thy true and living Body in the Eucharist, and forever conserve it in a clean heart and body. Amen.



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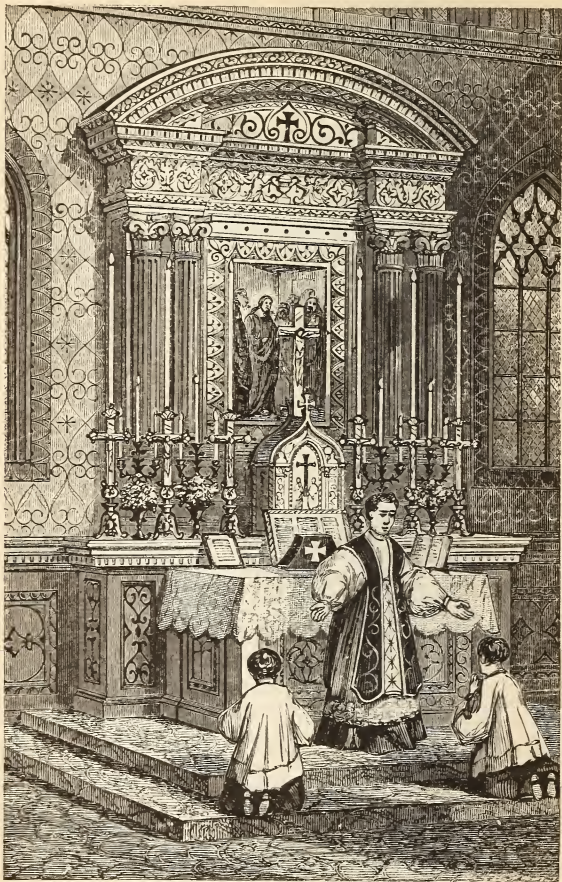
AFTER COMMUNION.

JESUS' RESURRECTION.

After Communion.

The Prayer.

LORD Jesus Christ, who didst, through thy shut and sealed sepulchre, rise triumphant from the dead ; grant me grace to rise from the bondage of sin, to walk in newness of life, that when thou, who art my Judge, shalt appear, I may also appear with thee in glory. Amen.



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AT THE DOMINUS VOBISCUM.

JESUS APPEARS TO HIS DISCIPLES.

At the Dominus Vobiscum.

The Prayer.

LORD Jesus Christ, who, after thy resurrection, didst manifest thyself to thy beloved mother and disciples, to their great joy and consolation ; mercifully grant me the grace, that, after this mortal life, I may with them rejoice in thy heavenly kingdom, enjoying thy presence forever. Amen.



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AT THE LAST COLLECT.

JESUS CONVERSES FORTY DAYS WITH HIS
DISCIPLES.

At the Last Collect.

The Prayer.

LORD Jesus Christ, who
didst vouchsafe, after
thy resurrection, to converse
forty days with thy disciples,
and instruct them in all the
mysteries of faith ; teach me,
I beseech thee, to live ac-
cording to thy doctrine, and
never to swerve in the least
from thy will. Amen.



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AT THE LAST DOMINUS VOBISCUM.

JESUS ASCENDS INTO HEAVEN.

At the Last Dominus Vobiscum.

The Prayer.

LORD Jesus Christ, who, after the term of forty days, didst ascend glorious into Heaven, in the sight of thy disciples ; grant that my heart may, for thy love, loathe all earthly things ; attend only unto eternal ; and pant, hunger, and thirst after thee. Amen.



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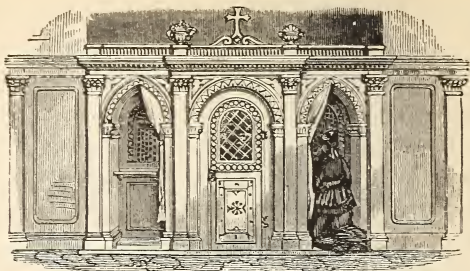
AT THE GOSPEL OF ST. JOHN.

THE SENDING OF THE HOLY GHOST.

At the Gospel of St. John.

The Prayer.

LORD Jesus Christ, who didst send the Holy Ghost upon thy disciples, when they did continue praying ; cleanse, I beseech thee, my heart from all sin, that the same Holy Ghost may always dwell in it by his manifold gifts, and my soul be everlastingly comforted. Amen.



DEVOTIONS

FOR

CONFESSION.

*A Prayer before the Examination of
Conscience.*

I AM perfectly sensible, O my God, that I have in many ways offended thy divine Majesty, and provoked thy wrath by my sins: and that if I obtain not pardon, I shall be cast out of thy sight for ever; I desire, therefore, at present to call myself to an account, and look into all the sins whereby I have displeased thee. But, O my God, how miserably shall I deceive myself, if thou assist me not in this work by thy heavenly light. Grant me,

therefore, at present thy grace, whereby I may discover all my imperfections, see all my failings, and duly call to mind all my sins; for I know that nothing is hidden from thy sight. But I confess myself in the dark as to my own failings; my passions blind me, self-love flatters me, presumption deludes me; and though I have many sins which stare me in the face, and cannot be hidden, yet how many, too, are there quite concealed from me. But discover even those to me, O Lord; enlighten my darkness, cure my blindness, and remove every veil that hides my sins from me, that I may be no longer a secret to myself, nor a stranger to my own failings; nor even flatter myself with the thoughts of having repented, and at the same time nourish folly and vice within my breast. Come, Holy Ghost, and by a beam of thy divine light illumine my understanding, that I may have a perfect view of all my sins and iniquities, and that sincerely repenting of them, I may know thee, and be again received into thy favor.

AN EXAMINATION OF CONSCIENCE.

On the Ten Commandments—Precepts of the Church—and Seven Deadly Sins.

THE FIRST COMMANDMENT IS BROKEN :

First, by Sins against Faith.

1. To be ignorant of the principal mysteries of the creed, commandments of God and his Church, or of the sacraments.—2. Wilfully to doubt or obstinately to err in any point of faith.—3. To endanger our faith by reading.—4. To examine divine mysteries with curiosity.—5. To contemn or deride holy things.—6. To abuse the words of the Holy Scripture.—7. To desire to know things to come, as fortune-telling, or other superstitious inventions.—8. To give credit to dreams, use charms, etc.

Second, by Sins against Hope.

1. By distrusting the mercies of God, and despairing of the pardon of our sins.—2. By presuming on God's goodness, without the least concern of amendment.—3. By deferring our conversion or repentance till the end of life.—4. By exposing ourselves to the danger of offending God, either by company, reading, or

otherwise.—5. By exposing ourselves without necessity to corporal danger, as sickness, wounds, or death.—6. By neglecting remedies in these dangers.

Third, by Sins against Charity.

1. By not loving God above all things.—2. By offending God through fear of being jeered or slighted.—3. By omitting our duty through shame or human respect.—4. By thinking seldom of God ; by forgetting his benefits, or neglecting to give him thanks.

Fourth, by Sins against Religion.

1. By not adoring God, or praying to him but seldom.—2. By praying without attention, and with wilful distraction.—3. By a want of respect to God in time of prayer : or by talking : or by being present in holy places, without a becoming modesty and gravity in our looks, words, and actions.

THE SECOND COMMANDMENT IS BROKEN :

1. By taking the name of God in vain.—2. By swearing to what one knows or doubts to be false.—3. By swearing to what is unjust, or prejudicial to others.—4. By swearing without

necessity, though the thing itself be true and just.—5. By taking the oath or pledge of any secret society.—6. By blaspheming God or holy things.—7. By cursing one's self or others, or by provoking others to it.—8. By breaking lawful vows, or deferring to fulfil them, without just cause.

THE THIRD COMMANDMENT IS BROKEN :

I. By doing servile works on Sunday, or causing others to do the like, without necessity.—2. By employing a considerable part of Sundays or holydays in temporal affairs.—3. By omitting to hear mass, or not hearing it with due attention and reverence.—4. By spending Sundays and holydays in idleness, gaming, dancing, feasting, and other recreations.—5. By not dedicating a considerable part of those days to reading and prayer; and by not taking care that those under your charge do the like.

THE FOURTH COMMANDMENT IS BROKEN :

I. By children.—1. Not paying due respect to their parents, or by despising them.—2. By wishing their death or misfortune; or by forsaking them in their necessities.—3. By not

cheerfully obeying them, or by obeying them in things unlawful.—4. By slighting their representations, and resisting their corrections.—5. By putting them into a passion.—6. By not executing their last will and testament.

II. By servants.—1. By disobeying their masters.—2. By a want of diligence.—3. By neglecting the reasonable and just interests of their employers.—4. By letting them sustain any kind of loss, through their sloth, neglect, etc.—5. By obeying them in things unlawful, as lying, swearing, stealing, etc.

III. By parents.—1. In not loving their children, and supplying their corporal necessities.—2. In not being careful of their salvation.—3. By neglecting their Christian education, or exposing them to danger in schools where religion is excluded, or false doctrines taught.—4. In not correcting them when it is necessary; in flattering their passions, or indulging their evil inclinations.—5. In treating them with too much severity.—6. In not setting them good example.—7. In forcing them in the choice of their state of life.

IV. By masters.—1. In not taking due care to regulate the life and conversation of their

servants.—2. In not making them say their prayers, go to Mass on Sundays and holydays, and frequent the sacraments.—3. In commanding them to do something evil.—4. By treating them injuriously.—5. In not paying them.

THE FIFTH COMMANDMENT IS BROKEN :

I. By anger, quarrelling, or threatening ; or by injurious or reproachful words or actions against our neighbors.—2. By revenge, or deliberate thoughts thereof.—3. By provoking, striking, wounding, or being the cause of another's death.—4. By bearing malice, refusing to speak to any neighbor, out of hatred or aversion, or refusing to be reconciled to him.

THE SIXTH COMMANDMENT IS BROKEN :

I. By the *hearing*.—In willingly giving ear to immodest words, discourses, songs, etc.

II. By the *sight*.—1. In looking on immodest objects.—2. In reading or keeping or lending immodest books.

III. By the *tongue*.—1. Immodest words.
2. Improper stories.

IV. By the *touch*.—Indecent actions.

V. By *thoughts*. — Entertaining impure thoughts, wilfully and with delight.

THE SEVENTH COMMANDMENT IS BROKEN :

1. By taking another's goods (and of what value).—2. By retaining what we know belongs to another.—3. Wilfully delaying payment of our debts, to the prejudice of our neighbors.—
4. By making unjust bargains or contracts.—
5. By putting off false and counterfeit money.—
6. By not giving alms.—7. By not contributing to the decent support of religious worship.

THE EIGHTH COMMANDMENT IS BROKEN :

1. By witnessing what is false, or defending a false accusation, or condemning the innocent or discharging the guilty.—2. By detraction.—3. By lying, or by using equivocal language.—4. By hypocrisy, which is a lie in action.

THE NINTH AND TENTH COMMANDMENTS ARE BROKEN :

By all unlawful and wilful desires of impurity and theft.

THE PRECEPTS OF THE CHURCH :

I. To keep certain appointed days holy, with the obligation of hearing Mass, and resting from servile works.

II. To observe the days of abstinence and fasting.

III. To confess our sins to our pastors at least once a year.

IV. To receive the Blessed Sacrament at Easter, or thereabouts.

V. To contribute to the support of our pastors.

VI. Not to marry at forbidden times, nor within forbidden degrees, nor clandestinely.

THE SEVEN DEADLY SINS.

THE SIN OF PRIDE CONSISTS :

In entertaining too great an opinion of ourselves, or in valuing ourselves above our deserts.

[For the sin of covetousness, luxury, and sloth, see the first, sixth, and seventh commandments.]

THE SIN OF GLUTTONY :

In eating or drinking to excess, so far as they are prejudicial either to our health or reason, or any way scandalous, or of ill example to others.

THE SIN OF ENVY :

I. Trouble at the good success of our neighbor, or when we endeavor to do him an unkindness, or speak often against him, or create an evil opinion of him in the mind of another.—2. When we rejoice at our neighbor's harm.

THE SIN OF ANGER :

1. Not to endure anything contrary to our inclinations.—2. To suffer ourselves to be hurried away by the emotions of wrath against those who give us any trouble.—3. To proceed to quarrels, injurious language, oaths, curses, threats ; to take revenge, or to desire and wish to be in a capacity of exercising it.—4. To refuse to pardon injuries, or to be reconciled to our enemies, or to such of our neighbors with whom we have had some misunderstanding or falling out.

A Prayer for obtaining Contrition.

I HAVE now here before me, O Lord, a sad prospect of my manifold offences whereby I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if, by repentance and a hearty sorrow, my soul be not prepared to receive thy pardon. But this sorrow and this repentance, O Lord, must be the free gift of thy mercy, without which all my endeavors will be in vain, and I shall be for ever miserable. Have

pity, therefore, on me, O merciful Father, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; grant me true contrition, that I may bewail my base ingratitude, and grieve from my heart for having offended so good a God. Permit me not to be deluded by a false sorrow, as I fear I have been too often, through my own weakness and neglect; but let it now be thy gift, descending from thee, the Father of Lights, that so my repentance may be accompanied by an amendment and a change of life; that being thus acquitted from the guilt of my sins, I may once more be received into the number of thy servants. Amen.

Prayers before Confession.

HAVE pity on me, O God, and let me partake of the effects of thy great mercy. I here acknowledge, and am sensible of the multitude and enormity of my sins. It is thou, O my God, perfidious

creature as I am, whom I have offended : it is against thee that I have rebelled. To follow my pleasures and indulge my passions I have abandoned thee, and lost thy grace. I whom thou hast created to thine own likeness, and redeemed by the blood of thine only Son, have, by my sins, made my soul resemble those monsters of ingratitude, the infernal spirits ; like them I have forfeited heaven, my blessed country, and deserved hell and damnation, which I shall never be able to escape, without the assistance of thy boundless mercy. The injury I have offered thee, O Lord, is so great, that it caused thy Son, Jesus Christ, my Saviour, to suffer death. How then, O my God, how can I sufficiently deplore so great an evil ! who will give water to my head, and a fountain of tears to my eyes, that I may incessantly deplore my misery and malice, and do penance for my sins.

Almighty and eternal God, to whom is due all honor and glory, behold I come to thee, my Creator, my God, my Redeemer,

my merciful Judge, and my Saviour; accusing myself, and laying before thee all the abominations by which I have blasphemed thy sacred name, transgressed thy precepts, contemned thy will, and defiled both my soul and body. O my God, when I behold my misery and consider how often I have abused thy gifts and blessings, despised thy goodness, neglected thy service, added daily sin to sin, and preferred myself, my passions, and other creatures, to my duty and thy commandments, I cannot but consider myself, as unworthy either to lift my eyes up to heaven, or to appear in thy presence. But whither, O Lord my God, shall I flee from thy face? Where shall I conceal myself from thy anger? Who can restore me to thy favor? It is only from thy goodness that I can expect so great a blessing; for art not thou my Father, whose mercies are infinite, and whose compassion knows no bounds? And I, though unworthy of the name of thy child, acknowledge no other Father but thee. Wherefore I pros-

trate myself at the feet of thy mercy, and beseech thee, by thy almighty power, goodness, and wisdom, to pardon, purify, and acquit me from the guilt of all my sins. Receive me again into thy favor, O Lord, and confirm me in all good; that my soul, being entirely possessed by thee, may be prepared for glory. And that my petition may find acceptance, I appeal to thee, sweet Jesus, son of the living God, the advocate and mediator between us sinners and the eternal Father; humbly beseeching thee, through that infinite charity which brought thee from heaven to the ignominy of the cross, and thy precious blood shed thereon, that I may now partake of the benefit of thy sufferings, and be cleansed from all my offences; that, by thy assistance, I may sincerely repent, and amend all my failings; that, dying to myself and the world, I may live only to thee, and never suffer either passion or pleasure to divide me from thee.

Alas, my Father and my God, how comes it to pass that I should have so

often offended thee! Thou seest, O Lord, neither goodness nor virtue in me; have mercy, therefore, on me, for I have sinned against thee. Heal my soul, O Lord, for thou only art my hope and strength. Alas, my God, how many and dangerous are my wounds! how great my weakness and misery! for the curing of which thou wast crucified and slain! And to whom shall I complain of all these my evils, if not to thee, O Lord, the Saviour and Redeemer of my soul? Be merciful, therefore, to me a sinner, sweet Jesus! for nothing is more pleasing to thee than to have compassion on those who are miserable. Restore me to thy favor, receive me again to thy friendship, and cast me not off on account of my offences: for what can I, miserable creature, do, but offend? and what canst thou, O infinite Goodness, do, but have mercy and spare? Spare me, therefore, according to thy infinite goodness, and grant me now tears of sincere repentance, that I may mourn for the evils I have committed. Grant

that I may sincerely grieve for having sinned against thee, my God, my Creator and Redeemer. Soften my hardened breast, and inflame my frozen heart, that I may with unfeigned sorrow, repent for not loving, nay, for despising and offending thee. What shall I, most miserable and wicked creature, do, O God, to serve thee? Whilst I behold myself I see no hopes of amendment; all my confidence and hopes of mercy are in thee. Help me, therefore, O Lord, and be thou the strength of my soul, that I may from this moment detest and forsake all my past evils, that I may conquer my passions, reform all my bad habits, and by a true change of life and manners, be entirely united to thee, and with thee live for ever. Amen.

To thee, O merciful Jesus, in the bitterness of my soul, I come, beseeching thee to have compassion on me, and to deliver me from my sins; despise not, O God, the cries of thy lost sheep; reject not the sighs of thy prodigal child, who desires to

return home to thee, and to be received again into the number of thy servants. I am sorry for all the sins I have committed, and detest them here in thy presence; because I love thee above all things, and honor thee as my gracious God, worthy of infinite love. And for this reason, I now firmly purpose to suffer all evils, nay, even death itself, rather than willingly consent to sin. I resolve to make an exact confession of all my offences, faithfully to discharge whatever shall be enjoined for my punishment or amendment, and carefully to avoid all occasions of sin. And if anything be wanting of true contrition to this my sorrow, may thy sacred passion, O blessed Jesus, thy precious blood, and infinite merits, supply all the defects of my weakness; for it is in thy death I place all my trust; through thee I firmly hope to obtain pardon of all my sins, grace to overcome my vicious customs, and perseverance to the end in the good resolutions I have now made in thy presence. As, therefore, it is by thee I

come to the knowledge of my misery, so it is by thee my good purpose and sorrow for my offences must be perfected. May the fire, therefore, of divine love now inflame my soul, and consume therein whatever is displeasing to thy infinite goodness. Sanctify my heart, purify my affections and desires, that dying to myself, I may ever live to thee, and at length depart this life in thy grace and favor. Amen.

At Confession.

HERE you should reflect upon the measures which you ought to take for an entire amendment of your life, considering well what have been the occasions of your sins; what circumstances are apt to prove dangerous to you; what precautions you ought to take against those dangers in future; what pious exercises you ought to practise daily; when and how often approach the sacraments, etc.

When you find yourself heartily sorry for having offended God, and fully determined for the time to come to amend your life and avoid all mortal sins, and the immediate occasions of

them ; then humbly approach the tribunal of penance, and, kneeling by the Priest, make the sign of the cross, and ask his blessing, saying, "*Father, bless me, for I have sinned.*" After receiving the blessing, say the Confiteor, to "through my most grievous fault," and then begin a plain, entire and discreet confession of your sins, thus : "*Since my last confession (which was a week, or a fortnight, or a month ago), I have, or I have not, complied with my penance, and I accuse myself that,*" etc. ; avoiding superfluous accusations, or irrelevant matter ; neither obscuring your offences by ambiguous expressions nor concealing any mortal sin, or any circumstance which either aggravates its heinousness, or changes its nature ; mention how often you have committed it, and fail not to state whether it be habitual. Having sincerely declared all you can remember, conclude thus : "*For these and all my other sins, especially my sins against (name some virtue, as charity, purity, etc.), I am heartily sorry, purpose amendment for the future, and humbly ask pardon of God, and absolution of you, my ghostly Father.*" Then humbly bowing down, finish the Confiteor, "*Therefore I beseech thee,*" etc.

This being concluded, you must listen attentively to the instructions of the Priest, accept with humility the penance he enjoins; and, whilst he imparts absolution, renew your sorrow, make from your heart an act of contrition, and say the following prayer :

O MERCIFUL God, as at the words of thy angel, the chains fell from the feet of St. Peter, and he was immediately restored to liberty; so grant that by the words of this holy sacrament, pronounced by the Priest, the chains of my sins may be loosed, and all my offences pardoned. Amen.

O God, be merciful to me, a sinner.

Jesus, son of David, have mercy on me.

Thou, who didst suffer for me, have mercy on me.

Prayers after Confession.

I RETURN thee thanks, O loving Father, for having admitted me to this sacrament, wherein, suffering thy mercy to take the place of justice, thou hast cast

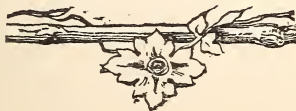
all my sins out of thy sight. Grant me now, thy grace, O Lord, that by sincere and perfect contrition, my repentance may be like that of David and Peter ; that my offences being effectually remitted, I may hereafter continue faithful in thy service. But this I cannot do, unless with the aid of thy grace : for without it my soul will remain barren and dry, like earth without water. I am perfectly sensible of my own weakness and inability to do anything that is good or acceptable to thee. The only consolation and confidence I have is, to raise up my eyes to my Jesus, to his tears and sufferings, that thy justice being appeased thereby, thou mayest open to me the gates of mercy, and receive me into thy favor. Look down, therefore, on me with an eye of pity, and have compassion on my miseries. O meek and merciful Lord ! strike this hard and obdurate heart of mine, that it may burst forth into a fountain of healing waters—the waters of sincere contrition, where-with my soul may be cleansed and purified.

Perfect the work thou hast begun in me ; for I am thy creature ; and grant that the confession I have made may be acceptable in thy sight, and that whatever is wanting towards its perfection, through my weakness, may be supplied by thy infinite goodness and mercy. Thy mercy, therefore, I implore, and through it, beg pardon for all my sins ; firmly purposing in thy presence to avoid everything that may be displeasing to thee, and to apply myself with all diligence to the practice of virtue. I hope thou wilt not refuse me thy assistance, since thou, O Lord, hast promised never to forsake those who trust in thee. Permit my heart to be no longer hurried away by the follies of this life, nor to experience my own weakness in my wonted relapses. Long since should I have been converted from my evil ways, forsaken my errors, and amended my failings ; since hitherto, alas ! so many days and years have elapsed in good purposes, but with very little improvement of my soul. Command, therefore, O sovereign Lord,

my rebellious heart, and force it to a compliance with thy law. Break all my passions, rule my affections, direct my desires, strengthen my good endeavors, and give ear now to thy unworthy servant. Let not my wickedness make me forget thy goodness; for though my sins cry aloud for justice, yet thou still hast mercy, whereby thou canst save; and once more receive me into thy favor, my God, my Lord, and all my hope; who livest and reignest for ever and ever.

O God of mercy, having now through thy gracious goodness, disburdened my conscience of the guilt, wherewith it was oppressed, and, in the humblest manner I was able, discovered all the sins I could recollect to thy minister, my ghostly father, I most humbly beseech thee to accept this confession, and forgive me all my trespasses, as well those I have forgot, as those I have remembered. Grant me grace, O Lord, to live more carefully hereafter, and to abstain from my former vices, which I utterly detest, firmly purposing

never to be guilty of them any more. But especially, O most merciful and bountiful Saviour, enable me to withstand those temptations with which I am most beset, and to avoid all occasions of offending thee for the future. If even the just man falls seven times, how much more reason have I to be suspicious of myself, O Lord; and to fear that I shall not be steadfast in my resolutions, having through my own frailty and vicious customs increased the natural blindness and weakness in which I was born. Yet, O Lord, I firmly purpose, through thy merciful assistance, never to consent to any mortal sin, from which I humbly beseech thee to preserve me whilst I live: and as to my venial sins and imperfections, I resolve to strive against them; and hope, through thy goodness, at length to amend them.





DEVOTIONS BEFORE COMMUNION.

An Act of Faith.

MY Lord and Saviour Jesus Christ, I firmly believe that thou art really present in the Blessed Sacrament: I believe it contains thy Body and Blood, thy soul and divinity. I acknowledge these truths; I believe these wonders; I adore thy power which has wrought them; I praise thy infinite goodness which had prepared them for me. In this faith, and with this acknowledgment I presume to approach this adorable banquet, wherein thou bestowest on me the divine food of thy Body and Blood, to satiate my soul with thyself and thy Holy Spirit. Grant, O Jesus, that I may approach thee with such a profound reverence and humility, as is due to thy infinite Majesty. Who am I, O God, that thou shouldst work such wonders for my sake? Grant, O

Lord, that I be not altogether unworthy of them, and that I may now receive thee with a pure heart, a clean conscience, and a sincere and lively faith. Pardon my sins, which have rendered me most unworthy to approach thee: I detest them from the bottom of my heart, because they are displeasing to thee, my God: I renounce them for ever, and promise to be faithful to thee. Take courage, then, my soul; raise thyself up; go and receive thy God, and with him all the favors he hath prepared for thee in this divine sacrament.

An Act of Hope.

IN thee, sweet Jesus, I place all my hope, because thou alone art my salvation, my strength, my refuge, and the foundation of all my happiness; and were it not for the confidence I place in thy merits, and in the Precious Blood wherewith thou didst redeem me, I would not presume to partake of this banquet. Encouraged, therefore, by thy goodness,

280 *Devotions before Communion.*

behold I come to thee as a poor and infirm sheep to its shepherd; as one sick to his physician; as a condemned criminal to his powerful intercessor; that as the true shepherd of my soul, thou mayst strengthen me; as my physician heal me; and as my merciful advocate, deliver me from the sentence of sin and death. I, who am an abyss of nothing, invoke thee who art the abyss of all goodness. For though my sins are innumerable, and very grievous, yet they are but light and trivial when compared to thy boundless mercy, and the infinite ransom of thy Blood. It is in this mercy then, O Lord, that I put my trust; and am pleased that I can find nothing in myself wherein to hope, that so I may put my whole trust in thee. Have pity, therefore, on me, my Jesus, and save me; for thou forsakest none that place their hopes in thee.

An Act of Charity.

HOW strong was the force of thy love, my dear Redeemer, when, being

about to depart out of this world, to thy eternal Father, thou providedst for us this divine banquet, enriched with all heavenly sweetness! Ah! it was through the wonderful effects of thy divine goodness, that thou didst humble thyself to such an excess for our redemption, as to take upon thee the infirmity of our nature. And is it not through an infinite excess of thy love, that thou hast left us thy Body and Blood for the food and nourishment of our souls? that as thou didst unite thyself to our humanity, so we might here be made partakers of thy divinity! In return for this thy infinite love, I desire to love thee, my Jesus, who art my only comfort in this place of banishment, the only hope of my infirm soul, and happiness above all I can enjoy in this life. I love thee, my God, with my whole heart, with my whole soul, with all my mind, and with all my strength; and wish, that as every moment is an increase of my life, so it may be also of my love towards thee. I desire with all the affections and powers of my soul, that

as the utmost thanks are due, so they may be returned to thee by all the faithful, for this divine food, which is our refreshment, support, strength, armor, and defence in all our miseries: and that my love may never cease, inflame my heart with the fire of heaven, that it may continue burning till nature and corruption being weakened and consumed, I may at length be transformed into thee. Come, O Lord! hasten to release me once more from the bonds of sin, and prepare me for the blessing thou art now about to bestow on me.

An Act of Desire.

AS the wearied heart thirsts after the fountains of water, so doth my soul pant after thee, my Saviour! my Lord! and my Jesus! It ardently longs to drink of those fountains which thy love has opened for its comfort and relief. Tired, therefore, with my own evil ways, I now return hungry and thirsty, crying out aloud, have mercy on me, O Son of God, and permit me to taste of thy banquet, that

my soul may be refreshed. O that I had the affection of the heavenly spirits, that my soul might truly languish after thee, the fountain of life, of wisdom, and of eternal light; the impetuous torrent of celestial happiness! O that my soul did truly hunger after thee, the bread of angels, the food of blessed souls, and that all that is within me might be delighted with the taste of thy sweetness! I here despise all human consolation, that I may be comforted by thee, my only good, my God and Saviour, whom I love above all things, and desire to entertain within my breast with as much devotion and affection as is conceived by thy chosen servants who now sit at the table of celestial bliss. And however I may have been hitherto wanting in my duty, or unjust to thee, in misplacing my affections, I now for ever renounce my folly and weakness, and from my heart request, that, for the future, my joy, my relief, my treasure, and rest, may be entirely centred in thee. May I never desire anything beside thee;

and may all things seem contemptible,
and as nothing without thee, O my God!

An Act of Thanksgiving.

WHO am I, O God of infinite goodness, that thou shouldst permit me to partake of this bread of angels? How have I found such favor in thy sight, as to be the object of so unspeakable a mercy! Come, all ye angels and saints of God, and I will recount to you what great things our Lord has done for my soul. He has raised me out of the dust, and delivered me from the bonds of sin; he has told me not to be dejected, for that himself will be my support and my strength; and though I have most unworthily forsaken him by repeated follies, yet behold he calls me back again, and invites me to partake of the bread of life, that, as he made me, so I may ever live by him. What thanks can I give thee, O merciful Jesus, Saviour of the world? What return shall I make thee for all thou hast done for my soul? Were I to give all I

have in acknowledgment of thy love, it would still be as nothing; for thou, O Lord, hast plentifully poured forth thyself upon me, and given me even all that thou art, thy body, thy blood, thy soul, thy divinity; and if, in thanksgiving for thy mercies, I were to lay before thee my body and soul, my life, liberty, and all I possess, what would they be when compared to the blessing thou hast here bestowed on me? What to the debt I owe, which is in some kind equal to what I receive, infinite as thyself? O God, how far is this above my means? I have, however, one request to make (for thou art good and merciful, and knowest my poverty), that thou wouldst vouchsafe to accept this little offering I present thee in the sincerity of my heart, saying with the spouse in the Canticles, *My beloved to me and I to my beloved.* Thou hast mercifully given thyself to me for the food of my soul; and now behold I offer thee all that I have, all that I am, all that I possess: to thee I make a full surrender of them

all, that being wholly thine, I may now no longer have any part in myself.

An Act of Fear.

BEING now invited by thee, sweet Jesus, to come and partake of thy banquet, I could cheerfully obey thy call, and receive thee with all the love and affection of my soul, if the thought of so great a happiness did not make me tremble at the consciousness of my wickedness. My sins always upbraid me; and when the voice of St. Paul strikes my ear: *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself*: must I not tremble at the thought of approaching thy table? Alas! if I allow myself but the liberty to think, I am confounded to consider that having so often received this divine food, I should yet remain so frail and miserable, or that my heart should be so little fixed on thee, as to be instantly wandering amongst vanity and folly, and seem more fond of the empty satisfaction of creatures, than of thee, my

only happiness. I have frequently resolved to amend, and as often pretended to make a new covenant, receiving thy precious body as the pledge of my engagements; and yet where do I remain, but in the midst of sin and vice, with my senses disordered, my tongue ungoverned, my affections depraved; and, O God, how little pains do I take to recover from this misery, and return to thee, to whom I have so repeatedly promised to be faithful! These thoughts encompass me, O Lord, on every side, and cause me to fear that what thou hast mercifully ordained for my salvation, I should now receive to my judgment and condemnation. What course, then, shall I steer in the midst of such difficulties? Shall I fly from before thy face, like despairing Cain? or, with Adam, hide myself, because, at the hearing of thy voice, I behold myself naked, and destitute of all that is good. No, my God, suffer me rather to fly to thee for succor and refuge, because I know thy mercy exceeds my misery, and thy good-

ness surpasses my wickedness; if I am defiled, infirm, and naked, thou canst cleanse, cure, and clothe me. To thee, therefore, I run, O my God, with fear and trembling, to take shelter under the wings of thy clemency; still hoping that, notwithstanding my unworthiness, thou wilt pardon my iniquities, heal my infirmities, and clothe me with thy grace. For this end, O Lord, disengage my heart from all that divides thee from me, or distracts me in my duty; for I own, that in all that tempts me, there is nothing but vanity and affliction of spirit. O may my soul no longer relish any other sweetness than that of thy presence; may it now no longer admire anything but the greatness of thy infinite love, or look for content in any other object, but in thee alone, the God of my heart.

An Act of Humility.

O IMMENSE, powerful, and incomprehensible God, who am I, that thou shouldst vouchsafe thus to come to

be my food, and take up thy habitation within my soul? It is in this I conceive something of thy infinite goodness and mercy, and my own miserable baseness and ingratitude. Thou art the King of kings, and sovereign Lord of the universe, at whose presence the earth trembles. Thou art the fountain of holiness, in whose sight the angels themselves are not pure. Thou art the bright sun of eternal day, who dwellest in light inaccessible. But as to myself, what am I, but a poor worm of the earth, subject to innumerable miseries, distracted with passion, fond of vanity, defiled with sin, encompassed with darkness, busy about folly, and careless of eternity! How then dare I, who am thus miserable and unprepared, approach thee? With what confidence can I appear before thee, most just Judge, in whose presence the very pillars of heaven tremble? I, who by my sins have run astray from thee, though thou art present in every place; I, who have polluted my soul, espoused to thee in baptism, with

filth and wickedness, abandoning thee, my Maker and Redeemer, for the love of vanity and deceitful pleasures. Thou hast created me from nothing, and by thy grace plentifully furnished me with the means of obtaining eternal happiness; and how ill a return have I made for these blessings, by living in sin, and by not being solicitous to please thee, but rather to satisfy my own corrupt inclinations! Thou hast prepared for me a banquet of heavenly sweetness, and I have longed after the flesh-pots of Egypt. Yet still, O my God of infinite goodness, behold I who am nothing but dust and ashes, presume to speak to thee. Receive me, then, thy unworthy servant into the compassionate arms of thy mercy, since with so much love and solicitude thou hast labored for my conversion. I am now sensible, O my God, that without thee I am nothing, nor can I do anything; and that without the aid of thy grace, there is neither life nor salvation for me. Cast, therefore, all my sins out of thy sight, and, with the

tenderness of a loving father, extend thy arms to receive an unworthy child who returns to thee; and let me in reality experience the truth of the prophet's words: "*A sacrifice to God is an afflicted spirit, and a contrite and humble heart thou wilt not despise.*"

A Prayer before Receiving.

IT is with fear and trembling, O Jesus, that I approach thy banquet; having nothing to confide in but thy goodness and mercy, being of myself a sinner, destitute of all virtue. My soul and body are defiled with many crimes; my thoughts and tongue in disorder, and under no restraint. In this wretched condition I hasten to thee, most compassionate physician, the fountain of all goodness, that I may be healed. I fly under the wings of thy paternal protection, hoping thou wilt be my Saviour, though I dare not appear before thee as my Judge. To thee I expose all my wounds, to thee I discover all my shame. My sins, I confess, are so

innumerable and enormous as to make me despair, if thou didst not encourage me to hope in thy mercies, which are infinite. Look, therefore, on me with the eyes of compassion, O Lord Jesus Christ, eternal King, God and man, who was crucified for the sins of men. Have mercy on me, thou inexhaustible fountain of goodness. Hail, saving victim, offered on the cross for me and all mankind. Hail, generous and precious blood, flowing from thy wounds, O Jesus ! and washing away the sins of the world. Remember thy creature, O Lord, whom thou hast redeemed by thy death. I am truly sorry for my offences, but am resolved to amend. Wash away, therefore, all my sins, and blot out my iniquities, that, purified in soul and body, I may worthily approach the Holy of Holies ; and grant that thy precious body and blood, which I now, though unworthily, am about to receive, may avail to a full discharge from the guilt of all my crimes, a victory over all evil thoughts, the beginning of a new

life, the seed of good works, and a sure protection of soul and body against all the snares of my enemies. Amen.

PRAYERS AFTER COMMUNION.

I RETURN thee thanks, O eternal Father, for having, out of thy pure mercy, without any desert of mine, been pleased to feed my soul with the Body and Blood of thine only Son; and beseech thee, that this holy Communion may not be my condemnation, but available to the effectual remission of all my sins. May it strengthen my faith; encourage me in the practice of good works; deliver me from all evil habits and sinful desires; perfect me in charity, patience, humility, obedience, and all other virtues. May it secure me against all the snares of my enemies, visible and invisible; closely unite me to thee, the only true God, and finally settle me in unchangeable bliss, by admitting me, though an unworthy sinner, to be a guest at that divine banquet, where

thou, with the Son and the Holy Ghost, art the true light, eternal fullness, everlasting joy, and perfect happiness of all the saints; through the same Jesus Christ our Lord. Amen.

I ADORE thy infinite greatness, O divine Majesty, who fillest both heaven and earth, and art adored by all the blessed spirits, who, without ceasing, praise and cry out before thee, "Holy, holy, holy, Lord God of Sabaoth." Is it possible thou shouldst condescend to visit the most unworthy of thy servants, and desire to dwell within him? If the heavens, nay, the heaven of heavens, cannot contain thee, how much less this habitation! Thou knowest, O blessed Jesus, how to conceal the splendor of thy glory, and condescend to our weakness, that so thou mayest communicate thyself to us the more freely. This thou didst not only at the time of thy adorable Incarnation, when thou madest thyself like to us, the more forcibly to attract our love to thee; but

also when thou didst institute this mystery, wherein thou givest thyself to us for the food and nourishment of our souls, the more closely to unite us to thyself, and make us aspire to that celestial banquet thou hast prepared for the blessed in heaven. O my God, I now desire to wean my heart entirely from all irregular and corrupt affections, that I may place my whole love and confidence in thee. For this end, I am firmly resolved to watch over all my actions, to flee from sin, and avoid whatever may be displeasing to thee. I will labor to work out my salvation by observing thy precepts, and as I have resolved, so I hope to be faithful to thee; but this resolution I am unable to perform without the help of thy grace, which I most humbly implore. O Jesus, save me; help me to walk in the ways of thy commandments with courage and perseverance. Incline my heart to love thy divine truths; divert my eyes from beholding vanity; strengthen me in the paths of holiness; and attract me so powerfully to thyself, that I may at last

follow thee to heaven, where thou livest and reignest for all eternity.

WHAT pledge can I give, O my Saviour, as an earnest of the love which I have now engaged to thee? I have nothing worthy of thee, and if I had, I have nothing but what is thine; but such is thy goodness, that thou art content to accept from us what is already thine own. Wherefore, behold, I here offer to thee my body and soul, which are both now sanctified by thy divine presence; I consecrate them to thee forever, since thou hast chosen them for thy temple; my body to be continually employed in thy service, and never more to become an instrument of sin; my soul to know thee, to love thee, and be evermore faithful to thee. Bless, O my Saviour, the offering which I here make to thee. Permit not my body to be any more defiled with sensual delights, nor my soul by a will to commit any mortal sin. I am now resolved to serve thee, O my God, with body and soul, and I will

labor to correct all their evil inclinations. I will declare war against myself, renounce my vain pleasures, my passion, my pride, my self-love, my own will, and whatever else may offend thee.

PRESERVE, O Lord, forever in my soul the holy resolutions wherewith thou hast now inspired me, and grant me grace faithfully to put them in execution. Without thy aid I can do nothing; I therefore, earnestly crave thy assistance, to conquer all the difficulties I may meet with in the way of my salvation. Regard me with the eyes of thy mercy; have compassion on my weakness; and strengthen me daily with thy grace.

O glorious Virgin, unite with me in giving thanks to thy beloved Son, who hath restored me to his grace, and refreshed my soul with the banquet of his most precious Body. Offer him all the grateful service thou didst him in this life, to supply the defects of my devotion; and obtain of him that he depart not from me without leaving behind him a benediction for my soul.

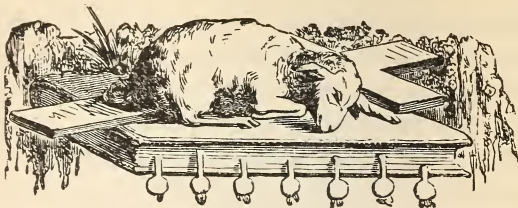
O all ye holy angels, ministering spirits of God, behold the only Son of the eternal Father, whom you adored at his entrance into the world. Plead with him in my behalf, that I may henceforth serve him with the same spirit and truth wherewith you ministered to him whilst he remained on earth, and with the same cheerfulness wherewith you now obey him in his heavenly kingdom. O all ye men and women, saints of God, behold within my breast your Lord, the source and reward of all your sanctity and grace, and let your prayers be joined with mine; that by his grace I may follow your steps in the exact performance of every duty, till, abounding in good works, I may at length be admitted into your society, and possess my Jesus to all eternity.

O great Saints, N. and N., whose names have been conferred upon me, and under whose patronage I have placed myself, obtain for me grace to fulfill the holy resolutions I have this day made. Help me, by your powerful intercession, to lead a

life conformable to the sacred character I have received, and to imitate the virtues which you so eminently practiced. Protect me through all the perils of life, and abandon me not at the hour of death.

Conclusion.

GRACIOUSLY hear all my prayers, O good Jesus: hide me within thy wounds, and there protect me from all my enemies. Oh, let nothing ever separate me from thee. Call me to thee at the hour of my death, that with thy saints I may praise thee forever. And now, Lord Jesus, I go from thee for awhile, but I trust not without thee. To thy love and protection I recommend myself, as well as my brethren, my relatives, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into thyself. May I be wholly employed in thee and for thee; and may thy love be the end of all my thoughts, words, and actions, who livest and reignest forever and ever. Amen.



PRAYERS FOR MASS,

BEFORE HOLY COMMUNION.

Prayer to Direct the Intention.

O MY God! I offer thee the Holy Sacrifice of the Mass, and the Communion which I am about to receive, to obey the precept of our holy mother, the Church, to render thee the adoration due to thee; to consecrate my whole being to thee, my first beginning and last end; to beg thee to come and reign in my heart, to apply to my soul the infinite merits of thy passion and death, and forgive me all my sins. I offer thee this Communion to

obtain all graces necessary for the amendment of my life, to acquire the virtue of —, and to resist the temptations to which I am most liable to yield. I offer it to thee, to obtain of thy mercy final perseverance, and life everlasting, which thou hast promised to those who worthily receive thee and nourish their souls with this divine bread. I wish to receive thee, O my Saviour, for all the intentions in which thou hast instituted it, uniting myself in spirit with thy immaculate Virgin Mother, and with all thy saints, that the ardor of their love, the depth of their devotion, their detachment from all that is not thee, may atone for my want of all.

I offer this communion, also, O Lord, for our holy Father, the Pope, and for all thy Church, for the conversion of all sinners and unbelievers, for the preservation of the just in grace, and the deliverance of the souls in purgatory. Let all, O Lord, experience the saving fruits of thy precious blood, that we may all be united in thee, and sing thy praises for all eternity.

At the Confiteor.

Act of Humility.

I HAVE sinned, O Lord; I have violated thy commandments. What ought to have made me agreeable in thy eyes, has been employed in making me culpable. My thoughts, my words, my actions, and all that I possess interiorly or exteriorly, ought to be directed to thy glory. Thou gavest me a being only to love and obey thee, but alas! how seldom have I submitted to the duties of obedience, or been faithful to those of love. This I confess and acknowledge to my shame and confusion. I will not seek to justify myself before thee. Yes, it is through my fault, through my grievous fault, that I have sinned; this I cannot too often repeat, to pay homage to the truth, and to confound my pride. Thy inspirations, assistance, and grace, have never been wanting to me; but, alas! I have slighted them. Thou gavest me an upright heart, and didst engrave on my soul the principles of religion and justice;

but I have misapplied them. My faults have been frequent, multiplied, and even enormous, since they have been sufficiently so to displease thee. How then, O my God! shall I dare present myself at the banquet of the elect, and there partake of the food of angels.

O holy Virgin! temple of the Word made flesh! holy John the Baptist, angel of the desert, who prepared the way for the Redeemer of the world! faithful disciples, who listened to his instructions with so much docility, and who received him with so lively a faith in this mysterious banquet! blessed souls, who now possess him in heaven, and enjoy, without shadow or darkness, all the treasures of his divinity, join me in petitioning for pardon and grace. He will graciously hear your prayers, his mercy itself will interpose and appease his anger.

O my God! that I could but receive thee into a heart as pure as is that of thy holy Mother; as penitent as that of David; as tractable as those of thy disciples; and

as fervent as those of the blessed whom thou hast crowned with diadems of everlasting glory. I know that their affections and sentiments are beyond measure greater than mine ; but as I cannot possibly possess them, may I be allowed at least to desire them. Amen.

At the Kyrie.

Act of Contrition and Amendment.

O MY God ! infinite Beauty, boundless Goodness, who shouldst captivate my heart ! grant that the bitter regret which I feel for having so long known thee not, may blot out my iniquities. Wretch that I am ! how long have I prized all but thee. I have done nothing for thy love, I have not dreaded thy justice, I have despised thy graces, I have closed my ears to thy wounds pleading to me to think of my eternal welfare. My life has been one continued opposition to thee. Thy Church now raises the angelic chant of joy, but how can I join my voice to hers ? O merciful Jesus ! O God of in-

finite goodness! from the depths of my misery I implore thee: thou hast never despised a contrite and humble heart, accept mine, which grieves for having offended thee, and despised thy goodness.

I detest my sins, not only because they have exposed me to thy justice, not only because they have deprived me of heaven, but still more because they show my monstrous ingratitude to thee, my unwearied benefactor, and especially because I have displeased thee, O infinite beauty, sanctity abhorring the slightest stain of sin, goodness so worthy of our love and all affections. Accept my repentance, let it be no longer sterile: I now sincerely renounce sin, and resolve in thy presence never more to relapse, to die rather than offend thee again by mortal sin. The rest of my life shall be a penance for the past, and in a spirit of gratitude will I receive whatever crosses and tribulations thou shalt send me. Forgive me, O Lord, that with thy angels I may bless and glorify thee here on earth, and forever in heaven.

During the Gospel.

Act of Hope.

O GRACIOUS Lord, whose bounty is infinite, who never ceasest to call us to thee by thy Apostles and thy holy Church which they have founded; who hast given us the means of reconciliation with thee, I come, full of hope in thy gracious invitation, to receive thee. I come with confidence, for thou not only dost invite, but even command me to come to thee, to receive thee in my soul; no, thou wilt not drive me from thy presence; thou wilt purify the temple which thou hast chosen for thy abode. If my unworthiness alarms me, thy goodness reassures me; if I cannot bathe thy feet with my tears, as Magdalen did, I take courage when I remember that thy precious blood, shed for me, can blot out not only my sins, but all the iniquities of the world. I shall then receive a God who wishes only my salvation; I shall publish his praises and exalt his divine charity, that

all sinners may return to him in sincerity of hearts.

O Almighty God, who givest the bread of heaven to those who live on earth, give me the fervor, the burning love of the blessed souls who reign with thee in heaven, and especially some little of that more than seraphic love of thy Immaculate Mother.

At the Creed.

Make an Act of Faith in the Real Presence of Christ in the Eucharist.

I NOT only believe, O Lord! that thou existest in three distinct persons, who, notwithstanding their distinction, are only one indivisible substance; but I also believe that thou, O Jesus, second person of the undivided Trinity, art here really present, to give thyself to me. I believe that thou renewest in this Sacrament of thy Body and Blood, the same mysteries that I read in thy gospel; I find in it again the mystery of thy birth, in seeing thee on the altar, as newly born,

and wrapped up in swaddling clothes, unknown except by the heavenly spirits and the humble; the mystery of thy life, in seeing thee deserted and forgotten; the mystery of thy death, in seeing thee sacrificed every day upon this altar, as thou wast upon the cross; the mystery of thy interment, in seeing thee buried in the tabernacle as within a tomb; and the mystery of thy resurrection, in seeing thee feed men with thy glorious flesh, which is freed forever from the empire of death. I no longer, then, envy the happiness of those who saw thee during the course of thy mortal life; I neither feel the concern nor the impatience of those kings and prophets who longed so much to behold thee—faith here discloses to me all that the kings and prophets wished with so much eagerness to behold.

At the Offertory.

Act of Oblation.

○ MY God! it is to adore thee as our God, to acknowledge thee as our

Sovereign Master, to praise thee as our thrice holy Lord, and love thee as the incomprehensible goodness, that we offer thee this adorable Host, thy only Son. What joy do I not feel that I can offer thee a God who sacrifices himself for thy glory, and who honors thee as thou deservest. But grant, I implore thee, that I may sincerely accompany this sacrifice, which is infinitely acceptable to thee, by an oblation of myself, in order that I may derive the abundant fruits of salvation which it is destined to pour into our souls. With these elements of bread and wine, about to be changed into the adorable Body and Blood of thy Son, I offer thee my heart, my mind, my whole being, that unmindful of its miseries thou mayst change and annihilate entirely the old man in me, and that I may henceforth be one with that divine Victim whom I hope to receive.

Accept, O Lord, all my thoughts, desires, affections, all my words and actions, that, purified in the sacred Blood of thy

Son, they may be all pleasing in thy sight. Let this change consist not, O Lord, in mere words of mine; speak, for nothing can resist thy all-powerful word. Say to my soul, I am thy salvation; bring me back from my wanderings, thou who art the way, the truth, and the life; deliver me from my inconstancy; give me, in this communion to which thou dost invite me, a relish for heavenly things, and grant, in thy boundless mercy, that the happiness which I am about to enjoy, of a close union with thee, may enkindle in my heart an ardent desire of frequently approaching thy table, to partake of this divine manna.

At the Preface

*Join with the Saints and Angels in doing
Homage to Jesus Christ.*

WHAT do I hear?—It is the voice of thy minister, who exhorts me to forget the earth, and to raise up my mind and heart to heaven. What is it that I there behold? O Great God! the angels who adore thee, the heavenly

powers who abase themselves before thee, the pure souls who contemplate, love, and admire thee, and whose delight is to dwell with thee. Ah! how profoundly ought I to humble myself in this sight! What! shall I receive this same God who reigns in heaven with so much glory! Ah, Lord! though I am unworthy to unite my voice in the canticles of thy saints, yet thou hast given me permission to solicit their intercession to procure thy help to my weak endeavors. Holy! holy! holy! Lord God of Hosts! the heavens resound with thy praises, the universe is filled with thy glory. Thou art going to descend on me, and to unite thyself to me. Although my sins and ingratitude have rendered me unworthy of so great a favor, yet thou art about to communicate to me the plenitude of thy-divine nature.

At the Canon.

Act of Petition.

○ MY Jesus! what may I not expect, now that I am about to receive thee

in my heart, who art the sovereign good, the source of grace, the antidote to sin, and pledge of immortality? Full of confidence in thy power and goodness, I pray thee to come and reign in my heart, to pardon me for the past, and preserve me in future, that I may at last enjoy that eternal life which thou hast promised to those who receive thee in this adorable Sacrament. Pour forth thy graces on thy Church, and on all thy faithful, and vouchsafe to preserve them in faith and good works; convert all sinners, bring back such as have strayed from thy fold, and look down in thy mercy on the poor souls in purgatory. Shorten the term of their captivity, and let all feel the saving effects of thy goodness. Especially I commend to thy care those whom thou hast made most dear to me, as well as my benefactors, friends, and enemies. Saviour of all! let us be all united in thee.

Act of Love.

O MY amiable Saviour! I love thee above all things; O well-beloved of my heart! I love thee, or, at least, I desire to love thee, with all my heart: thy infinite beauty, thy countless benefits, and the favors which thou art about to bestow on me, all call for my love. I love thee more than my life, more than myself; I love thee solely for thyself. Increase this love, O Lord, in my heart, that I may be dissolved in love, and forget all creatures in thee. O Beauty, ever ancient and ever new, let me never cease to deplore the time when, absorbed in creatures, I was unmindful of thee.

At the Elevation.

Act of Adoration.

I ADORE thee, Jesus Christ, my Lord and my God, really present in this Host, I adore thee, O Lamb of God, adorable Victim! that takest away the sins of the world. I adore thee again, immolating

thyself on this altar for my sake. O Jesus! consume my heart in the fire of thy love, that I may immolate myself on this altar with thee. I adore thee, O my Saviour! in this chalice of thy blood which thou hast shed for us. I prostrate myself here before thee, as before my Creator, my sovereign Master, and I annihilate myself before thy throne; I adore thee, O Divine Majesty! although veiled under these appearances of bread and wine, my faith discovers thee under these sacred shades which surround thee, and I enter into transports of joy when I think that I am soon to receive thee, O infinite in power and goodness.

After the Elevation.

Act of Desire.

THE moment has come at last, O my soul! Behold the King of Kings comes to thee, full of mildness and peace. O Lord! I am but sin, and thou art sanctity itself; thou art God, and I am vileness and

nothing. Yet come, divine Jesus, lay thy adorable heart on mine, so full of wretchedness, and thou wilt sanctify it.

Lo! he approaches, the well-beloved of my soul! O God, what love! Thou art raised above the cherubim, and thou descendest to me; thou forsakest the highest heavens to show me the eagerness of thy love: O, incomprehensible mercy! Behold that God of Majesty now upon this altar; at a single word he has descended. Behold that God of love; he comes to thee, my soul—run to him! Yes, Lord, I run to thee, come to thee. Come my well-beloved, I desire thee alone, love thee alone: my heart is agitated, it burns to approach thee more nearly: come and take possession of it, to fill its emptiness, and reign there alone, to be my only delight, my all, to pour forth therein thy manifold consolations, to satiate it, to make me forget my misfortunes and disquiets.

O compassionate Jesus! be not averted by the aspect of a heart so unworthy of

thy favors. The house of my soul is not yet sufficiently adorned to receive thee, but thou wilt ever be all its ornament; thou perceivest stains that keep thee aloof, oh, cleanse it by thy divine touch. Perhaps thou perceivest enemies, but art thou not the strong man armed? Thy very presence will scatter them, and all will be in peace when thou art in possession of my soul—come, then, O my good Master, establish this sweet peace in me; do not delay, my soul is disfigured by a thousand wrinkles, but thou dost renew its youth like the eagle's! It is seared with the marks of its old iniquities, but thy blood will efface them. Come, then, sweetest Jesus, and do not delay; all blessings will come with thee, all virtues that can render me pleasing in thy sight. O Jesus! be mine, and then no adversity, no prosperity shall ever separate me from thee. I shall hold the sufferings of this life, its joys and honors, as naught after this foretaste of thy glory. Come, then, O my benefactor! my King! come reign

in a heart which implores thee, with all earnestness; reign forever there, and give me the grace of a glorious immortality, in which I may enjoy thee, and possess thee for eternity.

At the Pater.

Say it with the Priest, dwelling especially on the petition, "Give us this day our daily bread," and earnestly imploring the Eternal Father to grant you the living bread which came down from heaven, and gave life to the world.

From the Pater to the Communion.

Repeat the Prayers before Communion, or other pious aspirations; implore all the Angels and Saints, and especially the Blessed Virgin Immaculate, and your Guardian Angel, to aid you to receive your divine guest, and say:

○ ADORABLE Jesus! I am, it is true, wretched and unworthy, but hast thou not denominated thyself the *Father of the Poor*; and shall not that endearing title encourage me to recur to thee, as to my Father, and the best of friends? Yes, my God, I will go to thee, for thou well knowest, that had I the heavens and the earth

at my disposal, I would sacrifice all, rather than forego the happiness I am now going to enjoy. What have I in heaven, and besides thee what do I desire upon earth! thou art the God of my heart, and the God that is my portion forever. [Ps. lxxii. 25, 26.]

O amiable Virgin, thou art styled pre-eminently blessed among women, show thyself now my tender Mother and powerful advocate; obtain for me the grace to receive with faith, purity, fervor, and humility, the divine object of thy ardent love.

Ye blessed spirits, who unceasingly attend, love, and adore the Almighty Being I am about to receive, intercede for me at this awful moment, and supply by your ardent charity the tender devotion with which I would wish to receive my Redeemer under my roof.

From the Communion to the end of Mass.

O ALMIGHTY Sovereign, my love and my only treasure! thou hast

at length satisfied the longing desires of my heart. I possess thee; I cling to thee; Oh! make me thine—entirely thine.

O Jesus! my sweet beatitude! thou who art the eternal bliss of thousands of enraptured spirits, is it possible that thou art at this moment reposing in my heart? Yes, I firmly believe that I possess thee; sooner would I doubt of my existence, than of this adorable miracle of unspeakable love and mercy.

Let heaven and earth share my joy, and join with me in adoring their great Creator, and especially thou, O most sacred Virgin, who didst so long bear and fervently love the Treasure I now possess, praise and magnify his goodness; offer him for me those rapturous joys which filled thy pure soul at the moment of his incarnation in thy womb, and assist me to make him some fitting return.

Adorable Majesty! Lord of heaven and earth! thou beholdest in my heart thy beloved Son, thy co-eternal incarnate Word. O let his present annihilation

plead powerfully in my behalf. He is all mine: his superabundant merits belong to me: I offer them to thee, O my God, and in return I ask for the most ardent love, profound humility, and unbounded submission to thy adorable will. I know and feel that I ask a great deal and deserve nothing; but remember, O Lord, that in offering the Victim I now possess, my oblation is infinitely superior in value to all the gifts in the treasury of heaven.





O Sacrament most Holy

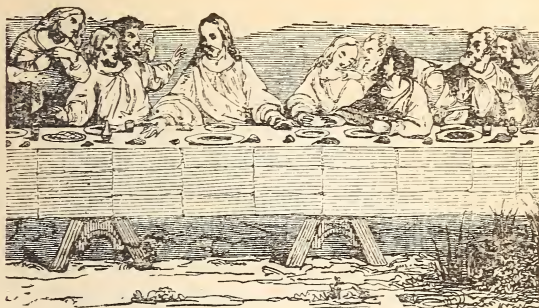
O Sacrament Divine

All Praise and all

Thanksgiving

Be every moment Thine





PRAYERS AT MASS,

AFTER COMMUNION.

At the Commencement of Mass.

O DIVINE Jesus, my Lord and my God! I possess thee now; thou thyself, omnipotent as thou art, canst give me nothing more invaluable. Yes, thou art mine, O most beautiful, above the sons of men (Ps. xliv. 3); thou art mine, O adorable Majesty, enchanting beauty, infinitely amiable goodness! But, my God! how canst thou

possibly endure thy present habitation, far more wretched than the stable in which thou wast born? How canst thou remain with a soul so ungrateful, so tepid; and, even at this moment, so unmoved by thy presence? O God, how hast thou multiplied thy mercies in favor of the least deserving of thy creatures? Let me then taste and see how sweet thou art (Ps. xxxiii. 9). O spouse of my soul! let me, wretched as I am, be inebriated with the plenty of thy house; let me drink of the torrent of delight (Ps. xxxv. 9) which flows from thy adorable Heart, now reposing in the centre of my soul. But, my beloved Saviour! should not the profusion of thy benefits terrify me, when I consider my poverty, misery, and inability to acknowledge or repay them! Yet, on the other hand, O divine Benefactor of my soul! when was I ever so rich as at present? Convinced, then, of my personal indigence, yet filled with gratitude for the dignity to which I am raised by the union I have contracted with my Redeemer, I will

again offer thee, O King of heaven and earth! a victim of thanksgiving proportioned to thy gifts; I will offer thee a host of praise, immolated not only on this altar, but in the midst of my heart.

And thou, O Jesus! sweet and mild, and plenteous in mercy (Ps. xxxv.), give ear to my earnest petition; let me be now so closely united to thee, that I may become one with thee; create within me that humble, meek, and fervent heart, which will make me pleasing and acceptable in thy sight; let thy divine presence fill my soul with consolation and peace, and let thy mercies be now upon me, according to the hope I have placed in thee.

At the Gloria in Excelsis.

You may fervently say the Gloria in Excelsis, (p.—) a prayer most acceptable to the Divinity, inviting both angels and men to give glory to God, not only on high, but also residing within your breast.

O GOD of my soul! worthy and adorable object of the praise and bene-

diction of all creatures ! permit me to sing to thee a new canticle, because in my favor thou hast done wonderful things (Ps. xcvi. 1). Permit me to bless thy adorable name, because thou art good, and thy mercy endureth for ever. In union with him who is the splendor of thy glory, and the figure of thy substance (Heb. i. 3), I praise thee, I bless thee, I adore thee, and rejoice in all that glory, that felicity, which is essential to thyself, and which the ingratitude of thy creatures can never lessen. Why cannot I extol thy goodness with lips purified as were those of thy prophet? Why cannot I, O Jesus! residing in my heart! burn with the ardors which consumed the heavenly spirits who first sung the praises of thy hidden majesty? More ardent, though infinitely less favored than I am, they proclaimed with joy the blessings thou didst come to scatter on earth. O that I had the hearts, the voices of men and angels, to thank thee for those with which thy coming this day has enriched me. O King of Peace!

reign in my soul, and let thy dominion be absolute over all its powers, affections, desires, and movements. Let my perverse inclinations become submissive to the orders of thy amiable providence, that I may have no will but thine, no pursuit but that of pleasing thee; and no desire but that of enjoying thee eternally.

At the Gospel.

Imagine you hear the voice of the eternal Father, saying: "This is my beloved Son, hear ye him," St. Matt. xvii. 5. Listen with docility, not only to the maxims contained in the Gospel, but also to the words of eternal life, which Christ himself will speak to your heart. Not content with instructing you by his prophets and apostles, he has come this day in person to teach and enlighten you.

○ ETERNAL Truth! how happy are those who listen to thy divine inspirations, who hide thy words in their hearts, that they may never sin against thee (Ps. cxviii. 11). O that my ways may be henceforth directed to keep thy justifications (Ibid. ver. 5). O that I may

this day learn from thy own lips, that true life consists in knowing and loving thee alone. Eternal wisdom, proceeding out of the mouth of the Most High! my heart is at this moment thy throne and thy possession; teach me to practise the virtues of humility, charity, and obedience. But, alas, divine Jesus! I deserve not thy heavenly lessons, I am unworthy that thou shouldst speak to my soul, for I have often transgressed thy law, trampled on thy graces, and slighted thy inspirations. I have gone astray from thee like a sheep that was lost; but, O charitable Pastor! seek thy servant, because, amid all my wanderings, I have never forgotten thy commandments (Ibid. ver. 176). I have never ceased to acknowledge thee for my God, my Redeemer, my heavenly Guide. O had I fled from sin with the horror it is calculated to inspire—had I valued as I ought, the graces which were purchased for me by thy precious blood, how near should I be to thee at this moment; how pleasing would my soul be in thy sight, how dear

would it be to thy merciful heart! O my God! the hope and salvation of those who trust in thee! enlighten my darkness, that I may know thy testimonies, for I have inclined my heart to keep them for ever (Ps. cxviii).

At the Offertory.

Call to mind the transports of gratitude which filled the soul of Zacheus on receiving into his house the Salvation of Israel; persuaded that you are much more favored than he was, endeavor to imitate his spirit of sacrifice, and take care not to be outdone by a publican in gratitude and fervor.

O ADORABLE Jesus! how insensible should I be to my own eternal and temporal welfare, did I refuse my heart to thee, for whom it was created, and who alone can satisfy its desires! Yet, my God! in offering thee all that I have, what do I present?—A soul, redeemed indeed by thy precious blood, but stained with such sins as should render it hateful in thy sight; an ungrateful heart, which thou hast repeatedly demanded but

which I have so long refused. O my God! canst thou accept now a gift which thy mercy alone could have caused thee to require! Yes, divine Jesus! thou wilt now accept my offering, for I present it to thee, not as my heart, but as thy sanctuary; not single, but incorporated with thee by as strict a union as a God can contract with his creature. O most merciful Lord! do thou crown all thy mercies, by bestowing on me that humble, contrite heart, which is the only offering thou desirest to receive from thy creatures. O divine Lord! assisted by that grace which I have this day abundantly received, I now make thee a free oblation of my whole being, which I am determined never more to reclaim.

At the Preface.

Enter into the spirit of the Church, and, in union with the minister of God, offer to the King of Heaven the hymns of praise which will extol his greatness and bless his mercies for all eternity.

O KING of heaven and earth! thou art he, whose greatness and whose

majesty no created intelligence can ever comprehend, and whose amiable perfections no human heart can ever sufficiently love! how then shall I presume to appear before thee? how shall I pronounce that sacred name I am so unworthy to utter? Yet, my God, permit me, for the sake of the adorable Victim I have received, to offer thee my most fervent adoration, in union with the angels who surround this altar: or rather, in union with the acceptable adorations of my divine Redeemer, the Holy of Holies, the Lord of Angels!

By thee, O great High Priest, who hath penetrated the heavens (Heb. iv. 14), I can join worthily in the praises which resound in the heavenly Jerusalem! Thou art come to me this day in the name of the Lord. Blessed for ever be that infinite mercy which is come to pardon me; blessed be that love, which is come to inflame me; blessed be that liberality, which is come to enrich me. O Son of David! Son of the Most High God! may never-ending Hosannas celebrate thy mer-

cies heaped on me; and may I, through thy infinite goodness, one day join in the praise which will ascend before thy throne for all eternity.

At the Canon.

At this solemn part of the Mass, let the consideration of the love which the Almighty has this day manifested towards you, animate you not only with gratitude towards your divine Benefactor, but also with a lively interest in the temporal and eternal welfare of all your fellow-creatures. Pray fervently for all, whether friends or enemies; since Jesus Christ loves all, and did not refuse to lay down his life for them.

O DIVINE Jesus! the Redeemer of all mankind! who art come to save even those who were lost! whose adorable Blood was shed for many to the remission of sins! deign to listen to the prayers I now offer, not for myself alone, but for the great family of mankind whose Creator, Lord, and Sovereign Master thou art:—permit me to offer my supplications for the peace and prosperity of that Holy, Catholic, and Apostolic Church, which

was founded on thy unerring word, established by thy miracles, enriched by thy merits, and peopled by thy saints ;—of that Church, whose unworthy child I am, in whose bosom, through thy grace, I resolve to live and to die ;—that Church, which has this day imparted to me her most precious treasure, in giving me the adorable Body and Blood of her heavenly Spouse.

O my God ! bless, sanctify, and protect the Pope, thy representative on earth ; have mercy on the Bishops, Priests, and all who labor in thy vineyard ; animate them with zeal for the salvation of souls, who are the purchase of thy blood ; give them prudence, perseverance, humility, and patience, inflame their hearts with that ardent zeal which consumed thy holy Apostles. Render their lives as holy as the law they inculcate ; make them all according to thy own divine heart, and let their light so shine before men, that they, seeing their good works, may glorify their Father who is in heaven (St.

Matt. v. 16.) O my God! I seek not that which is profitable to myself, but to many, that they may be saved (1 Cor. x. 33); therefore I most earnestly conjure thee to show forth the riches of thy infinite mercy, by pardoning those who are in the dreadful state of mortal sin. Thou art the Lamb that was slain, and hast thou not redeemed us to God in thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom (Apoc. v. 9, 10). Let none then be excluded from that saving faith, which is the only sure road to thee;—let all hear thy voice, O good Pastor of our souls! that all may follow thee, and let there be but one sheepfold and one Shepherd. Permit me also, adorable Jesus! to implore thy mercy on all who, having received from thee the precious gift of faith have suffered the light to become darkness in their hearts. O Lord, forgive them, for they know not what they do: convert them, and they shall be converted; teach them, before it be too late, that they are

created to love and serve thee alone, and let that important truth be so deeply impressed on their hearts that they may sincerely return to thy love and service.

At the Elevation.

Implore at this awful moment, that lively faith which will enable you to adore your Saviour with all the powers of your soul, not only on this altar, but in the centre of your breast. Choosing with Magdalen the better part, place yourself at the feet of your Redeemer, and disclose to him all the desires and necessities of your soul.

O DIVINE Lord! by what miracle of mercy do I again behold thee on this altar? Ah! my God! when wilt thou set bounds to that love which is so often abused? When wilt thou shield thy too often slighted Majesty from the insults it receives in this ineffable mystery? O! that I could repair them all in this moment by the sacrifice of ten thousand lives! O! divine Jesus! how true it is, that thy delight is to be with the children of men (Prov. viii. 31); for though thy eternal throne is surrounded by heavenly spirits, who adore

thee as a God of infinite majesty, and who love thee as the source of infinite goodness itself; yet thou bowest the very heavens to come on this altar, and even into the wretched mansion of my soul. I need not then ascend to Heaven to find thee. O Lord; I need not even seek thee on this altar, for in this happy moment I enjoy thy Sacramental Presence. O divine Lord! what great things hast thou done in my soul! But, my God! what can be the reason that I am so little sensible of thy adorable presence? How is it possible that I conceal fire in my bosom, and yet do not burn (Prov. vii. 27)? Why am I so slothful and tepid, when I possess in my soul the principle of life? Alas! how little return of gratitude hast thou ever met in my heart!—but, my God, what can resist thee? Hast thou not often triumphed over hearts equal even in malice to mine? Do, then, I conjure thee, that for which thou art come; transform me into thyself, and let me experience the effect of the petition thou didst deign to

make on our behalf, viz., that we should be one with thee, as thou and thy heavenly Father art one (St. John xvii. 21).

At the Memento.

It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins (2 Mac. xii. 46); therefore endeavor to accelerate the bliss of those who are destined to love and praise God for eternity, and who will abundantly repay, before the throne of the Most High, the charitable interest of their intercessors on earth.

O ALMIGHTY God! the resurrection and the life! he that believeth in thee, even though he were dead, shall certainly live, and enjoy in thy kingdom the true liberty of the children of God. Look then, I beseech thee, with compassion and mercy on those suffering souls who have always believed and confessed thy name. O sovereign Lord! remember they were the work of thy own hands (Job x. 3); created in thy power, redeemed in thy mercy, preserved in thy goodness, and formed to thy adorable image. Ah! why then hidest thou thy adorable face from those who have

been dear to thy Sacred Heart, and who long to behold and enjoy thee, their sovereign Beatitude? Accept, O eternal God! in their favor, the adorable Victim, who now offers himself to thee on this altar, and whom I likewise possess in the centre of my soul. Apply to them also, O Lord, the indulgence which thy Church this day holds forth in thy name to worthy communicants, and let not my imperfect disposition be an obstacle to the exercise of thy mercy on their behalf. In consideration of thy beloved Son, cease to remember their iniquities, and take no further revenge of their sins. I particularly implore thy mercy, O Lord! for my parents, friends, and benefactors; for all those who are most abandoned; for those to whose sufferings I may have been accessory; for all who during life were most devoted to the adorable Sacrament of thy love, and also for those who were the fervent clients of thy blessed Mother. O almighty Lord! transport them into thy bosom, where they shall be replenished

with the goods of thy house ; confirm them in thy sight forever, that they may joyfully sing a hymn to thee in Sion, and pay to thee a vow in Jerusalem (Ps. lxiv. 1).

At the Pater Noster.

After repeating with the Priest the Pater Noster, call to mind the indulgence which the prodigal son experienced from his father on his sincere return, and acknowledge with gratitude, that the tenderness of his good parent has been infinitely surpassed in your favor by your heavenly Father.

ALMIGHTY Lord ! how shall I presume to address thee as my Father, since by my abuse of thy mercies I have forfeited the title of thy child ? O my God ! I acknowledge that I have squandered thy graces, that I have been deaf to thy voice, and have abandoned thee, my only good. I have sinned against heaven and before thee, and were I treated as I deserve, I should be forever excluded from that kingdom which I was created to enjoy. Yet notwithstanding all, I will not despair, for I possess in my soul the sweet pledge of my

forgiveness:—thou canst not behold me without looking at the same time on the face of that dear Son, whose delight while on earth, and whose food it was to do thy will. But, O my God! hast thou not already anticipated my conversion? Didst thou not see from afar, by facilitating to me the means of return to thy arms? Didst thou not clothe me in the tribunal of thy mercy with the robe of innocence? And this very day hast thou not fed me with the heavenly banquet, which is only prepared for the children of thy kingdom? Why didst thou load me with mercies, often denied to those whom thou hast always with thee, and who have never disobeyed thee in any thing? Ah! it was because I was lost, and thou hast found me, because I was dead, and by thy all-reviving grace I am now reanimated. O complete thy mercies, infinite goodness: restore unto me the joy of thy salvation (Ps. i. 14); restore unto me that peace and happiness I once enjoyed in thy service. I am not worthy to be called thy child,

but I entreat thee once more, in the name of thy beloved Son to receive me among the last of those who are happy enough to love and serve thee.

At the Domine non sum dignus.

You should have been sincerely persuaded, with the centurion that you were unworthy to receive under your roof the Lord of Glory, but since, overlooking your misery, he has not disdained to visit you in person, beseech of him, who is meek and humble of heart, to destroy every vice in your soul, particularly that pride, which is the beginning of all sin. (Eccl. x. 15).

DIVINE Jesus! I was not worthy to receive thee—I am unworthy to possess thee—and I acknowledge myself infinitely undeserving of thy stay in my sinful heart. O may the love and humility of this thy minister, and of all those happy souls who are at this moment about to receive thee in any part of the world, supply for the little preparation thou hast found in my heart; and may their thanksgiving and lively gratitude offer thee such homage as thou canst never expect to re-

ceive from me. My God! since thou hast condescended to enter under my roof; since thou hast come in person to heal my soul, when one word would have sufficed, leave me not without effecting the cure for which thou art come; depart not, until thou hast planted on the ruins of my pride and vanity the divine virtues of humility and meekness, so strongly inculcated by thy divine example. Teach me, I beseech thee, to walk in thy footsteps, make choice of my heart to model it after thine, and to adorn it with the solid virtues of charity, patience, compassion for the poor and afflicted, a lively horror of sin, and all that offends thy divine Majesty.

At the Blessing and last Gospel.

At the Priest's blessing, most fervently implore the parting benediction of your divine Guest, that it may remain as a memorial and a preservative of the graces you have this day received.

MY God, thou shalt never leave me until thou bless me—until thou givest me that efficacious benediction

which will be the safeguard of thy graces. That the world may know I sincerely love thee, and have had the happiness of receiving thee, I will follow thee and serve thee faithfully, to the last moment of my life ; but yet, my God ! with what diffidence should I make these promises ! How often have I promised to be faithful to thy law, and yet on occasions of trial, how repeatedly have I transgressed ! thou hast given me thy precious Body and Blood, yet I have ungratefully refused thee the most trifling sacrifices. Thus have I hitherto acted, and what I once did, I may and certainly shall do again, if not supported by thy powerful grace. Yet, notwithstanding my experience of past weakness, I do again promise to keep thy commandments, to love thee and serve thee with all my heart and soul. Remain with me, O divine Lord, by the influence of thy all-powerful grace ; take my whole being, and reign over me so absolutely, that I may never acknowledge any King or Master but thee. May I rather die

than forget thy infinite goodness and unspeakable mercies, may these same mercies give thee glory, and may they follow me all the days of my life (Ps. cvi 8 ; xx. 6). In the strength of the heavenly nourishment I have received, may I walk steadily in the path of virtue until I come to that happy region where I shall eternally sing: Benediction and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God forever and ever. Amen. (Apoc. v. 12.)

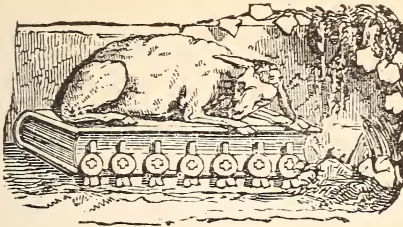
PRAYER

To be said on the three days after Communion.

I HAVE not forgotten, O my good God! the great happiness which I have so lately enjoyed in receiving the adorable Sacrament of thy Body and Blood. Penetrated with the sincerest gratitude for all the graces bestowed on me in my late Communion, I once more most humbly and fervently thank thee for them. As I never could thank thee sufficiently for

such a favor, I offer thee thy own adorable Heart as a supplement for the insufficiency of my gratitude and love. O divine Heart of Jesus! which was pierced for me on the cross, that I may at all times find a refuge in thee, receive me now, for I never more sincerely desired to consecrate myself to the service of my Creator, to love him fervently, and to live for him alone. I never dreaded my own inconstancy and weakness more than at present; for, alas! I know that I am still capable of offending thee, my divine Saviour, even after all thou hast done for me. It appears to me now that I am determined, firmly determined, to remember and to observe the sacred obligations of my baptism—to renounce the devil, the world, the flesh, and my own will—to prefer death itself to the misfortune of offending thee—and to prove by my conduct that the grace of my last communion has not been received in vain. But how long will these dispositions last? I have made thee many promises before, and

have ungratefully broken them. Alas, my God! shall I be so unfortunate as to lose the fruit of my communion, and again relapse into sin? No, thou wilt not permit it; if I distrust myself, it is to trust more firmly in thee. I have received the adorable Sacrament which fortified the martyrs; why then should it not fortify me? Thou art as willing to be my sovereign strength as thou wast to be theirs. Into thy hands then I recommend my whole being—with all the confidence of a child I cast myself into the arms of my divine, indulgent Parent. In thy Sacred Heart, O Jesus! I place all my resolutions, particularly those of suffering all that can be endured, rather than offend thee mortally, and of making every necessary effort to correct my habitual faults. I most humbly implore, through thy divine Heart, and the intercession of thy blessed Mother, the grace to persevere in these my good purposes. Amen.



ON HOLY INDULGENCES,

AND THE CONDITIONS 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 merits 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.

Indulgences are distinguished into two classes. Some are called Partial ; and these are given for days, or periods of forty days, called "Quarantines," or for a year or years. Others are called Plenary.

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. By Plenary 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.

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. 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 :

348 *Prayer for Plenary Indulgence.*

PRAYERS FOR OBTAINING PLENARY IN-
DULGENCES.

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 thy 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. Te Deum.



Indulgences which may be easily gained.

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 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. 48 ; or the Prayer Memorare, p. 108 ; or that to the Guardian Angel, p. 43 ; or the Angelus, Salve Regina, etc., p. 44.

See also Indulgenced Prayers, p. 610.



VESPERS,

OR EVEN-SONG

FOR SUNDAYS.

Pater noster, Ave Maria, in secret.

V DEUS, in adjutorium meum
intende.

R. Domine, ad adjuvandum me fes-
tina.



VESPERS,
OR EVEN-SONG
FOR SUNDAYS.

Our Father, Hail Mary, in secret.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

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.

In Paschal Time, the Psalms are all said under this one Antiphon : *Alleluia.*

PSALMUS CIX. *Dixit Dominus.*

DIXIT Dominus Domino meo :
Sede a dextris meis :

Donec ponam inimicos tuos : scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus

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

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

Alleluia.

From Septuagesima to Palm Sunday, inclusively, is said :

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.*

THE Lord said to my Lord : Sit thou at my right hand,
Until I make thy enemies thy footstool.

The Lord will send forth the

ex Sion : dominare in medio irimicorum 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 æternum, secundum ordinem Melchisedech.

Dominus a dextris tuis : confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas : conquassabit capita in terra multorum.

De torrente in via bibet : propterea exaltabit caput.

Gloria Patri, etc.

Ant. Dixit Dominus Domino meo :
Sede a dextris meis.

An. Fidelia.

sceptre of thy power out of Sion : rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the Saints : from the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent : Thou art a priest forever according to the order of Melchisedech.

The Lord at thy right hand hath broken kings in the day of his wrath.

He shall judge among the nations, he shall fill ruins, he shall crush the heads in the land of many.

He shall drink of the torrenc 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.

PSALMUS CX. *Confitebor tibi.*

CONFITEBOR tibi, Domine, in toto corde meo : in concilio iustorum, 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 hæreditatem gentium : opera manuum ejus veritas et iudicium.

Fidelia omnia mandata ejus ; confirmata in sæculum sæculi : facta in veritate et æquitate.

PSALM CX. *Confitebor tibi.*

I WILL praise thee, O Lord, with my whole heart : in the council of the just and in the congregation.

Great are the works of the Lord : sought out according to all his wills.

His work is praise and magnificence : and his justice endureth forever and ever.

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

He will be mindful forever of his covenant : he will show forth to his people the power of his works :

That he may give them the inheritance of the Gentiles : the works of his hands are truth and judgment.

All his commandments are faithful : confirmed forever and ever : made in truth and equity.

Redemptionem misit populo suo :
mandavit in æternum testamentum
suum.

Sanctum et terribile nomen ejus :
initium sapientiæ timor Domini.

Intellectus bonus omnibus facienti-
bus eum : laudatio ejus manet in
sæculum sæculi.

Gloria Patri, etc.

Ant. Fidelia omnia mandata ejus,
confirmata in sæculum sæculi.

Ant. In mandatis.

PSALM CXI. *Beatus vir.*

BEATUS vir qui timet Dominum :
in mandatis ejus volet nimis.

Potens in terra erit semen ejus :
generatio rectorum benedicetur.

He hath sent redemption to his people ; he hath commanded his covenant for ever.

Holy and terrible is his name : the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it : his praise continueth forever and ever.

Glory be to the Father, etc.

Ant. Faithful are all his commandments ; they stand fast forever and ever.

Ant. In his commandments.

PSALM CXI. *Beatus vir.*

BLESSED is the man that feareth the Lord ; he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth : the generation of the righteous shall be blessed.

Gloria et divitiæ in domo ejus :
et justitia ejus manet in sæculum
sæculi.

Exortum est in tenebris lumen
rectis : misericors, et miserator, et
justus.

Jucundus homo qui miseretur et
commodat, disponet sermones suos
in judicio : quia in æternum non com-
movebitur.

In memoria æterna erit justus : ab
auditione mala non timebit.

Paratum cor ejus sperare in Do-
mino, 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 irascetur ; den-

Glory and wealth shall be in his house : and his justice remaineth forever and ever.

To the righteous a light hath arisen up in darkness : he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy, and lendeth : he shall order his words with judgment : because he shall not be moved forever.

The just shall be in everlasting remembrance : he shall not fear the evil hearing.

His heart is ready to hope in the Lord : his heart is strengthened : he shall not be moved until he look over his enemies.

He hath distributed : he hath given to the poor : his justice remaineth forever and ever : his horn shall be exalted in glory.

The wicked shall see and shall be

ibus suis fremet et tabescet : desiderit-
um peccatorum peribit.

Gloria Patri, etc.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

PSALM CXII. *Laudate, pueri.*

LAUDATE, pueri, Dominum :
laudate nomen Domini.

Sit nomen Domini benedictum : ex
hoc nunc et usque in sæculum.

A solis ortu usque ad occasum :
laudabile nomen Domini.

Excelsus super omnes gentes Do-
minus : et super cœlos gloria ejus.

Quis sicut Dominus Deus noster,
qui in altis habitat : et humilia respicit
in cœlo et in terra?

angry, he shall gnash with his teeth, and pine away : the desire of the wicked shall perish.

Glory be to the Father, etc.

Ant. In his commandments he hath great delight.

Ant. Blessed be the name.

PSALM CXII. *Laudate, pueri.*

PRAISE the Lord, ye children :
praise ye the name of the Lord.

Blessed be the name of the Lord :
from henceforth now and forever.

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

The Lord is high above all nations,
and his glory above the heavens.

Who is like unto the Lord our God,
who dwelleth on high, and looketh
down on the low things in heaven and
in earth ?

Suscitans a terra inopem : et de
stercore erigens pauperem :

Ut collocet eum cum principibus :
cum principibus populi sui.

Qui habitare facit sterilem in domo :
matrem filiorum lætantem.

Gloria Patri, etc.

Ant. Sit nomen Domini benedic-
tum in sæcula.

Ant. Nos qui vivimus.

PSALM CXIII. *In exitu Israel.*

IN exitu Israel de Ægypto : domus
Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus :
Israel potestas ejus.

Mare vidit et fugit : Jordanis con-
versus est retrorsum.

Raising up the needy from the earth, and lifting the poor out of the dung-hill :

That he may place him with princes : with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Glory be to the Father, etc.

Ant. Blessed be the name of the Lord forever.

Ant. We who live.

PSALM CXIII. *In exitu Israel.*

WHEN Israel came out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled : Jordan was turned back.

Montes exultaverunt ut arietes : et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti : et tu Jordanis, quia conversus es retrorsum ?

Montes, exultastis sicut arietes : et colles, sicut agni ovium ?

A facie Domini mota est terra : a facie Dei Jacob.

Qui convertit petram in stagna aquarum : et rupem in fontes aquarum.

Non nobis, Domine, non nobis : sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua : nequando dicant gentes, Ubi est Deus eorum ?

Deus autem noster in cœlo : omnia quæcumque voluit fecit.

The mountains skipped like rams :
and the hills like the lambs of the
flock.

What ailed thee, O thou sea, that
thou didst flee : and thou, O Jordan,
that thou wast turned back ?

Ye mountains, that ye skipped like
rams : and ye hills like the lambs of
the flock ?

At the presence of the Lord the
earth was moved : at the presence of
the God of Jacob :

Who turned the rock into pools of
water : and the stony hills into foun-
tains of waters.

Not unto us, O Lord, not unto us :
but unto thy name give glory.

For thy mercy and for thy truth's
sake : lest the Gentiles should say,
Where is their God ?

But our God is in heaven : he hath
done all things whatsoever he would.

Simulacra gentium argentum et aurum : opera manuum hominum.

Os habent, et non loquentur : oculos habent et non videbunt.

Aures habent, et non audient : nares habent, et non odorabunt.

Manus habent, et non palpabunt : pedes habent et non ambulabunt : non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea : et omnes qui confidunt in eis.

Domus Israel speravit in Domino : adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino : adjutor eorum et protector eorum est.

Qui timent Dominum speraverunt in Domino : adjutor eorum et protector eorum est.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let those that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and protector.

The house of Aaron hath hoped in the Lord: he is their helper and protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

Dominus memor fuit nostri : et benedixit nobis.

Benedixit domui Israel : benedixit domui Aaron.

Benedixit omnibus qui timent Dominum ; pusillis cum majoribus.

Adjiciat Dominus super vos : super vos, et super filios vestros.

Benedicti vos a Domino : qui fecit cœlum et terram.

Cœlum cœli Domino : terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine ; neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino : ex hoc nunc et usque in sæculum.

Gloria Patri, etc.

Ant. Nos qui vivimus, benedicimus Domino.

The Lord hath been mindful of us :
and hath blessed us :

He hath blessed the house of Israel :
he hath blessed the house of Aaron.

He hath blessed all that fear the
Lord : both little and great.

May the Lord add blessings upon
you : upon you, and upon your children.

Blessed be you of the Lord : who
made heaven and earth.

The heaven of heavens is the Lord's :
but the earth he hath given to the
children of men.

The dead shall not praise thee, O
Lord : nor all of them that go down
to hell.

But we that live, bless the Lord :
from this time now and for ever.

Glory be to the Father, etc.

Ant. We who live, bless the Lord.

Instead of this, the following is often said:

PSALM CXVI. *Laudate Dominum.*

LAUDATE Dominum, omnes gentes : laudate eum, omnes populi :

Quoniam confirmata est super nos, misericordia ejus : et veritas Domini manet in æternum.

Capitulum, or Little Chapter.—2 Cor. 1.

BENEDICTUS Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

The Hymn.

LUCIS Creator optime !
Lucem dierum proferens,

Instead of this, the following is often said :

PSALM CXVI. *Laudate Dominum.*

O PRAISE the Lord, all ye nations : praise him, all ye peoples :

For his mercy is confirmed upon us : and the truth of the Lord remaineth forever.

Capitulum, or Little Chapter.—2 Cor. I.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation.

R. Thanks be to God.

The Hymn.

O BLEST Creator of the light !
Who dost the dawn from darkness bring ;

Primordiis lucis novæ,

Mundi parans originem.

Qui mane junctum vesperi,
Diem vocari præcipis ;

Illabitur tetrum chaos ;

Audi preces cum fletibus ;

Ne mens, gravata crimine,

Vitæ sit exul munere ;
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium,

Vitale tollat præmium :
Vitemus omne noxium :
Purgemus omne pessimum.

And framing Nature's depth and
height,
Didst with the new-born light
begin :

Who, gently blending eve with morn,
And morn with eve, didst call them
day ;

Thick flows the flood of darkness
down ;

O, hear us as we weep and pray !

Keep thou our souls from schemes of
crime,

Nor guilt remorseful let them know ;
Nor, thinking but on things of time,
Into eternal darkness go.

Teach us to knock at heaven's high
door ;

Teach us the prize of life to win ;
Teach us all evil to abhor,
And purify ourselves within.

Præsta, Pater piissime!
 Patrique compar unice,
 Cum Spiritu Paraclito,
 Regnans per omne sæculum.

V. Dirigatur, Domine, oratio mea,

R. Sicut incensum in conspectu tuo.

*The MAGNIFICAT, or Canticle of the
 Blessed Virgin.*

MAGNIFICAT: anima mea
 Dominum.

Et exultavit spiritus meus: in Deo
 salutari meo.

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

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

Father of mercies, hear our cry !

Hear us, O sole-begotten Son !

Who, with the Holy Ghost most high,
Reignest while endless ages run.

Amen.

V. May my prayer, O Lord, be directed,

R. Like incense in thy sight.

*The MAGNIFICAT, or Canticle of the
Blessed Virgin.*

MY soul doth magnify the Lord.

And my spirit hath rejoiced in God
my Saviour.

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

Because he that is mighty hath done great things to me : and holy is his name.

Et misericordia ejus a progenie in
progenies : timentibus eum.

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

Deposuit potentes de sede : et ex-
altavit humiles.

Esurientes implevit bonis : et divites
dimisit inanes.

Suscepit Israel puerum suum : re-
cordatus misericordiæ suæ.

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

Gloria Patri, etc.

Here follow the proper Collect and the Com-
memorations.

V. BENEDICAMUS Domino.
• *R.* Deo gratias.

And his mercy is from generation to generation to them that fear him.

He hath showed might in his arm : he hath scattered the proud in the conceit of their heart.

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

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

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers : to Abraham, and to his seed forever.

Glory be to the Father, etc.

Here follow the proper Collect and the Commemorations.

V. LET us bless the Lord.
R. Thanks be to God.

V. Fidelium animæ per misericordiam Dei requiescat in pace.

R. Amen.

Pater noster.

V. Dominus det nobis suam pacem.

R. Et vitam æternam.

Amen.

Then is sung one of the following

ANTHEMS.

From the First Sunday of Advent to Candlemas.

ALMA REDEMPTORIS MATER.

ALMA Redemptoris Mater, quæ pervia cœli
 Porta manes, et stella maris, succurre cadenti
 Surgere qui curat populo ; tu quæ genuisti,
 Natura mirante, tuum sanctum Genitorem,
 Virgo priùs ac posteriùs ; Gabrielis ab ore,
 Sumens illud Ave, peccatorum miserere.

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

R. Amen.

Our Father.

V. May the Lord grant us his peace.

R. And life everlasting.

Amen.

Then is sung one of the following

ANTHEMS.

From the First Sunday of Advent to Candlemas.

ALMA REDEMPTORIS MATER.

MOTHER of Jesus, heaven's open Gate,
Star of the sea, uphold our fallen state.
O thou, whose sacred womb thy Maker bore,
Remaining ever virginal and pure,
From sinful lips receive that earnest Hail,
Which first from Gabriel, hallowed herald, fell.

From the first Sunday of Advent to Christmas, the following V. and Prayer are used.

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

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.

Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

From Christmas to Purification, the following V. and Prayer are used instead of the foregoing.

V. Post partum, virgo inviolata permansisti.

From the first Sunday of Advent to Christmas, the following V. and Prayer are used.

V. The Angel of the Lord declared unto Mary.

R. And she conceived by the Holy Ghost.

Let us Pray.

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

Amen.

V. May the divine assistance remain always with us.

R. Amen.

From Christmas to Purification, the following V. and Prayer are used instead of the foregoing.

V. After childbirth thou didst remain an inviolate Virgin.

R. Dei genitrix, intercede pro nobis.

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 Dominum nostrum Jesum Christum Filium tuum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Anthem from the Purification till Easter.

AVE Regina cœlorum ;
Ave, Domina Angelorum,
Salve, radix, salve, porta,
Ex qua mundo lux est orta,

R. Mother of God, make intercession for us.

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 experience her intercession for us, through whom we have received the Author of life, our Lord Jesus Christ, thy Son.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Anthem from the Purification till Easter.

HAIL, O Queen of Heaven enthroned!
Hail, by angels mistress own'd!
Root of Jesse! Gate of morn!
Whence the world's true Light was born,

Gaude, virgo gloriosa,
 Super omnes speciosa ;
 Vale, o valde decora,
 Et pro nobis Christum exora.

V. Dignare me laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Oremus.

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.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

From Easter to Trinity Eve.

REGINA cœli lætare, Alleluia ;

Quia quem meruisti portare, Alleluia ;

Glorious Virgin, joy to thee,
Loveliest whom in heaven they see ;
Fairest thou where all are fair !
Plead with Christ our sins to spare.

V. Vouchsafe that I may praise thee, O
sacred Virgin.

R. Give me strength against thy ene-
mies.

Let us pray.

GRANT, O merciful God, support to
our frailty : that we who commem-
orate the Holy Mother of God, may, by
the help of her intercession, arise from
our iniquities. Through the same Christ
our Lord.

R. Amen.

V. May the divine assistance remain
always with us.

R. Amen.

From Easter to Trinity Eve.

O QUEEN of heaven, rejoice, Alle-
luia ;

For he whom thou didst deserve to
bear, Alleluia ;

Resurrexit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus 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.

R. Amen.

From Trinity Sunday to Advent.

SALVE, regina, Mater misericordiæ!
vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exules filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

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

R. Amen.

From Trinity Sunday to Advent.

HAIL, O Queen, O Mother of Mercy! hail, our life, our comfort, and our hope.

We, the banished children of Eve, cry 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.

Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende.

O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, Sancta Dei Genitrix;

R. Ut digni efficiamur promissionibus Christi.

Oremus.

OMNIPOTENS sempiternæ Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti: da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Come, then, our advocate, and look upon us with those pitying eyes.

And after this our banishment, show us Jesus, the blessed fruit of thy womb.

O merciful, O compassionate, 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.

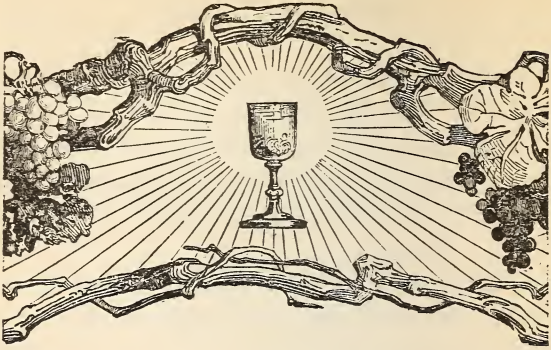
Let us pray.

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 present evils and eternal death: through the same Christ our Lord.

R. Amen.

V. May the divine assistance always remain with us.

R. Amen.



EXPOSITION AND BENEDICTION
OF THE
MOST HOLY SACRAMENT.

When the Priest opens the Tabernacle, and incenses
the Blessed Sacrament, is sung the

HYMN, O SALUTARIS.

O SALUTARIS
Hostia,
Quæ cœli pandis ostium ;
Bella premunt hostilia,
Da robur, fer auxilium.

O SAVING Victim,
opening wide
The gate of heaven to man
below !
Our foes press on from
every side ;
Thine aid supply, thy
strength bestow.

Benediction of B. Sacrament. 399

Uni trinoque, Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria.

Amen.

To thy great name be end-
less praise,
Immortal Godhead, one in
three !

Oh, grant us endless length
of days
In our true native land
with thee.

Amen.

Then is sung the

HYMN, TANTUM ERGO SACRAMENTUM.

TANTUM ergo Sac-
ramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplemen-
tum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

DOWN in adoration
falling,
Lo! the sacred Host we
hail ;
Lo! o'er ancient forms
departing,
Newer rites of grace pre-
vail :
Faith for all defects sup-
plying
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns
on high,
With the Holy Ghost pro-
ceeding
Forth from each eternally,
Be salvation, honor, bless-
ing,
Might and endless majesty!

V. Panem de cœlo
præstitisti eis. [Al-
leluia.]

R. Omne delecta-
mentum in se ha-
bentem. [Alleluia.]

Oremus.

DEUS qui
nobis, sub
sacramento mirabili,
passionis tuæ memo-
riam reliquisti: tri-
bue, quæsumus, ita
nos corporis et san-
guinis tui sacra mys-
teria venerari, ut re-
demptionis tui fruc-
tum in nobis jugiter
sentiamus. Qui vi-
vis et regnas in
sæcula sæculorum.
Amen.

V. Thou didst
give them bread
from heaven. [Alle-
luia.]

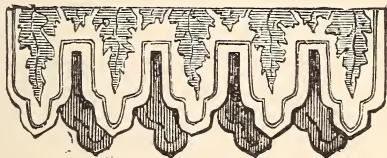
R. Containing in
itself all sweetness.
[Alleluia.]

Let us pray.

O GOD, who
has left us
in this wonderful
Sacrament a perpet-
ual memorial of thy
passion: grant us,
we beseech thee, so
to reverence the sa-
cred mysteries of
thy Body and Blood,
that we may contin-
ually find in our
souls the fruit of thy
Redemption: Thou
wholivest and reign-
est world without
end. Amen.

After the Priest has chanted this prayer, the white veil is laid over his shoulders, and he then mounts the steps of the altar, and taking in his hands the monstrance which contains the BLESSED SACRAMENT, gives the Benediction by making with it over the Congregation the sign of the Cross. At this moment kneel more profoundly than before, to receive this divine blessing of your Saviour, and say :

O MY GOD, I am sorry—I am sorry for my sins: forgive me them, and give me my part in this heavenly blessing! I love thee, I will love thee always, and seek to please thee in every thought, in every word, and every action of my life. ✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.





*THE ROSARY
OF THE
BLESSED VIRGIN.

The devotion of the Rosary consists of fifteen Our Fathers, and one hundred and fifty Hail Marys, divided into three parts, each containing five Decades. To each of these Decades is assigned one of the principal mysteries of the life of our Saviour, or of his Blessed Mother, as a matter of meditation, whereon the mind is to exercise itself whilst at prayer.

The fifteen mysteries are divided into three parts, viz., five Joyful, five Sorrowful, and five Glorious mysteries. Now the method consists in raising corresponding affections in the will during the recital of each Decade, for example, in the first part, sentiments of joy for the coming of our Redeemer ; in the second, of compassion

for the sufferings of our Lord, and contrition for our sins, which were the occasion of them ; in the third, of thanksgiving for the exaltation for the glory of our Saviour and his blessed Mother, hoping, through the merits of his passion, and her intercession, to be made partakers of their glory.

PART I.

THE FIVE JOYFUL MYSTERIES.

For Mondays and Thursdays ; Sundays in Advent, and after Epiphany till Lent.

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

V. Hail, Mary, full of grace, our Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall pronounce thy praise.

V. Incline unto my aid, O God.

R. O Lord make haste to help me.

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

R. As it was in the beginning, is now,

and ever shall be, world without end.
Amen.

From Septuagesima to Easter, instead of Alleluia, say :
Praise be to thee, O Lord, King of eternal glory.

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.

Then say Our Father, etc., once ; Hail Mary, ten times ;
Glory, etc., once.

The Prayer.

O HOLY Mary, Queen of Virgins, by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun ; obtain for us, by thy intercession, light to know this so great benefit which he hath bestowed on us, vouchsafing in it to make himself our brother, and thee, his own most beloved Mother, our Mother also. Amen.

II. THE VISITATION.

Let us contemplate in this mystery, how the Blessed Virgin Mary, understanding from the angel that her cousin St. Elizabeth had conceived, went with haste into the mountains of Juda to visit her, and remained with her three months.

Our Father, etc., etc., as before.

The Prayer.

O HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, by thy intercession, that our hearts may be so visited by thy most holy Son, that, being free from all sin, we may praise him and give him thanks forever. Amen.

III. THE NATIVITY.

Let us contemplate in this mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Christ Jesus, at midnight, and laid him in a man-

ger, because there was no room for him in the inns at Bethlehem.

Our Father, etc., etc.

The Prayer.

O MOST pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy Son our Saviour; we beseech thee, obtain for us, by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing, both by day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

IV. THE PRESENTATION.

Let us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where Holy Simeon, giving thanks to God with great devotion, received him into his arms.

Our Father, etc., etc.

The Prayer.

O HOLY Virgin, and admirable mistress and pattern of obedience, who didst present in the temple, the Lord of the temple: obtain for us, of thy beloved Son, that with holy Simeon and devout Anna, we may praise and glorify him forever. Amen.

V. THE FINDING OF THE CHILD JESUS IN THE
TEMPLE.

Let us contemplate in this mystery, how the blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought him, for the space of three days, and at length found him the fourth day in the Temple, in the midst of the doctors, disputing with them, being then but twelve years old.

Our Father, etc., etc.

The Prayer.

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 ravished in finding thy beloved Son in the

Temple, in the midst of the doctors, disputing with them; obtain of him for us, so to seek him and to find him in the Holy Catholic Church, that we may never be separated from him. Amen.

THE SALVE REGINA.

HAIL! Queen, Mother of Mercy, our Life, our Sweetness, and our Hope. Hail! Exiles, children of Eve, we cry to thee; to thee we sigh, mourning and weeping in this vale of tears. Turn then, most gracious advocate, turn thou upon us the eyes of thy tender mercy, and after this our exile ended, show unto us Jesus, the blessed fruit of thy womb. O gentle, O tender, 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.

HEAR, O merciful God, the prayers of thy servants, that we who meet to-

gether 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. Amen.

O God whose only-begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that meditating upon those mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ our Lord. Amen.

PART II.

THE FIVE DOLOROUS OR SORROWFUL
MYSTERIES.

For Tuesdays and Fridays, and for Sundays in
Lent.

IN the name of the Father, and of the
Son, and of the Holy Ghost. Amen.
Hail Mary, etc., etc., as before, p. 403.

I. THE PRAYER AND BLOODY SWEAT OF OUR
BLESSED SAVIOUR IN THE GARDEN.

Let us contemplate in this mystery, how our Lord Jesus Christ was so afflicted for us in the Garden of Gethsemane, that his body was bathed in a bloody sweat, which ran trickling down with great drops to the ground.

Our Father, etc., once, Hail Mary, etc., ten times, Glory, etc., once, as before.

The Prayer.

MOST holy Virgin, more than martyr, by that ardent prayer, which thy beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. Amen.

II. THE SCOURGING OF JESUS AT THE PILLAR.

Let us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave

him being about five thousand, as it was revealed to St. Bridget.

Our Father, etc., etc.

The Prayer.

O MOTHER of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of him for us, grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning with that sword of grief and compassion which pierced thy most tender soul. Amen.

III. THE CROWNING OF JESUS WITH THORNS.

Let us contemplate in this mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the most sacred head of our Lord Jesus Christ.

Our Father, etc., etc.

The Prayer.

O MOTHER of our eternal Prince, and King of Glory, by those sharp thorns wherewith his most holy head was

pierced, we beseech thee that, by thy intercession, we may be delivered here from all motions of pride, and in the day of judgment from that confusion which our sins deserve. Amen.

IV. JESUS CARRYING HIS CROSS.

Let us contemplate in this mystery, how our Lord Jesus Christ, being sentenced to die, bore with great patience the Cross which was laid upon him for his greater torment and ignominy.

Our Father, etc., etc.

The Prayer.

O HOLY Virgin, example of patience, by the most painful carrying of the Cross, on which thy Son our Lord Jesus Christ bore the heavy weight of our sins, obtain for us of him, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

V. THE CRUCIFIXION.

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 most cruelly nailed to the Cross, in the presence of his most afflicted Mother.

Our Father, etc., etc.

The Prayer.

HOLY Mary, Mother of God, as the Body of thy beloved Son was for us extended on the Cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion of his most bitter passion; and thou, O most blessed Virgin, vouchsafe to negotiate for and with us the work of our salvation, by thy powerful intercession. Amen.

Hail, holy Queen, etc., with the verse and prayer, as before, p. 408.

PART III.

THE FIVE GLORIOUS MYSTERIES.

For Wednesdays and Saturdays, and for Sundays after Easter until Advent.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.
Hail Mary, etc., etc., as before, p. 403.

I. THE RESURRECTION.

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., etc.

The Prayer.

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy only beloved Son, we beseech thee, obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in pursuit of the only true and solid joys of Heaven. Amen.

II. THE ASCENSION.

Let us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended to Heaven, attended by angels, in sight of his most Holy Mother, and his apostles and disciples, to the great admiration of them all.

Our Father, etc., etc.

The Prayer.

O MOTHER of God, comfort of the afflicted, as thy beloved Son, when he ascended into Heaven, lifted up his hands and blessed his apostles, so vouchsafe, most Holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing here on earth, and hereafter in Heaven. Amen.

III. THE DESCENT OF THE HOLY GHOST.

Let us contemplate in this mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent (as he had promised) the Holy Ghost upon his apostles, who, after he had ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of his promise.

Our Father, etc., etc.

The 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 walk in the paths of virtue and good works. Amen.

IV. THE ASSUMPTION.

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., etc.

The Prayer.

O MOST prudent Virgin, who, entering into the heavenly palace, didst fill the holy angels with joy, and man with hope; vouchsafe to intercede for us in the hour of death, that, being free 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 CROWNING OF THE BLESSED VIRGIN.

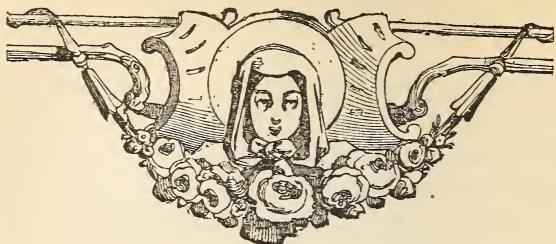
Let us contemplate in this mystery, how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of Heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, etc., etc.

The Prayer.

O GLORIOUS Queen of all the heavenly citizens, we beseech thee accept this Rosary, which (as a crown of roses) we offer at thy feet; and grant, most gracious Lady, that by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Hail, holy Queen, with the Verse and Prayer, as before, p. 408.



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.

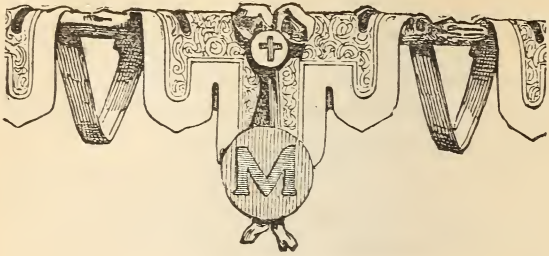
*Confraternity of the Scapular of Mount
Carmel.*

THIS Confraternity was founded by and is connected with the Carmelite

Order, in whose merits it partakes. The members of this Confraternity wear a scapular over the shoulder, which must be blessed the first time.

No special devotions are prescribed, except to gain the Sabbatine Indulgence. For this, the member must observe chastity, according to his state of life, and daily recite the Little Office of the Blessed Virgin, as well as abstain from flesh-meat on Wednesdays and Saturdays, unless his confessor appoint one or the other of the two last.

Indulgences.—Plenary, on admission, on feast of our Lady of Mount Carmel, or any day in the octave, on all the festivals of Our Lord, the Blessed Virgin, or the twelve apostles, as well as Saints and Beatiſied members of the Carmelite Order. There is also a plenary indulgence any two days in each week at option, and at death. Also, in each month, by assisting at the usual procession in honor of the Blessed Virgin, and when any other Confraternity has an indulgence. A visit to a Church is a condition in all these.



LITTLE OFFICE
OF THE
IMMACULATE CONCEPTION.

AT MATINS.

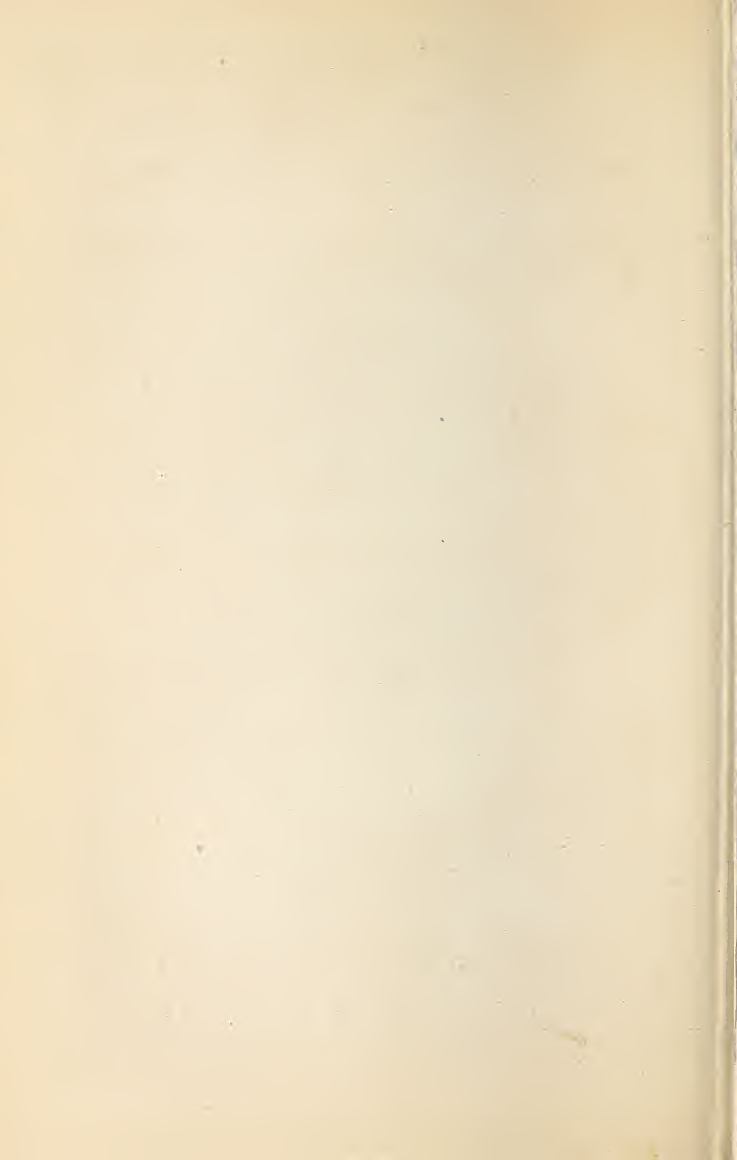
COME, my lips, and wide proclaim
The blessed Virgin's spotless fame.

V. O Lady, make speed to befriend
me.

R. From the hands of the enemy might-
ily defend me.

V. Glory be to the Father, etc. Alle-
luia.

BLESSED
be the
HOLY
AND
IMMACULATE
Conception
OF
Blessed Mary
the
VIRGIN



From Septuagesima to Easter, instead of Alleluia is said:

PRAISE be to thee, O Lord, King
of everlasting glory.

Hymn.

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.

Amen.

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 and 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,
through the mercy of God, rest in peace.

R. Amen.

AT PRIME.

V. O Lady, make speed to befriend
me.

R. From the hands of the enemy might-
ily defend me.

V. Glory be to the Father, etc. Alle-
luia.

Hymn.

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 !

O terrible as
 The embattled array!
 Be thou of the faithful
 The refuge and stay.
 Amen.

V. The Lord himself created her in the Holy Ghost.

R. And poured her out among all his works.

V. O Lady, hear, etc. (with the Prayer and Versicles, as at p. 414).

AT TIERCE.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father etc. Alleluia.

Hymn.

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!

Immaculate Conception. 425

Well fitting it was,
That a Son so divine
Should preserve from all touch
Of original sin ;

Nor suffer by smallest
Defect to be stained,
That Mother, whom he
For himself had ordained.
Amen.

V. I dwell in the highest.

R. And my throne is on the pillar of
the clouds.

V. O Lady, hear, etc. (with the Prayer
and Versicles, as at p. 414).

AT SEXT.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy might-
ily defend me.

V. Glory be to the Father, etc. Alle-
luia.

Hymn.

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 blest !
 Amen.

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 p. 414).

AT 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, etc. Alleluia.

Hymn.

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 blest !
As David was nursed
In fair Abisag's breast.

As the saviour of Egypt
Upon Rachel's knee :
So the world's great Redeemer
Was cherished by thee.

Amen.

V. Thou art all fair, my beloved,
R. And the original stain was never in
thee.

V. O Lady, hear, etc. (with the Prayer
and Versicles, as at p. 414).

AT 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, etc. Alleluia.

Hymn.

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.

Amen.

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 p. 414).

AT 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, etc. Alleluia.

Hymn.

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 see heaven's King
 In the courts of the blest !

Amen.

V. Thy name, O Mary, is as oil poured out.

R. Thy servants have loved thee exceedingly.

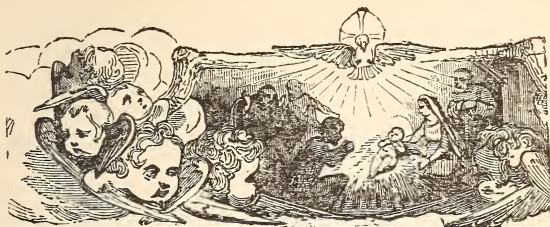
V. O Lady, hear, etc. (with the Prayer and Versicles, as at p. 414).

THE COMMENDATION.

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.

V. Thanks be to God.



* ANCIENT IRISH LITANY

OF THE

BLESSED VIRGIN MARY.

- GREAT Mary,
○ O Mary Greatest of Marys,
○ Greatest of Women,
○ Queen of the Angels,
○ Mistress of the Heavens,
○ Woman full and replete with the Grace
of the Holy Spirit,
○ Blessed and Most Blessed,
○ Mother of Eternal Glory,

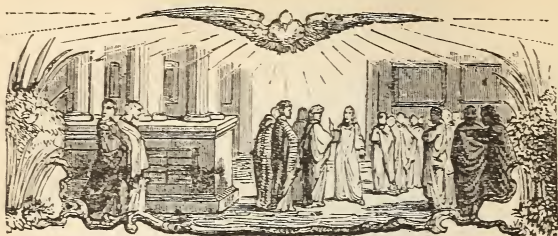
- Mother of the Heavenly and Earthly Church,
- Mother of Love and Indulgence,
- Mother of the Golden Heights,
- Honor of the Sky,
- Sign of Tranquillity,
- Gate of Heaven,
- Golden Casket,
- Couch of Love and Mercy,
- Temple of the Divinity,
- Beauty of Virgins,
- Mistress of the Tribes,
- Fountain of the Parterres,
- Cleansing of the Sins,
- Washing of the Souls,
- Mother of the Orphans,
- Breast of the Infants,
- Solace of the Wretched,
- Star of the Sea,
- Handmaid of God,
- Mother of Christ,
- Resort of the Lord,
- Graceful like the Dove,
- Serene like the Moon,
- Resplendent like the Sun,

- Destruction of Eve's Disgrace,
- Regeneration of Life,
- Beauty of Women,
- Chief of the Virgins,
- Enclosed Garden,
- Closely-locked Fountain,
- Mother of God,
- Perpetual Virgin,
- Prudent Virgin,
- Serene Virgin,
- Chaste Virgin,
- Temple of the Living God,
- Royal Throne of the Eternal King,
- Sanctuary of the Holy Spirit,
- Virgin of the Root of Jesse,
- Cedar of Mount Libanus,
- Cypress of Mount Sion,
- Crimson Rose of the Land of Jacob,
- Blooming like the Olive Tree,
- Glorious Son-bearer,
- Light of Nazareth,
- Glory of Jerusalem,
- Beauty of the World,
- Noblest-born of the Christian Flock,
- Queen of Life,

O Ladder of Heaven, hear the petition of the poor, spurn not the wounds and the groans of the miserable. Let our devotion and our sighs be carried through thee to the presence of the Creator, for we are not ourselves worthy of being heard, because of our evil deserts. O powerful Mistress of Heaven and Earth, dissolve our trespasses and our sins; destroy our wickedness and our corruptions; raise the fallen, the debilitated, and the fettered; loose the condemned; repair through thyself the transgressions of our immoralities and our vices; bestow upon us through thyself the blossoms and ornaments of good actions and virtues; appease for us the Judge by thy voice and thy supplication; allow us not to be carried off from thee among the spoils of our enemies; allow not our souls to be condemned, but take us to thyself for ever under thy protection. We beseech and pray thee further, O Holy Mary, through thy greater supplication, from thy only Son, that is Jesus Christ, the

Son of the Living God, that God may defend us from all straits and temptation; and obtain for us, from the God of Creation, that we all obtain from him the forgiveness and remission of all our sins and trespasses, and that we may obtain from him further, through thy supplication, the perpetual occupation of the heavenly kingdom, though the eternity of life, in the presence of the saints, and the saintly virgins of the world; which may we deserve, may we occupy, forever and ever. Amen.





THE LITANY OF THE SAINTS.

L ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,
have mercy on us.

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

God the Holy Ghost, have mercy on us.

Holy Trinity one God,
have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray for us.

Holy Virgin of Virgins, pray for us.

St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy orders of blessed Spirits,
St. John the Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy Apostles and Evangelists,

Pray for us.

All ye holy disciples of our Lord.
All ye Holy Innocents,
St. Stephen,
St. Laurence,
St. Vincent,
St. Fabian and St. Sebastian,
St. John and St. Paul,
St. Cosmas and St. Damian,
St. Gervase and St. Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy Priests and Levites,

Pray for us.

All ye holy Monks and Hermits,
St. Mary Magdalene,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catharine,
St. Anastatia,

Pray for us.

All ye holy Virgins and Widows,
All ye Men and Women, Saints of God,
Make intercession for us.

Be merciful unto us, *Spare us, O Lord.*

Be merciful unto us, *Graciously hear us, O Lord.*

From all evil,
From all sin,
From thy wrath,
From a sudden and unprovided death,
From the deceits of the devil,
From anger, hatred, and ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of thy holy In-
carnation,

O Lord, deliver us.

Through thy coming,
 Through thy Nativity,
 Through thy Baptism and holy fasting,
 Through thy Cross and Passion,
 Through thy Death and burial,
 Through thy holy Resurrection,
 Through thy admirable Ascension,
 Through the coming of the Holy
 Ghost the Comforter,

In the day of judgment,
 We sinners, *do beseech thee to hear us.*

That thou spare us,
 That thou pardon us,
 That thou vouchsafe to bring us to
 true penance,

That thou vouchsafe to govern and
 preserve thy holy Church,

That thou vouchsafe to preserve our
 Apostolic Prelate, and all ecclesi-
 astical orders in thy holy religion,

That thou vouchsafe to humble the
 enemies of thy holy Church,

That thou vouchsafe to give peace,
 and true concord to Christian
 kings and princes,

O Lord, deliver us.

We beseech thee to hear us.

That thou vouchsafe to grant peace,
and unity to all Christian people,
That thou vouchsafe to confirm and
preserve us in thy holy service,
That thou lift up our minds to heav-
enly desires,
That thou render eternal good things
to all our benefactors,
That thou deliver our souls, and
those of our brethren, kinsfolk,
and benefactors, from eternal dam-
nation,
That thou vouchsafe to give, and pre-
serve the fruits of the earth,
That thou vouchsafe to give eternal
rest to all the faithful departed,
That thou vouchsafe graciously to
hear us,
Son of God,
Lamb of God, who takest away the sins
of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins
of the world, *Hear us, O Lord.*
Lamb of God, who takest away the sins
of the world, *Have mercy on us.*

We beseech thee to hear us.

Christ, hear us. Christ, graciously hear us.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father, etc.

V. And lead us not into temptation,

R. But deliver us from evil. Amen.

PSALM LXIX.

O GOD, come to my assistance; O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul:

Let them be turned backward, and blush for shame that desire evils to me:

Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

Let all that seek thee, rejoice and be glad in thee; and let such as love thy salvation say always: The Lord be magnified.

But I am needy and poor; O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be to the Father, etc.

V. Save thy servants.

R. Trusting 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 at all.

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

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

R. Neither reward us according to our iniquities.

V. Let us pray for our chief bishop, *N.*

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all those who have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. O my God, save thy servants trusting in thee.

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

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

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

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee; that, in thy bounty, thou mayest give us pardon and peace.

Out of thy clemency, O Lord, show thy unspeakable mercy to us; that so thou

mayest both acquit us of our sins, and deliver us from the punishments we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and Eternal God, have mercy on thy servant, *N.*, our chief bishop, and direct him according to thy clemency, into the way of everlasting salvation; that, by thy grace, he may desire those things that are agreeable to thee and perform them with all his strength.

O God, from whom are all holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give; that our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy spirit, that we

may serve thee with chaste bodies, and please thee with clean hearts.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins; that through pious supplications, they may obtain the pardon which they have always desired.

Prompt, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have determined to offer up our prayers, whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may, by the clemency of thy goodness, all thy Saints interceding for them,

obtain pardon and full remission of all their sins ; Through our Lord Jesus Christ, thy Son, who liveth and reigneth, one God with thee, and the Holy Ghost, world without end. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the Almighty and most 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.





THE
SEVEN PENITENTIAL
PSALMS.

Proper to be recited on Fasting Days, and at other penitential Times.

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

PSALM VI. *Domine, ne in furore.*

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 with indignation: I have grown old among all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily. Glory be, etc.

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. Glory be, etc.

PSALM XXXVII. *Domine, ne in furore.*

REBUKE me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me; and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath; there is no peace for my bones, because of my sins.

For my iniquities are gone over my

head; and as a 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 was as a dumb man not opening his mouth.

And I became as a man that heareth not ; and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped ; thou wilt hear me, O Lord my God.

For I said : Lest at any time my enemies rejoice over me : and whilst my feet are moved, they speak great things against me.

For I am ready for scourges ; and my sorrow is continually before me.

For I will declare my iniquity ; and I will think for my sin.

But my enemies live, and are stronger than I ; and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God ; do not thou depart from me.

Attend unto my help, O Lord the God of my salvation. Glory be, etc.

PSALM L. *Miserere.*

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold that 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 goodwill 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 alter. Glory be, etc.

PSALM CI. *Domine, Exaudi.*

HEAR, O Lord, my prayer, and let my cry come to thee.

Turn not away thy face from me ; in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke ; and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered ; because I forgot to eat my bread.

Through the voice of my groaning my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness ; I am like a night-raven in the house.

I have watched and am become as a sparrow, all alone on the house-top.

Seven Penitential Psalms. 457

All the day long my enemies reproach 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 of the Lord in Sion, and his praise in Jerusalem.

When the peoples assembled together, and kings to serve the Lord.

He answered him in the way of his strength : declare unto me the fewness of my days.

Call me not away in the midst of my days : thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth : and the heavens are the works of thy hands.

They shall perish, but thou remainest :

and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed; but thou art always the self same, and thy years shall not fail.

The children of thy servants shall continue; and their seed shall be directed forever.

Glory be to the Father, etc.

PSALM CXXIX. *De Profundis.*

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

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

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

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

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

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

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

And he shall redeem Israel from all his
iniquities.

Glory be, etc.

PSALM CXLII. *Domine, exaudi.*

HEAR, O Lord, my prayer; give ear
to my supplication in thy truth,
hear me in thy justice.

And enter not into judgment with thy
servant: for in thy sight no man living
shall be justified.

For the enemy hath persecuted my
soul: he hath brought down my life to
the earth.

He hath made me to dwell in darkness,
as those that have been dead of old: and
my spirit is in anguish within me: my
heart within me is troubled.

I remembered the days of old, I medita-
ted on all thy works: I mused 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.

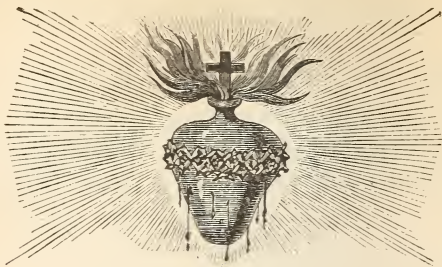
Deliver me from mine enemies, O Lord, to thee have I fled : teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land : for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of troubles : and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul : for I am thy servant. Glory be to the Father, etc.

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



DEVOTION TO THE SACRED HEART OF JESUS.

THIS Devotion, revived in our later days by Blessed Margaret Mary Alacoque, is the great refuge of the Church in its manifold afflictions. Almost every diocese, every church, every house where a Catholic dwells is consecrated to the Sacred Heart.

Have a picture of the Sacred Heart set up in your house, for it was promised to Blessed Mary Margaret, that wherever the picture of His Divine Heart is exposed and honored, it will draw down all kinds of blessings.

Often recite before it this

** Indulgenced Offering.*

MY loving Jesus, I (—) 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.

** Ejaculation.*

Say one Our Father, Hail Mary and Creed with the ejaculation :

DEAREST Heart of Jesus!
Make me love thee ever more and more.

** THE CHAPLET AND PRAYERS OF THE SACRED HEART.*

POPE PIUS VII., that he might extend throughout the Christian world devotion to the Sacred Heart of Jesus, granted an Indulgence of three hundred days, once a day, to all who say the following little Chaplet and Prayers to the Sacred Heart of Jesus, and a Plenary Indulgence, once a month.

The Chaplet and Prayers.

V. O God incline unto my aid.

R. O Lord, make haste to help me.

Glory be to the Father, etc.

1. My most loving Jesus, my heart leaps for joy to think upon thy loving Sacred Heart, all tenderness and sweetness for sinful man; and with trust unbounded it never doubts thy ready welcome. Ah me! my sins! how many and how great! With Peter and with Magdalene, in tears I bewail and abhor them, because they are an offence to thee, my sole and chief good. Grant me, O grant me pardon for them all. O might I die if ever I offend thee more: this too I ask thy Sacred Heart—to live to love thee.

One Our Father, five Glory be, etc., in honor of the Sacred Heart, then—

My Jesu's Heart, I thee adore;
O make me love thee more and more.

2. My Jesu, I bless thy most humble Heart; and I give thanks to thee, who in making it my model not only dost urge me with strong pleadings to imitate it, but at the cost of so many humiliations dost thyself stoop to point me out the path, and smooth for me the way to follow thee. Fool

and ungrateful that I am, how have I wandered far away from thee! Mercy, my Jesu, mercy! Away, ye hateful pride and love of worldly honor; with lowly heart I would follow thee, my Jesus, amidst humiliations and the Cross, so to gain peace and salvation. Only be thou at hand to strengthen me, and I will ever bless thy Sacred Heart.

One Our Father and five Glory be, etc.

My Jesu's Heart, I thee adore;

O make me love thee, more and more.

3. My Jesu, I marvel at thy most patient Heart, and I thank thee for all those wondrous examples of unwearied patience, thou didst leave me to guide me on my way. It grieves me that these examples still have to reproach me all in vain with my extravagant delicacy, shrinking from the slightest pain. O pour, then, into my poor heart, dear Jesu, eager and enduring love of suffering and the Cross, of mortification and of penance, that, following thee to Calvary, I may with thee attain to glory, and the joys of Paradise.

One Our Father and five Glory be, etc.

My Jesu's Heart, I thee adore ;
O make me love thee, more and more.

4. Dear Jesu, beside thy gentlest Heart I set my own ; and shudder to see how unlike is mine to thine, while at a shadow, look or word to thwart me, I fret and grieve. O, then, pardon my excesses ; and give me grace, that in every contradiction I may follow the example of thy unvaried meekness, and so enjoy an everlasting holy peace.

One Our Father, and five Glory be, etc.

My Jesu's Heart, I thee adore ;
O make me love thee, more and more.

5. Sing praise to Jesus for his most generous Heart, the Conqueror of death and hell ; yet never wilt thou reach his due with all thy praise. Still more than ever am I confounded, looking upon my coward heart which dreads even a rough word or injurious taunt. Courage, my

soul! it shall be so with me no more. My Jesus, I pray thee for such strength that, on earth fighting and conquering self, I may one day rejoice triumphantly with thee in heaven.

One Our Father and five Glory be, etc.

My Jesu's Heart, I thee adore ;

O make me love thee more and more.

MARY, to thee we turn ; Mary, to thee we consecrate ourselves more and yet more, and trusting in thy Mother's heart we say to thee : By every virtue of thy sweetest heart obtain for me, great Mother of my God, my Mother Mary, a true and lasting devotion to the Sacred Heart of Jesus, thy well-beloved Son, that, bound up in every thought and affection in union with that Heart of his, I may fulfil each duty of my state, with ready heart serving my Jesus evermore ; but specially this day.

V. Heart of Jesus, burning with love for us.

R. Inflame our hearts with love of thee.

Let us pray.

L ORD, we beseech thee, let thy Holy Spirit kindle in our hearts that fire of charity which our Lord Jesus Christ, thy Son, sent forth from his inmost Heart upon this earth, and willed that it should burn exceedingly. Who liveth and reigneth with thee in the unity of the same Holy Spirit, God for ever and ever. Amen.

EJACULATIONS IN HONOR OF THE SACRED HEART.

O MOST sacred Heart of Jesus! have mercy on us.

O divine Heart, wounded for love of us, let us ever be sensible of thy bounty, and let thy love ever plead in our favor.

O Heart of Jesus, burning with love of us, inflame our hearts with the love of thee.

Blessed be the most adorable Heart of Jesus, my God, for ever and ever.

No love, no heart equals thine, most loving Jesus.

O may thy adorable Heart be for ever

praised, and all thanks both in time and eternity paid to it.

O adorable Heart of Jesus! mayest thou be known, loved, and adored, throughout the whole world.

O divine Fire, ever burning and never ceasing, raise my heart into a flame, that I may always love, and never cease from loving thee.

The Reparation of Honor to the Sacred Heart, to be made on the Feast itself, or at any other time, in presence of the Blessed Sacrament.

O MOST amiable and adorable Heart of Jesus, centre of all hearts, glowing with charity, and inflamed with zeal for the interest of thy Father, and the salvation of mankind! O Heart, ever sensible of our misery, and ever in motion to redress our evils, the real victim of love in the Holy Eucharist, and propitiatory sacrifice for sin on the altar of the Cross! seeing that the generality of Christians make no other return for these thy mercies than contempt of thy favors, for-

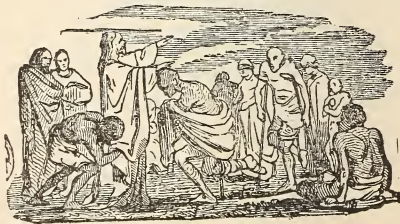
getfulness of their own obligation, and ingratitude to the best of benefactors, is it not just that we, thy servants, penetrated with the deepest sense of the like indignities, should enter upon a due and satisfactory reparation of honor to thy most sacred Majesty? Prostrate, therefore, in body, and humbled in mind, before heaven and earth, we solemnly declare our utter detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on thy tender heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the garden of Olives; and insurmountable thy anguish, when expiring with love, grief, and agony on Mount Calvary, in thy last breath thou wouldst reclaim sinners to their duty and repentance. This, we know, O dear Redeemer! and would most willingly redress these thy sufferings by our own, or share with thee in thine.

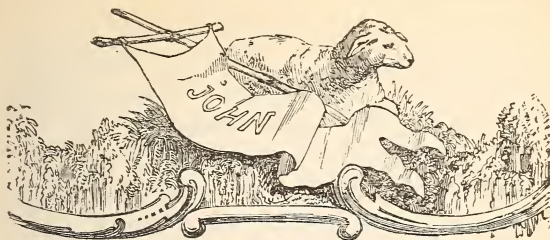
O merciful Jesus, ever present on our altars, and with a heart open to receive

all who *labor and are burthened!* O adorable Heart of Jesus, source of true contrition! impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail and wash off our sins and those of the world. Pardon, divine Jesus, all the injuries, reproaches, and outrages done thee, through the course of thy holy life and bitter passion. Pardon all the impieties, and irreverences, and sacrileges which have been committed against thee in the Sacrament of the Eucharist, from its first institution. Graciously receive the small tribute of our sincere repentance, as an agreeable offering in thy sight, and in requital for the benefits we daily receive from the altar, where thou art a living and continual sacrifice, and in union of that bloody holocaust thou didst present to thy eternal Father on Mount Calvary from the Cross.

Sweet Jesus! give thy blessing to the ardent desire we now entertain, and the holy resolution we have taken of ever

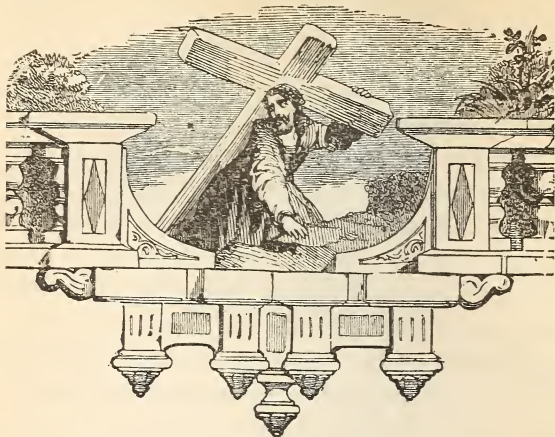
loving and adoring thee, after a proper manner in the sacrament of love, the Eucharist; thus to repair by a true conversion of heart, and a becoming zeal for thy glory, our past negligence and infidelity. Be thou, O adorable Heart! who knowest the clay of which we are formed, be thou our mediator with thy heavenly Father, whom we have so grievously offended: strengthen our weakness, confirm our resolution, and, with thy charity, humility, meekness, and patience, cover the multitude of our iniquities; be thou our support, our refuge, and our strength, that nothing henceforth in life or death may separate us from thee. Amen.





A PRAYER, to be daily said by those who wear about them an AGNUS DEI.

O MY Lord Jesus Christ, the true Lamb that takest away the sins of the world! by thy mercy, which is infinite, pardon my iniquities; and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in thy honor, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility, and innocence, which thou hast taught. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love thou offeredst for me on the Cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odor of sweetness. Amen.



THE STATIONS ;

OR

WAY OF THE CROSS.

CHRISTIANS, in former times, used to make pilgrimages to the Holy Land, where our blessed Redeemer lived and died, and there to visit every spot made sacred by his presence, and especially those known as the stations of his Passion and Death, and to honor these holy places by prayer and by penance.

Afterward, when Christians could no longer make this pilgrimage with safety, this exercise of the Way of the Cross was adopted. Pictures representing the most moving and remarkable events of our Lord's passion, from the time of his sentence to his burial, are hung about the walls of the church, and by visiting these in succession, and praying before each one, we are able, in some manner, to imitate the devotion of Catholics of other days, although by a pilgrimage far less long and painful. 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. (S. C. Ind., 22d September, 1829; ditto, 7th

April, 1831.) 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 Our Father, Hail Mary, and Glory be, etc.; then five times Our Father, Hail Mary, and Glory be, etc., in honor of the five wounds of our Lord; and finally, one Our Father, Hail Mary, and Glory be, etc., for the intention of the Sovereign Pontiff.





THE BEATITUDES



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.

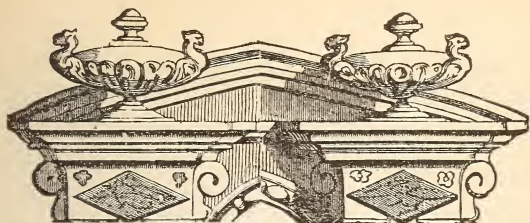
Blessed are they that Hunger and Thirst after Justice; For they shall be Filled.

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.



THE WAY OF THE CROSS.

This devotion is commenced with an Act of Contrition, which may be made as follows :

O MY God, my Redeemer, behold me here at thy feet. From the bottom of my heart I am sorry for all my sins, because by them I have offended thee, who art infinitely good. I will die rather than offend thee again.

FIRST STATION.

Jesus is condemned to death.

V. We adore thee, O Christ, and we bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider how Pilate condemned the innocent



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Jesus to death, and how thy Redeemer submitted to this sentence, to free thee from the sentence of everlasting death.

O JESUS, I thank thee for this thy great love, and I beseech thee to take back the sentence of everlasting death which I have deserved by my sins, so that I may be made worthy to attain to everlasting life.

Our Father, Hail Mary, Glory be, etc.

Then proceed to the next Station.



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SECOND STATION.

Jesus is made to bear his Cross.

V. We adore thee, etc. *R.* Because, etc.

Consider how Jesus took upon his shoulders the Cross, which thy many sins made so heavy.

O JESUS, grant me the grace not to make thy Cross heavier by new sins, and cheerfully to carry mine in a true spirit of penance.

Our Father, Hail Mary, Glory be, etc.



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THIRD STATION.

Jesus falls the first time.

V. We adore thee, etc.

R. Because, etc.

Consider how Jesus, overcome by weariness and pain, fell to the ground under the weight of the Cross.

O JESUS, my falls into sin caused thee this fall. Grant that I may never renew thy pain by a relapse into sin.

Our Father, Hail Mary, Glory be, etc.



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FOURTH STATION.

Jesus is met by his blessed Mother.

V. We adore thee, etc. *R.* Because, etc.

Consider the anguish which filled the hearts of Jesus and Mary at this sorrowful meeting. It was thy sins that caused the Son and the Mother this affliction.

O JESUS, excite in me, through the intercession of thy holy Mother, a lively sorrow for my sins, that I may bewail them my whole life long, and in the hour of my death find favor with thee.

Our Father, Hail Mary, Glory be, etc.



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FIFTH STATION.

The Cross is laid on Simon of Cyrene.

V. We adore thee, etc. *R.* Because, etc.

Consider how the Jews, seeing that Jesus was no longer able to drag his Cross along, compelled Simon of Cyrene to carry it after him.

O JESUS, I ought to carry the Cross, because I have sinned. Give me the grace at least to accompany thee on the way to Calvary, and for the love of thee cheerfully to bear the Cross of adversities.

Our Father, Hail Mary, Glory be, etc.



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SIXTH STATION.

Veronica wipes the face of Jesus.

V. We adore thee, etc. *R.* Because, etc.

Consider how this woman tried to alleviate the sufferings of Jesus, and how he rewarded her by leaving the print of his sacred face on the towel she had in her hands.

O JESUS, grant me the grace to cleanse my soul from all its defilements, and imprint deep in my heart and mind the image of thy holy sufferings.

Our Father, Hail Mary, Glory be, etc.



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SEVENTH STATION.

Jesus falls the second time.

V. We adore thee, etc. *R.* Because, etc.

Consider the sufferings Jesus endures in this second fall. Thou hast been the cause of them, by thy frequent relapses into sin.

O JESUS, I stand before thee full of shame. Give me the grace so to arise from my sins, as never again to fall back into them.

Our Father, Hail Mary, Glory be, etc.



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EIGHTH STATION.

Jesus speaks to the women of Jerusalem.

V. We adore thee, etc. *R.* Because, etc.

Consider how Jesus exhorts these women to weep, not for him, but for themselves; to teach thee to weep more for thy sins than for his sufferings.

O JESUS, give me tears of true contrition, that the sorrow I feel for thy sufferings may be profitable to me.

Our Father, Hail Mary, Glory be, etc.



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NINTH STATION.

Jesus falls the third time.

V. We adore thee, etc. *R.* Because, etc.

Consider how Jesus falls the third time, enduring excruciating pain, to atone for thy obstinacy in continually committing new sins.

O JESUS, now I am firmly resolved to give up sin forever, so as not to cause thee new suffering. Strengthen me in this my resolution, and by thy grace make it efficacious.

Our Father, Hail Mary, Glory be, etc.



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TENTH STATION.

Jesus is stripped, and receives gall to drink.

V. We adore thee, etc. *R.* Because, etc.

Consider the shame Jesus endured in being stripped of his garments, and the bitterness of the wine mixed with myrrh and gall, which they caused him to drink. Thus he atoned for thy immodesty, and thy intemperance in eating and drinking.

O JESUS, I am sorry for all the sins I have committed by sensuality. I promise, with thy assistance, not to renew thy shame and suffering, and to live henceforward in modesty and temperance. Our Father, Hail Mary, Glory.



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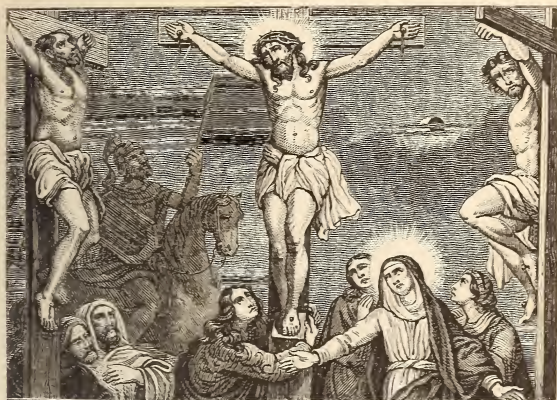
ELEVENTH STATION.

Jesus is nailed to the Cross.

V. We adore thee, etc. *R.* Because, etc

Consider the dreadful sufferings Jesus endured, when the Jews stretched his bleeding body on the Cross and fastened it thereon with nails through his sacred hands and feet.

O JESUS thou sufferedst all this for me; and should I suffer nothing for thee? Fasten my obstinate will to thy Cross. I firmly resolve never more to offend thee, and for the love of thee to suffer everything. Our Father, Hail Mary, Glory be.



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TWELFTH STATION.

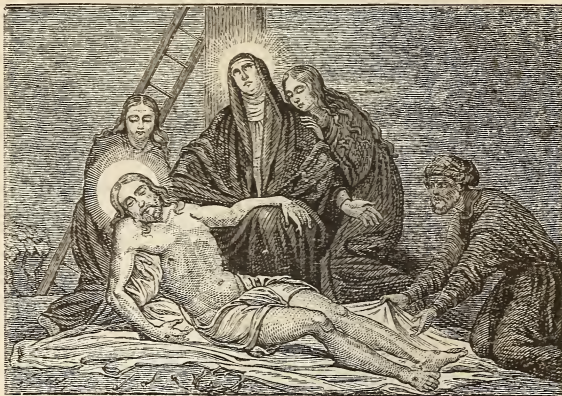
Jesus dies on the Cross.

V. We adore thee, etc. *R.* Because, etc.

Consider how Jesus, after three hours' agony,
dies on the Cross for thy salvation.

O JESUS since thou hast sacrificed thy life for me, it is but just that I should spend the rest of my life for thee. And this I firmly propose to do. Only grant me, by the merits of thy death, the grace to put my resolution in practice.

Our Father, Hail Mary, Glory be, etc.



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THIRTEENTH STATION.

The body of Jesus is taken down from the Cross.

V. We adore thee, etc. *R.* Because, etc.

Consider the grief of the Mother of God, when she received in her arms the body of her Divine Son, all pale, covered with blood, and void of life.

O MOST holy Virgin, obtain for me the grace never more to crucify Jesus afresh by new sins, but by the practice of virtue to keep him ever alive in me.

Our Father, Hail Mary, Glory be, etc.



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FOURTEENTH STATION.

Jesus is laid in the Sepulchre.

V. We adore thee, etc. *R.* Because, etc.

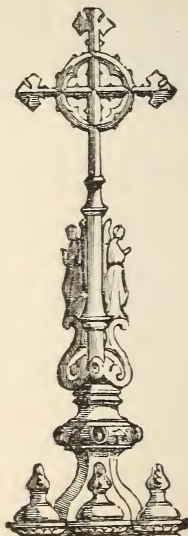
Consider how the most sacred Body of Jesus was laid, with the greatest reverence, in the new grave prepared for it.

O JESUS, I thank thee for all thou hast suffered in order to redeem me; and I beseech thee, grant that I may prepare myself to receive worthily, in holy

Communion, the Body which thou hast given for me. Take up thy abode forever in my soul.

Our Father, Hail Mary, Glory be, etc.

Conclude by saying five times: Our Father, Hail Mary, and Glory be, etc., to gain the Indulgences.

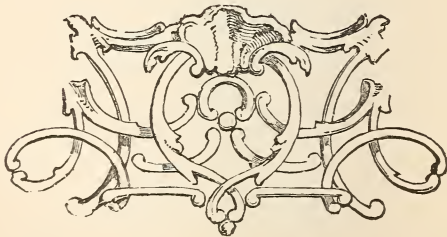




PRAYER OF ST. COLGU OF CLONMACNOISE.

O HOLY Jesus! O beautiful Friend!
O Star of the morning! O full
noon-day Sun! for the sake of the mer-
ciful Father from whom thou didst come
unto us upon earth; for the sake of thy
divinity which that Father modified so as
to receive thy humanity; for the sake of
the immaculate body from which thou
didst come in the womb of the Virgin;
for the sake of the spirit with the seven
forms which descended upon that body
in unity with thyself and with thy Father;

for the sake of the holy womb from which thou didst receive that body without destruction of virginity; for the sake of the holy tree upon which thy side was torn; for the sake of the innocent blood which trickled upon us from that tree; for the sake of thine own Body and Blood which are offered upon all the holy altars which are in all the Christian churches of the world, dispense, and give, and bestow thy holy grace and thy holy spirits to defend and shelter me from all my present and future sins, and to light up in me all truth and to retain me in that truth to the end of my life. Amen.





DEVOTION OF THE FORTY HOURS.

I.—Its Institution, and the Indulgences attached.

THE forty hours adoration of the Blessed Sacrament was introduced first in Milan, in the year 1534, in memory of the forty hours during which the Sacred Body of our Lord reposed in the Sepulchre. This pious exercise spread afterwards to other cities of Italy, and by the instrumentality of St. Philip Neri, was celebrated at Rome, especially, with great solemnity, A. D. 1548, in the Church of the most Holy Trinity of the Pilgrims, on the first Sunday of every month, and A. D. 1551, on

every third Sunday of the month in the Church of the Blessed Virgin Mary of Prayer. In other churches also, this pious exercise was practiced, that the devotion of the faithful towards this most Holy Sacrament might be satisfied. Finally in the year 1592, Clement VIII., in his Constitution *Graves et diuturnæ* (Nov. 25), seeking a heavenly remedy for the public calamities of the Church, ordained that this Devotion of the Forty Hours, beginning from the first Sunday of Advent, on which day it would be celebrated every year in the Chapel of the Apostolic Palace, should proceed from one church of the city of Rome to another successively, so that through the whole course of the year the faithful should be able to visit somewhere, their Lord in the most holy Sacrament, exposed to public veneration, and should embrace the occasion of pouring forth their prayers, day and night before him, and of craving his mercy in their necessities. The same holy pontiff conceded moreover, many Indulgences to all the

faithful, who should pray devoutly before the most holy Sacrament thus exposed. Pope Paul V. (10 May, A. D. 1606) confirmed the same, and made them perpetual.

2.—*Indulgences.*

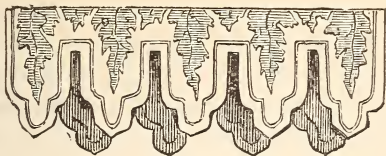
THE indulgences which may be gained by the faithful during this pious devotion of the Forty Hours, are as follows:

1. A *Plenary* Indulgence to those who, after Confession and Holy Communion, devoutly visit for a becoming space of time, the church where the Most Holy Sacrament is exposed.

2. A *Partial* Indulgence of ten years and as many quarantines to those who visit the church in which the Most Holy Sacrament is exposed, with a firm resolution to make a good confession, to be gained every time they make such a visit. Both these Indulgences may be applied by way of suffrage, to the souls in Purgatory, according to the rescript of Pius

VIII., 12 May, A. D. 1817. Besides all these spiritual favors, all the altars of the church in which the Forty Hours are celebrated, are declared privileged during the celebration of this pious exercise.





PRAYER TO ST. PATRICK.

[From the Novena, approved at Rome.]

O GLORIOUS apostle of Ireland, St. Patrick, I beg of you to accept the poor offering which I desire to present to you, during these days, dedicated to your honor. I now offer all the good resolutions I shall make. I propose to devote myself wholly and entirely to the attainment of the end of my creation. Yes, O great Saint, I am resolved, with the divine aid, to save my soul at all hazards. Cost what it may, I am determined to effect that great object. Do you aid me, by your powerful intercession. Obtain for me your spirit of prayer; your de-

tachment from the things of the world ; your ardent love for God, and zeal for the salvation of my neighbor. Obtain for me a tender, filial, and constant devotion to the glorious Mother of God, who is our life, our sweetness, and our hope. I commend to you the Holy Catholic Church. Bring back by your prayers, to the embraces of this tender mother, all those poor souls whom error and the fraud of their infernal enemy have torn from her bosom. Convert all poor sinners to the paths of justice, by your powerful intercession. Obtain peace for all Christian people, that we all united together by the unity of spirit, in the bond of peace, may imitate your virtues in this life, and participate in your glory hereafter. Amen.





LITANY OF ST. PATRICK.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, *Have mercy
on us.*

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

God the Holy Ghost, *Have mercy on us.*

Holy Trinity one God, *Have mercy on us.*

Holy Mary,

Holy Mother of God,

All ye holy Angels,

All ye Apostles and Evangelists,

All ye holy Saints and Doctors,

All ye holy Bishops and Confessors,

} *Pray for us.*

St. Patrick, Apostle and Patron of
Ireland,

St. Patrick, vessel of election,

St. Patrick, model of penitents,

St. Patrick, example of mortification,

St. Patrick, meek and humble,

St. Patrick, mild and patient,

St. Patrick, pure and temperate,

St. Patrick, zealous pastor of souls,

St. Patrick, ardent lover of Jesus,
St. Patrick, singularly devoted to our
Blessed Lady,

St. Patrick, most constant in holy
prayer,

St. Patrick, example of perfect charity,

St. Patrick, glory of Ireland,

St. Patrick, our powerful protector,

St. Patrick, pillar of Catholicity,

St. Patrick, confessor of the faith,

St. Patrick, herald of salvation,

St. Patrick, our father in Christ,

Lord Jesus, we beseech thee to hear
us,

That it would please thee through the
intercession of thy servant Pat-

Pray for us.

rick, to make thy name glorious
to all who know it not,
That thou vouchsafe to preserve the
Pope, and all ecclesiastical orders
in religion,
That thou wilt protect our bishops
and clergy, and all who labor in
thy holy Church,
That thou wilt preserve and increase
the faith among us,
That thou wilt enlighten all those who
are in error, and bring them to
the knowledge of thy truth,
That thou wilt deliver us from all sin.
From all pride and impurity,

Deliver us, O Lord.

From all hatred and ill-will,

Deliver us, O Lord.

From all violence and intemperance,

Deliver us, O Lord.

From a sudden and unprovided death,

Deliver us, O Lord.

In the day of judgment,

Deliver us, O Lord.

We beseech thee to hear us.

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

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

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

Lord, have mercy on us.

Christ, have mercy on us.

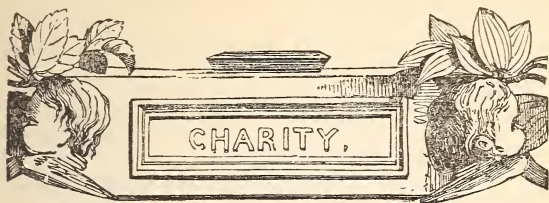
Lord, have mercy on us.

Pray for us, St. Patrick.

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

Let us pray.

O GOD, who hast vouchsafed to send
thy confessor and bishop, the
blessed St. Patrick, to preach thy glory to
nations, grant, by his merits and interces-
sion, that we may accomplish in thy mer-
cy what thou commandest to be done.
Through Jesus Christ, our Lord.



LITANY OF ST. BRIDGET

OF

IRELAND.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven, *Have mercy on us.*

God, the Son, Redeemer of the world, *Have mercy on us.*

God, the Holy Ghost, *Have mercy on us.*

Holy Trinity, one only God, *Have mercy on us.*

Holy Mary, Queen of Virgins,
 St. Bridget, patroness of Ireland,
 St. Bridget, shining light of virtue
 and sanctity,
 St. Bridget, consecrated spouse of
 Jesus Christ,
 St. Bridget, corner-stone of the mon-
 astic institute in the isle of Saints,
 St. Bridget, great model of Irish vir-
 gins,
 St. Bridget, mother of religions,
 St. Bridget, pattern of religious per-
 fection,
 St. Bridget, intercessor for the Irish
 Church,
 St. Bridget, mediatrix for the Irish
 race,
 St. Bridget, protectress of the holy
 faith planted by St. Patrick,
 St. Bridget, enjoying with him the
 clear vision of God,
 Lamb, of God, etc.

Pray for us.

V. Pray for us, glorious St. Bridget.

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

Let us pray.

O GOD, who dost rejoice us on this day, by the festival of the blessed St. Bridget, thy virgin, mercifully grant that we may be assisted by her merits, by whose chastity we are illumined. Through Jesus Christ, thy Son, our Lord.

ROSARY OR CHAPLET CALLED AFTER ST.
BRIDGET.

POPE Leo X., and Pope Clement XI., granted many Indulgences to all who carry about them, or who say the Chaplet, called after St. Bridget, because she first conceived the idea of it and promulgated the usage of it.

This Chaplet is said in honor of the sixty-three years which the most holy Mary lived upon this earth, being made up of six divisions, each division consisting of one Our Father, ten Hail Marys, and one creed; after these is said one

more Our Father, and three more Hail Marys; thus in all there will be seven Our Fathers, to mark the number of her seven dolors and seven joys; the three Hail Marys being added to make up the full number of sixty-three years.

It is requisite, in order to gain these Indulgences, that the Chaplet, being made, as has been said, of six decades, etc., should be blessed by the superiors of the monastic houses or other priests of the order of St. Saviour, sometimes called the order of St. Bridget, deputed for this purpose; and after they have been blessed they cannot be sold, or lent for the purpose of communicating the Indulgences to others.

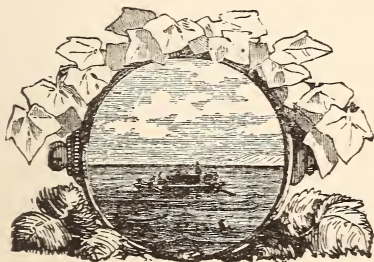
*Summary of Indulgences annexed to the
Chaplet of St. Bridget.*

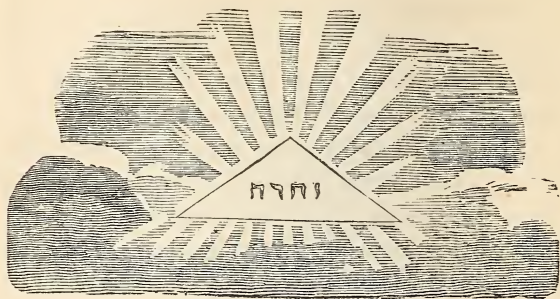
1. The Indulgence of one hundred days, for each Pater, one hundred days for each Ave, and one hundred days for each Credo, to all the faithful who say the Rosary or Chaplet of St. Bridget.

2. The Indulgence of seven years and seven quarantines, besides the above, to every one who says the said Rosary or Chaplet of fifteen decades.

3. The Plenary Indulgence to all who shall say at least five decades daily for a year, or any one day in the year.

6. The Plenary Indulgence, once a month, to all who say this Chaplet daily for a month, on any one day when, after Confession and Communion, they visit a church and pray as above.



*An Universal Prayer,*

For all things necessary to Salvation.

O MY God, I believe in thee, do thou strengthen my faith. All my hopes are in thee, do thou secure them. I love thee with my whole heart, teach me to love thee daily more and more. I am sorry that I have offended thee: do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant Benefactor: I call upon thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee; speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner thou willest.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbor, and a contempt of the world.

Let me always remember to be submis-

sive 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 almsdeeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my good resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me that I may continually labor to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of Heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may escape Hell, and in the end obtain Heaven, through the merits of our Lord Jesus Christ. Amen.





THE 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 didst 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, buffetted, 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. Hail Mary.

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. Hail Mary.

O most sweet Lord Jesus, Almighty 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 disjuncting 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, when, being hoisted upon the Cross, with all thy precious body rent and torn, all thy bones being so disjuncted 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 Almighty 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, Almighty 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 dis-

tress 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 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; sweetness 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, vouch-

safe, 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 painful 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 dolors thou didst endure for us vile sinners. O most gracious Lord, engrave these thy dolors deeply in my heart, and write them there with thy precious Blood, that in them I may always read thy love and dolors; 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 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 disjointed, 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 renderedst 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

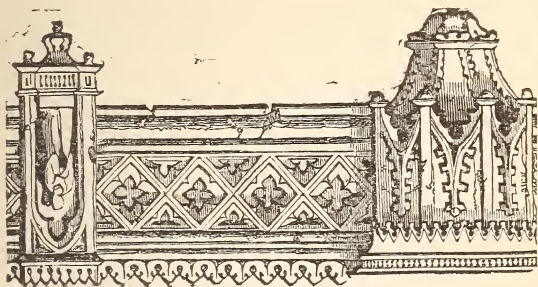
grace to resist the world, the flesh, and the devil ; that being dead to all terrestrial things, I may live to thee alone, and have happiness to be received by thee at my last passage, when this my miserable exile shall be ended. Amen.

O most pious Lord Jesus, etc., etc.

O most sweet Lord Jesus, most flourishing, true, and faithful vine ; remember the super-abundant 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 perpet-

ual 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.





THIRTY DAYS' PRAYER

TO OUR

BLESSED REDEEMER

IN HONOR OF HIS BITTER PASSION.

O DEAR Jesus, my blessed Saviour and Redeemer, the sweet comforter of all sad, desolate, and distressed souls : behold thy poor servant, humbly prostrate at the foot of thy holy Cross, bewailing his misery, imploring thy mercy, and beseeching thee to take pity and compassion upon him in this his present and pressing

affliction (infirmity, poverty, temptation, trouble, or whatsoever other spiritual or corporal necessity).

Hear my prayers, O assured refuge of all afflicted wretches! behold my tears, consider my sorrows, and remedy my distresses; for finding myself encompassed with very grievous calamities, by reason of my great crimes, I know not whither to fly for succor, or to whom I may make my moan, but to thee, my meek and merciful Saviour, with a full hope and confidence that thou, O my loving Redeemer, wilt vouchsafe to lend the ears of thy ordinary pity and accustomed clemency to the humble petition of thy poor child; and by that sweetness which thy blessed soul perceived at the time of thy alliance with our human nature, when, resolving with the Father and the Holy Ghost to unite thy divine person to mortal flesh for man's salvation, thou didst send the angel to the Holy Virgin Mary with those happy tidings, and clothing thyself with our human nature, in her chaste womb, remainedst true God

and true man, for the space of nine months, in her sacred womb.

By the anguish thou enduredst when, the time of thy designed passion drawing nigh, thou prayedst to thy eternal Father, that if it might stand with his most divine providence, thou desiredst that that bitter chalice might pass away from thee! yet concluding with a most perfect act of resignation: "Not my will, O heavenly Father, but thine be done."

By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, forged witnesses, false accusations, and unjust judgments, which thou, innocent Lamb! patiently enduredst; by the shackles which fettered thy limbs, the tears which flowed from thine eyes, the blood which trickled from thy whole body; by the fears, sorrows, and sadness of thy heart; by the shame thou receivedst in being stripped of thy garments, to hang naked on the Cross, in the sight of thy sorrowful Mother, and in the presence of all the people.

By thy royal head crowned with thorns, and smitten with a reed; by thy thirst quenched with vinegar and gall; by thy side opened with a spear, whence issued blood and water, to refresh our souls with that living fountain of thy love and mercy; by the sharp nails wherewith thy tender hands and feet were cruelly pierced and fastened to the Cross; by the recommendation of thy departing soul to thy heavenly Father, saying, "Into thy hands I commend my spirit;" by thy praying for thy enemies, saying, "O Father, forgive them, for they know not what they do;" by thy giving up the ghost, when thou criedst out with a loud voice, "My God, my God, why hast thou forsaken me?" and then, bowing down thy most blessed head to impart the kiss of peace, saidst, "It is consummated."

By the great mercy thou showedst towards the penitent thief, saying, "This day thou shalt be with me in Paradise;" by thy descent into Limbo, and the joy thou didst communicate to the just souls

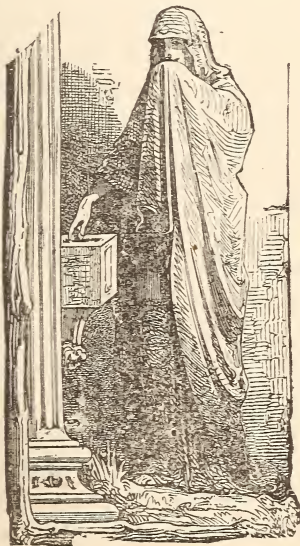
therein detained ; by the glory of thy triumphant resurrection, and the consoling apparitions thou frequently didst make for forty days' space to thy sacred Virgin Mother, to thy Apostles, and thy other chosen friends and servants ; by thy admirable ascension, when, in the sight of thy Mother and thy Apostles, thou wast elevated into Heaven ; by the miraculous coming down of the Holy Ghost in the form of fiery tongues, whereby thou didst replenish the hearts of thy disciples with thy love, and gavest them strength and courage to plant thy faith in the whole world ; by the dreadful day of general judgment, on which thou art to pass sentence on all mankind.

By all those sorrows, joys, passions, compassions, and whatsoever else is near and dear to thee in heaven and on earth, take pity on me, O compassionate Redeemer ; hear my prayers ; and grant me that for which I now most humbly and heartily petition thee.

Mention here the thing you desire ; or reflect mentally upon it.

GIVE me, O gracious Saviour, speedy and efficacious feelings of thy divine succor and comfort, who, according to the accustomed sweetness of thy tender heart, art wont to grant the requests of them who really fear and love thee, even to their own soul's desire and satisfaction ; bestow on me, also, O my blessed Lord Jesus, a constant faith, a confident hope, a perfect charity, a cordial contrition, a sincere confession, a competent satisfaction, a diligent custody of myself from future failings, a heroic contempt of the world, a complete conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for thy love and honor, a final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me, thy holy

sacraments to strengthen me; thyself, O dear Jesus, to comfort me; thy sacred Virgin Mother, with the saints, my particular patrons, to pray for me, and my good angel to conduct me to eternal rest, eternal life, eternal happiness. Amen.



THE THIRTY DAYS' PRAYER

TO THE

BLESSED VIRGIN MARY,

IN HONOR OF THE SACRED PASSION OF OUR LORD
JESUS CHRIST;

By the devout recital of which, for the above space of time, we may mercifully hope to obtain our lawful request. It is particularly recommended as a proper devotion for every day in Lent, and all the 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 be-

seech 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 forlorn child of Eve, and hear my prayer ; for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection ? Attend, therefore, I beseech thee, with an ear of pity and compassion, to my humble and earnest request. I ask it, through the bowels of mercy of thy dear Son ; through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months,

thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with his presence. I ask it, through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father to remove from him, if possible, the bitter chalice of his future passion. I ask it, through the threefold repetition of his prayers in the garden, whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it, through the welts and bruises of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it, through the scoffs and ignominies by which he was insulted; the false accusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it, through his bitter tears and bloody sweat;

his silence and resignation ; his sadness and grief of heart. I ask it, through the blood which trickled from his royal and sacred head when struck with the 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 and spirit 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, and whence 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

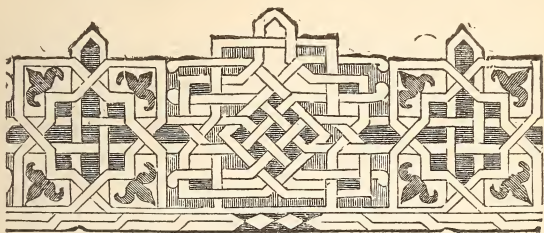
nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it, through his descent into hell, where he comforted the Saints of the old law with his presence, and led captivity captive. I ask it, through his glorious victory over death, when he arose 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 his Disciples, when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the Gospel. 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 com-

passion he bore thee, in this life, and the unspeakable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever-blessed Virgin ! comfort the heart of thy suppliant, by obtaining for me

Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.

And 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. Wherefore, O most blessed Virgin, besides the object of my present petition, and whatever 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 love of thy Son our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, performance of good resolutions, mortifications of self-will, a pious conversation through life, and, at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last Sacraments of the church worthily, and die in thy friendship and favor. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relatives, and benefactors, both living and dead, life everlasting. Amen.



FIFTEEN MEDITATIONS

ON THE PASSION OF

OUR SAVIOUR JESUS CHRIST.



O GOOD and gracious Jesus! who being most high in the glory of thy Father, and equal to his divine essence, didst vouchsafe of thy infinite charity to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and to fly into Egypt; afterwards to be baptized, to be tempted, to fast, to watch, to teach the ignorant, and to heal the diseased; in thy whole life to suffer continual

afflictions and persecutions ; and at length voluntarily to suffer death upon the cross, —and all this for me, and such wretched creatures as myself.

O GOOD and gracious Jesus ! who, having eaten the paschal lamb with thy dearly beloved disciples, didst arise from supper, gird thyself with a towel, pour water into a basin, and on bended knees didst humbly wash the feet of thy disciples, and wipe them with thy own hands.

O GOOD and gracious Jesus ! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred Body to be our meat, and thy most precious Blood to be our drink : no wit can reach, nor understanding penetrate the bottomless depth of this thy charity.

O GOOD and gracious Lord ! who entering into the garden of Olives, began to fear and to be heavy ; where-

upon thou saidst to thy disciples, My soul is sorrowful even unto death, and then leaving them, kneeledst upon the ground, and falling flat on thy face, prayedst to thy Father, If it be possible, let this chalice pass from me. And yet, with perfect submission, wholly resignedst thyself to him, saying, Father, not my will but thine be done; and at length, through most painful agony, thy afflicted and fainting body sweated drops of blood.

○ GOOD and gracious Jesus! who, inflamed with an ineffable desire to redeem me, didst go to meet thine enemies, and sufferedst Judas the traitor to kiss thee, and thyself to be taken and bound with cords, and as a malefactor disgracefully led by the basest of the people to Annas, where with admirable meekness thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

○ GOOD and gracious Jesus! who wast led fast bound, like a notorious

malefactor, from Annas, to the house of Caiphas, the High Priest, where the Jews most unjustly accused thee, and with barbarous insolence spat upon thy meek and amiable face, buffeting thy cheeks and blindfolding thine eyes, scornfully mocking, and maliciously affronting thee with injuries all that night.

○ GOOD and gracious Jesus! who in the morning wast brought to the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stoodst before him in the judgment-hall; and when thou wast most falsely calumniated by the Jews, and many insults and provocations given thee, thou meekly heldst thy peace, and patiently sufferedst their unjust proceedings.

○ GOOD and gracious Jesus, who wast sent from Pilate to Herod; he out of vain curiosity coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing their perverseness against thee; but to all these thy

meekness replied not a word: wherefore Herod and all his court despised thee, and putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience to the will of thine enemies! thou wentst forth and returnedst again, and wast led up and down from place to place without gainsaying, but suffering them to do whatever they would.

O GOOD and gracious Jesus! who in the judgment-hall wast stripped naked, and without any compassion, most cruelly scourged. There was thy blessed virginal and tender flesh cut with whips and torn with stripes, altogether mangled and deformed, and made black and blue with wounds; so that the streams of thy most precious blood ran down on every side upon the earth.

O GOOD and gracious Jesus! after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they cloth-

ed thee with an old purple garment, and plaiting a crown of thorns, pressed it on thy holy head, till the sharp points pierced thy temples, and thy most precious blood ran down and covered thy face and neck; they gave thee in derision a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying, Hail, King of the Jews! then took they the reed out of thy hand, and with it struck thy sacred head, and again spat upon thy sacred face.

O GOOD and gracious Jesus! who wast brought forth from Pilate to the Jews to be gazed on, wearing the crown of thorns and purple garment, Pilate showing thee to the people, and saying, Behold the man! but they cried out, with a loud voice and insatiable malice, Crucify him, crucify him!

O GOOD and gracious Jesus! thou wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying thy heavy

cross upon thy sore and bloody shoulders ; thus didst thou humbly bear thine own cross, whose weight pained thee excessively, and coming to the place all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh, which was the only relief there given thee.

○ GOOD and gracious Jesus ! being come to Mount Calvary, thou wast again stripped naked, when thy wounds were renewed by the violent pulling off of thy clothes. What bitter pains didst thou suffer, when thou wast fastened to the cross with rough nails, and the joints of thy limbs stretched as on a rack ! O with what love and sweetness of charity didst thou suffer thy hands and feet to be bored through, whence, as from a fountain, thy precious blood gushed out.

○ GOOD and gracious Jesus ! who, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long a continuance of thy tortures, prayedst to thy Father to forgive

them, and even when their fury was at the highest, didst exercise the greatest bounty, promising Paradise to the repenting thief, and bequeathing thy dearly-beloved Mother (who pierced with sorrow stood by the cross) to thy beloved disciple John, and in him to us all, to be our mother; and after thou hadst suffered for three long hours intolerable pains and extreme thirst, they gave thee vinegar to drink, which when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

O GOOD and gracious Jesus! O Good Shepherd! thus thou bestowedst thy life for thy sheep, and even after death still thou wouldst suffer for us, the sacred side of thy dead body being opened with a spear, out of which flowed water and blood. Thus at last ended all thy sufferings; and thy enemies having slaked their thirst for thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, re-

posed it on the knees of thy blessed Mother, and after all imaginable expressions of piety, reverence, and love, wrapped it up in linen, and laid it in a sepulchre.

The Prayer.

O MILD and innocent Lamb of God, thus heartily thou didst love me, these things thou didst for me, these pains most patiently and lovingly thou sufferedst for me. What shall I render unto thee? I adore and glorify thee, I praise thee and give thee thanks, with all the powers of my soul. Jesus, Son of the living God, King of kings, and Lord of lords. Hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

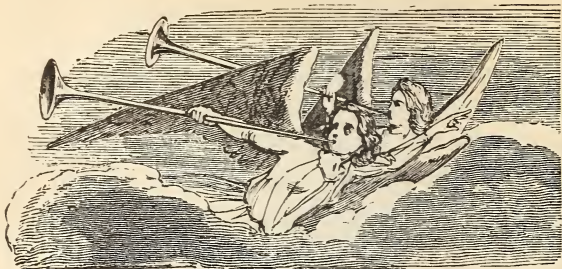
O blessed Saviour, have mercy on me, for thy goodness' sake; forgive me all my sins, destroy and mortify in me whatever displeaseth thee. Make me one according to thy heart, and grant that to the utmost of my power I may most diligently imi-

tate thy holy life. O blessed Father of heaven! behold I offer the most holy incarnation, life, and passion of thy dearly-beloved Son Jesus Christ, in full satisfaction for all my sins, and perfect amendment of my life. Grant, most merciful Father, for the merits of thy only-begotten Son, to the living, mercy and grace, and to the souls departed, rest and life everlasting. Amen.

L O OSEN, O Lord, we pray thee, in thy pity, the bonds of our sins, and by the intercession of the blessed Mary, ever Virgin Mother of God, the blessed Apostles Peter and Paul, and all saints, keep us thy servants and our abodes in all holiness; cleanse us, our relations, kinsfolk, and acquaintances, from all stain of sin; adorn us with all virtue; grant to us peace and health; drive far off all our enemies visible and invisible; bridle our appetites; grant us healthful seasons; show forth thy love towards our friends and our enemies; guard thy holy city; preserve our Sove-

reign Pontiff Pius IX., and defend all our prelates, princes, and all thy Christian people; from all adversity. Let thy blessing be ever upon us, and grant to all the faithful departed eternal rest. Through Christ our Lord. Amen.





* PRAYERS FOR A GOOD DEATH.

LORD Jesus, God of goodness, Father of mercies, I stand before thee with heart humbled, contrite, and full of compunction; to thee I commend my last hour and all that awaits me after it.

When my feet motionless shall warn me that my course is well-nigh run,

Merciful Jesus, have pity upon me.

When my hands, trembling and benumbed, shall no more be able to clasp thee crucified, and spite of myself I am forced to let thee fall upon my painful bed,

Merciful Jesus, have pity upon me.

When my eyes, dim and distorted at the dread of approaching death, shall fix on thee their languid dying balls,

Merciful Jesus, have pity upon me.

When my lips, cold and quivering, shall say for the last time thy most adorable Name,

Merciful Jesus, have pity upon me.

When my cheeks, pale and livid, inspire the bystanders with compassion and awe, and my hair, bathed in the sweat of death, stands up upon my head and declares my hour is come,

Merciful Jesus, have pity upon me.

When my ears, soon to be shut for ever to the words of men, shall be opened to hear thy voice pronouncing the sentence by which my condition is to be irrevocably fixed for all eternity,

Merciful Jesus, have pity upon me.

When my imagination, preyed upon by horrible and fearful spectres, shall be drowned in mortal woe, and my spirit, stricken with the sight of my ill-doings

and the fear of thy justice, shall wrestle with the powers of darkness, striving to take from me the consoling sight of thy mercies and to cast me down headlong into the pit of despair,

Merciful Jesus, have pity upon me.

When my weak heart, borne down with the pain of my disease, shall be overtaken with the horror of death, and be exhausted by the efforts it has made against the enemies of my salvation,

Merciful Jesus, have pity upon me.

When I shed my last tears, sign of my dissolution, do thou receive them as an expiatory sacrifice, that so I may expire a victim of penance; then in that dread moment,

Merciful Jesus, have pity upon me.

When relatives and friends, compassing me round about, melt into tears at my sad state, and invoke thee in my behalf,

Merciful Jesus, have pity upon me.

When my senses are gone, and the world has vanished from my sight; and

when in the anguish of my last agony and
in the affright of death I groan,

Merciful Jesus, have pity upon me.

When the heart's last sobs shall force
my soul to depart from my body, do thou
accept these sobs as the children of a holy
impatience, eager to come to thee; and
then do thou,

Merciful Jesus, have pity upon me.

When my soul, long tarrying upon the
brink of my lips, shall issue for ever out of
this world, and leave my body pale, cold,
and lifeless, O do thou accept this disso-
lution of my being as the homage which I
render thy divine Majesty; and then do
thou,

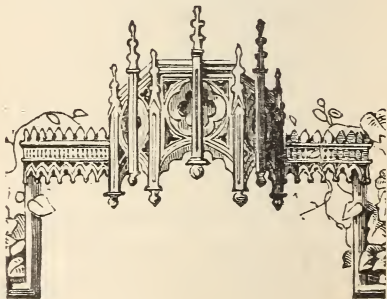
Merciful Jesus, have pity upon me.

Last of all, when my soul shall appear
before thee, and for the first time see the
immortal brightness of thy majesty, O
cast it not away from thy presence, but
vouchsafe to receive it into the loving
bosom of thy tender mercy, there for ever
to sing thy praises, world without end.

Merciful Jesus, have pity upon me.

Prayer.

O GOD, who condemning all men once to die, hast yet concealed from them the moment and the hour of their death ; grant that I, passing all the days of my life in justice and in holiness, may be made worthy to depart out of this world in thy holy love. Through the merits of our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost. Amen.





* PRAYERS FOR A HAPPY DEATH.

1. HEAR us, O God of our salvation, and issue not the decree for the completion of our days before thou forgivest us our sins; and because penance avails not in hell, and there is no room for amendment in the pit, therefore do we humbly pray and beseech thee here on earth, that giving us time to pray for pardon, thou wouldst give us also forgiveness of our sins. Through our Lord Jesus Christ. Amen.

2. Take away, merciful Lord, all errors from thy faithful people, avert from them the sudden destruction of the wasting pestilence; that those whose wanderings

thou dost justly chastise, thou wouldst vouchsafe in thy tender pity to prosper when corrected. Through Jesus Christ our Lord. Amen.

Antiphon.

3. Sin no longer, O my soul; think upon the sudden change from sin to endless woe. There, in hell, penance is not accepted, and tears profit not. Turn, then, whilst thou hast time; cry out and say, Have mercy upon me, O my God.

Antiphon.

4. In the midst of life we are in death; whom, then, O Lord, shall we seek to be our helper save thee, O Lord, although thou art indeed angry with us because of our sins? O holy God, holy and strong, holy and merciful Saviour, deliver us not over to a bitter death.

5. *V.* Lest, overtaken by the day of death, we seek time for penance, and be not able to find it:

R. Hearken, O Lord, and have mercy on us ; for we have sinned against thee.

6. We beseech thee, Almighty God, receive in thy fatherly pity thy people flying to thee from thine anger ; that they who fear to be chastised by the rod of thy Majesty in the suddenness of death, may be made worthy to rejoice in thy gracious pardon. Through our Lord Jesus Christ.

7. We beseech thee, Almighty God, graciously incline thine ear to the assembly of thy Church, and let thy mercy prevent thine anger in our behalf ; for if thou shouldest mark iniquities, there shall no creature be able to stand before thee : but in that marvellous charity, through which thou didst create us, pardon us sinners, and destroy not the work of thine own hands by sudden death. Through our Lord Jesus Christ.

8. Hear our prayers, O Lord, and enter not into judgment with thy servants ; be-

cause although we well know that justice is not in us, yet do we acknowledge no other fount of mercy whereby we may be washed from our sins, delivered from our infirmities, and especially from sudden death, but only thou, O God. Through Jesus Christ our Lord.

9. O God, in whose sight every heart trembles and every conscience is awed; show forth thy mercy upon us thy suppliants, that we, who trust not in the excellence of our own merit, may never know thy judgments in the suddenness of our death, but may receive thy pardon. Through our Lord Jesus Christ.

Prayer.

MOST merciful Lord Jesus, by thy agony and bloody sweat, and by thy death, deliver me, I beseech thee, from sudden unprepared death. O most gentle Lord Jesus, by thy cruel and ignominious scourging and crowning with thorns, by thy Cross and bitter Passion, and by thine own great goodness, I hum-

bly pray thee, let me not die unprepared, and pass from this life without the Holy Sacraments. Jesus, my best beloved, my Lord! by all thy travails and all thy sorrows, by thy precious Blood and by thy most holy Wounds, and by those last words spoken on the Cross by thee—"My God, my God, why hast thou forsaken me?"—and again, "Father, into thy hands I commend my spirit,"—most ardently I pray thee, free me from sudden death. Thy hands, O my Redeemer, have wholly made and formed me; ah, suffer not death to take me unawares; give me, I beseech thee, time for penance; vouchsafe me a happy passage in thy grace, that I may love thee with my whole heart, and praise and bless thee for ever and for ever. Amen.

Then say five Our Fathers and five Hail Marys in memory of the Passion of our Lord Jesus Christ, and three Hail Marys to the Blessed Virgin Mother of Sorrows.



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.

Keep 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).

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.

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 angels 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 everything, 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 for ever with thee, and rejoice with thee for ever! Amen.

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.



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

574 *Funeral Mass and Service.*

them, even after death, vouchsafe that the Mass I this day offer, in union with thy minister, for the soul of N., may shorten his sufferings, if he be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives, or ancestors, tormented in these intense flames, who were the instruments of thy Providence, in bestowing on me existence, education, and innumerable other blessings, grant that I may be the means of obtaining for them a speedy release from their excessive sufferings, and a free admittance to thy eternal joys: through Jesus Christ our Lord. Amen.

At the beginning of Mass.

O ALMIGHTY God! 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 æter-	ETERNAL rest
nam dona eis, Do-	give unto them, O
mine; et lux perpe-	Lord; and let perpe-
tua luceat eis. Ps.	petual light shine
64. Te decet hym-	upon them. Ps. 64.
nus, Deus, in Sion;	A hymn, O God,
et tibi reddetur vo-	becometh thee in
tum in Jerusalem.	Sion; and a vow
Exaudi orationem	shall be paid to
meam: ad te omnis	thee in Jerusalem.
caro veniet. Re-	O, hear my prayer:
quiem.	to thee all flesh shall
	come. Eternal, etc.

Funeral Mass and Service. 577

perduci, ut quia in te speravit et credit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Dominum.

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 eternal joys ; through our Lord.

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.

578 *Funeral Mass and Service.*

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 for ever 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 assize.

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 satst forlorn.
Save 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,
Quâ 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 goats' 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 xi. 21-27.

AT that time Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee.

Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection of the last day. Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live: and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

Offertory.

LORD Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell, and from the deep pit: deliver them from the 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.

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 retain 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 ignorances of their youth, but, according to thy great mercy, be mindful of them in thy glory. May the heavens be now open 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

592 *Funeral Mass and Service.*

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 servant 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 soul of 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 servant, that thy precious merits may be accepted for the repose of his soul, 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 servant, N.; plead his cause, that by such powerful mediation he may be freed from unspeakable pains, and find the gates of life open to receive him.

O Lord, grant him now to partake of the fruits of thy holy Incarnation, of thy bitter Passion, of thy glorious Resurrection, and admirable Ascension: grant that he may be sensible of the effects of this holy Sacrifice, and of all the prayers which are offered to thee by the whole Church. Remember, O compassionate Jesus! that thy sacred arms were stretched forth on the Cross; that in the excess

of thy torments thou didst cry out to thy eternal Father, commending thy spirit to him; have compassion now, we beseech thee, on the soul of thy servant, N., who in a state of suffering expects relief from thee; receive him into thy arms; give him shelter in thy adorable Heart from all molestation till the anger of God pass over. Into thy hands, we commend his spirit; despise not, we beseech thee, this soul, which is the work of thy hands, created and redeemed by thee. O divine Jesus! vouchsafe to look on him with eyes of mercy and compassion; and grant him 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 soul of thy servant, N.; satisfy for all his sins, failings, and defects; let him now experience the multitude of thy tender mercies; make him sensible of the excess of thy goodness; and since he can do nothing to mitigate the pains of pur-

Funeral Mass and Service. 595

gatory, speak thou for him, 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 sighs for the happiness of thy banished children, we humbly beseech thee to remember the soul of thy servant for whom we pray; command him, we conjure thee, to be received by the holy angels, and conveyed to the abodes of rest and peace. Amen.

At the Agnus Dei.

L AMB of God, who takest away the sins of the world, grant him rest. Lamb of God, who takest away the sins of the world, grant him rest. Lamb of God, who takest away the sins of the world, grant him 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., and obtain for him 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 God, 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 soul of thy servant, may be profitable to him; so that thou mayest deliver him from all the punishment due to his sins, and make him partaker of the redemption thou hast purchased for him. Who livest, etc.

After Dominus Vobiscum, the Priest says:

P. Requiescat in pace. *P.* May he rest in peace.

R. Amen. *R.* Amen.

At the last Gospel.

MAY now the bright company of angels meet your soul, O departed servant 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 for ever replenished with heavenly sweetness. Amen.

AND now, O God ! having recommended to thy mercy the soul of thy departed servant, grant that we may ever remember that we are most certainly to follow him. Give us grace to prepare for our last hour by a good life, that so death, however sudden it may be, may not find us unworthy of admittance into eternal glory. Open likewise the eyes, and soften the hearts of those who have the misfortune of being at variance with thee ; inspire them, we humbly beseech thee, with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life, and the certainty of death, they may be sincerely converted, and obtaining pardon for their sins in this life, be happy with thee for ever in the next. Amen.

FUNERAL SERVICE.

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:

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 for ever and ever.

R. Amen.

Then, a chorister beginning, the clergy standing round chant the following Response:

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.

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.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.
Our Father.

While it is said, the Priest sprinkles the corpse with holy water, and then incenses it.

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. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O GOD, whose property is always to have mercy and to spare, we humbly 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;

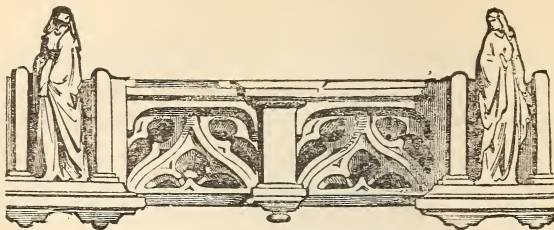
but command it to be received by the holy angels and conducted into Paradise, our true country; that, as it trusted and believed in thee, it may not suffer the pains of hell, but attain unto everlasting joys.

R. Amen.

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.

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.



PRAYERS OF THE CHURCH

FOR THE
FAITHFUL DEPARTED.

A Prayer for a Bishop or Priest Deceased.

O GOD, who among thy apostolic priests hath 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 Deceased.

O GOD, who hast commanded us to honor our father and mother, have mercy, through thy goodness, on the soul of my father, and forgive him his sins, and grant that I may see him 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, in the region of peace and light; and unite him 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.

OLORD, 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.

OGOD, 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.

Indulgenced Prayer.

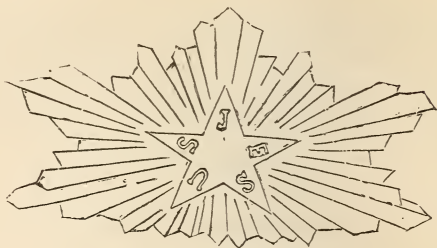
Out of the depths I have cried to thee,
O Lord: Lord, hear my voice (*Ps.* 129).
(See p. 459).

Eternal rest give them, O Lord.
And let perpetual light shine upon them.
May they rest in peace.
Amen.

V. Lord, hear my prayer,

R. And let my cry come unto thee.



*Indulgenced Aspirations.*

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.

2. May the most just, most high, most adorable will of God be in all things done and praised, and forever magnified.

3. Eternal Father! I offer thee the Precious Blood of Jesus, in satisfaction for my sins, and for the wants of Holy Church.

4. My Jesus, mercy!

5. My sweetest Jesus, be not thou my judge, but my Saviour.

6. My loving Jesus, I, —, 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.

7. Dearest Heart of Jesus! make me love thee ever more and more.

8. Jesus, Mary, Joseph, I give you my heart and my soul.

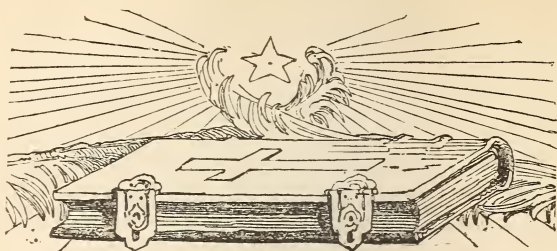
Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, let my soul send forth her last sigh in peace, with you to aid me.

9. O Sacrament most holy! O Sacrament divine! all praise and all thanksgiving be every moment thine.

10. In thy conception, Mary, thou wast immaculate. Pray for us to the eternal Father, whose only begotten Son, Jesus, thou didst bear, conceived in thy womb by the Holy Ghost.

11. Blessed be the holy and immaculate Conception of the Blessed Mary the Virgin.



INDULGENCED PRAYERS AFTER COMMUNION.

Prayer of St. Ignatius.

[Indulgences 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 Sunday 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 ATTACHED TO PRAYERS AND
DEVOTIONS IN THIS MANUAL.

* Angel of God (p. 43), one hundred days each time; plenary once a month when recited daily; plenary *in articulo mortis*, when said frequently in life.

The Angelus (p. 44), one hundred days each time; plenary once a month.

Litany of the Blessed Virgin (p. 55), three hundred days each time; plenary on the five feasts of the Blessed Virgin, if said daily.

Indulged Prayers for the Faithful Departed (p. 60), one hundred days each time.

Prayer of St. Augustine (p. 70), three hundred days.

Various Indulgences (p. 355).

Rosary of the Blessed Virgin (p. 402), one hundred days for each Pater and Ave; seven years and seven quarantines for the Beads, or third part; plenary where said once a day for a year; plenary where said three times a week with others.

Ancient Irish Litany (p. 431), one hundred days.

Penitential Psalms (p. 448), forty days indulgence each time.

Offering to the Sacred Heart (p. 462), one hundred days once a day; plenary once a month, when said daily.

Ejaculation—Dearest Heart (p. 463); plenary on first Friday or Sunday, on the Feast of the Sacred Heart, and at death, when said daily.

Chaplet of the Sacred Heart (p. 463), three hundred days; plenary once a month.

Stations or Way of the Cross (p. 474), all the indulgences granted to the pilgrims to the holy places in Jerusalem.

Prayers for a Happy Death (p. 554), one hundred days; plenary once a month.

Indulged Prayer for Faithful Departed (p. 609), one hundred days; plenary once a year, if recited daily at nightfall.

Prayer of St. Ignatius (p. 612), three hundred days; plenary once a month when recited daily.

Prayer before a Crucifix (p. 613). Plenary when recited before Crucifix after Communion.

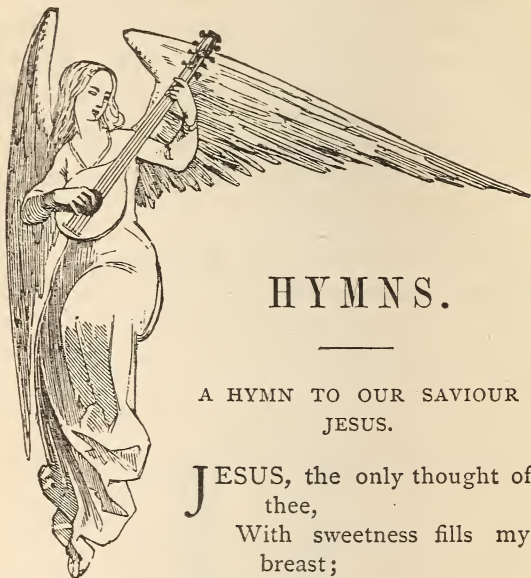
Prayer of St. Cajetan (p. 614), one hundred days when recited before the Blessed Sacrament; plenary on first Thursday of the month, when recited after Communion, before blessed Sacrament.

Aspirations (p. 610):

1. One hundred days. Plenary once a month.
2. One hundred days. Plenary once a year, and *in articulo mortis*, when said daily.
3. One hundred days.

4. One hundred days.
 5. Fifty days. Plenary once a year.
 6. One hundred days. Plenary once a month.
 7. Plenary on first Friday or Sunday, and one other day in each month, and on Feast of the Sacred Heart, when said daily.
 8. Three hundred days.
 9. Three hundred days. Plenary once a month.
 10. One hundred days.
 11. One hundred days.
- The Memorare (p. 108), three hundred days.
Plenary once a month.





H Y M N S .

A HYMN TO OUR SAVIOUR
JESUS.

JESUS, the only thought of
thee,
With sweetness fills my
breast;

But sweeter far it is to see,
And on thy beauty feast.

No sound, no harmony so gay,
Can art or music frame ;
No thoughts can reach, no words can say,
The sweets of thy bless'd name.

Jesus, our hope when we repent,
Sweet source of all our grace ;
Sole comfort in our banishment :
Oh, what when face to face ?

Jesus, that name inspires my mind
With springs of life and light ;
More than I ask in thee I find,
And languish with delight.

No art or eloquence of man
Can tell the joys of love ;
Only the saints can understand
What they in Jesus prove.

Thee, then, I'll seek, retired, apart,
From world and business free ;
When these shall knock, I'll shut my heart,
And keep it all for thee.

Before the morning light I'll come,
With Magdalen, to find,
In sighs and tears, my Jesus' tomb,
And there refresh my mind.

My tears upon his grave shall flow,
My sighs the garden fill ;
Then at his feet myself I'll throw,
And there I'll seek his will.

Jesus, in thy blessed steps I'll tread,
And walk in all thy ways ;
I'll never cease to weep and plead,
Till I'm restored to grace.

O King of love, thy blessed fire
Does such sweet flames excite,
That first it raises the desire,
Then fills it with delight.

Thy lovely presence shines so clear
Through every sense and way,
That souls which once have seen thee near,
See all things else decay.

Come, then, dear Lord, possess my heart,
Chase thence the shades of night ;
Come, pierce it with thy flaming dart,
And ever-shining light.

Then, I'll for ever Jesus sing,
And with the saints rejoice ;
And both my heart and tongue shall bring
Their tribute to my dearest King,
In never-ending joys. Amen.

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,
The pilgrim's sweet relief.
Thou art our rest in toil and sweat,
Refreshment in excessive heat,
And solace in our grief.

O sacred light, shoot home thy darts,
O pierce the centre of 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 heav'n 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.

FOR COMMUNION.

O WHAT could my Jesus do more
 Or what greater blessings impart?
 O silence my soul, and adore :
 And press him still near to thy heart.

'Tis here from my labors I'll rest,
 Since he makes my poor heart his abode,
 To him all my cares I'll address,
 And speak to the heart of my God.

For life and for death thou art mine,
 My Saviour, I'm sealed with thy Blood;
 Till eternity on me doth shine,
 I'll feed on the flesh of my God.

In Jesus triumphant I live—
 In Jesus exultingly die—
 The terrors of death calmly brave,
 In his bosom breathe out my last sigh.

AVE MARIS STELLA.

BRIGHT Mother of our Maker, hail !
 Thou Virgin ever blest,
 The ocean's star by which we sail
 And gain the port of rest.

While we this Ave thus to thee
From Gabriel's mouth rehearse ;
Prevail that peace our lot may be,
And Eva's name reverse.

Release our long entangled mind,
From all the snares of ill,
With heavenly light instruct the blind
And all our vows fulfil.

Exert for us a mother's care,
And us thy children own ;
Prevail with him to hear our prayer
Who chose to be thy Son.

O spotless maid ! whose virtues shine
With brightest purity ;
Each action of our lives refine,
And make us pure like thee.

Preserve our lives unstain'd from ill,
In this infectious way ;
That Heaven alone our souls may fill
With joys that ne'er decay.

To God the Father endless praise ,
To God the Son the same ;
And Holy Ghost, whose equal rays
One equal glory claim. Amen.

HYMN OF THANKSGIVING.

What Happiness can equal mine ?

WHAT happiness can equal mine?
 I've found the object of my love;
 My Saviour and my Lord divine
 Is come to me from Heaven above.
 He makes my heart his own abode,
 His flesh becomes my daily bread;
 He pours on me his healing blood,
 And with his life my soul is fed.

His love is mine and I am his;
 In me he dwells, in him I live;
 Where could I taste a purer bliss?
 What greater boon could Jesus give?
 O royal banquet! heavenly feast!
 O flowing fount of life and grace!
 Where God the giver, man the guest,
 Meet and unite in sweet embrace.

Dear Jesus, now my heart is thine,
 Oh, may it never from thee fly;
 My God, be thou forever mine,
 And I thine own eternally.
 No more, O Satan, thee I fear!
 O world, thy charms I now despise!
 For Christ himself is with me here,
 My joy, my life, my paradise.

ST. CASIMIR'S HYMN.

Daily, Daily, Sing to Mary.

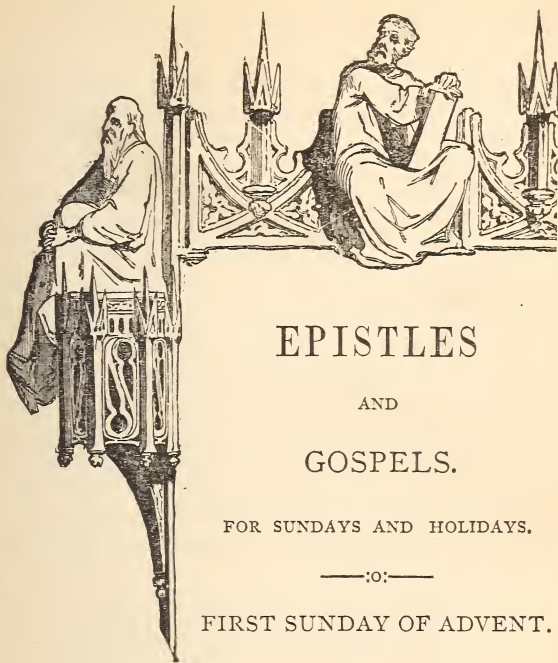
DAILY, daily, sing to Mary,
Sing, my soul, her praises due,
All her feasts, her actions worship,
With the heart's devotion true.
Lost in wond'ring contemplation,
Be her majesty confest ;
Call her Mother, call her Virgin,
Happy Mother, Virgin blest.

She is mighty to deliver.
Call her, trust her lovingly,
When the tempest rages round thee
She will calm the troubled sea.
Gifts of Heaven she has given,
Noble Lady ! to our race ;
She the Queen, who decks her subjects
With the light of God's own grace.

Sing, my tongue, the Virgin's trophies,
Who for us our Maker bore ;
For the curse of old inflicted
Peace and blessing to restore.
Sing in songs of praise unending,
Sing the world's majestic Queen ;
Weary not nor faint in telling
All the gifts she gives to men.

All my senses, heart, affections,
Strive to sound her glory forth ;
Spread abroad the sweet memorials
Of the Virgin's priceless worth.
Where the voice of music thrilling?
Where the tongue of eloquence,
That can utter hymns beseeching
All her matchless excellence ?

All our joys do flow from Mary,
All then join her praise to sing ;
Trembling sing the Virgin Mother,
Mother of our Lord and King.
While we sing her awful glory,
Far above our fancy's reach ;
Let our hearts be quick to offer
Love the heart alone can teach.

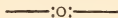


EPISTLES

AND

GOSPELS.

FOR SUNDAYS AND HOLIDAYS.



FIRST SUNDAY OF ADVENT.

EPISTLE. Rom. xiii. 11-14. Brethren: Know 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 past 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 and 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 the heavens shall be moved : and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads : because your redemption is at hand. And he spoke to them a similitude : See the fig tree and all the trees : when they now shoot forth their fruit, you know 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. Rom. xv. 4-13. Brethren : What things soever were written, were written for our learning, that

Second Sunday of Advent. 629

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 is written : Therefore, will I confess 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

multitude, concerning John : What went you out into the desert to see ? A reed shaken with the wind ? 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 ye 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. Philip. iv. 4-7. Brethren : 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 thanksgiving, 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.

GOSPEL. John i. 19-23. 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 sayest thou of thyself ? He said : I am the voice of one crying in the wilderness : Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked

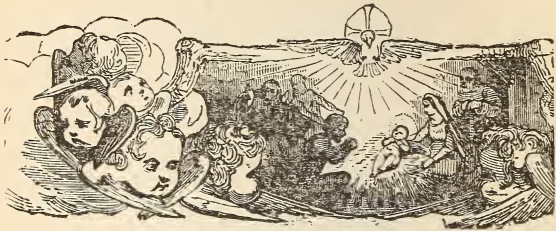
him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them saying: I baptize with water: but there hath stood one in the midst of you whom you know not. The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT.

EPISTLE. I 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 anything: yet I am not hereby justified: but he that judgeth me is the Lord. Therefore, judge not before the time till the Lord come: who both will bring to light the hidden things of darkness, and will make manifest the counsels of 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 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 words of Isaias the prophet : A voice of one crying in the wilderness : Prepare ye the way of the Lord : make straight his paths : Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways plain : and all flesh shall see the salvation of God.



CHRISTMAS DAY.

FIRST MASS AT MIDNIGHT.

EPISTLE. Tit. 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, and rebuke with all authority. Let no man despise thee.

GOSPEL. Luke ii. 1-14. And it came to pass that in those days 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 around about them, and they feared with a great fear. And the angel said to them: Fear not: for behold I bring you good 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 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 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 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. 117.

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 fulness 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, to 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. 6.

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 Ephraim: 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 Judah, 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 Judah: for so it is written by the prophet: And thou Bethlehem, the land of Judah, art not the least among the princes of Judah: 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 becometh 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.

GOSEL. 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.

Second Sunday after Epiphany. 639

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 here before you whole. This is the stone which was rejected by you the build-

ers: 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.

GOSPEL OF THE SUNDAY. John ii. 1-11. 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. 641

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 giving 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 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 au-

thority, 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, marveled : 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

Fifth Sunday after Epiphany. 643

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 through Jesus Christ our Lord.

GOSPEL. Matt. xiii. 24-30. At that time Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field; but while men were asleep, his enemy came and oversowed cockle among the wheat,

and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. And 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 while you gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers : Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

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 to you in word only, but in power also, and in the Holy Ghost, and in much fulness, 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 that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but

Septuagesima Sunday. 645

also in every place your faith, which is towards God, is gone forth, so that we need not to speak anything. 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 multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them : The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them : that the word might be fulfilled which was spoken by the prophet, saying : I will open my mouth in parables, I will utter things hidden from the foundation of the world.

If there be not six Sundays between the Epiphany and Septuagesima, what remain are omitted, and taken in between the twenty-third and the last Sunday after Pentecost.

SEPTUAGESIMA SUNDAY.

EPISTLE. I Cor. ix. 24, and x. 1-5. 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 castaway. 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 spoke to his disciples this parable: The kingdom of



heaven is like to a householder who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place, idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour: and he did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard said to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst 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. 19-33. xii. 1. 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, if any man dare (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 fastings often, 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 Damas-

cenes, 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 a 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), how he was caught up into paradise: and heard secret words, which it is not granted to man to utter. For such a 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 exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing I thrice 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. 4-16. At that time, when a very great multitude was gathered together, and hastened out of the cities to Jesus, he spoke by a similitude. The sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured

it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and thorns growing up with it choked it. And other some fell upon good ground, and sprung up, and yielded fruit a hundredfold. Saying these things he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the wayside 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, for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground are they who, in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA SUNDAY.

· EPISTLE. I 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 prophesy 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 now see 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 greatest of these is charity.

GOSPEL. St. 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 prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon : and after they have scourged him, they will put him to

death, and the third day he shall rise again. And they understood none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus, standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

**ASH-WEDNESDAY.**

LESSON. Joel ii. 12-19. Thus saith the Lord: Be converted to me with all your heart, in fasting, 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 breasts: let the bridegroom go forth from his bed, and the bride out of the bridechamber. Between the porch and the altar, the priests, the Lord's ministers, shall weep, and say: Spare, O Lord, spare thy people: and give not thine 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 has spared his people. And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil, you shall be filled with them, and I will no more make you a reproach among the nations, saith the Lord Almighty.

GOSPEL. St. 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 to 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 the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

FIRST SUNDAY IN LENT.

EPISTLE. 2 Cor. vi. 1-10. Brethren: We 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 longsuffering, 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 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. St. 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 that these stones be made bread. Who answered and said: It is written: Not in bread alone doth man live, but by every word that proceedeth out of the mouth of God. Then the devil took him 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 said to him: Begone, Satan: for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him: and behold angels came and ministered to him.

SECOND SUNDAY IN LENT.

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 forni-

cation, 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.

GOSPEL. St. 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 unto 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 IN LENT.

EPISTLE. Ephes. v. 1-9. Brethren: Be ye there-

fore 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. St. 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 multitudes were in admiration at it. But some of them said : He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of him a sign from Heaven. But he, seeing their thoughts, said to them : Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand ? because you say that through Beelzebub I cast out devils. Now, if I cast out devils by Beelzebub, by whom do your children cast them out ? Therefore they shall be your judges.

But if I, by the finger of God, cast out devils : doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court : those things are in peace which he possesseth. But if a stronger than he came 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 unto 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 the man becomes 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 IN 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

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 First Commandment.

— And the Second is like to

this: — Thou shalt love

thy Neighbor as thyself.

— In these two Commandments

dependeth the whole Law

and the Prophets.

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 bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

GOSPEL. St. 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 set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now 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.

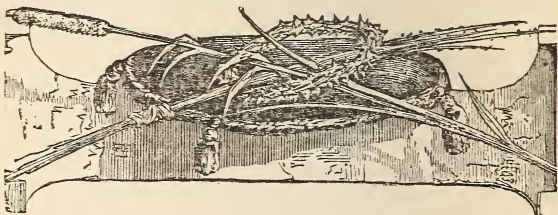
EPISTLE. Heb. ix. 11-15. Brethren: Christ being come, an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats nor of calves, but by his own blood, entered once into the Holies, having obtained 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.

GOSPEL. St. John vii. 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 for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God: and you have not known him, but I know him. And if I should say that I know him not, I should be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you,

before Abraham was made, I am. They took up stones, therefore, to cast at him: but Jesus hid himself and went out of the temple.

PALM SUNDAY.



EPISTLE. Philip. ii. 2-II. 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 to 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 shall 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 the Father.

GOSPEL. The Passion of our Lord Jesus Christ, according to St. 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 amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she has wrought a good work upon me: for the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests: and said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city, to a certain man, and say to him, The Master saith, My time is near at hand. With thee I make the pasch, with my disciples. And the disciples did as Jesus appointed to them, and they pre-

pared the pasch. Now when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but 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 for the remission of sins. And I say to you: I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And a hymn being said, they went out into Mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like man-

ner 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 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 said to Peter: What! could you not watch one hour with me? Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them he went again; and he prayed the third time, saying the self-same 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 said to him: Put up again thy sword into its place ; for all that take the sword, shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels ? How then shall the Scriptures be fulfilled, that so it must be done ? In that same hour Jesus said to the 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 sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little

while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said: Before the cock crow thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the Governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with 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 sayest it.

And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him to never a



word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you? Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What

shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made: taking water, he washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the



whole band: and stripping him, they put a scarlet cloak about him. And 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 his own garments, and led him away to crucify him.

And going out, they met a man of Cyrene named Simon: him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. And they sat and watched him. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it: save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him, if he will have him: for he said: I am the Son of God. And the self-same thing the thieves also that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma 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 and deliver him. And Jesus again crying with a loud voice, yielded up the ghost. (Here all kneel and pause.) 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 res-



urrection, came into the holy city and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus: He went to Pilate and asked the body of Jesus. Then

Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn 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 Magdalen, 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.

EASTER SUNDAY.

EPISTLE. I 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. St. 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 came to the sepulchre, the sun being

now risen. And they said one to another : Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe : and they were astonished. Who saith to them : Be not affrighted : you seek Jesus of Nazareth, who was crucified : he is risen ; he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you into Galilee : there you shall see him, as he told you.

QUASIMODO, OR LOW SUNDAY.

EPISTLE. I St. John v. 4-9. 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. And 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. St. John xx. 19-31. At that time : when

Quasimodo, or Low Sunday. 675

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 said to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said to him: My Lord and my God! Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in his name.

SECOND SUNDAY AFTER EASTER.

EPISTLE. I St. Peter ii. 21-25. Dearly beloved: Christ also 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. St. 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.

EPISTLE. I St. Peter ii. 11-19. Dearly beloved: I

Third Sunday after Easter. 677

beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling: or to governors as sent by him for the punishment of evil doers, and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak of malice, but as the servants of God. Honor all men: love the brotherhood: fear God: honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also the froward. For this is thankworthy in Jesus Christ our Lord.

GOSPEL. St. 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 it 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 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. St. 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 or shadow of alteration. For of his own will hath he begotten us by the word of truth that we 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 ingrafted word, which is able to save your souls.

GOSPEL. St. John xvi. 5-15. 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

Fifth Sunday after Easter. 679

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. St. James i. 22-27. Dearly beloved: Be ye doers of the word, and not hearers only: deceiving your own selves. But if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own 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 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 the widows in their tribulation: and to keep one's self unspotted from the 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 to 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 no more will speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name : and I say not to you, that I will ask the Father for you : for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again I leave the world, and go to the Father. His disciples say to him : Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.



ASCENSION DAY.

LESSON. 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 of 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 to 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. St. Mark xvi. 14-20. At that time Jesus appeared to the eleven disciples as they were at table: and he upbraided them with their incredulity and hardness of heart: because they did not believe them who had seen

him after he was risen again. And he said to them : Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved : but he that believeth not, shall be condemned. And these signs shall follow them that believe : In my name they shall cast out devils : they shall speak with new tongues : they shall take up serpents : and if they shall drink any deadly thing, it shall not hurt them : they shall lay hands upon the sick, and they shall recover. And our Lord Jesus, after he had spoken to them, was taken up to Heaven, and sitteth on the right hand of God. But they going forth, preached every where, the Lord working withal, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF THE
ASCENSION.

EPISTLE. I St. Peter iv. 7-II. Most 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 toward 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 : to whom is glory and empire for ever and ever. Amen.

GOSPEL. St. John, xv. 26, xvi. 1-4. At that time Jesus said to his disciples : When the Paraclete cometh,

whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me ; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues : yea the hour cometh, that whosoever killeth you, will think he doth a service to God : and these things will they do to you, because they have not known the Father, nor me. But these things I have told you : that when the hour shall come, you may remember that I told you of them.

**WHIT SUNDAY.**

LESSON. Acts ii. 1-11. When the days of Pentecost were accomplished, they were altogether 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 if 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. St. John xiv. 23-31. At that time Jesus said to his disciples: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. And the word which you have heard is not mine: but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go

to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you: for the prince of the world cometh, and in me he hath not any thing. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

TRINITY SUNDAY.

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 for ever. Amen.

GOSPEL. St. 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 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.

FIRST SUNDAY AFTER PENTECOST.

GOSPEL. St. 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 be given into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spake 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 thine 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. Brethren : I have received of the Lord that which also I delivered unto you,

Second Sunday after Pentecost. 687

that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said : Take ye and eat : **THIS IS MY BODY** which shall be delivered for you : this do for the commemoration of me. In like manner also the chalice, after he had supped, saying : **THIS CHALICE** is the **NEW TESTAMENT IN MY BLOOD** : this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice : you shall show the death of the Lord, until he comes. Therefore whosoever shall eat this bread or drink the chalice unworthily : shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself : and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself : not discerning the body of the Lord.

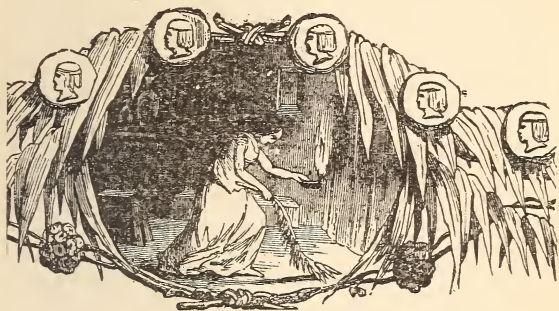
GOSPEL. St. John vi. 56-59. At that time Jesus said to the multitude of the Jews : My flesh is meat indeed : and my blood is drink indeed : He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father : so he that eateth me, the same also shall live by me. This is the bread that came down from Heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

SECOND SUNDAY AFTER PENTECOST.

EPISTLE. I St. 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 : Who-

soever 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. St. Luke xiv. 16-24. At that time Jesus spoke this parable to the Pharisees: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and 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 servants: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. And the servant said: Lord it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges, and compel them to come in that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.



THIRD SUNDAY AFTER PENTECOST.

EPISTLE. I St. Peter v. 6-11. Dearly 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 befalls 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 for ever and ever. Amen.

GOSPEL. St. Luke xv. 1-10. At that time the publicans and sinners drew near unto Jesus to hear him. And the Pharisees and Scribes murmured, saying: This

man receiveth sinners and eateth with them. And he spoke to them this parable, saying : What man of you that hath 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 :

Fifth Sunday after Pentecost. 691

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. St. 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 saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the 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 enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' 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 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. I St. Peter iii. 8-15. Dearly beloved:

Be ye all of one mind, having compassion one for 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 they 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. St. Matt. v. 20--24. At that time Jesus said to his disciples : 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 bring thy gift to the altar, and there shall 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 coming, thou shalt offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. vi. 3-11. Brethren: All we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism into 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 was 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 yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

GOSPEL. St. Mark viii. 1-9. At that time when there was a great multitude with Jesus and had nothing to eat: calling his disciples together, he said to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own home, they will faint in the way, for some of them came 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 people to sit

down on the ground. And taking the seven loaves, giving thanks, he broke, and gave to his disciples for 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 an 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 freemen to 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 of 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.

GOSEL. St. 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 can-

Eighth Sunday after Pentecost. 695

not 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 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.

GOPEL. St. 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. I Cor. x. 6-13. Brethren: Let us 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

Tenth Sunday after Pentecost. 697

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. St. Luke xix. 41-47. At that time when Jesus drew near to 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. I 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 : and 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 in all these things, one and the same Spirit worketh, dividing to every one according as he will.

GOSPEL. St. 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 was a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself : O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers : as also is this publican. I fast twice in the week : I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven : but struck his breast saying : O God, be merciful to me a sinner. I say to you, this man went down to his

Eleventh Sunday after Pentecost. 699

house justified rather than the other, because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. I Cor. xv. 1-10. I make known unto you, brethren, 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 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 has not been void.

GOSPEL. St. Mark vii. 31-37. At that time, Jesus going out of the coast of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coast of Decapolis. And they bring to him one deaf and dumb: and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his

tongue: and looking up to heaven, he groaned and said to him: Ephpheta, that is, Be 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 anything 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

Twelfth Sunday after Pentecost. 701

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. St. Luke x. 23-37. At that time Jesus said to his disciples : Blessed are the eyes that see the things that you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them : and to hear the things that you hear, and have not heard them. 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 go-

ing up to him, bound up his wounds, pouring in oil and wine : and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said : Take care of him : and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among robbers? But he said : He that showed mercy to him. And Jesus said to him : Go, and do thou in like manner.



THIRTEENTH SUNDAY AFTER PENTECOST.

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

Fourteenth Sunday after Pentecost. 703

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. St. Luke xvii. 11-19. At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom, when he saw, he said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way: for thy faith hath made thee whole.

FOURTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal. v. 16-24. Brethren: 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 to one 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, envy, 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. St. 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 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,

Fifteenth Sunday after Pentecost. 705

which is to-day and to-morrow is cast in the oven, God doth so clothe: how much more you, O ye of little faith! Be not solicitous, therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice: and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal.v. 25; 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. Brethren, 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. St. Luke vii. 11-16. At that time Jesus went into a city called Naim : and there went with him his disciples and a great multitude. And when he came nigh to the 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 were 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 amongst us, and God hath visited his people



SIXTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Ephes. iii. 13-21. Brethren : I pray you

Sixteenth Sunday after Pentecost. 707

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. St. Luke xiv. I-II. 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. Ephes. iv. 1-6. Brethren: I who am a prisoner in the Lord, 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 for evermore.

GOSPEL. St. Matt. xxii. 35-46. At that time the Pharisees came to Jesus; and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the

Eighteenth Sunday after Pentecost. 709

whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? whose son is he? They said 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 footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

EIGHTEENTH SUNDAY AFTER PENTECOST.

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. St. Matt. ix. 1-8. At that time Jesus entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying 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 it easier to say:

Thy sins are forgiven thee : or to say : Arise and walk ? But that you may know that the Son of man hath power on earth to forgive sins, then said he to the man sick of the palsy : Arise, take up thy bed, and go into thy house. And he arose and went into his house. And the multitude seeing it, feared and glorified God that gave such power to men.

NINETEENTH AFTER PENTECOST.

EPISTLE. Ephes. 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. St. Matt. xxii. 1-14. At that time Jesus spoke to the chief priests and Pharisees in parables, saying : The kingdom of heaven is likened unto 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,

Twentieth Sunday after Pentecost. 711

and another to his merchandise : and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants : The marriage indeed is ready : but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all they found, both bad and good : and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters : Bind his hands and his feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. For many are called but few are chosen.

TWENTIETH SUNDAY AFTER PENTECOST.

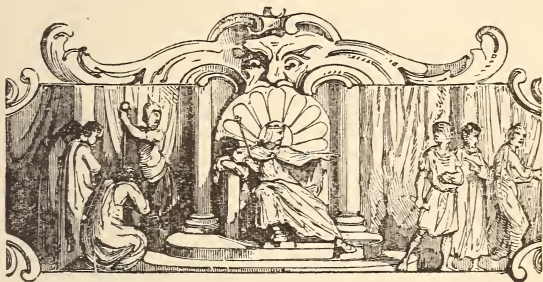
EPISTLE. Ephes. v. 15-21. See, therefore, brethren, how you walk circumspectly : not as unwise, but as wise : redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the 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. St. 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 him 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. Ephes. 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 spirit 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



hemlet of salvation, and the sword of the Spirit, which is the word of God.

GOSPEL. St. 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 an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest.

And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved: and they came and told their lord all that was done. Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

TWENTY-SECOND AFTER PENTECOST.

EPISTLE. Phil. i. 6-11. Brethren: We are confident in the Lord Jesus 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 are all 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. St. 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.

Should there be but twenty-three Sundays after Pentecost, the Mass of the twenty-fourth is said to-day, and this on the preceding Saturday (if it be neither a double nor a semi-double), in which case it is said on some vacant day before it.

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 Evodia, 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. St. Matt. ix. 18-26. At that time as Jesus was speaking to the multitude : behold, a certain ruler came up and adored him, saying : Lord, my daughter is even now dead : but come, lay thy hand upon her, and she shall live. And Jesus, rising up, followed him, 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.

As there cannot be less than twenty-three, nor more than twenty-eight Sundays after Pentecost, it is to be observed that the Mass of the twenty-fourth is always said on that Sunday which immediately precedes Ad-

Twenty-fourth after Pentecost. 717

vent. When, therefore, it happens that there are any intervening Sundays between the twenty-third and the last, the Epistles and Gospels are taken from the Sundays which are omitted after Epiphany; for instance, if but one Sunday, the Mass is of the sixth after Epiphany; if two, of the fifth and sixth; if three, of the fourth, fifth, and sixth; and if four, of the third, fourth, fifth, and sixth.



TWENTY-FOURTH, OR LAST SUNDAY AFTER PENTECOST.

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 God's 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

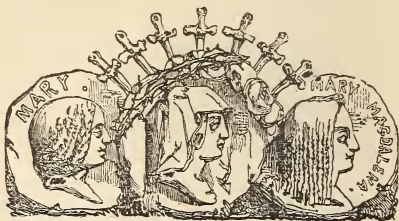
us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.



GOSPEL. St. Matt. xxiv. 15-35. At that time Jesus said to his disciples: When you see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place, he that readeth let him understand. Then they that are in Judea, let them flee to the mountains: and he that is on the 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 woe 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 could be saved: but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo! here is Christ, or there: do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, 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 tribes of the earth mourn: and they shall see the Son of man, coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall

not pass, till these things be done. Heaven and earth shall pass, but my word shall not pass.



IMMACULATE CONCEPTION OF THE
BLESSED VIRGIN MARY.

December 8th.

EPISTLE. Prov. viii. 22-35. The Lord possessed me in the beginning of his ways, before he made anything, from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived: neither had the fountains of water 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 as 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 enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth, I was with him forming all

St. Patrick, Patron of Ireland. 721

things, and was delighted every day, playing before him at all times: playing in the world: and my delight is 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. St. Luke i. 26-28. At that time the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women.

ST. PATRICK, AP. AND PATRON OF IRELAND

March 17th.

EPISTLE. Eccles. xlv. xlv. Behold a great priest who in his time pleased God, and was found just: and in the time of wrath became an atonement. There were none found like him in observing the law of the Most High. Therefore by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him in his blessings, he stored up his mercy for him: and he found favor in the eyes of the Lord. He exalted him in the sight of kings and gave him a crown of glory. He made an everlasting

covenant with him : and gave him a great priesthood : and made him blessed in glory. To execute the office of the priesthood, to sing praises to the name of God : and to offer him precious incense for an odor of sweetness.

GOPEL. St. Matt. xxv. 14-23. At that time Jesus spoke this parable to his disciples: a man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way, digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

ANNUNCIATION OF THE BLESSED VIRGIN
MARY.

EPISTLE. Is. vii. 10-16. In those days: the Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the heights above. And Achaz said: I will not ask, 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 know to refuse the evil, and to choose the good.

GOSPEL. St. Luke i. 26-38. At that time the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou among women. 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.

ASSUMPTION OF THE BLESSED VIRGIN
MARY.

August 15th.

EPISTLE. Eccus. xxiv. 11-20. In all 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 thy 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 I was 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 of Libanus, and as a cypress-tree on mount Sion : I was exalted

like a palm-tree in Cades, and a roseplant 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 myrrh.

GOSPEL. St. Luke x. 32-42. 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 from her.

FEAST OF ALL SAINTS.

November 1st.

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 have signed 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 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 for ever and ever. Amen.

GOSPEL. St. Matt. v. 1-12. At that time Jesus seeing the multitude, went up into a mountain, and when he was set down his disciples came unto him. And opening his mouth he taught them, saying : Blessed are the poor in spirit : for 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.

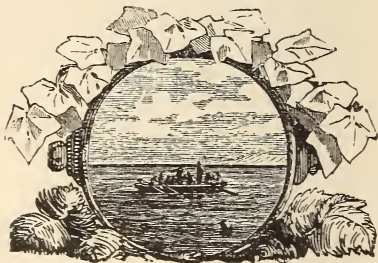
COMMEMORATION OF THE FAITHFUL
DEPARTED.

November 2d.

EPISTLE. I 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 grave, 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. St. John v. 25-29. At that time Jesus said to the multitude of the Jews : Amen, Amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they

that hear shall live. For as the Father hath life in himself : so 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.



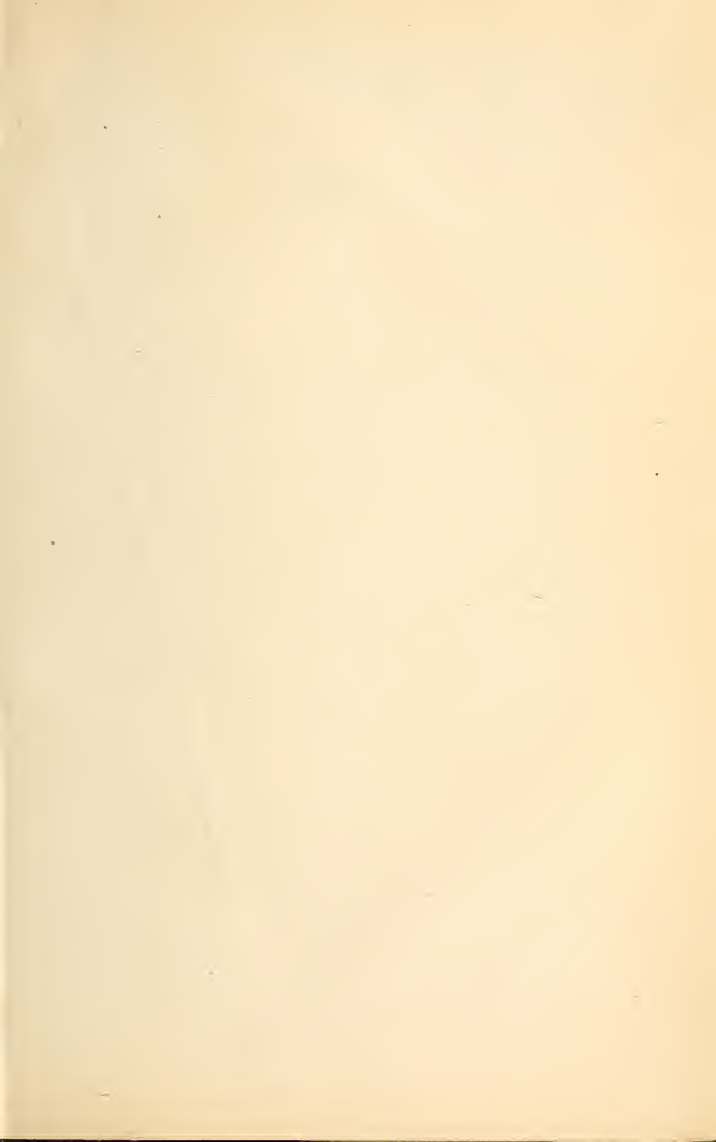
INDEX.

	PAGE		PAGE
Acts of Faith, Hope, and Charity.....	35, 48, 104, 278	Confession, Devotions for	254
Agnus Dei, Prayer to be said daily.....	473	Examination of Con- science.....	256
Angel, Prayer to Guar- dian.....	48, 63	Prayers after.....	273
Angelus, The.....	44	Dead, Mass for the.....	573
Asperges, The.....	117	Devotions for every day in the Week.....	59
Aspirations, Indulged.	610	Devotions for the Use of the Sick.....	564
Baptism, Private.....	3	Devout Prayers.....	75
Blessed Sacrament, Visit to.....	66	Epistles and Gospels.....	627
Benediction of the.....	398	Faithful Departed, Pray- ers for the...60, 62, 64, 65, 68, 71, 74, 606	
Blessed Virgin, Prayer to.....	72	Feasts, Table of Movable.	4
Rosary of the.. ..	402	Feasts and Fasts.....	17
Litany of.....	55	Forty Hours' Devotion... ..	495
Ancient Irish Litany... ..	431	Funeral Mass and Service.	573
Thirty Days' Prayer....	536	Grace.....	45
Calendar, Roman.....	5-16	Happy Death, Prayers for a ..	559
Christian Doctrine, An Abridgment of the ...	20	Holy Ghost, Prayer to the.	61
Commandments of God..	20	Hymns and Anthems :—	
Communion, Devotions before.....	278	Bright Mother of our Maker....	622
Devotions after.....	293	Come Holy Ghost.....	620
Prayers for Mass before.	300		
Prayers for Mass after..	321		

PAGE	PAGE
Hymns and Anthems:—	Mass:—
Day of wrath (Dies iræ) 580	in union with the Pas-
Down in Adoration fall-	sion..... 183
ing (Tantum ergo).... 399	before Communion.... 300
Hail, Queen of the Hea-	after Communion..... 321
vens..... 421	for the Dead 573
Hail, O Queen of Hea-	Memorare, The..... 108
ven (Ave Regina).... 390	Morning Devotions..... 28
Hail, O Queen (Salve	Morning Prayer..... 29
Regina)..... 394	
Jesus..the only thought	Night, Prayers for..... 47
of thee..... 618	
Mother of Jesus (Alma	Passion, Prayer in honor
Redemptoris)..... 386	of the..... 70
O Blest Creator of the	Meditations on the..... 543
Light..... 378	Penitential Psalms..... 448
O Queen of Heaven, Re-	Prayer:—
joice (Regina Cœli)... 392	for God's Holy Church.. 75
O Saving Victim (O Sa-	for the Chief Bishop... 75
lutaris)..... 398	for all Degrees of the
O What could my Jesus	Church..... 76
do more?..... 622	in any Necessity..... 76
Immaculate Conception,	against the Persecutors
Little Office of the.... 420	of the Church... .. 77
Indulgences.. ...345, 355, 615	for the President of the
Indulged Prayers..... 612	United States..... 77
Indulged Aspirations.. 610	for the Afflicted..... 78
	for Heretics and Schis-
Litany of the Holy Name. 37	matics..... 78
Litany of the B. Virgin.. 55	for the Unfaithful Jews. 78
Litany of the B. Virgin.. 431	for Pagans... .. 79
Litany of St. Patrick.... 501	in time of War..... 79
Litany of St. Bridget.... 505	in time of Famine..... 80
Litany of the Saints.... 436	for Rain..... 80
	for Fair Weather..... 80
Mass:—	in any Tribulation..... 81
Devotions for.... ..120	for Remission of Sins.. 81
How to hear..... .. 113	against Temptations... 81

PAGE	PAGE
Prayer:—	Rosary, the Living..... 418
on a Journey..... 82	Sacred Heart, Devotions
for the Sick..... 82	to..... 462
for the Living..... 83	Indulged Offering to. 462
for our Friends..... 83	Ejaculations.....463, 468
for our Enemies..... 84	Chaplet.....,..... 463
against Wicked Thoughts 84	Reparation of Honor... 469
for Charity..... 84	St. Alphonsus Liguori,
for Patience..... 85	Prayers of.....66, 72
for the Holy Catholic	St. Augustine, Prayer of.. 70
Church..... 85	St. Bridget, Prayers of... 514
for Special Friends..... 85	Litany of... 505
for a Friend in Tribula-	Rosary of..... 507
tion.. 86	St. Colgu, Prayer of..... 493
for those in Service..... 87	St. Gertrude, Prayer of... 63
for a Master or Mistress. 88	St. Ignatius, Prayer of... 612
for Parents..... 90	St. Joseph, Prayer to.... 64
for Children..... 92	St. Mecthilde, Prayer of.. 59
for Scholars..... 93	St. Patrick, Litany of.... 501
for a Pregnant Woman. 94	Sick, Devotions for..... 564
for a Husband or Wife.. 96	Stations, or Way of the
for Widows..... 98	Cross..... 474
for the Single..... 99	Thirty Days' Prayer to
for the Rich..... 101	our Blessed Redeemer. 529
an Universal..... 510	to the B. V. Mary..... 536
of St. Bridget..... 514	Trinity, Prayer to the
Thirty Days' Prayer (to	Most Holy..... 59
our Lord)..... 529	Universal Prayer..... 510
for a Happy Death..554, 559	Vespers..... 356
before Receiving Holy	Vestments of Holy Mass. 109
Viaticum..... 569	Way of the Cross..... 474
before Extreme Unction. 571	Wounds of our Lord,
<i>Behold, O Kind</i> 613	Prayers in honor of... 514
<i>Look down, O Lord</i> 614	
<i>Memorare</i> 108	
Rosary of the B. Virgin... 402	



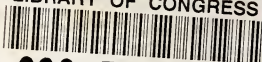




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