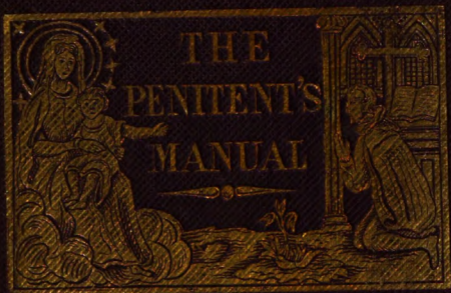

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Ave Maria

THE
PENITENT'S MANUAL
AND
PERVENT COMMUNICANT.



By Lawful Authority.

DERBY.

THOMAS RICHARDSON & SON.
FOR THE CATHOLIC BOOK SOCIETY.

THE
PENITENT'S MANUAL
AND
FERVENT COMMUNICANT;
BEING DEVOTIONS FOR THREE DAYS
BEFORE AND AFTER
CONFESSION AND COMMUNION,
DIVIDED INTO TWO EXERCISES FOR EACH DAY,
WITH APPROPRIATE PRAYERS AT MASS,
AND ADDITIONAL INSTRUCTIONS, MEDITATIONS, AND
PRAYERS FOR THE SAME HOLY DUTIES.
DESIGNED FOR OCCASIONAL USE.

~~~~~  
**COMPILED BY A CONVERT.**  
~~~~~

THIRD EDITION,
CONSIDERABLY IMPROVED AND ENLARGED.

DERBY:
PUBLISHED BY RICHARDSON AND SON,
FOR THE CATHOLIC BOOK SOCIETY.
1843.

ENTERED AT STATIONERS' HALL.



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PRINTED BY RICHARDSON AND SON, DERBY.

ADVERTISEMENT.

THIS little volume was originally printed under the name of THE SACRAMENTAL COMPANION. There having been issued a very imperfect copy of its contents, the present genuine reprint, with further additions and improvements, is, for distinction, published under the new title of THE PENITENT'S MANUAL AND FERVENT COMMUNICANT.

The compiler has chiefly availed himself of those approved books already in the possession of Catholics, and has not presumed to introduce any thing of his own, without the approbation of his spiritual superiors. The only end which he proposes, is, by a careful selection of what appeared to him the best prayers, and by dividing a part of them into successive daily portions, with the addition of a devout method of hearing Mass before communicating, and appropriate Instructions and Meditations, to offer a Manual of Devotions for Confession and Communion, which he humbly considers will be found more convenient and complete, than any at present in use.

Oxford, Lady-day, 1843.

APPROBATION.

WITH the authority of the Rt. Rev. Dr. Walsh, by whom the following pages have been submitted to my approval, I can recommend them, on examination, as replete with sentiments of piety, and containing nothing contrary to true faith and pure morality.

R. NEWSHAM.

*St. Ignatius Chapel, Oxford,
April 14th, 1833.*

CONTENTS.

	Page.
Indulgences.....	11
First day's preparation for Confession	
First Exercise.	15
First day's preparation for Communion	
First Exercise.	30
First day's preparation for Confession	
Second Exercise.	31
First day's preparation for Communion	
Second Exercise.	33
Second day's preparation for Confession	
First Exercise.	35
Second day's preparation for Communion	
First Exercise.	36
Second day's preparation for Confession	
Second Exercise.	38
Second day's preparation for Communion	
Second Exercise.	39
Third day's preparation for Confession	
First Exercise.	41
Third day's preparation for Communion	
First Exercise.	42
Third day's preparation for Confession	
Second Exercise.	44
Third day's preparation for Communion	
Second Exercise.	45
Instruction and Prayer immediately before Confession	47, 48

	Page.
Instructions and Prayer on returning from the Confessional.....	50
Immediate preparation and prayer before Communion	52, 53
Mass before Communion	60
Devotions after Communion	80
First day's Entertainment after Communion	
_____ First Exercise.	88
_____ Second _____	91
Second day's Entertainment First Exercise.	93
_____ Second _____	96
Third day's Entertainment ... First Exercise.	98
_____ Second _____	100
Prayer for the intentions of an Indulgence ...	102
Additional prayers before Confession.....	108
_____ after _____	117
_____ before Communion	119
_____ after _____	123
Selections from the Psalms	130
Instructions and prayers for First Commu- nion	136
Remedies against Vices	143
Motives for exciting Contrition	156
Meditations for the three days before Com- munion	First Day. 165
_____ Second _____	168
_____ Third _____	172
Meditations for the three days after Commu- nion	First Day 175
_____ Second _____	178
_____ Third _____	181

INDULGENCES.

Explanation of Indulgences.

A plenary indulgence duly gained, is a full and entire remission of all the temporal punishment due to sin, a partial indulgence, such as of ten years, or one hundred days, &c. dispenses from as much of the temporal punishment due to sin, as would have been remitted by ten years, or one hundred days, &c. of the canonical penances which were in primitive times imposed on sinners.

The times of the Eight Plenary Indulgences granted to England by Pope Benedict XIV. are,

I. CHRISTMAS-DAY, and the twelve days following, to the day of the Epiphany, inclusively.

II. The FIRST WEEK OF LENT, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. EASTER, i. e. from PALM-SUNDAY, inclusively, to LOW-SUNDAY, inclusively.

IV. From WHITSUNDAY, inclusively, to the end of the Octave of CORPUS CHRISTI.

V. The FEAST of SS. PETER and PAUL, and during the Octave.

VI. From the Sunday, inclusively, preceding the Festival of the ASSUMPTION of the B. V. MARY to the 22nd day of August, inclusively. But if the festival of the ASSUMPTION fall on a Sunday, the Indulgence begins on that day.

VII. From the Sunday, inclusively, preceding the festival of St. MICHAEL, to the Sunday following, inclusively. But if the Festival of St. MICHAEL fall on a Sunday, the Indulgence begins on that day.

VIII. From the Sunday, inclusively, preceding the Festival of ALL SAINTS to the 8th of November, inclusively. But if the Feast of ALL SAINTS fall on a Sunday, the Indulgence begins on that day.

Conditions of the II. IV. and VIII. are,

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the bishop.

2. That they worthily receive the Holy Communion.

3. That, if their state and condition allow it, they give some alms to the poor, either on the eve or on the day of their communion.

4. That, on the day of their communion, they offer up some prayer to God, for the whole state of the Catholic Church throughout the world; for the bringing back all straying souls to the fold of Christ; for the general peace of Christendom, and for the blessing of God upon this nation.

Conditions of the I. III. VI. and VII. are,

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.

2. That they worthily receive the Holy Communion.

3. That they visit some chapel or oratory, where Mass is celebrated, and pray to God for the peace of the Church.

4. That they be in a readiness of mind to assist the poor with alms in proportion to their abilities; or to frequent catechism and sermons as often as they can do it without great inconvenience; or to afford their assistance to the sick, or to such as are near their end, out of the motive of christian charity.

Note. It is not required, for the gaining these four Indulgences, that these works of

mercy, corporal or spiritual, or the assisting at catechisms and sermons should be done on the same day with the communion ; but only that persons be then in a disposition, or readiness of mind, to do these things, or some of them at least, when they may have an opportunity.

Conditions of the V. are,

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.
2. That they worthily receive the Holy Communion.
3. That, for some space of time, they pray to God with a sincere heart, for the conversion of infidels and heretics, and for the free propagation of the Holy Faith.

FIRST DAY'S PREPARATION

FOR

CONFESSION.

FIRST EXERCISE.

GOD, who wills not the death, but the repentance of a sinner, has in the sacrament of penance, mercifully provided christians with the means whereby they may obtain pardon of their sins, and be again restored to his friendship: yet, that rigid justice, which so severely punished one mortal sin in the angels, and which rigorously inflicted on the eternal Son of God all the penalty due to man's offences, will assuredly not remit the guilt of those, who only carelessly comply with the external form of the sacrament but fulfil not its spirit. One of the best rules which can be followed with respect to confession, is, to approach the sacred tribunal each time as if it were to be the last. What would be your dispositions, if you were actually stretched on your death-bed, and about to prepare for a confession which you knew would be followed by that tremendous judgment which has caused the greatest saints to tremble? Do now what you would then do; for no tongue can describe the consolation and peace of those who have been wise enough to settle their accounts with God in time, and who did not put off to a season of sickness, and mental as well as bodily weakness, the awful task of preparing for eternity.

*A Prayer to implore the Divine Assistance,
to make a good Confession.*

O ALMIGHTY and most merciful God, who hast made me out of nothing, and redeemed me by the precious blood of thy only Son ; who hast, with so much patience, borne with me to this day notwithstanding all my sins and ingratitude ; ever calling after me to return to thee from the ways of vanity and iniquity ; behold, O most gracious Lord, I now sincerely desire to forsake the region of death, where I have so long lost myself, and to return to thee, the Fountain of life. I will call myself to an account by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great work by thy heavenly light. Remove then every veil that hides any of my sins from me, that I may see them all in their true colours, and may sincerely detest them. O my God ! teach me to tremble at the danger in which I have been of eternal separation from thee. O let the consideration of the misery of those unhappy souls to whom repentance is now impossible, yet who once had the same advantages which I enjoy, arouse me to all the exer-

tions necessary for complying with thy holy institution of the sacrament of penance.

Grant me the grace also to make an entire and sincere confession of my sins, and to accept of the confusion of it, as a penance justly due to my transgressions. Let not the enemy, with all his artifices, prevail upon me to pass over any thing through fear or shame; rather let me die than consent to so great an evil. O grant that this confession at least may be good, and for the sake of Jesus Christ, thy Son, who died for me and for all sinners, assist me that I may go through every part of it with the same care and diligence, as I should be glad to do at the hour of my death.

O blessed Virgin, mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the passion of thy Son, that I may have the grace to make a good confession. All you blessed angels and saints of God, pray for me, a poor miserable sinner, that I may now turn from my evil ways, that so henceforward my heart may be for ever united with yours in eternal love, and never more go astray from the Sovereign Good. Amen.

Examination of Conscience.

Place yourself in the presence of God, with the firm conviction that his all-seeing eye penetrates to the very bottom of your heart. Avoid scrupulous and excessive anxiety, but be earnest in this important duty; for it is certain that any crime wilfully, or through carelessness omitted in confession, will remain against us before God, and prevent the pardon of the rest of our sins. Recollect also the number of times each sin may have been committed, or how long it has been habitual, and any circumstance which may increase or diminish its malice.

Concerning the Honour and Glory of God, and the means of our Sanctification, and their neglect.

ARE you ignorant of the mysteries and duties of religion? Have you been guilty of any concealments in confession, or approached that sacrament not truly penitent? Have you received the blessed eucharist without due preparation, or after breaking your fast? Did you after your last communion, devoutly entertain your Divine guest; and have you performed your penance? Have you omitted or been wilfully inattentive at morning or evening prayers, or neglected to make your daily examination of conscience? Have you devoutly heard Mass,

been absent from, or inattentive at sermons, catechism, or afternoon service of the church on Sundays and holidays, or engaged in amusements or labours, which would violate the sanctity of those days, or caused others to do so? Have you been guilty of irreverences in church, or spoken profanely of God, or of holy things? Have you resisted the calls and inspirations of God? Have you been culpably late at rising in the morning, and thereby lost the best part of the day, and that peculiarly calculated for the discharge of spiritual duties? Have you yielded to temptations of infidelity, or any kind of superstition or to despair? Have you broken the fasts or abstinences, or caused others to do so; or, in case you have a dispensation, have you neglected to offer to God other pious acts instead of those mortifications? Do you practise self-denial, or on the contrary are you addicted to spiritual sloth, or neglecting the labours of your state of life? Do you omit the holy duty of daily meditation? Have you spent too much time in amusements, and thereby omitted or put off your devotions to unseasonable times? Have you broken any vow made to God, taken a rash oath, or made or fulfilled any unlawful vow? Have you resigned yourself to God

in troubles, sickness, or danger of death ? Has the love or even the fear of God had little or no place in your heart ?

Concerning Sins against virtue and piety in ourselves.

HAVE you fled the occasions of sin and turned away from and avoided every source of corruption ? Or have you been so unhappy as to associate with bad company, to frequent impure shows and plays, to read immodest books, or in any other way to expose yourself to the danger of guilt ? Have you sinned by words, actions, looks, or thoughts, contrary to chastity ? Have you been guilty of cursing or swearing ? Have you committed gluttony or drunkenness, or eaten or drank of any thing dangerous to your health ? Have you been discontented with your food, not reflecting that thousands want what you despise ? Are you guilty of avarice, ambition, or extravagance ? Have you yielded to pride or vanity ? Are you addicted to impatience, or obstinacy ? Have you been over-solicitous about the cares of life, or indulged too much in pleasure ?

*Concerning sins which injure, or scandalize
our neighbour.*

Have you been the cause of sin in others, by intimidation, command, ridicule, example, counsel or temptation? Have you been guilty of quarrelling, fighting, haughtiness, or sullenness; or unkind and cutting remarks towards any one, and did you refuse to apologize or forgive? Have you spoken ill of your pastor, or any other clergyman, injured your neighbour by detraction or rash judgment, or listened to such language with pleasure? Have you been so wicked as to desire any one's death, or been guilty of revenge, of bearing malice, or entertaining feelings of dislike to any person? Have you ridiculed any one's imperfections? Have you been envious? Have you been addicted to hypocrisy, or flattery? Have you boasted of your sins? Have you told untruths, or made use of any criminal deceit in speech or actions? Have you committed theft, or endeavoured to lessen the prosperity of others, destroyed or damaged what did not belong to you, or by cheating, overreaching, or refusing to pay your debts, injured any one in property? Have you opened letters, read secret papers, or listened to conversa-

tions, not intended for your knowledge? Have you done all in your power to make restitution, or compensation, to those whom you have ever injured by word or deed? Have you relieved the poor, visited the sick, and comforted the suffering according to your ability, or treated any of these unkindly?

CONCLUSION.

Have you done any thing that you doubted might be criminal? Have you exposed yourself to the danger of guilt, or desired to commit any sin? Does your conscience reproach you with any other offence?

Further Questions for Children.—To be added to the foregoing Principal Examination.

Have you been deficient in the love, honour, and gratitude so justly due to parents, and have you omitted to pray for them, or have you been disobedient to them, your guardians or instructors? Have you opposed, contradicted, or ridiculed them, joined with your brothers, sisters, playfellows, or others in so doing, or given them pain by

stubbornness or ill-tempered looks? Have you neglected your parents when sick? Have you been so wicked as to desire them any injury, or even to wish their death? When your brothers, sisters, or companions have been ill, or in distress, have you helped and consoled them? Have you been sweet tempered and obliging to them, or have you quarrelled with, struck, or ill-treated them? Have you been guilty of tale-bearing? Have you concealed any grievous wrong from your parents, or superiors? Have you ill-treated servants or given them bad example? Have you stolen from your parents, companions, or others? Have you been jealous of your brothers or sisters? Have you been idle or inattentive at your studies or work? Have you wantonly destroyed, or not been careful of your clothes, &c.? Have you spent too much in sweetmeats, toys, &c.? Have you reserved a little of your money to give to the poor, or have you never helped or pitied them?

Further Questions for Servants.—To be added to the foregoing Principal Examination.

Have you been negligent at your work, disobedient or insolent to your master or

mistress? Have you robbed them, wasted or given away their property? Have you kept their secrets? Have you been unkind to their children, or taught them any wrong? Have you ill-treated your fellow servants? Have you concealed any great impropriety from your master or mistress, which you ought to have informed them of? Have you omitted your duty in any other respect?

Further Questions for Parents, and for Masters and Mistresses.—To be added to the foregoing Principal Examination.

Have you loved your children, and provided for their support in soul and body? Have you taken care to procure them timely baptism, instructed them in their prayers, and given them early impressions of the fear and love of God? Have you indulged their evil inclinations, or been excessive in reprehending them, or your servants, overpowered them with occupations, or not borne with their imperfections? Have you set them bad example? Have you allowed them time for and duly sent them to divine service and the sacraments? Have you caused them to work on Sundays or holidays? Has family prayer at morning and

evening been regularly performed in your house? Have you kindly assisted your servants when sick or in distress? Have you duly paid them their wages? Have you encouraged them in tale-bearing? Have you given them a just character when required? Have you done your duty by them in every respect according to your engagements with them?

*Further Questions for Husbands and Wives.
—To be added to the foregoing Principal Examination.*

Have you sanctified the state of matrimony by an affectionate, attentive, forbearing, and patient disposition, or have you been ill-tempered and violent? Have you also been faithful to your conjugal vows, or have you violated them by any manner of unchastity? Have you been guilty of any forbidden liberties or excesses which defile the holiness of marriage? In time of sickness have you been a kind nurse? Have you wasted your mutual property? Have you been guilty of giving scandal, or have you been virtuously edifying in the married life?

Having thus endeavoured to discover all your sins, strive to excite in your heart the deepest contrition; which, to be efficacious must be thus interior; must also be founded on the spiritual motives of the love and fear of God; surpassing every other sorrow; and extending to all the sins you have committed; must be accompanied with an humble, but firm resolution, with God's help, of avoiding them in future; with a willingness to accept and perform sacramental penance, and to repair the injuries done to your neighbour. Omit not also to build your hopes of pardon, on the merits of your Redeemer.

A Prayer for obtaining Contrition.

I HAVE now before me, O Lord, the miserable view of the 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 endeavours 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 Author of light, 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 that 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 thy 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, with-

out 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.

I ACKNOWLEDGE my transgressions, O Lord! I feel that I am not worthy to appear in thy presence, or to call on thy adorable name, which I deserve not to pronounce. I have offended thee more grievously than many who are now plunged in the eternal fire of hell. I have abused thy grace, trampled on thy blood, ungratefully turned thy benefits against thyself, and neglected opportunities of salvation which will never return. Ah! if I had treated my fellow-creatures with half the ingratitude I have shown thee, my good God, I should despair of their forgiveness: but, though most unworthy either to ask or obtain thy pardon, I do not despair of being once more received into thy grace and friendship. I know that I cannot trust too confidently in thy mer-

cies : I know that my multiplied sins are few when contrasted with thy abundant merits, and that thou never canst reject an humble and contrite heart. I cast myself with all my sins and miseries, at the foot of thy Cross, where no sinner was ever condemned who implored thy pardon with humility and sorrow. I embrace thy feet with penitent Magdalene, and I ardently wish that, like her, I could love thee as much as I have offended. Ah! do not refuse me that pardon, which I desire more ardently than any other blessing I could possibly enjoy. Take compassion on me, O my God and my Father! for to whom can I have recourse but to thee? Why were the best days of my life spent in exasperating my Creator? At least, may I now for ever forsake that sinful, useless course I have too long pursued; may sin always appear to me, as it now does, more dreadful than hell itself; and the least temptation to offend thee, more frightful than death. O! let every hour of my life henceforward increase my sorrow for all my offences, and strengthen my firm resolution to prefer a thousand deaths, to the unspeakable misfortune of committing one deliberate sin.

FIRST DAY'S PREPARATION
FOR
COMMUNION.
FIRST EXERCISE.

Consideration before Communion.

In preparing to receive the holy communion of our Lord, the first object of consideration should be the wonderful goodness and bounty of Jesus Christ in the institution of this Divine Sacrament, wherein by a mystery of infinite love he comes to dwell within our souls, to be our light, our happiness, our strength, and our salvation.

Aspirations and Resolutions.

O, THE ineffable bounty and love of my dear Redeemer! O, Jesus, my adorable Saviour! with what liberality and bounty dost thou give thyself to us in this sacred mystery of love and goodness, to be the nourishment of our souls! Excite in me, dearest Jesus, a vehement hunger and thirst after this divine food. Grant that I may receive thee with the most pure and chaste affections, with profound humility, and great purity of body and soul.

I will do the best I can to come to thee, O Jesus, in this holy sacrament, with a firm faith and belief of thy true and real pre-

sence therein. I will venerate this sacred mystery of love, and take care not to be guilty of any irreverence towards it. I will have recourse to thee here as my comforter in all my distresses, my help in all dangers, my relief in all my necessities, and my protector against the assaults of the world, the flesh, and the devil. I will receive thee, O sweet Saviour of my soul, as a pledge of my salvation. I adore thee here by faith, and I hope, one day, to enjoy thee in the clear vision of eternal bliss in heaven. Amen.

FIRST DAY'S PREPARATION

FOR

CONFESSION.

SECOND EXERCISE.

Prayer before Confession.

ALMIGHTY and eternal God, to whom is due all honour and glory, behold I, a miserable and unworthy sinner, who have hitherto lived in ingratitude and rebellion, 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 objects, to my duty, and thy commands, I cannot but consider myself as unworthy either to lift up my eyes to heaven, or appear in thy presence. But whither, O Lord my God, shall I flee from thy face and conceal myself from thy anger? Alas! who can restore me to thy lost favour? 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 is boundless? And I, though unworthy of the name of thy child, acknowledge no other Father but thee. Wherefore I prostrate 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 favour, 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 betwixt us sinners and thy 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 of 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 any more.

FIRST DAY'S PREPARATION
FOR
COMMUNION.
SECOND EXERCISE.

Consideration before Communion.

The holy Sacrament to which we are approaching presents to us a consideration upon which we should earnestly meditate. It is the wondrous and divine effect which our blessed Saviour designed to produce upon our souls when he said, "He that eateth my flesh and drinketh my blood, abideth in me, and I in him: and he that eateth me, the same shall also live by me." St. John vi.

Aspirations and Resolutions.

O JESUS, thou true, and only life of my soul! thou hast said: *He that eateth me, shall live by me.* Ah! my dear Lord, I earnestly desire to receive thee in this divine mystery, that my soul may live in thee and by thee.

How should I be able, O thou strength and comfort of my soul! to support the labours and fatigues of this miserable life, were I not refreshed and nourished with this heavenly bread, this life-giving food? O how adorable are thy counsels, O Lord! how strangely endearing are the ways of thy love!

I will praise thee, O my God, and will endeavour to be grateful to thee for this thy goodness. Thou requirest no other return, but that I should love thee. I will love thee, O my dearest Lord and my God! I will testify the sincerity of this my love, by my careful endeavours to please thee in all things. I will die rather than wilfully offend thee, or make an ill use of thy mercies to me. Thou art my God, and I will love and serve thee here, for I desire and hope to be happy with thee hereafter. Amen.

SECOND DAY'S PREPARATION

FOR

CONFESSION.

FIRST EXERCISE.

Prayer before Confession.

ALAS, my Father and my God, how has it happened that I should so often have offended thee! Thou seest, O Lord, neither goodness nor health 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 wert 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 that are miserable. Restore me to thy favour, receive me again into 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 a sincere repentance, that I may mourn for the evils I have committed. Soften my hardened breast, inflame my frozen heart, that I may with unfeigned sorrow repent, for not loving, nay, for despising and offending 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 bad habits, conquer my passions, and by a true change of life and manners, be entirely united to thee, and with thee live for ever. Amen.

SECOND DAY'S PREPARATION

FOR

COMMUNION.

FIRST EXERCISE.

Consideration before Communion.

With humble reverence we should dispose ourselves for the reception of our blessed Jesus in the sacred mystery of the Eucharist as our Saviour, and devoutly contemplate him therein as our dear and adorable Redeemer.

Aspirations and Resolutions.

O THE boundless, excessive, and incomprehensible love of Jesus ! O goodness beyond comparison ! The Son of God to become man, to redeem and save man ! O sweet Saviour of perishing mankind, with how much endearing love and tenderness dost thou continue this thy mercy to us in this sacred and adorable mystery ! Thou art here truly present, thou daily renewest the memory of thy love, thou givest us all the rich treasures and merits of thy sacred passion, thy sacred body and blood, nay, thy whole self, to prove thyself to be truly a Saviour to us !

Burn, O my heart ! burn and be inflamed with the love of a Saviour, so kind, liberal, and beneficent. O, my God, my Jesus, and my Redeemer ! I desire to love thee and to be inseparably united to thee by love ; and, because I do love thee, rather let me die a thousand deaths, than wilfully offend or displease thee. I will daily think of thee, daily praise and adore thee in this sacred mystery of love. Here will I remain fixed in the sweet contemplation of thee, my Saviour and Redeemer. Nothing shall draw me from thee. I bid adieu to the world and all crea-

tures, all which are as nothing in comparison with thee, my Lord, my God, my All, and my portion for ever. Totally transform and change me into thyself, that I may live in thee and thou in me. Amen, sweet Jesus, Amen.

SECOND DAY'S PREPARATION

FOR

CONFESSION.

SECOND EXERCISE.

Prayer before Confession.

MY Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in thy presence; but do thou have mercy on me and save me. O God, my chiefest good, how far have I wandered from thee by my sins! how long have I dwelt at a distance from thee, in the region of misery!

Most loving Father, I have sinned against heaven and before thee, and am unworthy to be called thy child; make me as one of thy servants, and may I for the future be ever faithful to thee.

It truly grieves me, O my God, to have

sinned, and so many times transgressed thy law : but wash me now from my iniquity, and cleanse me from my sin.

I detest my sins, O Lord ; I abhor my wickedness ; I confess my ingratitude, and seek refuge in thy mercy. From this moment I am resolved no more to offend thee, nor consent to sin ; O let me suffer all kinds of pain and infamy, nay, even death itself, rather than return to my former course of life.

SECOND DAY'S PREPARATION

FOR

COMMUNION.

SECOND EXERCISE.

Consideration before Communion.

We are invited, in the holy sacrament of our Lord, to receive our divine Jesus as a true and faithful guide to everlasting bliss. He himself says, "I am the way, the truth, and the life," St. John vi. Yes, in the blessed eucharist we should consider that our Lord comes to us to be always ready to resolve our doubts, clear up our difficulties, and to lend us his helping hand, so that we may truly say with the Royal Psalmist: Though I walk in the shadow of death, I will not fear, because thou art with me. Psalm xxii.

Aspirations and Resolutions.

O divine Jesus, I can have no reason to fear whilst thou art with me, my faithful safeguard and sure guide. I will adhere to thee, I will follow thee; and, O, may I be daily more and more united to thee by love and desire. O my soul! how happy are we, thus to have Jesus Christ for our guide! Dearest Lord! thou art truly *the way, the truth, and the life*. Leave me not, then, to the guidance of my own ignorance and blindness; illuminate my soul with thy brightness; dispel those gloomy mists where-with I am surrounded; and shine upon me in a clear, bright day, that I may happily discern my way to thee. O thou true life and happiness of my soul! thou callest, thou invitest me to come to thee, and thou wilt communicate thyself to me, and in thee I shall possess all grace and happiness. What can I desire on earth but to receive and possess thee? what can I wish for, even in heaven, but to see and enjoy thee?

THIRD DAY'S PREPARATION
FOR
CONFESSION.

FIRST EXERCISE.

Prayer before Confession.

DEAR Redeemer of my soul, how long turnest thou thy face from me, and bringest no relief to my sorrows!

Behold the prodigal child, nay, worse than the prodigal: but do thou, O Father, vouchsafe to have compassion on me.

I have wandered like a sheep that is gone astray; but I hear thy sweet voice crying after me, in the most affectionate manner, *Come, dear soul, thou hast gone after many lovers, but return to me, and I will receive thee yet again.* Jer. iii.

Let not thy precious blood, my dear Saviour, be shed for me in vain, but may it now bring forth the fruit of a sincere repentance, and open me a way to life everlasting.

O that I had never transgressed thy commandments, nor fallen into such an abyss of

misery and calamity! O that I had never sinned! happy those souls, who have preserved their innocence, and never forfeited that grace they received at the font.

But now I am resolved to be more watchful over myself; O, secure me, by thy most efficacious grace, against all my wonted failings for the time to come.

THIRD DAY'S PREPARATION

FOR

COMMUNION.

FIRST EXERCISE.

Consideration before Communion.

In approaching to the adorable Sacrament of the altar, our merciful Jesus presents himself to our meditation as our true and only support and strength, under the many difficulties and dangers, to which we are daily exposed in this world.

Aspirations and Resolutions.

O JESUS, eternal source of all good, the only strength and support of us poor, weak, and frail creatures! To thee I desire to have recourse, being sensible, O my God, of my extreme weakness and insufficiency. O

bread of life ! O divine nourishment ! how shall I be able to pass through the barren and miserable desert of this wretched world, unless refreshed and strengthened by thee ? Dearest Jesus ! replenish my poor hungry soul with the bread of heaven ; refresh my thirsty soul with the waters of life. That I may be thus strengthened, I will approach to thy holy altar, and devoutly receive thee. O my God, by whom I live, and without whom I die, come, and communicate thyself to me. Thou invitest all to come to thee. Thou invitest the weak, that they may become strong, and the strong, that they may not grow weak. Thou dost admit all christians to thy holy table, that strengthened by this divine food, we may live a life of grace here, and of glory hereafter. O marvellous bounty, infinite goodness, and incomprehensible love ! O that my heart and soul were inflamed with a pure love of thee ! May I die to the world, and all creatures, and live only in thee, and for thee. To thee, therefore, to the foot of thy sacred altar, do I now humbly come, where, with the most profound humility, I will adore thee, offer up myself to thee, and consecrate my entire life to thy holy service ; and by a worthy participation of thy sacred body and

blood, be confirmed and strengthened in these my good purposes, to thy honour, and glory, and the happiness of my soul. Amen, sweet Jesus, Amen.

THIRD DAY'S PREPARATION

FOR

CONFESSION.

SECOND EXERCISE.

Prayer before Confession.

Now I begin, O Lord, now I begin to live, not trusting in my own strength, or in the resolutions I make, but in the multitude of thy mercies. Perfect, O God, the work which thou hast now begun in me. Thou hast given me peace and understanding; but, wretched sinner that I am, how ungratefully have I abused all thy gifts! And yet now, with all the tenderness of a loving Father, thou recallest me from sin, and rescuest me from hell and everlasting damnation. Alas! how slothful and careless have I hitherto been! I have deferred my repentance, rejected thy helps, contemned thy visits, and been deaf to thy calls: Lord,

what shall I do? or what course shall I take? It grieves me from my heart, that I have ever offended thee; but do thou vouchsafe to have mercy on me, O Sovereign Lord of my life. O that I were free from all vice! that I could regulate my senses, govern my thoughts, and moderate my affections! O that I were truly composed within and without! But when shall I be thus happy, when thus pure in thy sight? Lord, I will labour and take pains to reform myself, and I beg thy assistance for this work. But if I find not that good effect that I desire, I will still persevere in my duty, and wait with patience and humility till thou shalt please to give a blessing to my endeavours. Help me, O Lord my God, and have compassion on my sinful soul. Amen.

THIRD DAY'S PREPARATION

FOR

COMMUNION.

SECOND EXERCISE.

Consideration before Communion.

Let the concluding meditation, by which we would prepare for the reception of the blessed

sacrament of our salvation, be the consoling invitation of our Redeemer, in which he says, "I am the bread of life. If any man eat of this bread he shall live for ever." St. John, vii.

Aspirations and Resolutions.

O JESUS, my God, my Life, and my All ! I adore thee in this wonderful mystery of love and goodness. How adorable are thy counsels, O Lord, how strangely endearing are the ways of thy love ! Thou givest thyself to us in this holy sacrament, to be the food and life of our souls, that by thee we may live in thee. O my God ! who can fathom the depth of thy wisdom ? who can comprehend thy infinite bounty and goodness to us poor creatures ? I am lost, my God, in the contemplation of this thy excessive charity. Being unable to comprehend it. I bow down and adore thee, and give thee infinite thanks and praise for it. May thy holy name be eternally magnified and glorified for the same. I will no longer fear death nor any evil, for thou art with me, and I with thee. In thee I shall live—in thee, O my Jesus, I shall be eternally happy. Here thou givest me life and strength ; here thou healest all my sores, and fillest my soul with thy most sweet consolations.

How wretched and insupportable is this

world and all it contains without thee! How miserable must my life be here, if I do not live to love thee! O Source of all good!—come and communicate thyself to me; but do thou, by thy grace, prepare and make my soul a fit habitation for thee. Thou hast declared that thy delight is to be with the sons of men; O, may it be always mine to be with thee! For this, my God, I will dispose and prepare myself in the best manner I can, and do thou supply what is wanting in me. I will approach thy holy altar with reverence and humility, with love and affection. I will love thee, who hast loved me to such an excess. I will love thee, who art only worthy to be loved. I will die to the world and all creatures, that I may live to thee alone.

INSTRUCTION BEFORE CONFESSION.

Be not discouraged from sincerely revealing all your sins to your ghostly father, for confessors are bound to secrecy by all laws, human and divine, and cannot disclose what is told them in confession, without making themselves worthy of death before God and man. Moreover the Spirit of God, with which they are filled, moves them to compassion and tenderness. They are too well acquainted with human frailty, to be surprised at any accusation, however grievous, but will, like the father of the prodigal

son, rejoice at the sinner's humble avowal of his crimes. Your confession should also be made with distinctness, without an excess of words or time; and without mentioning the names or deeds of others. On entering the confessional, place yourself in spirit at the feet of Jesus Christ, make the sign of the cross, and say, "Pray, father, give me your blessing;" next repeat the Confiteor to the words, "through my most grievous fault;" then say, "Since my last confession, which was at such a time, I accuse myself of—beginning with those sins which you feel most repugnance to mention, as this act of humility and generosity, is likely to draw down a blessing from God on your confession. Having disclosed all your sins, say, "For these, and all the sins of my life, I am sincerely sorry, resolutely purpose amendment, and humbly beg pardon of God and penance and absolution of you my ghostly father;" and conclude with the remainder of the Confiteor.



PRAYER IMMEDIATELY BEFORE CONFESSION.

To thee, O merciful Jesus, in the bitterness of my soul, I come, beseeching thee to have compassion on me, and 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 honour 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 any thing 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

in flame 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 favour. Amen.

INSTRUCTIONS ON RETURNING FROM
THE CONFESSIONAL.

Retire awhile, and pour forth your gratitude for the inestimable benefit you have received. Embrace this moment to renew with humble ardour your resolutions of amendment, and of determination to avoid all occasions of sin. Unite the recital of your sacramental penance with the sufferings of your Redeemer. Remember also, that as the minister of Christ imitates the mercy, rather than the justice of God in imposing penance, a great deal is left to your own fervour. Be resolved, therefore, to resign yourself with patience and humility to the afflictions and crosses which Providence sends you, to perform works of mercy, and occasionally to deny yourself gratifications, with the desire of making satisfaction to the infinite justice of God for your sins. Be likewise fervent in your endeavours to gain the indulgences held forth by the church to her children, by complying faithfully with the conditions under which they are granted.

PRAYER AFTER CONFESSION.

O God of mercy, having now, through thy gracious goodness, disburdened my con-

science 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 beseech thee to accept this confession, and forgive me all my trespasses, as well those I have forgotten 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 infested, and to avoid all occasions of offending thee for the future. If the just man fall seven times in the day, how much more reason have I to be jealous of myself, O Lord, and to fear that I shall not be stedfast 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. For

this end grant me thy grace, sweet Jesus, diligently to examine my conscience every night, and each day to offer thee the first fruits of all my actions, that the rest of it may be incessantly employed to thy glory. As to the penance enjoined me, I humbly crave thy assistance for the remembering and performing it as I ought; and that I may never forget my resolutions, or lay aside my endeavours of changing my life, till, at length, I become a true penitent and put on the new man: that so, through the merits of thy blessed passion, I may here obtain the full pardon of my sins, and hereafter life everlasting. Grant this, O my Lord and Saviour Jesus Christ, who with God the Father, and the Holy Ghost, livest and reignest world without end. Amen.

IMMEDIATE PREPARATION FOR COMMUNION.

The happiness of receiving your Creator in the Holy Communion, is the most precious benefit which man can partake, or Omnipotence bestow. It is the most holy, the most awful, and infinitely the most important action of your life; demanding therefore the utmost fervour of preparation, so that when the Lord enters into your soul he may find it replenished with faith, hope, charity, humility, and contrition. The Sacraments work their effects according to the disposition of the receiver, as with

those who go to fetch water from an inexhaustible spring, every one brings home according to the measure of the vessel he carries with him. See then that you carry to this holy fountain, a heart well prepared, unoccupied by worldly attachments, and so expanded with divine desire, as not to be satisfied with any thing less than God himself.

In the evening before the day on which you intend to communicate, you should retire from all that could distract your mind, and as far as your situation and duty permit, observe more than ordinary silence and recollection. From midnight you must also be fasting from all kinds of meat, drink, medicine, &c. On your awaking in the morning, give your first thoughts to the desire of your Jesus; and continue thus interiorly occupied while dressing, and on your way to church.

PRAYERS BEFORE COMMUNION.

Direct your Intention.

O LORD Jesus Christ, King of everlasting glory, behold, I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament for thy honour and glory, and the good of my soul. O Lord, with humility of heart, and in obedience to thy command, I approach thy altar with hope and reverence. Raise up my soul towards thee, and deliver me from the weight of my tepidity. Illuminate my eyes to behold so great a mystery, and strength-

en me, to believe it with an undoubted faith, that I may taste thy sweetness in its fountain.

Commemorate the Passion of Christ.

I DESIRE in these holy mysteries to commemorate as thou hast commanded, all thy sufferings, thy agony, and bloody sweat, thy being betrayed and apprehended, all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection, and triumphant ascension. I adore thee, and give thee thanks for all that thou hast done, and suffered for us; and for giving us in this blessed sacrament, the pledge of our redemption, the victim of our ransom, the body and blood which was offered for us.

Make an Act of Faith.

O ETERNAL Truth! O Divine Saviour! although my senses cannot discover thee

under the veil of thy sacrament, yet, on thy infallible word, I truly believe that thou art there present in body, even the same body which was born of a virgin mother; the same which traversed Judea, doing good unto all; the same which I shall one day see on the clouds, in power to judge mankind. O Jesus, Son of David, the Christ, the Son of the living God! I believe that I receive thy blessed body, do thou animate my faith; the hem of thy garment did give health to the sick woman; one look upon thy apostle did bring him to deplore his fall; thy word did raise the dead to life. Let thy body give health to my soul; let one look of mercy lead me to thee; let thy word be uttered that I may live the life of grace here, and of eternal bliss hereafter.

But, O my God, how shall I dare approach to thee, so wretched a worm to so infinite a majesty, so filthy a sinner to such infinite purity and sanctity. Alas! my soul is covered with a universal leprosy, and how shall I presume to embrace thee! My whole life has been nothing but misery and sin: it is only thy mercy that I have not been long since in hell, which I have deserved a thousand times; and how shall I venture so much as to lift up my eyes to thee, how

much less to receive thee within my breast ! I tremble at the sentence of thy apostle, that he that receives unworthily, receives his own damnation ; for I cannot but acknowledge myself infinitely unworthy. Nor should I dare ever to come to thee, were I not excited by thy most loving and pressing invitation, and encouraged by thy infinite goodness and mercy. It is in this mercy, which is above all thy works, I put my whole trust, and it is in this confidence alone that I presume to approach to thee. O grant that it may be with a contrite and humble heart ; for this I know, thou wilt never despise.

Make an Act of Contrition.

LORD, I detest, with my whole heart, all the sins by which I have ever offended thy divine Majesty, from the first moment I was capable of sinning to this very hour. I desire to lay them all down here at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my life-time ; and this I heartily desire to do, and from this moment continually to cry to thee for mercy.

Hear me, O Lord, by that infinite love, by which thou hast shed thy blood for me. O let not that blood be shed in vain. Behold I stand before thee poor and destitute, begging thy grace, and imploring thy mercy. In flame my coldness with the fire of thy love; enlighten my blindness with the brightness of thy presence; take from me all worldly solicitude; and teach me to bear all things grievous and afflicting with patience, in satisfaction for my sins. O lift up my heart to thee in heaven, and be thou my only sweetness henceforth for evermore.

Make an Act of Divine Love.

O SWEET Jesus, the God of my heart, and the life of my soul, as the hart pants after the rivers of water, so does my soul thirst after thee, the fountain of life, and the ocean of all good. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! O come, dear Jesus, and take full possession of my heart for ever. I offer it to thee without reserve; I desire to consecrate it eternally to thee. I love thee with my

whole soul above all things ; at least such is my desire : it is nothing less than infinite love that brings thee to me ; O teach me to make a suitable return.

Humbly beg God's Grace.

BUT, O my God, thou knowest my great poverty and misery, and that of myself, I can do nothing : thou knowest how unworthy I am of this infinite favour, and thou alone canst make me worthy. O ! since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself ; cleanse my soul from all its stains, clothe it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleased to choose for thyself, and make me one according to thy own heart ; that this heavenly visit, which thou designest for my salvation, may not, by my unworthiness, be perverted to my damnation ! For the sake of this same precious blood which thou hast shed for me, deliver me from so great an evil ! O rather let me die ten

thousand deaths than thus presume to crucify thee again.

Implore the Prayers of the Blessed Virgin.

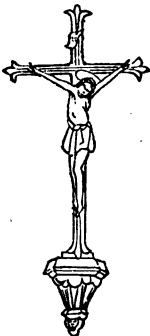
O MOTHER of Jesus, sacred Virgin,—daughter of the eternal Father,—mother of the eternal Son,—and spouse of the Holy Ghost! to thee I have recourse, and put myself under thy protection. O that through thy holy intercession, I may now worthily communicate! Obtain for me that faith,—that devotion,—that love,—that purity and sanctity of body and soul, with which *thou* didst participate of these sacred mysteries. Pray for me to thy divine Son, that he may graciously bestow this blessing upon me. Holy Mary! regard me, thy poor client, and be my daily advocate with God. Obtain for me that nuptial robe, with which being adorned, I may be admitted to this celestial banquet of the heavenly king. Amen.



DEVOUT METHOD OF HEARING MASS BEFORE COMMUNION.

*Making the Sign of the Cross with
the Priest, say,*

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



I COME, O Lord, unto thy sanctuary to seek the life and food of my soul. By the hope thou commandest us to have in thee, inspire me with confidence to approach thy holy mountain. Permit me, divine Jesus, to ascend this new Calvary with thee, that my whole soul may do homage to the greatness of thy Majesty,—that my heart, with its tenderest affections, may acknowledge thy infinite love,—that my memory may dwell

on the admirable mysteries here renewed, and that the sacrifice of my whole being may accompany thine. Alas! I am unworthy to join with thy minister in adoring thee: I can neither feel the extent of thy blessings, nor acknowledge them as I ardently desire to do. But, O Lord, be thou with me, that I may worthily assist at these tremendous mysteries.

V. I will go unto the altar of God.

R. To God who rejoiceth my youth.

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

R. Who made heaven and earth.

While the Priest says the Confiteor, say,

SANCTIFY, I beseech thee, O most Omnipotent God! through the intercession of the ever blessed virgin, and all the saints, the spirit of thy servant, who now presents himself before thee; mercifully give ear to his prayers, and purify his heart and mind, that he may devoutly offer up this divine sacrifice, to thy honour and glory, for his own benefit, and for the good of all mankind.

When the Priest has finished the Confiteor, say,

MAY Almighty God be merciful unto you, and forgiving you your sins, bring you to life everlasting.

*Then with the Servers, say the Confiteor,
as follows,*

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

After the Confiteor, say,

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 from sin, receive with equal bounty the prayers of thy people for the priest, and those of the priest for thy people.

V. Thou, O God, being turned towards us, wilt enliven us.

R. And thy people will rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

When the Priest goes up to the Altar, say,

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Amen.

When the Priest bows before the Altar, say,

We beseech thee, O Lord, by the merits of those saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

At the Introit, say,

GRANT, O Lord, we may be truly prepared for the offering this great sacrifice 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, say,

HAVE mercy on me, O Lord, and forgive me all my sins. Have mercy on me, O Lord, have mercy on me.

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

At the Dominus vobiscum, say,

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

At the Collects.

ALMIGHTY and eternal God, we humbly beseech 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 honour of

thy name, and good of our souls, and grant us all those blessings which may any ways contribute to our salvation, through our Lord Jesus Christ. Amen.

Preserve us, O Lord, we beseech thee, from all dangers of body and soul; and by the intercession of glorious and blessed Mary, the ever virgin Mother of God; of the blessed apostles, Peter and Paul, of blessed *N.* and of all the Saints, grant us in thy mercy, health and peace; that all adversities and errors being removed, thy church may serve thee with a pure and undisturbed devotion, through Christ our Lord. Amen.

At the Epistle, say,

O GLORIOUS Trinity! by thee we were created; O adorable Unity! by thee we were sanctified. We adore thee, O God the Father; we praise thee, O God the Son; we bless thee, O God the Holy Ghost; to whom, three Persons and one God, be all honour and glory for ever. O Redeemer of my soul, who, by thy death didst fully accomplish that which thy law foretold, and in a wonderful Sacrament has left us a memorial of thy passion, and our deliverance! grant us, we entreat thee, so to approach the holy mystery of thy blessed body and blood, that

our souls may always be filled with the fruit of thy redemption ; who livest and reignest, &c.

At the Gospel.

MAYEST thou, O Lord, be eternally praised for the divine precepts communicated by thy prophets, apostles, and evangelists, and for the sacred truths thou hast disclosed to me in thy holy gospel. Engrave, O my God, these heavenly rules upon my heart : may they be the direction of my life, that I may not only know thy will, but likewise do it, and faithfully observe thy commandments. O holy laws ! O sublime and salutary maxims of my God ! alas ! how often have I violated them ; but, O God of truth, in uniting thyself to me, thou wilt grant me the grace to comprehend, and strength to practise thy holy precepts. Amen.

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 whose kingdom there shall be no end.

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

*At the Offertory and the Oblation of the
Host, say,*

O LORD God, Almighty Father, who through Jesus Christ thy only Son, has instituted a new and admirable oblation, which thy Catholic Church makes to thee

throughout the world, under a hidden mystery of bread and wine, mingled with water; receive this spotless host, with which I sincerely offer myself and all I have to thee, to do and suffer, whatever thou commandest or permittest: accept my offering, and bear with my weakness, I most humbly beseech thee.

Oblation of the Chalice.

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

When the Priest bows before the Altar.

ACCEPT us, O Lord, in the spirit of humility, and contrition of heart, and grant that the sacrifice which we offer this day in thy sight may be pleasing to thee, O Lord God.

When he blesses the Bread and Wine.

COME, O Almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of thy holy name.

At the Lavabo.

O PURE and holy God, who heretofore saidst to one of thy disciples, *If I do not*

wash you, you shall have no share with me, pour now upon me the salutary effusion of thy grace, which cleanses and purifies our souls. I am about to present myself at thy sacred table, and shall presently partake of that bread of life which ought only to be the food of the children of thy kingdom ; O, what cleanness and purity of heart ought we to bring with us to this holy table ! but, alas ! I am a poor unclean sinner. O wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

At the Orate Fratres.

OUR Lord send thee help from heaven, and protect thee. Our Lord be mindful of this thy sacrifice, and receive it from thy hands, to the praise and glory of his name, to the benefit and comfort of our souls, and of all the Holy Church.

At the Secret Prayers, say,

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we, thy servants, are making to thee ; that as we offer it to the honour of thy name, so it may be to us here a means of obtaining

thy grace, and hereafter everlasting happiness. Through, &c.

O Lord, give compunction to my heart, and tears to my eyes, that I may ever bewail the wickedness of my sinful life with humility, and with a firm purpose of amendment.

At the Sursum Corda, say,

LIFT up our hearts, O heavenly Father, I beseech thee, from worldly cares, and the thoughts of earthly things, to meditate on thy celestial joys.

At the Preface.

PERMIT not, O Love and Life of my soul! that my mind should for a moment wander from the consideration of the ineffable prodigies thou art about to operate. Elevate and enlighten my understanding—inflame my heart—and animate every affection of my soul, that I may be absorbed in the contemplation of these astonishing miracles of mercy and love. O that my heart were less sullied, less indigent, less limited, that I might be enabled to render thee a homage in some measure proportioned to thy supreme essence and tremendous grandeur! Prostrate in spirit before that throne of immortal glory, where the cherubim and sera-

phim, with all the heavenly host, adore thy awful Majesty, I conjure thee to receive my homage, in union with the transports of admiration and love with which they incessantly sing, HOLY, Holy, Holy, Lord God of Sabbaoth. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

At the HOLY CANON, say,

Most merciful Father, who hast given thy only Son to become our daily sacrifice, favourably incline thine ear to our prayers, and grant our requests. Protect, unite, and govern thy Holy Church throughout the whole world. Pour forth thy blessing on *N.* our Pope; *N.* our prelate; *N.* our king; and on all true professors of the Catholic faith.

Commemoration of the Living.

BE mindful also, O Lord, of thy servants *N.* and *N.*

Proceed with this Prayer.

AND now, beloved of my soul! why do I not sigh for thy coming on this altar, with as much ardour as did the ancient patriarchs and prophets—with as pure desire as thy

blessed Mother, the first and most perfect adorer of thy sacred humanity? O my God! I offer thee my heart, and affections, in union with the admirable dispositions of thy saints, and with the love of thy blessed Mother, in whose pure soul thou didst delight to dwell. I offer thee, to atone for my coldness and tepidity, her sacred heart, with all the transports of pure love with which it ever was, and for all eternity will be animated. And thou, O most sacred Virgin, *Mother of fair love, of fear, of knowledge, and of holy hope*, (Ecles. xxiv. 24,) obtain for me a share in the holy dispositions that adorned thy soul from the moment of thy immaculate conception; for my heart is, no less than thine, destined for the residence and sanctuary of God.

When the Priest spreads his hands over the Bread and Wine, and during the adorable mystery of the Consecration, say,

GIVE ear, we beseech thee, to the prayers of thy servant whom thou hast appointed to make this oblation in our behalf, and grant it may be effectual for obtaining all those blessings he asks for us. Behold, O Lord, all here, present to thee in this bread and wine, the symbols of our perfect union.

Grant that they may be converted into the real body and blood of thy dear Son, and that we being consecrated to thee by this holy victim, may live in thy service, and depart this life in thy grace.

At the Elevation, say,

Most adorable body! I adore thee with all the powers of my soul. O Lord, who hast given thyself entirely 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 could return our life and blood for thine. Cleanse, O Jesus! sanctify and preserve our souls to eternal life. Amen.

Continue with these Aspirations.

O JESUS! O Emanuel! (Isaiah vii. 14.)
 Brightness of eternal light! unspotted mirror
 of God's majesty! (Wisd. vii. 26.) my sove-
 reign Life and only Good! Thou art he for

whom I have so long, so ardently desired !
O why does not my heart burn towards thee
with transports of love and thanksgiving ?
But, O divine immaculate Lamb ! thou art
not abandoned, thou art glorified at this
moment by the united homages of myriads
of angels, who invisibly assist at these sacred
mysteries. Ah ! blessed seraphim, and all
ye heavenly host ! O love him, O adore
him then for me, praise him, bless him,
magnify his sacred name, and redouble your
ardours to supply for my wretchedness and
insufficiency.

*While the Priest makes his Memento in silence
for the Dead, make yours also, thus :*

I OFFER thee again, O Lord, this holy sacrifice in behalf of the faithful departed, and in particular for the souls of *N.* ; likewise of such as I have any ways 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, &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light and peace, through the same Christ our Lord. Amen.

Prayer before the Pater Noster.

O ADOABLE Jesus! the happy moment is fast approaching when thou wilt be mine. I throw myself, with the most sincere conviction of my wretchedness, at thy feet, and, in the presence of heaven and earth, protest with the centurion, that *I am not worthy thou shouldst enter under my roof*, (St. Matt. viii. 8.) Shall I then say with St. Peter, *Depart from me, O Lord, for I am a sinful creature?* (St. Luke v. 8.) Ah! no, my beloved Saviour! the hope and term of my happiness! I will not leave thee. Come, then, O beloved of my soul! come into my house, and *let salvation enter with thee*, (St. Luke xix. 9.) come, that I may find in thee all that my heart desires: transported with gratitude and love, let *my soul*, united to thee, *magnify its Lord*, and *my spirit rejoice in God my Saviour*. (Ibid. i. 46, 47.)

At the Pater Noster, repeat that sacred 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 that tres-

pass against us. And lead us not into temptation.

R. But deliver us from evil. Amen.

From the Pater Noster, to the Agnus Dei, say,

O MY Father, whose reign is in heaven, come and reign also in my soul: subject it to thy holy will: nourish it this day with that mysterious bread which preserves its health and strength; and prepare it for thy coming by forgiving me as I forgive others. Let thy divine presence support me henceforward under all trials. Come, O sweet Jesus! into my poor fainting soul, and satisfy my desires with this heavenly bread, till I see the bright and eternal day when I shall for ever exist in thy divinity.

Say the Agnus Dei.

LAMB of God, who takest away the sins of the world, have mercy upon us.

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

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

From the Agnus Dei, to the Communion.

DIVINE Lamb, who camest to take away the sins of the world, let me not be excluded

from a share in thy universal, unbounded mercies! cleanse my soul, purify it in the bath of thy precious blood, adorn it, I entreat thee, with those virtues which will render me less unworthy to participate in the food of angels. *As the hart panteth after the fountains of water, so my soul panteth after thee, O God.*

O amiable Virgin! thou who art by excellence *blessed among women!* show thyself now my tender mother and powerful advocate. Blessed spirits! you who unceasingly attend, love, and adore the Almighty Being, whom I am about to receive, intercede for me in this awful moment, and supply by your ardent transports for those which I would wish to offer, but am unworthy to feel.

He comes—I behold him—O Jesus! veiled as thou art, I most sincerely acknowledge thee for *my Lord, and my God.* I adore thee with all the powers of my soul, and would wish to love thee with all the affection of my heart.

At the first genuflexion of the Priest, after the "Domine non sum dignus," go up to the rails, where, kneeling uprightly, raise the communion cloth before your breast, and, with eyes reverently cast downwards, receive the Sacred Host.

From the Communion, to the end of Mass.

O ALMIGHTY Sovereign! my Love and only Treasure! thou hast at length satisfied the longing desires of my heart. I possess thee—I cling to thee—I embrace thee: O make me thine—entirely thine.

O Jesus! my sweet Beatitude! thou who constitutest 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 mercy.

Eternal Wisdom! thou only knowest the value of these precious moments of thy actual presence in my heart. O assist me thyself to profit by thy stay; teach me, by unbounded confidence and ardent love, to obtain from thy merciful heart the blessings thou art come on purpose to bestow.

O my God! my Saviour! and only Love! thou hast not entered the wretched dwelling of my heart to be a spectator only of all its miseries. No; I feel that thou art come to deliver, enrich, and sanctify me. O inspire me thyself with the dispositions thou re-

quirest for executing in my soul thy merciful designs.

Stay with me, O beloved Lord! stay with me, *for the day is far spent, and the evening of life approaches*, (St. Luke xxiv. 29.)—stay with me I conjure thee, for I have yet a thousand woes to expose to thee, my adorable Saviour—to thee who art my Lord, and the only sincere friend of my soul.

O my God! thou well knowest that I seek not to hide from thee the deep wounds of my heart. No; my sweetest consolation is to expose them to thy view, to lay open to thee my whole soul, and pour all my sorrows into the sacred heart of a God who never yet beheld misery without mercy and compassion.

Remember, O Beloved of my soul! that one visit from thee would suffice to sanctify the greatest sinner. Ah! permit not that I should receive thee in vain; let not thy precious blood fall on the barren soil of my heart without softening it, and producing the fruits of virtue thou hast so long expected, and I have so ungratefully refused. O take me out of life this moment, rather than suffer me to wound thy adorable heart by a relapse into sin, or deliberate infidelity.

Adorable Majesty! Lord of heaven and

earth ! thou beholdest in my heart thy beloved Son, thy co-eternal incarnate Word. 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.

DEVOTIONS AFTER COMMUNION.

O MY Jesus ; God of mercy and of love ! in the depth of my heart, and with all the powers of my soul, I adore, reverence, and offer unspeakable gratitude to thy Divine and blessed Presence which I now possess.

Behold, O my Saviour, I most ardently welcome thee ! Embrace me, O my God, and make me thine alone !

Mother of God, angels and saints of hea-

ven, impart to me your rapturous love, that I may truly love the beloved of my soul who dwells within my breast.

O my soul, glorify the Lord thy God! I will praise for ever his magnificence, his goodness, his mercy and his love! It is with a heart subdued and filled with gratitude, O my sweet Jesus, that I thank thee for the great favour of this thy holy communion with me.

Let my soul, O Lord, be sensible of the delight of thy presence. Let me taste how sweet thou art, O Lord; that being allured by thy love, I may never more seek after worldly pleasures, for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by thy sacred blood: and I am that sick man, whom thou camest from heaven to restore. O heal my soul, for I have sinned against thee.

Thou art the good shepherd who hast laid down thy life for thy flock; behold, I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood: take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Govern me, and nothing will be wanting to me, until

thou bringest me to the happy pastures of eternal life.

O true light, which enlightenest every man that cometh into the world ; illumine my eyes, that I may never sleep in death.

O fire, ever burning, and never decaying, behold how tepid and cold I am : inflame my heart that it may burn with thy love, for thou camest to cast fire upon earth ; and what dost thou desire but that it be enkindled ?

O King of heaven and earth, rich in mercy, behold, I am poor and needy, thou knowest what I stand most in need of, and thou alone canst assist me, and enrich me. O help me, my God, and out of the treasures of thy bounty succour my needy soul.

O Lord and my God, behold I am thy servant ; give me understanding and excite my affection, that I may henceforward in all things know and do thy will.

O wonderful condescension of thy tender love towards us, that thou, O Lord God, the Creator and Preserver of the universe, shouldst vouchsafe to come to my poor soul, and with thy whole divinity and humanity satisfy my desires. O happy soul which receives thee, her Lord God, and in receiving thee is filled with spiritual joy ! O, how

beloved a guest, how sweet a companion do I receive ; how faithful and noble a friend, how great a Lord do I entertain ! Thanks be to thee, O good Jesus, our eternal Shepherd who hast fed us poor exiles with thy precious body and blood. May I delight to feed on thee, and be filled with thy sweetness. May my soul ever thirst after thee, the source of wisdom and knowledge, the fountain of eternal light, the torrent of divine pleasure, and fulness of the house of God. May it ever desire thee, seek thee, and proceed on till it happily arrives in thy presence. May its thoughts be incessantly fixed on thee. Of thee may I always speak, and perform all my actions for the praise and glory of thy name, with humility and discretion ; love and delight ; ease and affection ; and so persevere to the end. Thus mayest thou alone be my hope and strength, my refuge, my help and wisdom. In thee may my thoughts, and heart be ever so firmly fixed, that it may not be in the power of any creature to separate me from thee.

O my God, what return shall I make for so signal a favour, or what shall I do to acknowledge it as much as it deserves ? Is it possible I should not continually love thee after such manifest proofs of thy love ? Thou

hast loved me to such an excess, as to lay down thy life for my sake, and shall not I make so small a return to such boundless love, as to live only for thee? Thou communicatest thyself entirely to me, and shall not I from henceforth remain wholly thine? Permit me not, O God, to be ungrateful, or insensible of thy love, and my own salvation; I protest, therefore in thy presence, that I will for the future be faithful to thee, and never depart from thee by the least disobedience to thy law. I will never forget thy bounty in admitting me to partake of thy mercy. I will love thee with my whole heart, for thou, O Lord, art my deliverer, and my God.

An Oblation.

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 truly thy own, not mine! but such is thy goodness, as to be content to accept from us what is already thine. Wherefore, behold, I here offer to thee my body and soul, which are both now sanctified by the honour of thy divine presence: I consecrate them to thee for ever, 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 ever more faithful to thee. Bless, O Lord, the present I here make thee. *Bless, O Lord, this house.* Permit not my body to be any more defiled with sensual delights, nor my soul by a will to commit any mortal sin; for as I am now resolved to serve thee with body and soul, I will take pains to correct their evil inclinations. I will declare war against myself, renounce my wonted pleasures, my passions, my self-love, my own will, and whatever else may offend thee.

O my Jesus! it shall be my most earnest endeavour as long as I live on earth to walk in purity and in the path that leads to thee. And may this joyful festival, this holy reception of thee, be to me a foretaste of those joys which I hope to possess in heaven; where the light of God will destroy all darkness; the love of God all sin; where peace will expel all misery, and everlasting life will triumph over death.

A Prayer for Perseverance.

PRESERVE, O Lord, for ever 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 an eye of 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 has 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 render him in this life, to supply the defects of my devotion; and obtain of him, that he depart not from me without leaving my soul his benediction. Holy angels! ye ministering spirits of God, behold the only Son of the eternal Father, whom you adored at his entrance into the world, O become now petitioners in my behalf, that I may henceforth serve him with the same spirit and truth, as you did whilst he remained on earth, and with the same cheerfulness as you now do in his celestial kingdom. All ye saints of God, behold here within my breast your Lord, the origin and reward of all your virtuous actions, and let all your prayers accompany mine to the throne, 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 for all eternity.

The Conclusion.

GRACIOUSLY hear all my prayers, O good Jesus; hide me within thy wounds, and there protect me from all my enemies. O 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 for ever. And now, Lord Jesus, I go from thee for awhile, but I hope not without thee, who art my comfort, and the ultimate happiness of my soul. To thy love and protection I recommend myself, as well as my relations, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into thyself. May I be wholly employed in thy service; and may thy love be the end of all my thoughts, words, and actions, who livest and reignest for ever and ever. Amen.

Note.—A most beautiful and fervent prayer after communion will be found at page 141, forming part of the devotions for first communicants, but being equally suitable for usual communion, can be added, if desired, as an extension or variation of the foregoing devotions.

It will be an excellent means of advancing in virtue, to make choice, after your communion, of some one of your faults to correct, at least in part, before you are next to have the happiness of communicating; beginning with those that appear exteriorly, because they give disedification and bad example. Consider, also, what virtue you most stand in need of; whether it be attention and respect at prayer; more docility and obedience to superiors; more patience, forbearance and condescension; more exactness to truth; more attention to the good employment of your time, &c.; and then determine with God's assistance, to produce a great many acts of the virtue you select, that you may present them to Jesus Christ when he next visits you in the holy communion.

FIRST DAY'S ENTERTAINMENT AFTER COMMUNION.

FIRST EXERCISE.

Consideration.

HAVING received Jesus Christ in the holy eucharist, we should consider and adore him as our helper. He is called in scripture *the bread of the strong*: and it is by the grace he here communicates to our souls, when we worthily receive him—that we are helped and strength-

ened in our good purposes, and enabled to keep the pious resolutions we make.

Aspirations and Resolutions.

O JESUS, my adorable Saviour! thou art my help, my strength, and my power. Assisted by thee, I will fear no evil. Thou hast graciously communicated thyself to me. I have received thy sacred body and blood, and under the shadow of thy wings, I shall be safe. Here will I remain and repose with secure confidence in thee. The Lord is my strength and my Redeemer, of whom shall I be afraid? I will fear nothing whilst thou, O my God, remainest with me. Thou hast entered the house of my soul, and, notwithstanding my unworthiness, thou takest up thy residence with me. What shall I render to thee, O thou my only support and helper, — what shall I render to thee for this thy goodness? May ten thousand acts of praise and thanksgiving be given to thee, O my Jesus, my Lord, and my God.

Henceforth, O my God, I will be faithful to thee. I will love thee, serve thee, and adhere to thee. Thou shalt be the only object of my love, the only subject of my wishes and desires. I will live to thee alone, and die to the world and all inordinate love of

creatures. But it is not from a reliance in my own strength that I make this resolution ; no, my God, I place my whole trust and confidence in thee ; for without thy help and assistance, what is so poor and miserable a creature as I am capable of doing ? Leave me not therefore to myself. As thou hast now given me thyself, remain with me, dear Lord, and continue daily to help and assist me. Take full possession of my heart and soul, and by thy grace abide with me. In thee alone do I place my confidence, and trusting in thee I shall not be confounded. Be thou to me, O Lord, a tower of strength from the face of the enemy, and never let him prevail over me.

I adore thee, O Jesus, in this ineffable mystery, as my help and support. Thou art, adorable Saviour, the bread of the strong, and without thee what are we but weakness itself ? But with thee, and strengthened by thee, I need not fear a million of invisible enemies ; for thou dost triumph in me. *If the powers of hell encompass me round about,* here at the foot of thy altar, as in an impregnable fortress, I shall be safe. I will defy all my enemies and put them to flight ; for thou art, O Jesus, my help, and my salvation. It is by thee, I shall be thus victo-

rious ; and I will sing the wonders of thy mercy and goodness, and hope for ever to praise and glorify thy holy name.

FIRST DAY'S ENTERTAINMENT AFTER COMMUNION.

SECOND EXERCISE.

Consideration.

THE holy communion of our beneficent and adorable Jesus invites us to meditate upon his presence in this sacred mystery as our protector; preserving and defending us in all dangers.

Aspirations and Resolutions.

O JESUS, my adorable Saviour, whom I have received in this sacred mystery, to thee I now have recourse. In thee I put my trust, for thou art my Saviour and my defender. Arise, O God, and let thine enemies be scattered, and let them that hate thee fly from before thy face. Arise, O God, unto mine aid, O Lord, make haste to help me. O Jesus, by the virtue of thy divine sacrament, defend me against all my spiritual enemies : defend me against all the assaults of my wretched passions and corrupt inclinations of self-love and worldly desires. May

I daily follow the motions of thy grace, and the inspirations of thy holy spirit. Defend me, O my God, against all the attacks and wiles of Satan, that crafty enemy of my soul, and may all his attempts be frustrated by the assistance of thy powerful grace.

O how unhappy am I to be thus exposed to the daily assaults of my implacable enemies! How is the time of my exile from heaven prolonged! But, O my Jesus, the true happiness and repose of my soul, how good art thou! how wonderfully in this holy sacrament dost thou ease my pains, and sweeten the bitterness of delay! What have I to fear, though I live here in a strange land, exposed to so many dangerous temptations, and amidst so many enemies, since thou art my strong tower of defence against them. Thou givest thyself to me, as a sacred pledge of my eternal happiness and security. O sweet and charitable protector, make my soul a partaker of those rich graces contained in this sacred mystery of unspeakable love and bounty. May I here, O beloved of my soul, my hope, and all my good! possess perfect peace and undisturbed tranquillity. May I learn patiently to suffer injuries, and to return good for evil. O may the divine fire of charity burn in my breast, that I

may truly love thee above all things, and my neighbour as myself. Having had the happiness to receive thee, O make me, dearest Jesus, like unto thyself. Thus, my God, do I desire to use thy mercies, and thus will I endeavour to be grateful to thee. Nothing shall fright me,—nothing shall draw me from thee, nor from thy holy service. The only ardent wish of my soul is, to be inseparably united to thee.

SECOND DAY'S ENTERTAINMENT AFTER COMMUNION.

FIRST EXERCISE.

Consideration.

Our blessed Redeemer, having given to us his sacred body and blood, we should meditate upon him as truly our hope, and in whom we may and ought to have a firm trust and confidence, such as the apostle, St. Paul, speaks of when he says: *He who spared not even his own Son, but delivered him up for us all, how hath he not also with him given us all things.* Rom. 8.

Aspirations and Resolutions.

HAIL, sweet Jesus! Praise, honour, and glory be to thee, O Christ! who in thy good-

ness has given me this inestimable pledge of thy love, that I may raise up my soul with confidence to thee. O thou sure and certain hope of all who love thee! how can I doubt of thy mercy and goodness? Thou hast given me thyself. Thou art all mine, and I will be all thine. Thou art, and shall be, my hope, and confidence for ever.

I confess, my Lord and my God! I confess and fear—I have reason to fear, when I consider my own misery and weakness; when I reflect on my strange insensibility of all thy mercies and my ingratitude for them. Ah, my dear and adorable Jesus! thou art all love and condescension. What hast thou not done to excite our hopes, and make us adhere to thee? O bounty!—O amiable goodness!—in thee will I place all my trust, I will wash my miserable, defiled soul in the sweet streams of thy precious blood;—there I shall find a sovereign healing balsam for all my maladies. In thee I shall find health, strength, life, and true happiness. From thee I hope to receive the pardon of all my sins which I humbly crave, and I will sing aloud thy mercies for ever. O my happy soul! what shall we fear, having our dearest Lord with us. From him we may hope for all things. In him we

may securely rest and repose. He is with us. In him, and under his protection, we shall be safe.

O Jesus, I adore thee, in this ineffable mystery, as my only hope. Alas! my dearest Saviour! to what a miserable state had sin reduced us! Thou hast saved us, and raised us from it by thy sufferings on the cross, although we justly deserved eternal punishment. It is in this most holy sacrament thou conservest in us the sweet remembrance both of thy passion and our own deliverance. Here thou dost manifest the greatness,—the justice,—and the mercy of thy heavenly Father, who hast charged thee with the payment of our debts, and we live securely under this precious and safe pledge of thy love. Be thou for ever blessed and praised, O bountiful Redeemer of mankind. What can be wanting to me, having so firm a ground for my hope in thee? Ah, dearest Lord! in what fertile and sweet pastures hast thou placed me? Though I walk in the midst of the shades of death, I will fear no evil, for thou art with me, and hast me under thy protection. Amen.

SECOND DAY'S ENTERTAINMENT AFTER COMMUNION.

SECOND EXERCISE.

Consideration.

IN the blessed eucharist we behold Jesus Christ as our best friend. O how great a happiness it is to have a true and sincere friend, rarely indeed to be met with, but when found, is to be prized above all earthly treasures.

Aspirations and Resolutions.

O JESUS, my dear and adorable Saviour! how am I overwhelmed with joy and admiration at the consideration of thy excessive love and bounty! How irresistible is the force of thy love which thus inclines thee to have so much regard for such poor and unworthy creatures as we are! O thou best and most constant of friends; how ought I to value thy friendship, which a thousand daily ingritudes are not able to diminish! In thee I have a friend, to whom I may freely complain in all my wants and miseries, and am sure of finding comfort and relief. To thee I may make known all my necessities, since thou art ever ready and willing to re-

lieve them. Thou art my true consolation in all trouble ; health in all sickness ; light in darkness ; and an unerring and sure guide in all difficulties and dangers ; nay, my best and most sincere friend on all occasions. Shall I not then love thee, O my God ? Shall I not adhere to thee, O thou only life and happiness of my soul ? Or can I ever be so monstrously ungrateful as to prove false to thee ? or to slight or disregard thy friendship ? O rather let me cease to exist, when I cease to love thee, when I forget thee, when I prove inconstant to thee ?

Many, or rather, innumerable are the proofs thou daily givest me of thy love and friendship ! What return can I make thee ? Alas ! my God, I am nothing, and have nothing ; yet thou wilt accept my poor heart ? such then as it is I fervently desire to give it thee, and with it, all that I am and have ; as a small, a poor return for thy love, but due to thee by a thousand titles of duty, obligation, and gratitude. Accept it then, dear Lord, and preserve it to thyself, that it may never go astray, nor wander from thee. Take it as a pledge of that love I desire to have for thee, and that fidelity I owe thee.

THIRD DAY'S ENTERTAINMENT AFTER COMMUNION.

FIRST EXERCISE.

Consideration.

As the possession of happiness is what all men naturally wish for, and seek after, we should seriously consider where, and how it is to be found. The result of this consideration will be, that we shall find it nowhere but in Jesus Christ. There we shall find it, and more especially perceive and enjoy it in the holy eucharist,—in receiving Jesus Christ, the endless source and fountain of all good.

Aspirations and Resolutions.

WHERE shall I find happiness but in thee, O adorable Saviour of my soul! where,—but in thee, thou endless source of bliss? Thou hast created me, O my God! to be happy with thee; and thou thyself art the great and noble end of my being. But as the happiness of enjoying thee in heaven is reserved for the other world, thy bountiful wisdom has appointed the admirable means of being happy, even in this life, by the participation of thy sacred body and blood in these mysteries of the divine sacrament. O

how adorable are the ways of thy wisdom !
how strangely endearing are the ways of thy
love ! What happiness thus to receive, thus
to possess thee, who art the never-failing
fountain of all good. O my happy soul ! be
sensible of the favour done thee, and be ever
grateful for it.

O Jesus !—my life ! my hope ! my de-
sire, and all my bliss,—I will never seek for
happiness out of thee ; for, alas ! I shall ne-
ver find it but in thee. The world cannot
give it,—all creatures are void and empty of
it ;—why then should I ever seek it in the
world, or from creatures ? O, my God, cor-
rect an error so contrary to thee ; and so
prejudicial to myself. It is in thee alone, O
thou repose and comfort of my soul ! that I
can find what I desire. It is in this adorable
sacrament that I enjoy thee, and that thou
givest thyself to me. O sovereign bliss of
angels and men, how great reason have I to
exult and rejoice in this wonderful effect of
thy immense bounty ! Here will I rest,
here will I dwell ; and permit me, dearest
Lord, to remain at thy adorable feet, and
sweetly contemplate the wonders of thy love.
O make me sensible of the happiness I enjoy
in thee. Thou who hast communicated
thyself to me, unite me intimately to thee.

Make me one with thee ; totally transform and change me into thyself. May nothing ever separate me from thee, and then I shall be happy for ever. Amen.

THIRD DAY'S ENTERTAINMENT AFTER COMMUNION.

SECOND EXERCISE.

Consideration.

THIS third and concluding entertainment of the soul after holy communion should be dedicated to the consideration of Jesus Christ as our last end, the centre of our hopes, the consummation of our wishes, and the full enjoyment of our desires in time and in eternity!

Aspirations and Resolutions.

I ADORE thee, O Jesus, in this most holy sacrament, as my great and last end ; as the accomplishment of all thy gracious designs in our regard. It is in thee, adorable Saviour of the world ! that the eternal decrees of our redemption are fulfilled. O ! when shall I come to see thee face to face,—to see and know thee as thou art, and as I am known ? O ! when freed from all impediments of creatures, shall I happily enjoy

thee, my last end, when time shall be no more, and when I shall eternally possess thee in heaven.

Ah ! dearest Lord, till that truly happy and desirable time shall arrive, let it be my only delight to receive thee in this sacrament of divine love. Here will I prostrate myself before thy hidden sacred majesty, and offer my heart to thee, that thou mayest inflame it with thy love, and that I may sacrifice myself and all that I am to thee. Thou alone, O Jesus, art worthy of my love. Heaven and earth, are all nothing without thee, nor can I be happy on earth, nor in heaven itself, but with thee and by thee.

Come then, Lord Jesus ! come quickly and satisfy the desires which thou thyself hast given me. I could not have them but from thee ; happily finish in me what thou hast graciously begun in me. Make me constant and faithful to thee to the end of my life. By thy most precious body and blood, confirm and strengthen me in my good purposes and good resolutions of loving and serving thee. Having received thee, dear Jesus, in this sacred mystery, may I walk worthy of thee. O may I daily increase in thy love,—advance in virtue, and more and more please thee. O thou beginning

and end of all ! may I cease to be, when I cease to be all thine. To thee I give myself totally and without reserve ; grant that I may thus be always thine here and hereafter, now and for ever. Amen.

Gracious Jesus! food divine,
 Support and guide us lest we stray;
 And through the lonely vale of time,
 Conduct us to the realms of day.
 Source of increated light!
 Sovereign goodness! boundless might!
 Fed by thy care, thy bounty blest,
 Hereafter give thy flock a place
 Amongst thy guests, a chosen race
 The heirs of everlasting rest.

A PRAYER

FOR THE WHOLE STATE OF CHRIST'S CHURCH
 UPON EARTH, AND FOR ALL THE IN-
 TENTIONS OF AN INDULGENCE.

O ETERNAL Father of our Lord Jesus Christ, Creator of all things visible and invisible, Source of all our good, infinitely good in thyself, and infinitely bountiful, gracious, and good to us : behold we thy poor servants, the work of thy hands, redeemed by the blood of thy only Son, come,

in answer to his summons by his vicegerent, to present ourselves, as humble petitioners, before the throne of thy mercy: we come in communion with thy Church in heaven, hoping to be assisted by their prayers and merits; and with Jesus Christ at our head, our High Priest and Mediator, in whose precious blood we place all our trust. We prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the whole world. O Eternal king, who hast sent thy only Son down from thy throne above, to establish a temporal kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom: look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it, saints for its rulers, its chief pastor, and all its other prelates: enlighten them all with heavenly wisdom, and make them all men according to thy own heart. Give thy grace and blessing to all the clergy; and send among them that heavenly fire, which thy Son came to *cast on the earth*, and which he so earnestly desired should be

enkindled. Assist and protect all apostolical missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders ; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all christian kings and princes ; grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects ; that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy church. Have mercy on all magistrates, and men in power ; that they may all fear thee, love thee, and serve thee ; and ever remember that they are the deputies, and ministers of thy justice. Have mercy on all thy people throughout the world ; and give thy blessing to thine inheritance. Remember thy congregation which thou hast possessed from the beginning ; and give us thy children here upon earth, the grace to do thy holy will in all things, even as the blessed do in heaven.—Extend thy mercy also to all poor infidels, that sit in darkness and in the shadow of death : to all those

nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour: to all Pagans, Mahometans, and Jews. Remember, O Lord, that all these poor souls are made after thine own image and likeness, and redeemed by the blood of thy Son. O let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send amongst them zealous preachers, and apostolic labourers, endued with the like graces and gifts as thy apostles were, and bless them with the like success, for the glory of thy name; that all these poor souls may be brought to know thee, love thee, and serve thee here in thy Church, and bless thee hereafter for all eternity.—Look down also with an eye of pity and compassion on all those deluded souls, who, under the name of Christians, have gone astray from the paths of truth and unity, and from the one fold of the one Shepherd, thy only Son Jesus Christ, into the bye paths of error and schism. O bring them back to thee and to thy Church. Dispel their darkness by thy heavenly light; take off the veil from before their eyes, with which the common enemy has blindfolded them: let them

see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education ; take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docile heart. Give them an ardent desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which Christ died ? Why should Satan any longer possess these souls, which, by their baptism, were dedicated to thee, to be thy eternal temple ? O Father of light, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up every where the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility, triumph over pride and ambition ; charity, over hatred, envy, and malice ; purity and temperance, over lust and excess ; meekness, over passion ; and disinterestedness and poverty of spirit, over covetousness, and the love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout all the universe. Grant to us thy peace, O Lord, in the days of our

mortality, even that peace which thy Son bequeathed as a legacy to his disciples ; a perpetual peace with thee, a perpetual peace with one another, and a perpetual peace within ourselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastation and ruin of so many territories, of the innumerable sacrileges, and the eternal loss of so many thousand souls as are the dismal consequences of war. Turn their hearts to another kind of warfare ; teach them to fight for a heavenly kingdom. Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin ; make all sinners sensible of their misery ; give them the grace of a sincere conversion to thee, and a truly penitential spirit ; and discharge them from all their bonds. Preserve all Christendom, and in particular this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and

thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain; support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant relief to all in their respective necessities; and give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to all the faithful departed; and bring us all to everlasting life: through Jesus Christ thy Son. Amen.

ADDITIONAL PRAYERS

BEFORE AND AFTER

CONFESSION AND COMMUNION.

INTENDED FOR OCCASIONAL USE.

Prayers before Confession.

O GREAT, almighty, and merciful Lord God! I confess to thee my sins and ini-

quities ; like a deluge they overwhelm me, and as an intolerable burden they oppress me, under which I am ready to sink, unless thou support me ; the effect of my own folly ! by which I have forsaken thee, O Lord, the source of true happiness. But, O Lord ! rebuke me not in thy indignation, nor chastise me in thy wrath, which I have justly incurred by my sins and ingratitude. O merciful and gracious God, hear my prayer, and let my cry come unto thee. O God, whom I have most highly offended many ways, and therefore have most justly deserved to be condemned to suffer the effects of thy severest displeasure ; I cast myself down before thee, and humbly supplicate for mercy ; being encouraged by thy known clemency and thy infinite compassion, which will move thee, I hope, through Jesus Christ thy Son and my Redeemer, to take pity upon a grievous sinner, and to pardon the sins which I have committed. I acknowledge my transgressions ; and my sin is ever before me, which I both sorrowfully confess and bewail in thy presence, and will do the same to thy minister who holdeth thy place at the tribunal of penance. I here accuse, judge, and condemn myself ! but cast me not away from thy face, and

take not thy holy spirit from me. I confess that I deserve to be rejected by thee, and to be admitted no more into thy favour, but I humbly beseech thee, not to deal so severely with me, nor to deprive me of thy gift of a true repentance. Remember not, O Lord, any longer how wicked I have been ; nor lay my sins to my charge ; but pass by all my transgressions, and acquit me from the punishment they deserve. For, if thou wilt observe my iniquities, O Lord ! Lord, how shall I be able to abide ! but because there is mercy with thee and plentiful redemption, purchased for me by the passion and death of thy beloved Son, I will continue to trust firmly in thee until my sins be forgiven. Do not therefore, I beseech thee, abhor me, but rather magnify thy mercy in purifying me perfectly from my guilt.

An Act of fear of the Judgment of God.

O GREAT, Almighty, and just God ! behold here before thee, a sinful and ungrateful wretch ! Is it possible, after so many promises made to thee of my amendment, after so many repeated favours which thou hast heaped upon me, that I should have loved thee so little and served thee so ill, as to injure and insult thy divine majesty and

power? O Lord! penetrate, I beseech thee, my heart and soul with the salutary fear of thy injured justice,—of thy provoked wrath and impending judgment. Who shall not fear thee, O Almighty and just God! I tremble at the thought of thy just judgments, and the everlasting punishment I have deserved and drawn upon myself, and which even now hang over my guilty head! If thou, O Lord, cut the thread of my life which thou holdest in thy all-powerful and chastising hand, my sinful soul instantly drops into hell, and I am for ever lost. But, O Lord, O merciful God! again and again I beseech thee, through Jesus Christ thy Son and my redeemer, to spare thy servant: enter not into judgment with him, nor deal with him according to his demerit. Rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath.

Take comfort from the consideration of the mercy of God, and the passion and death of Jesus Christ.

O my God! who art benign and merciful, patient and ready to be gracious notwithstanding the malice of man! Alas! when I consider the multitude and enormity of my crimes, together with my baseness, and

thy infinite majesty, which I have dared basely to affront, notwithstanding the infinite obligations I am under to thy inexhaustible goodness! When again I reflect on the infinite hatred thou hast to sin, on the dreadful vengeance thou takest upon wilful sinners; I behold nothing but a subject of despair for me! But thou, O my God! art merciful and gracious; slow to anger, and plenteous in mercy; and as the heaven is high above the earth, so is thy mercy great towards them that fear thee and return to thee from their heart: for, like as a father pitieth his child, so thou, O Lord, pitiest them that fear thee; and thy mercy is from everlasting to everlasting! And when again, I cast a look upon thy beloved Son Jesus Christ crucified for me, and I contemplate a God-Man pouring out his blood even to the very last drop, to expiate my sins, to appease thy wrath against me, and to reconcile me to thee; I cease to despair, and I recover a hopeful confidence that thou wilt have mercy upon me, suffer thy wrath to be appeased, and receive me again into thy favour. O Jesus my Redeemer, be thou my defence: let thy sufferings plead for me against the justice and

wrath of thy eternal Father, and against thy own justice injured by my sins.

Here represent to yourself in the most lively manner, your beloved Redeemer in his agony and bloody sweat, scourged at the pillar, crowned with thorns, and nailed to the Cross: then proceed.

O AMIABLE Jesus, my Redeemer! My sins, or rather, thy love for me hath reduced thee to this miserable state and condition! Yes! I confess it with shame, confusion and horror; to atone for my sins and for love of me, thou didst endure that bitter agony and bloody sweat, wast cruelly scourged at the pillar, crowned with thorns, and nailed to the cross. O my divine Redeemer! from the bottom of thy heart thou sayest to me: My son, behold here my wounds! behold here my merits! behold here my whole self delivered up to exquisite torments, and fastened with rough nails upon this cross, for thy sake!—what more could I do for thy salvation? O the goodness of my God and my Redeemer! Thou lovest me, O my God, even more than I love myself. When have I done for myself, what thou hast done for me! After all this, what have not I to hope for from thee in my

miserics ! With what confidence ought not I to have recourse to thee, however sinful and ungrateful I am ! Thou lovest me without comparison, more than I love myself. Ah ! the more I contemplate thee on the cross, the more my love of thee increases. Alas ! I have not in any manner answered thy love ! not only so ! but I have moreover offended thee ! I have contemned thee ! I have rejected thee ! Ingratitude deserving every punishment ! I deserve that all thy creatures rise up in arms against me, to revenge thee upon me ; Lord, I have sinned ! I acknowledge it at thy feet with penitent Magdalene. But oh ! that I could do it with like penitential sorrow and tears. Oh ! I would willingly have rather given my life than this evil should have befallen me ! God of goodness ! I have offended thee ! I am overwhelmed with grief ! my soul is penetrated with sorrow ! my heart is pierced with compunction ! But O God of mercy ! I conjure thee to let pass that which hath been done by me ! and by thy grace it shall never again befall me. Pardon me, I beseech thee, and uphold me in the resolution and promise I now make to thee, of abiding ever faithful to thee. I have sworn, and

AND steadfastly resolved to keep thy commandments.

Prayer immediately before making your Confession.

ENABLE me, O God! by thy grace, to make a full and sincere confession of all my sins to thy minister. Animate and enlighten him with thy divine spirit of wisdom and charity, that he may discern the true state of my heart; lead me into the ways of justice and truth; and apply to my guilty soul the merits of the passion and blood of thy Son, Jesus Christ, for the remission of my sins. Render me, O Lord! docile to his advice, and submissive to whatever judgment he may in thy name pass upon me. I desire to be treated according to my demerits; not to be spared here, that so thou mayest spare me hereafter. Banish from me, O Lord! pride and a misplaced shame, and let not the Devil tie up my tongue. Grant me, I beseech thee, that contrite and humble heart which thou never despisest, and that firm purpose of amendment necessary to receive the forgiveness of my sins. I will now arise, and will go to thee, my Father, in the person of thy minister, and I will say, Father, I have sinned against heaven and

before thee, and I am not now worthy to be called thy son. But I trust thou wilt open thy arms to receive me; and wilt restore to me the innocence I have lost, and the grace of reconciliation and salvation I implore.

Beg the assistance of the Blessed Virgin, your Guardian Angel, and Patron Saints.

O HOLY MARY, the mother of mercy, and the refuge of sinners! help me, I beseech thee, by thy powerful intercession, that Jesus thy Son may graciously receive my sighs and sorrow, and accept my humble confession.

O Holy Angel of God, and my faithful guardian, conduct my soul to the salutary laver of penance, that it may come forth healed of all its maladies. My blessed Patrons St. N. N. and all ye saints, who already enjoy the blissful vision of God, intercede for me, that I may bring forth fruits worthy of penance, and may thereby share with you hereafter everlasting life and happiness. Amen.

PRAYERS

AFTER CONFESSION.

I GIVE thee thanks, O my God! and invite all creatures to glorify thee, for the tender proof of thy love thou hast now given me by the remission of my sins. Is it possible, O my God, that having been a criminal but a few moments ago, I should now be cleansed from my sins, by virtue of this sacrament? Yes, I firmly believe it, because thou hast left the power of forgiving sins to thy church, and hast inclined my heart to comply with the necessary conditions for obtaining pardon. This is an effect of that precious blood which thou, O amiable Redeemer, hast shed for my sake. I acknowledge the wonder of thy love in pardoning, in forgetting all my sins, instead of punishing me as much as I deserved. It is necessary to be, what thou art, a God of Infinite Goodness, to deal in so compassionate a manner with so miserable a sinner; and therefore I humbly beseech thee to imprint a just sense of this favour on my heart, that I may gratefully remember it all

the days of my life, and incessantly extol the multitude of thy mercies. Amen.

Receive, O Lord, in thy great mercy, the poor remains of my life. I am heartily sorry for the years I have mispent; they have vanished as a shadow—they have passed away without fruit; but as I cannot recall them, suffer me at least to think of them in the bitterness of my soul. Permit me no longer to yield to my accustomed failings; let the ardour wherewith I pursued a life of sin, be henceforth diligently applied to thy service, that were sin hath abounded thy grace may still more abound. Remember, O Lord Jesus! that it is thy desire not to lose any of those whom thy Father hath given thee, but rather always to have mercy, and to spare: to destroy no one but to save all: since thy Father hath sent thee into the world, not to judge the world, but to grant us life through thee. May therefore, O Lord, thy boundless merits plead for me now, and at my last moments, that I may obtain the full remission of my sins; that I may truly know thee, ever love thee, tend to thee incessantly, and at length, arrive at the eternal enjoyment of thee; who, with the Father and

the Holy Ghost, liveth and reigneth one God world without end. Amen.

PRAYERS BEFORE COMMUNION.

O JESUS, my hope, and my salvation ! thou now callest and lovingly invitest me to thy heavenly banquet. *Come to me, all you that labour and are burdened, and I will refresh you.* I readily obey thy tender summons, and I earnestly desire to receive thee in the holy communion. Vouchsafe to prepare my heart and soul, that they may be a fit dwelling place for thee. My soul longeth after thee ! Come thou, my Saviour, and take full possession of my heart, and of all that I am or have, that thou mayest be wholly mine and I thine for ever.

Behold, I arise, O Lord my Saviour ! I come ! my heart is ready ! O Jesus, who camest to seek and to save that which was lost ! Grant that salvation may come unto me this day. My Lord and my God ! thou hast the words of eternal life : thou art Christ the Son of the Living God, and thou hast said : *I am the Living Bread, the Bread*

of Life; and the Bread that I will give is my Flesh. I believe thou art truly and really present, true God and true man, in this holy sacrament, and that therein, under the veil of bread, I receive thy body and blood, soul and divinity: from my heart I renounce every doubt thereof, O Lord! help my incredulity, and increase my faith. I will now with confidence approach thee. I now no longer behold thee as a terrible judge! but as a compassionate and tender father, ever ready to receive me, and as a merciful God, who forgettest our malice as soon as we return to thee with our whole heart. Why then, my soul, art thou sad? why art thou cast down? If thy sins affright thee, or thy unruly passions disturb thee, hope and trust in thy God and Saviour, he doth not cast off from him a repenting child, he cometh not now to call the just but sinners,—to seek and to save that which was lost. Receive me, then, my God! say to my soul, I am thy salvation, and I shall live. Thou art my only hope and refuge, in thee alone my soul confideth. O Jesus, what induceth thee to come unto me and to take up thy abode within me; to give thyself wholly to me, and to feed my soul with thy own most precious body and blood? O! it is thy

love for one—thy love alone for one who, alas! hath too little loved thee. But, O Jesus! dart one spark of the fire of thy divine love into my heart! and behold I will instantly love thee with my whole heart.

What, or who am I, O God of majesty and glory, that thou shouldst deign even to look upon me! Why am I honoured with so unspeakable a favour as that my Lord and my God should come to visit in person so miserable a sinner and vile worm of the earth as I am! How dare a being more contemptible than nothing approach so holy a God to partake of the bread of angels and feed on his divine flesh! Ah, Lord! it is too much: I am altogether unworthy of so great a favour: I shall never—no, never deserve it.

O King of heaven and earth! adorable Sovereign! the Author and Preserver of the universe! behold I annihilate myself in thy presence, protesting that I would humble myself as much for thy glory, as thou dost here for my salvation. I acknowledge, with the most profound respect, the infinite grandeur of thy divine Majesty, and my own miserable baseness. Alas! the contemplation of the one and the other fills me with inexpressible confusion. Can I possibly say more, my dear Saviour, than confess

with the most profound humility, in the words of the Centurion, *Lord, I am not worthy that thou shouldst enter under my roof; say but the word and my soul shall be healed.*

O my God! though thou standest in no need of me, yet thou hast compassion on my poverty. May then the efficacy of thy grace supply my indigence. May it awaken every faculty of my soul, and render my ardent desires of receiving thee worthily, still more inflamed.

Come, O Lord, and do not delay. Remember, O heavenly Physician! that thou canst not refuse thy all-healing balsam to the wounds of my soul, since thy motive for descending on earth was to heal the sins of men. Although I be needy and poor, yet thou canst enrich me; although enslaved under the tyranny of my predominant passion, yet thou canst break my chain and set me at liberty: a single word of thine would be altogether sufficient to work these miracles, in favour of one so unworthy as I am of thy corporeal presence. Speak then, O Sovereign Good, for I can no longer live without thee. Let blind and infatuated worldlings intoxicate themselves with the false, transient, and fading happiness of this life, but, for my part, nothing besides

thyself can content me, either in heaven or on earth; for what have I in heaven, or what can I possibly desire on earth besides thee. Come then, O Lamb of God! who takest away the sins of the world; come, thou beloved of my heart! adorable flesh and precious blood of my Saviour; come, O Jesus, to nourish, comfort, and enliven my sickly soul. Hail, saving Victim, who for me and all mankind wast offered on the cross! Hail, precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world! As I now desire to receive thee concealed in this sacrament, so I hope, hereafter to behold thee face to face in the kingdom of heaven.

O, all ye blessed Angels and Saints, I humbly crave the assistance of your prayers and intercession, that I may with a clean heart and pure conscience, approach the Holy of Holies, and receive this divine sacrament with such reverence and humility as may be conducive to the salvation of my soul.

PRAYERS

AFTER COMMUNION.

O JESUS! thou art now the treasure of my soul, and I am in possession of the Sove-

reign Good. O what advantage on earth can be compared to this! My soul hath found whom she loveth. Permit me, in union with the blessed in heaven, to offer thee my most profound homage. Yes, my dear Redeemer, I most humbly adore thee under these sacred veils, where thy love for me hath concealed the splendour of thy Majesty. I acknowledge thee as my Master, my Creator, and the supreme Arbiter of my eternal destiny. The more thou wouldst degrade thyself for my sake, the greater respect and veneration have I for thee. It is in this mystery that thou communicatest thyself without reserve, and literally verifiest that tender promise, of treating us no longer as servants but as friends. Those words, which thou didst never address to thy angels or prophets thou dost accomplish for sinners in this sacrament. It is not here, O God, that thou exercisest thy justice; thou art glorious in heaven! omnipotent on earth! and terrible in hell! but in the eucharist, thou art mild, consoling, sweet, and beneficent. Ah! what canst thou refuse me, after thou hast given me thyself? Why should I envy the beloved disciple, who leaned on thy breast at thy last supper! for dost thou not at present

rest in my heart? O let me, then, be for ever inviolably attached to thee! Behold, O my God, the moment is at length arrived wherein I cheerfully sacrifice those inclinations to thee which thou hast so often demanded, but which I was heretofore so miserably selfish as to have refused thee. I now see the danger to which my sloth has exposed me, and am determined to avoid it. I will labour incessantly against my vicious habits, and will carefully abstain from the most remote occasions of sin. I pledge myself that the promises I now make are sincere and determined. I will no longer resist thy inspirations, nor indulge myself in those pleasures which thy law forbids; nor evermore expose myself to the danger of offending thee. There shall be henceforth no more remissness in my duty nor lassitude in my devotion. I do not make these promises through a spirit of presumption; for, being convinced of my own insufficiency, I know that if abandoned by thee, I must necessarily relapse into my former disorders: but being now united to thee, I firmly hope that, notwithstanding my frailty, I shall constantly persevere in thy grace. Why should I not then find that same strength in this divine sacrament, which has animated thy

glorious martyrs! It was here they imbibed that generous spirit of suffering, which could brave the power of tyrants, and smile on the horrors of death. And art thou now less faithful, less liberal, or less able to fortify me against the attacks of the enemies of my salvation? O, since thou hast sufficiently declared thy will to me, I will no longer hesitate to put it in execution, how great soever the conflict may be between myself and the world. In fine: let me give, O Lord, such proof of a reformation of my life, as may edify those whom my past conduct has scandalized, by convincing them that I do now really love thee. *Arise, let us go: I have sworn, and am resolved to keep thy commandments.* (Ps. cxviii.) *Confirm, O God, what thou hast wrought in us.* (Ps. lxxvi.)

Dearest Jesus! most loving and beloved Saviour! I was not worthy to receive thee, and I acknowledge myself infinitely undeserving of thy stay in my heart. Yes, Lord, I feel that I am not worthy to retain the invaluable treasure of thy precious body; for, O spotless Purity! adorable Sanctity! how canst thou remain in my soul? how canst thou endure the sight of so many stains, so much misery, tepidity, and abomination!

But, my God! since thou hast condescended to enter under my roof, since thou hast come in person, when one word would have sufficed, leave me not without effecting the cure for which thou art come. O depart not until thou hast planted on the ruins of my pride and vanity those divine virtues of humility and meekness so dear to thy adorable heart, so peculiarly illustrated in thy sacred person, and so eloquently preached by thy divine example. Teach me then I conjure thee, the humility of thy cross,—that divine science of which I have been so long ignorant, and which I can only learn from thee; teach me to walk in thy footsteps, or rather oblige me to follow thee; for, alas! that pride which is common to all the children of Adam, is, in me, considerably heightened by the singular depravity of my heart. But, O my beloved Lord! do thou make choice of that heart, corrupt as it is, to model it after thine own, and to fill it with the love of contempt and abjection. Then, adorable Jesus! then only shall my supplications be acceptable in thy sight; for *thou hast regard to the prayers of the humble, and thou despisest not their petitions.* (Ps. ci. 18.)

O Love! adorable love of my soul! hitherto proof against my crying ingratitude! what is

it that shall now separate me from thee? what shall ever deprive me of the treasure I possess? Shall it be sickness, poverty, or contradiction? No, my beloved Jesus! for thou art my health, my inheritance, my sweet unalterable repose; nor shall humiliation, affliction, or weakness, remove me from thee, for thou art my glory, my consolation, my sovereign strength. No, my God! even my miseries themselves, countless as they are, shall never burst the bonds of our union: *for power is made perfect in infirmity*, (2 Cor. xii. 9.) and my soul is wretched enough to call forth the exercise of thy omnipotence as well as thy mercy. O my adorable Beatitude! behold, *now is the acceptable time*, in which thou wilt hear me; behold, now is the day of salvation, in which thou wilt help me; now is the moment, when I shall ask and receive, that my joy may be complete. O eternal Beauty! why did I not love thee sooner? O infinite Goodness! why was not every transport of my soul, from the moment it was capable of loving, reserved for thee alone? O grant that now, at least, I may *remain in thy love*. (St. John xv. 9.) Give me, I beseech thee, that lively, generous, ardent, *perfect charity*, which *casteth out fear*, (1 St. John iv. 18.)

that *charity* which is *patient and kind*—
which *believeth all things, hopeth all things,*
endureth all things. (1 Cor. xiii. 4, 7.) O
God of Charity! God of Love! thou hast
given me thy adorable body, let me conjure
thee then to remain with me. O Delight of
the blessed! beloved Companion of my ban-
ishment! remain with me by the influence
of thy all-powerful grace, and henceforward
may all the sighs of my heart and soul, be so
many fervent acts of love and union with
thee, in this most amiable, most adorable
sacrament. O my God, take my whole
being—take my whole heart, and therein for
ever reign with absolute sway, that I may
never acknowledge any master but thee. In
the strength of the heavenly nourishment I
have received, may I walk steadily in the
paths of virtue, until I come to that happy
region, where I shall eternally sing *Bene-*
diction, and glory, and wisdom, and thanks-
giving, honour, and power, and strength to
our God, for ever and ever. Amen. (Apoc.
vii. 12.)

SELECTIONS

FROM THE

PSALMS OF DAVID,

ADAPTED FOR

DEVOTION AFTER COMMUNION.

PRAISE AND THANKSGIVING.

O LORD my God, I have cried to thee, and thou hast healed me.

Thou hast prepared a table before me: and my chalice which inebriateth me, how goodly is it!

O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee! which thou hast wrought for them that hope in thee, in the sight of the sons of men.

The Lord is my helper and protector: in him hath my heart confided, and I have been helped: and my flesh hath flourished again; and with my will I will give praise to him.

The Lord is the portion of my inheritance

and of my cup: it is thou that wilt restore my inheritance to me.

Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart: for thou, O Lord, hast singularly settled me in hope.

O Lord, our Lord, how admirable is thy name in the whole earth! for thy magnificence is elevated above the heavens.

Lord, who shall dwell in thy tabernacle, or who shall rest in thy holy hill? He that walketh without blemish, and worketh justice: he that speaketh truth in his heart, who hath not used deceit in his tongue: nor hath done evil to his neighbour.

Our soul waiteth for the Lord, for he is our helper and protector: for in him our heart shall rejoice, and in his holy name we have trusted.

The children of men shall put their trust under the covert of thy wings: and thou shalt make them drink of the torrent of thy pleasure: for with thee is the fountain of life.

In God shall we glory all the day long :
and in thy name we will give praise for ever.

Unto thee, O my helper, will I sing, for
thou art God my defence: my God, my
mercy.

But be thou, O my soul, subject to God :
for from him is my patience.

Blessed be God, who hath not turned
away my prayer, nor his mercy from me.

He will do the will of them that fear him ;
and he will hear their prayer, and save them :
the Lord keepeth all them that love him ;
but all the wicked he will destroy.

CONTRITION AND SUPPLICATION.

PRESERVE me, O Lord, for I have put my
trust in thee ; perfect thou my goings in thy
paths, that my footsteps be not moved.
Shew forth thy wonderful mercies : thou
who savest them that trust in thee.

In my affliction I called upon the Lord,
and I cried to my God ; and he heard my
voice from his holy temple.

The sins of my youth, and my ignorance,
do not remember.

He will guide the mild in judgment : he
will teach the meek his ways.

For thy name's sake, O Lord, thou wilt pardon my sin, for it is great.

Cast me not off in the time of old age: when my strength shall fail, do not thou forsake me.

Prove me, O God, and know my heart: examine me, and know my paths: and see if there be in me the way of iniquity; and lead me in the eternal way.

I have cried to thee, O Lord, hear me: hearken to my voice when I cry to thee.

Let my prayer be directed as incense in thy sight; the lifting up of my hands as an evening sacrifice.

I cried to thee, O Lord; I said: thou art my hope, my portion in the land of the living.

THE HAPPINESS OF THE JUST.

BLESSED is the man who hath not walked in the counsels of the ungodly, nor stood in the way of sinners: but his will is in the law of the Lord; and on his law he shall meditate day and night.

And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit in due season: and

his leaf shall not fall off : and all whatsoever he shall do shall prosper.

And let them trust in thee who know thy name : for thou hast not forsaken them that seek thee, O Lord.

The just shall rejoice in the Lord, and shall hope in him : and all the upright in heart shall be praised.

God is wonderful in his saints : the God of Israel is he who will give power and strength to his people : blessed be God.

The just shall be in everlasting remembrance.

Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that search his testimonies ; that seek him with their whole heart.

They that sow in tears shall reap in joy. Sing to the Lord, O ye his saints : and give praise to the memory of his holiness.

Thy friends, O God, are made exceeding honourable : I will remember them, and they shall be multiplied above the sand.

PRAISES OF THE CHURCH.

SING ye to the Lord a new canticle : let his praise be celebrated in the church of the saints.

The Most High hath sanctified his own tabernacle: God is in the midst thereof; it shall not be moved.

The foundations thereof are in the holy mountains. The Lord loveth the gates of Sion, above all the tabernacles of Jacob. Glorious things are said of thee, O city of God.

The Lord shall tell in his writings of people and of princes, of them that have been therein.

The dwelling in thee is as it were of all rejoicing: for the Lord hath chosen Sion: he hath chosen it for his dwelling. This is my rest for ever and ever.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

Praise thy God, O Sion; because he hath strengthened the bolts of thy gates; he hath blessed thy children within thee.

Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations.

DEVOTIONS

FOR

FIRST COMMUNION.

A PORTION OF THIS SUBJECT IS ABRIDGED FROM THE VESULINE MANUAL.

Instructions before Communion.

From the moment you are old enough to understand what is meant by the adorable Eucharist, you should look forward with a holy impatience to your first Communion, humbly and fervently begging the Almighty to prepare you for that happiness. Each time that you see your elder companions communicate, you should make a spiritual communion, by an act of Faith in the adorable Eucharist, an act of hope, of love, and ardent desire to communicate yourself.

When you are chosen to prepare for that most solemn duty, your first care should be to make your most humble and grateful thanksgivings to God. But that sentiment which should predominate over all others on this occasion, is a holy fear of the awful duty for which you are now going to prepare, and a deep sense of its great responsibility. Endeavour likewise to conceive a just idea of this great work, by reflecting seriously that your first Communion is without comparison the most important action you will ever have to perform. This is the action on which perhaps your eternal salvation or misery depends, because nothing more directly leads a soul to heaven or to hell, than the good or bad use of this Sacrament: now, this is often decided by the first Communion. How many perhaps of the blessed

in heaven owe their happiness to the care, the fervour and purity of heart with which they approached, for the first time, the holy communion; how many of the damned in hell would now be reigning with God, if in their early youth they had not drawn down the divine vengeance on themselves by an unworthy Communion.

Your duty, then, during the time set apart for the preparation for your first Communion, is,

First, to attend to the instructions you receive with the fear, reverence, and respect which are due to the word of God, and with a serious desire of profiting by what you hear, and reducing all to practice.

Secondly, you must carefully watch over your conduct, not only to avoid the least wilful transgression, but likewise to correct any faults which may have been pointed out to you as obstacles to God's grace. Redouble your attention to prayer; be extremely diligent, gentle, and docile; and do not fail to give that general edification which is so justly expected from those who are preparing for their first Communion.

Thirdly, when you are making your general confession, endeavour to give your whole mind and heart to that great work, and go through it with that application, seriousness, contrition, and sincerity, which would mark this important action were it to be your last.

If you observe these recommendations during your preparation for your first communion, you will do all in your power towards disposing yourself for the first entrance of your Creator into your bosom, and render that truly the happiest and most salutary event of your life.

Note. The following are appropriate prayers for first Communion, but what more will be required, may be taken from any of the preceding devotions.

A Prayer to be said while preparing for first Communion.

O DIVINE JESUS ! who during thy mortal life didst receive children with the tenderness of a father, and didst command that they should not be forbidden to approach thy sacred person, I see that thou art in the holy Eucharist the same God of goodness and mercy, since thou now invitest me not only to approach thee, but to receive thy adorable body and blood. I am transported with joy, when I think that the happy day I have so long desired is now approaching ; my heart is filled with gratitude and astonishment at the thought that thou wilt really bestow on me, who am nothing but a weak child, and a great sinner, the most precious of all thy gifts. But yet, O eternal Majesty ! this prospect ought to make me fear as much as rejoice. What would become of me, if I were to receive thee unworthily ? How many have had that terrible misfortune, who were not so young, so weak, or so imperfect as I am ! Alas ! that day which I have looked forward to as the happiest of my life, may become the most unfortunate of all. Ah, Lord ! is it I who am the person who should betray thee ? I,

whom thou hast loved so much, and so particularly loaded with favours? Could I be so hardened, as to repay all thy mercies by profaning thy sacred body and blood, on thy first solemn entrance into my heart? No, my good God! with the assistance of thy grace I will never do that. Though I ardently long for my first communion—though I prefer the happiness and honour of receiving thee, to all the pleasures and dignities that could be enjoyed on earth, yet I entreat thee, with the utmost sincerity, rather to take me out of life, than permit that I should live to communicate unworthily. I depend on thee alone, not on my own efforts, for avoiding so great a misfortune, and also for acquiring all the dispositions requisite for receiving thee worthily. I thank thee from my heart, for the religious advantages which I enjoy, and which are now more necessary and more valuable to me than ever. I beg of thee, by that precious blood which purchased them for me, to give me grace to profit by them all to the utmost of my ability. Enlighten my understanding, that I may comprehend the instructions I receive; strengthen my memory, that I may retain them; and above all, penetrate my heart with thy fear and love, that the sacred seed

of thy word may sink so deeply into my heart, as to produce a hundred-fold. I ask the same favours for all those, who are preparing with me for the happiness of communicating: grant most mercifully, that we may all receive thy adorable body and blood with hearts purified by a good confession from every stain of sin, and animated with a lively faith, firm hope, ardent love, and sincere humility. O Almighty God! give me the fervour of those blessed souls who reign with you in the abodes of bliss. Holy Virgin, St. Joseph, my dear patrons, N. and N. and thou my guardian angel, pray for me to my dearest Jesus, that he would give me worthy dispositions to receive him. O divine Jesus, my life, and only happiness! my heart is penetrated with contrition for my sins, and my soul is humbled to the earth before thee; how dare I approach thee, didst thou not lovingly invite me to receive thee? Come then, O my beloved Jesus! and communicate thyself to me, and I shall be saved, and *my spirit shall rejoice in God my Saviour.* St. Luke xix. 9.

A Prayer to be said after first Communion.

PROSTRATE in spirit, I adore thee, O my blessed Saviour, who now fillest my poor heart with thy divinity! What bliss do I possess! Behold my Jesus has at length vouchsafed to visit me! The heavens are open! the Holy of Holies is come down upon the earth! and my bosom is the temple where the Most High resides! O ye angels, and thou, O spotless Virgin, and ye blessed Saints, join in adoration to your God with me to make amends for my unworthiness of his divine presence! O let me keep close to thee, my beloved Jesus, by the bonds of love. Thou who hast the seraphim to adore and love thee, art not content without me! O my divine Lord, it is this very body of thine which I have within my heart, that was born in a poor stable for me; which was scourged for my sins; it was this same sacred head of thine which was crowned with thorns, and these same precious hands and feet which were pierced for my sake: O, in my very heart, I possess the same adorable body, which hung on the cross for my redemption! What can I do, O my Jesus, in recompence for the immensity of thy love? I am altogether unable to make

thee any return. Sweet Jesus! thou alone canst accomplish in me all that thou wouldst wish. May thy all-sufficient grace enable me in future to live a life well pleasing in thy sight. Thou knowest my desires; I would fain give all to thee, and be wholly thine: make me then such as I ought to be. I offer and consecrate to thee henceforth my whole self, my mind, my strength and all my powers. Accept the offering of my life to love and serve thee. O my God, never suffer me to sin again, but, from this time, sanctify my youth, and all my future life; make me good, charitable, humble, patient, chaste, and obedient. Have mercy also on N. and N. and bless and help all who are in any necessity of soul or body. O remain with me, now, my dearest Saviour; do not leave me, that so I may never be separated from thee hereafter. Amen.

REMEDIES
AND
MEANS OF PRESERVATION
AGAINST VICES.

Against Pride and Vanity.

HUMILITY is the ground and perfection of all virtues, but *from pride perdition took its beginning*, Tob. vi. 14. How does our Redeemer call on us to learn of him to be meek and humble of heart! St. Matt. xi. 29. Set then, before the eyes of your proud mind, the example of Christ, who humbled himself to the death of the cross, to cure our pride. Meditate on the dangerous effects of this vice, for God resists the proud, and withdraws his graces from them. Consider the dreadful punishment which the fallen angels, and our first parents have incurred by pride. Let your prayer be incessant that God will take from you the spirit of pride, and give you the treasure of humility. Cry out frequently; go, infernal pride! thou art

a child of hell; thou hast nothing to do in a christian heart. With regard to the causes of our pride or vanity, as riches, beauty, dress, &c. strive to form a just idea of the littleness of their worth; or at least, let the thought of how soon you will be deprived of them, and your body given to the worms, induce you to despise these perishable advantages, and to prefer the treasures of eternity.

Against Impurity.

To enable you to subdue the dreadful passion of lust, bow down your soul in the fear of God; the awful severity of whose judgments on the unchaste, two terrible examples will suffice to prove. St. Gregory relates of a rich man, named Chrysorius, who was extremely addicted to carnal pleasures, that God struck him with a mortal sickness; and that approaching his last moments, he suddenly perceived a multitude of evil spirits, in hideous forms, who strove to drag him away immediately into hell. In his terror he exclaimed "Truce till morning, truce till morning," and shrieking thus his soul was torn from his body. A certain

bishop of Cambray was an eye-witness to the lamentable death of a young man, who, he says, had fallen from a state of virtue into the gulph of impurity. Being asleep at midnight, he was seized with terror, and awaking, began to cry out in a dreadful manner. The priest, who was called in, used every effort to direct his thoughts to God, but the wretched sufferer, looking upon him with ghastly eyes, exclaimed, "Woe be to him that seduced me; I see hell open to receive me;" and uttering these awful words of despair, he expired. Oh! keep yourself, therefore, constantly in the fear of God. Cast yourself also before the divine throne, and implore without ceasing the grace of the *love* of God. This if you obtain will be your most powerful remedy; for thus will you happily resemble the penitent St. Mary Magdalene, of whom our beneficent Redeemer spoke these consoling words: *Many sins are forgiven her because she hath loved much.* St. Luke vii. 47. Be humble, since impurity is often suffered as a punishment to pride. Be diligent in praying for assistance; *Ask* (says the Lord) *and it shall be given to you,* St. Luke xi. 9. Prayer is a secure refuge. *The Lord is nigh unto all them that call upon him.* Ps. cxliv. 18.

But this prayer must be constant and fervent. Have frequent recourse to the sacraments, placing yourself under the guidance of your spiritual director, who will best instruct you how to fight against your cruel enemy. Make it a rule to go to confession when you feel the temptation assault you violently ; as also, if you unhappily fall, to confess your sin immediately ; for this sacrament not only remits sins, but gives grace to overcome them in future. Be constant in the service of the church, and all holy duties. Practise daily meditation and pious reading. Be devout to the blessed Virgin, to the saints, and your guardian angel. Mortify your flesh by fasting and penitential self-denial : this is a forcible means of drawing down God's help, as St. Jerome recounts, and the same holy father points out another most effectual remedy against the devil of impurity, which is, labour. Fly idleness, and be always employed, especially when alone. Keep a watch on your eyes, that by them death enter not into your soul. With determination avoid the occasions of impurity, such as immodest books, pictures, plays, and conversation ; excessive drinking, wanton dalliances, indiscreet freedoms, and most particularly, bad company.

Above all, resist with vigour the first beginning of temptation, which the fathers greatly recommend ; for "To do otherwise (says St. Cyprian) is to cherish a snake, which will become a dragon, able to devour him who harboured it."

"The motion unto ill at first withstand ;
The cure's too late, when vice has got command."

Remember, therefore, in the moment of trial, that the EYE OF GOD is on you, instantly turn away your soul from the horrible allurements, and run to Christ crucified, hide yourself in his wounds, and with all imaginable fervour implore his mercy.

Against Sloth and Tepidity.

To assist in correcting these deplorable evils, impress upon your mind, and have constantly in remembrance, how very short is the time of this life, which was given us in order to labour for eternity. Recollect also the sentence passed upon the barren fig-tree, and the slothful servant who hid his talent in the ground ; and that terrible condemnation likewise uttered against the bishop of Laodicea, *I would that thou wert cold or hot, but because thou art lukewarm,*

and neither cold nor hot, I will begin to vomit thee out of my mouth. Apoc. iii. 15, 16. Prescribe to yourself a regulation of your time, and appoint yourself certain spiritual exercises : custom will soon make that easy and agreeable which otherwise was tedious and distasteful.

Against Swearing.

SWEARING is one of the most dangerous habits which man can contract, for besides the contempt of God, in whose presence the angels tremble, it offers a heinous outrage to Jesus Christ, by blaspheming his sacred death and passion. This vice frequently provokes God to abandon the sinner to his passions ; and the scripture assures us, *He that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house.* Eccles. xxiii. 12. How much does it behove us earnestly to strive against this criminal habit ; otherwise it will increase with our years, and finally become an insurmountable evil. Is it not lamentable, that christians should be capable of leaguering with devils, in uttering imprecations against God ! As remedies for this sin ; live in the

fear of God ; strive against your habitual impatience ; and whenever you fall into this crime, impose upon yourself some penitential work as an atonement for your guilt.

Against Detraction.

EVERY good Christian must abhor the sin of detraction ; it is a baseness unworthy of a generous heart, and odious both to God and men. This forwardness in talking of others' defects, is the result of a mind deficient in charity and prudence. Consider when you are about to utter a detraction, that reparation must be made for the injury you may inflict. Form the resolution, whenever you are thus tempted, to make an act of the contrary virtue, by speaking favourably of your neighbours' actions ; and, at the same time, combat this unhappy propensity by turning your eyes upon your own conscience, where you will find enough to judge and condemn.

Against Lying.

THE Scripture speaks of lying in the following unusual terms: *Lying lips are an*

abomination to the Lord. Prov. xii. 22. *A thief is better than a man that is always lying.* Eccle. xxii. 27. *He that speaketh lies shall perish.* Prov. xix. 9. This vice makes men resemble the devil, for those who love deceit are his children. Watch over yourself, and you will learn how to resist temptation. A wicked habit may generally be essentially weakened or conquered in a few days. Oh! what encouragement is here held out to us to persevere in our endeavours to be freed from so great an evil! An excellent means to overcome this vice, is, if you have told a lie, to correct it immediately by an explanation; for an honest excuse will always have more grace and force to bear one harmless than a lie.

Against Covetousness.

MEDITATE on the danger and pernicious consequences of this vice, which St. Paul calls *the root of all evil*. Our Saviour pronounces a *woe to the rich, for they have their consolation here*, St. Luke vi. 24; and declares that *it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven*.

St. Matt. xix. 24. Set, therefore, before your eyes the example of Christ, who, though he is Lord of all, chose to live on earth in poverty; and whose chief favourites have been the poor, whom he pronounced blessed. St. Luke vi. Those who show not compassion to the poor, should reflect on the sentence that will be passed on them; that mercy is promised to the merciful; but *judgment without mercy to such as have not done mercy*. St. James ii. 13. On the other hand, the poor, who are uneasy under their condition, ought constantly to turn their eyes upon their Saviour, in the crib at Bethlehem, or on the cross; and contemplating his poverty and suffering, embrace their own as the livery of Christ.

Against Anger, Hatred, and Revenge.

LAY the axe to the root of these evils, by endeavouring to humble and despise yourself, for anger springs from pride. We should remember what our sins have deserved, and how little reason we have to take it ill if we are aggrieved, who have so often and so grievously injured our Creator; and who, if we had our just deserts should be trampled

upon by devils for all eternity. Study the gentleness and charity of your blessed Redeemer; who particularly calls upon all his followers to learn these virtues of him: *Learn of me because I am meek and humble of heart*, St. Matt. xi. 29. *I give you a new commandment, that you love one another as I have loved you*, St. John xiii. 34. and who so often declares that except we forgive injuries from our hearts, God will never forgive us. Much benefit may be derived by forecasting in the morning what danger of these sins may probably occur in the day, that so we may either avoid the occasions, or prepare and arm ourselves against them by prayer and good resolutions. When any of these evil emotions arise in your heart, gently repress them, without delay, and call on God to help you, or if provoked to speak or act with anger, strive to set a bridle on your lips, and keep a holy silence; or if possible leave the company; thus your efforts, if they are but persevering, will in time bring your passions into subjection.

“Drop after drop will wear away a stone,
Yet not by force, but constancy alone.”

One also of the most powerful means to correct a violent temper, is to apologize and

seek a reconciliation, as soon as possible after giving offence.

Against Impatience.

WANT of resignation under poverty, sickness, labours, injuries and afflictions, must be overcome by the consideration that these mortifications are sent us by our merciful Creator, to give us an opportunity, by the exercise of the virtues of patience and humility, of doing penance for our sins, and meriting a blissful eternity. Call this to your recollection when these trials arise, and then from your heart thank God for dealing so mercifully by you: look also upon the abjection, pains, and agony of your Saviour, who by these means vouchsafed to redeem you; and be encouraged by the torments of the martyrs, and the examples of the saints; how many of whom have entered heaven by the occasion of their sufferings!

Against Gluttony and Drunkenness.

OF all vices there is none more difficult to be cured than intemperance, for when

once come to a habit, it too frequently continues until death. How many and lamentable are the evils that ensue from this crime, which changes men into brutes, robs them of their reason, leads them into every other sin, destroys their health, shortens their lives, and plunges them into hell, where, with the rich glutton, they will thirst for all eternity, and never obtain so much as one drop of water to refresh them. Often meditate upon the following sentences of holy writ: *Woe unto you that are mighty to drink wine, and stout men at drunkenness.* Isa. v. 22. *Be not deceived; neither fornicators, nor drunkards, shall possess the kingdom of God.* 1 Cor. vi. 9, 10. The most efficacious practical remedy is, to fly the occasions of sin, such as taverns, feasts, drunken companions, &c. even to the avoiding, if possible, the going into the streets or neighbourhoods where such dangers are found. It is an excellent practice also, to stint yourself to a certain quantity, never to be exceeded, or if necessary, which some have happily effected, to form and keep the resolution of abstaining entirely from intoxicating liquors. Above all, by daily prayers and tears, beg of God, through Jesus Christ, his thirst upon the cross, and the gall and

vinegar he took for us, to show mercy to you, and deliver you from your wicked and pernicious habit.

Against Envy.

THE dreadful malice of this sin, when once it has got the mastery of the heart, may be conceived when we consider, that it was envy that made Cain murder his brother Abel; that it was through envy that the Jews crucified Christ; and that it is envy that prompts the devil continually to seek our ruin. Reflect also that the nature of this sin is such, as to yield no manner of pleasure or profit to the sinner, but only to gnaw and torture his soul, and make him miserable both here and hereafter. Eradicate this evil by applying proper remedies to pride and vanity, from which envy springs. Watch and pray continually against your dangerous enemy. Pray also for those whom you are tempted to envy, and be resolved to speak well of them on all occasions.

MOTIVES

FOR

EXCITING CONTRITION.

These considerations, and also the meditations which follow, are, in part, a short abridgment of those replete and beautiful Meditations of the same purport in the Ursuline Manual.

ALTHOUGH contrition for sin proceeds from and is perfected by Divine grace, yet sinners are not thereby exempted from striving on their own parts to excite in their souls a truly penitential sorrow for their crimes. To this end, after imploring this grace from God, you should next with great earnestness endeavour to attain it by seriously meditating on the motives most calculated to produce contrition.

Consider first, and endeavour to conceive if possible, an adequate idea of the horrible nature of sin. Were the most dreadful of sufferings—hunger, thirst, poverty, humiliations,—every species of torment which the body could endure, or even death itself, threatened on one side, and the temptation

to a single mortal sin presented on the other, the misfortune of committing that sin would as far exceed all the other calamities, as the heavens are elevated above the earth. O! if sinners were thoroughly persuaded of this truth, what tears of contrition would flow, what cries of repentance would be heard on all sides! O sin! dreadful misfortune! only real evil! can the soul thou hast miserably degraded feel it difficult to detest, to renounce thee for ever!

Consider, in the second place, that by sin you have exposed yourself to endure the intolerable and eternal pains of hell, and to dwell for ever in that infernal abyss, an object of anger and indignation to God, of scorn and insult to the devils, and of hatred and horror to yourself. Descend in spirit into that lake of fire which will eternally burn, without ever being extinguished, and contemplate the wretched fate of those, whom the awful and just vengeance of God cut off in the midst of their mad career. Behold them surrounded, penetrated, consumed with fire; while their torments are so aggravated by the continual recollection of their Eternity, as to be rendered insupportably agonizing, and then ask your own heart, how it is possible, that believing in

hell, you should dare to sin ; or having sinned, and deserved hell, that you should be so insensible to the greatness of your misfortune ? O great God ! whose justice is not exercised until thy mercy has been slighted, pierce my heart with thy fear, that I may tremble at thy judgments. O ! let the torrents of burning tears, which the damned will for ever shed, teach me that sin alone is a just subject of grief and regret ; let that violent remorse, that worm of conscience, which gnaws them to the soul, and which will never die, urge me to listen now and during my whole life to the salutary voice and admonitions of my conscience. Let their overwhelming sorrow for the abuse of thy graces, induce me to profit by those yet within my reach, and teach me to detest, from the bottom of my heart, all my past sins, since I know that there is no fault, however small, which may not lead to a mortal offence, and thereby to hell ; and that there are few among those who are lost who did not descend into the appalling dungeon of woe by the fatal neglect of slight faults.

Consider, thirdly, beside the awful risk you have run of being condemned to hell, you have also forfeited by sin your inheri-

tance of heaven ; that blessed city, whose dazzling splendour knows no night—from which sorrow, pain, sickness, denials, and every description of sufferings are eternally banished, and whose blissful inhabitants magnify and adore their munificent Benefactor in one uninterrupted transport of love. For happiness like this you were created. But what have you done, by committing one mortal sin ? You renounced an eternity of bliss, banished yourself from the paradise of eternal delights, and closed the gates of heaven against your own soul.

The fourth motive for contrition is, *the thought of having offended a God infinitely good to us.* Dwell particularly on this consideration, because the sorrow produced by gratitude is certainly much more perfect than that which springs from fear, or the privation of any benefit. Endeavour, then, to recal to your remembrance the principal benefits you have received from that God, who, with the most beneficent goodness, thought of you even before you existed ; who gave you the true faith, in preference to so many others more deserving. Recollect, also, who was it preserved you while you were a weak infant, and inspired others with the tenderness which induced them to

do for you what you were unable to do for yourself? Who gave you the means of attaining religious instruction? Why were you not born among those savage tribes, who live and die without ever hearing the name of their Creator? Who, but your Divine Father gives you, daily and hourly, all the temporal blessings you enjoy? But principally, who, but this good God, has so often pardoned you your sins, and waited your repentance until now? Why were you not cut off the first time you were so unfortunate as to sin? Why are you not burning this moment with the reprobate in hell, many of whom offended God less than you have done? Who is it that inspires you with a desire of returning to God, and provides you with an opportunity of confessing your sins, which any one of the damned would give ten thousand worlds to purchase? Nevertheless, it is this God of infinite goodness you have outraged by sin. Should not the benefits of your Creator, contrasted with such insensibility and repeated transgressions, be a powerful motive for contrition during the remainder of your life?

The fifth motive for detesting sin is, *because it offends a God infinitely good in himself.* This motive, which is, indeed, the

perfect love of God, produces that most pure and disinterested sorrow, which is properly called *contrition*. In general sinners are much less affected by this consideration than by all the other. Should you feel little impressed by it, be at least humbled and astonished at your insensibility. Why should you feel so indifferent to the adorable perfections, sacred attributes, and enchanting beauty of that divine Being whose most perfect works and greatest saints, are but a faint image of himself? Ask the blessed in heaven, what it is that constitutes their bliss, and they will reply, that their paradise is the possession, the view, the enjoyment of God. Descend once more into the abyss of hell, and you will learn from the condemned, that their chief punishment is the loss of God—the eternal loss of that sovereign goodness, that immense ocean of every perfection, which they see as he is since they quitted this life. What, then, must God be in himself? How transporting must that beauty be, which enraptures the Saints, and even attracts the very reprobate, in spite of themselves! If you could form even a slight conception of that eternal *Sun of Justice*, how soon would you exclaim, with the model of penitents, St. Augustine: “Too

late have I known thee, O infinite beauty! Your detestation of sin would be proportioned to your love for God, for the sake of whom, though there were no hell to punish your transgressions, nor a heaven to reward your services, you would still flee from the commission of sin, and bitterly lament having fallen by a single imperfection, because you thus offended a God of such boundless perfections.

The sixth and last motive for exciting contrition, is, *to reflect on the sufferings and death of Jesus Christ.* This consideration is better calculated than any other to touch the heart, and to give weight to all the motives on which you have already meditated. Place yourself, with the greatest humility and recollection, at the foot of the Cross, and consider the torments of mind and body which Jesus endures: contemplate this adorable Victim, covered with wounds, his sacred head crowned with thorns, his divine eyes closed with agony and streaming with tears; his hands and feet pierced, and his whole body hanging on those nails, whereby his wounds are every instant enlarged; and his most amiable heart broken by the ingratitude of those whom he had worked miracles to relieve and convert.

This affecting spectacle would no doubt penetrate your soul with horror, compassion, and anguish, if, with faith, you saw how much your sins contributed to the sufferings of your Redeemer. Ah! if you beheld a parent, or a friend, expiring of a broken heart, caused by the pain and misery your faults had occasioned, what would be your feelings? This is precisely the light in which you should now view yourself. You have caused the death of your true parent; your sins, more than his cruel enemies, fastened him to the cross; your pride covered a God with humiliation; your impatience under the slightest contradictions, exposed this meek Lamb to the most insulting outrages; your vanity and attachment to the vain amusements of the world, crowned his divine head with thorns; your ingratitude and insensibility pierced his heart; your selfish search after every gratification, deprived him even of a cup of cold water in the agonies of death. How little have you thought of these truths! Reflect seriously on them now, and that you may conceive that sincere detestation of your sins which is the foundation of solid conversion, recal to your mind once more the other inducements to contrition on which you have already reflect-

ed. Look upon the Cross of Jesus Christ, and that will suffice to remind you of them all, for there may you clearly see the horror of sin, since the death of your divine Redeemer alone could expiate it: there may you contemplate the ingratitude of sin which does not blush to offend anew a God so good to man, as to shed his blood for his salvation: there may you behold the awful danger of sin, since, notwithstanding the effusion of that sacred blood, sin still condemns millions to hell, rekindles the flames which Jesus died to extinguish, and transforms his infinite love into inexorable justice. There also may you behold the infinite loss of sin in depriving so many thousands of that kingdom of glory, so dearly purchased for them by their Redeemer. Thus, the contemplation of your expiring Saviour on the Cross, cannot fail to inspire your soul with penitential anguish, and produce a profound contrition flowing solely from the pure love of God.

Suffer these powerful and affecting considerations to sink deeply into your heart, that they may produce with God's blessing that saving contrition for your sins, and efficacious resolution of amendment, without which your soul must be lost for all eternity.

MEDITATIONS
 FOR THE THREE DAYS
 BEFORE COMMUNION.

FIRST DAY'S

MEDITATIONS BEFORE COMMUNION.

On the opposite Dispositions of Communicants.

CONSIDER with seriousness the truly deplorable misfortune of an unworthy communion; for the adorable Eucharist is pronounced by the Church, *a source of death to the wicked*, which awful denunciation they, as it were, write on their own hearts; a sentence, which begins to be in some measure executed, even in this life, for the justice of God often abandons the profaners of his adorable body to such obduracy and insensibility, that they at length sink into a species of spiritual lethargy: after having braved the greatest of all dangers, they seem to fear no other, and they thoughtlessly run

on from sin to sin, until at length the time for repentance and mercy is over. O divine Jesus! guard my soul against thus being thy enemy, and may I tremble at the very idea of profaning thy sacred body and blood.

Consider that, next to the misfortune of unworthily communicating, there can be few states more dangerous, than that of persons who approach the adorable Eucharist with wilful negligence and indevotion. For such communicants are deprived by their own fault of almost all the graces annexed to the holy Eucharist: they are as careless about the correction of their faults, as if they never were to communicate; they discharge their spiritual duties carelessly—and continue heaping one fault on another, until they lose all remorse for what they term only slight faults: they unhappily contract a fatal habit of approaching the sacrament of infinite love in a careless and lukewarm manner: the God of infinite love enters a heart, which, as he himself declares, he rejects and abominates, because it is tepid, and neither hot nor cold. Such Communions, as may be expected, are fruitless, or rather they are too often fruitful in great evils, and are almost a certain road

to sacrilege. O how much should they be dreaded !

Consider, that if an unworthy Communion is the most dreadful of all misfortunes, and a tepid or negligent Communion the greatest of all dangers ; so also is a worthy Communion the most precious and glorious advantage that a creature can enjoy. Next to the clear view and full possession of God in heaven, there can be no happiness so great as that of communicating. If our faith were lively, we should be so convinced of this truth, that the prospect of a communion would fill us with transports of joy. We should long for the happy day which was to unite us to Jesus Christ, and be so completely occupied with the expectation of such a blessing, as to become almost insensible to all other enjoyments : for this most holy Sacrament increases and preserves grace, which is the life of the soul ; it enlightens the mind with the brightest light : inflames the heart with the sacred fire of charity ; it points out and makes us love our duties ; it strengthens us to fulfil them ; it moderates the violence of passion, and it penetrates the soul with such sweet and holy peace, as must be felt to be understood. Convinced of the excellence of the adorable Sacrament

which you are preparing to receive, devoutly dispose yourself for that wonderful union with God, which was never granted to angels. O my good God ! if I really felt how delightful it is to be united to thee, how soon should I despise every other pleasure, and sigh after thee alone, for whom alone I was created. Thou knowest that I desire at least to receive thee worthily ; deign then to penetrate my soul with respect and love, that I may so fervently prepare for thy heavenly visit, as never to find death in the fountain of life.

SECOND DAY'S

MEDITATIONS BEFORE COMMUNION.

The Passion of our Lord Jesus Christ applied to the Holy Communion.

CONSIDER, that Jesus Christ enjoined us to call to mind his Passion and Death as often as we communicate. *Do this in remembrance of me.* Luke xxii. 19. Endeavour now to comply most fervently with this command of your divine Redeemer. Your approaching happiness is the purchase of your Redeemer's sufferings ; the adorable

body you are now going to receive as your spiritual food, is the same which was exposed to insult, contempt, and misery, during three and thirty years; scourged at a pillar, crowned with thorns, and at length ignominiously nailed to the cross for your sake. O, my crucified Saviour and my God! why have I been so ungrateful as to forget all thou hast done for my sinful soul! Vouchsafe, O divine Jesus! to enter my heart, notwithstanding its unworthiness; that I may not only learn to die to myself, by reflecting on thy sufferings, but also live to thee, by the efficacy of thy adorable body.

Consider your divine Saviour prostrate on the earth, in the Garden of Gethsemani, fainting with grief, and exhausted with a bloody sweat, at the view of the sins of all mankind; particularly the ingratitude of those who are loaded with his mercies; at the foresight he had of the abuse of his graces, and the little fruit that many, even among his most favoured servants, would draw from his sacred passion and death. This was truly the chalice which Jesus dreaded to drink, and which made his sacred heart sorrowful even unto death. Consider that the most precious and peculiar fruit of his sacred passion is the holy Eucharist; con-

sequently, those who draw little or no profit from that fountain of grace, and who feel little love, gratitude, and respect for so astonishing a mark of God's tenderness, are certainly those who should reproach themselves with having contributed most to the interior sufferings of Jesus Christ.

Consider, seriously, that after Jesus had been in an agony three hours ; after he had proved the efficacy of his sacred Blood, by the wonderful conversion of a great criminal, and expressed his ardent thirst for the conversion of all men, he expired. Then the earth shook to its centre ; from which you should learn how much cause sinners have to dread the rigorous justice of God, who did not spare his only begotten Son. Examine your heart at the foot of the cross ; Do not the cruel torments of Jesus reproach you with immortification and self-seeking ? Does not the hard bed of the cross condemn your attachment to your own ease, and your horror of the least inconvenience ? Can you reflect on such divine patience, meekness, and charity, without detesting your fretful, uncharitable conduct towards your fellow-creatures, and your irritable and untractable temper ? Such is the review you should make of your conduct and affections : for

certain it is, that your crucified Lord is the model on which you will finally be judged. The day will come when a crucifix for the last time will be presented to you. To those who have endeavoured to avoid sin, which crucified their Lord, and to imitate the virtues which the cross teaches, the sight of that affecting object in the last awful ceremony, will be a source of the greatest consolation and confidence. To some, it cannot be otherwise than an anticipated condemnation. It is in your power now to choose either: perhaps on the resolutions which you make in this very meditation, and the fruits of amendment you draw from it, depends your eternal salvation. Resolve, then, generously to make a friend of Him, who will one day be your judge, and henceforward never to look on a crucifix without thinking of your obligation to imitate the virtues of your Redeemer. O my merciful Saviour! prostrate in spirit at the foot of thy cross, I thank thee for all thou hast done and suffered for my salvation. I beg of thee, by the efficacy of thy precious blood, to soften the obduracy of my heart, to enlighten my mind, and to strengthen my will, that I may faithfully accomplish all that thou requirest.

THIRD DAY'S

MEDITATIONS BEFORE COMMUNION.

On the Virtues which should adorn a Communicant.

CONSIDER that the holy Eucharist is called a mystery of faith: the light of which assures us that this adorable Sacrament is the living, glorious, immortal body of Jesus Christ. Ah! how grateful should you be for that precious gift of faith, by which you are enabled to penetrate the veils that conceal the Almighty from our view! With what astonishment and delight, with what humility, reverence, and awe, should you await the visit of that divine Being who drew the world out of nothing by his infinite power, who rules it by his wisdom, and who could, in an instant, destroy it by one act of his will. He it is, whom I am going to receive: yes; I firmly believe it, because Jesus Christ, the infallible truth, has said, *this is my body*. But has my faith all the requisites for enabling me to make a good and fervent Communion? Besides being firm, is it lively, active, supported by good works; or rather, does it bear any resemblance to that fruit-

less and dead faith, of which the Apostle speaks—to the faith of many nominal Christians, whose belief and conduct are in direct opposition? O Lord! from thee I received my faith, to thee I must now owe its increase: give it, I beseech thee, all the animation and efficacy thou requirest.

Consider, that there is no sacrament so calculated to excite the most tender and unbounded confidence in God as the holy Eucharist. It is the precious pledge of eternal life; the greatest of God's gifts, therefore He, who is bountiful enough to give such a blessing, cannot refuse any favour, since all others are less than that which is offered to us in one Communion. O consolatory thought! O solid foundation for hope and confidence! As I am going to receive the greatest gift thou, my God, canst bestow, why should I not firmly trust that thou wilt strengthen my weakness, inflame my insensibility, and give me, by this Communion, the grace to do all that is necessary for obtaining the effect of thy promises, since hope without good works is no better than presumption. Yes, my God, I hope for all this, and hoping in thee, I can never be confounded.

Consider, why did Jesus Christ resolve to

remain on our altars to the end of time, in a state of degradation and obscurity? because he loves you too much, to leave you an orphan. Why does he conceal his adorable majesty, his divinity, and even his humanity, in this sacrament? It is, as St. Bernard says, "that the excess of his love alone may appear, and that the splendour of his glory may not deter you from approaching him with confidence." Why will this divine victim of love descend from heaven and renew the oblation of himself on our altars? To give you in his precious body and blood the most amazing proof of his tenderness, and to afford you by his actual presence a favourable opportunity of asking and receiving whatever you desire, *that your joy may be complete.* O adorable Benefactor of my soul! I now feel that I was made to love thee, and that my heart can never find true rest but in thee. "O eternal Beauty! too late have I known thee! O infinite Goodness! too late have I loved thee." I beg of thee, by all the love thou hast ever felt for man; and in particular, by that infinite charity which invites me to approach thy altars, that thou wouldst give me as the fruit of this meditation, the most lively and ardent charity. I resolve most seriously, to endea-

your on my part to obtain that most precious gift, by making henceforward frequent acts of thy love; by performing all my actions through a motive of love; by detesting and avoiding, for thy love, all that displeases thee. Give efficacy, O Lord! to these resolutions, for on thee alone I depend; thou art the God in whom I firmly believe; thou art the foundation of my hope, and the only worthy object of my love.

MEDITATIONS

FOR THE THREE DAYS
AFTER COMMUNION.

FIRST DAY'S

MEDITATIONS AFTER COMMUNION.

On the affections and sentiments which our Communion should produce in our hearts.

CONSIDER, that by this communion you are infinitely raised above all the perishable greatness and happiness of this world, and richer than if you possessed all its treasures. With heartfelt gratitude you should exclaim;

what shall I render to the Lord for all he has done for me? But do not imagine that so great a benefit can be worthily repaid by mere expressions of thanksgiving; for, not those who say, Lord, Lord, shall enter into the kingdom of heaven, but those only who earnestly endeavour to make their divine Benefactor an adequate return. How little is this reflected upon! You would blush to treat an earthly friend with this indifference, it is God only in this mystery of love to whom you are thus ungrateful! Let not this be your case, but, like the thankful Samaritan, let your first care be to throw yourself at the feet of your benefactor, to pour forth your heart in protestations of thankfulness and love, and offer him the sacrifice of an entire oblation of your whole being; of your body and soul with all their powers and affections. This dedication of yourself to God, should cause you to reflect, that, as a material temple is not alone consecrated internally, but is known by its external appearance to be the house of God, so should your modesty and christian conduct prove to all, that you are really dedicated to the service of God to be the temple of Jesus Christ. It is not just that those eyes which have beheld the divine and sacred

Host should afterwards delight in the vanity and idle follies of the world ; that those lips, which received and touched the God of heaven, should ever be profaned by frivolous discourses ; that your tongue, on which the body of Jesus Christ reposed, should ever become instrumental in lessening the reputation of others, or in wounding charity.

Consider, that your immortal soul is your great and only treasure : to save *that*, no pains can be excessive, no security too great ; if *that* be lost, all is lost. *What will it profit a man if he gain the whole world, and lose his own soul?* (Matt. xvi. 26.) What does it now avail many of the damned, to have been on earth honoured, loved, respected, endowed with such beauty, talents, wit, or accomplishments, as made them the idols or envy of all around them ? Alas ! what does all that avail them now, since they unfortunately lost their souls ? Your last words, perhaps, may be a recommendation of your soul into the hands of God ; but remember, that the best, the only means of securing for it an asylum in the bosom of its Creator, is by frequently consecrating all its powers to his honour and glory. The victim of thanksgiving which God peculiarly requires from you, is your heart with all its affections : it

is the offering which God himself condescends to ask: *Son, give me thy heart.* Still you have not yet really offered your whole heart to God. Ah! delay no longer. O my God! I give thee my whole being, my body, my soul, my life, my actions, my will, and above all, my heart and affections. Accept this oblation, in union with the sacrifice which Jesus offered thee on the cross, and in union with the early consecration which his blessed Mother made of herself to thee in the Temple.

SECOND DAY'S

MEDITATIONS AFTER COMMUNION.

On the necessity of imitating Jesus Christ.

CONSIDER, that one of the chief ends for which Jesus gives himself to us, is to make us one with him. To comply with this, you should conform your judgment, your heart, and all its affections, to those of your divine Lord. His adorable heart, inflamed with love for God, and desire for his glory, was incapable of a single sentiment of joy, of sorrow, of fear, of hope, of consolation, or sadness, but according as the interests, the

glory, the worship of his heavenly Father were concerned. Be ashamed of the trifles with which you have been hitherto delighted, or the insignificant incidents at which you have been grieved. Consider, what would Jesus have thought of them, how he would have regarded what you so much value or so greatly apprehend. O my divine and adorable Master! instead of looking on all things as thou seest them, and as I myself shall see them after death. I have loved what thou didst hate—I have hated what thou didst love. O my God: enlighten me to see and detest the folly and perverseness of my heart.

Consider, that the first lesson which Jesus Christ gives you in his early years, is the necessity of becoming more virtuous, more rational, as you become older; for *Jesus*, as the gospel says, *increased in grace and wisdom with God and man*, Luke ii. 52. Learn from this that every day the Almighty adds to your life, and every grace you receive, and especially each communion you make, should advance you in the road of solid piety. But one of the chief virtues of our adorable Redeemer was obedience, learn then, from this the lesson of perfect conformity to the will of God, by which alone you can re-

semble your divine model, and attain true sanctity. Resolve faithfully to discharge the duties which Providence has allotted you, whatever they may be. If you are firmly convinced that this faithful, cheerful, persevering discharge of duty, is true sanctity, and a real imitation of Jesus Christ, you will carefully avoid that disedifying system of devotion pursued by many who say long prayers; spend, or rather lose, much time in church; and frequent the sacraments; yet whose hands are empty before God, because they do their own will, and not his; because their devotion is little better than sloth, which leads them under cover of piety, to neglect those duties which God had allotted them, and which should be their conscientious pursuit and their glory.

In the public life of Jesus Christ, which was a series of miracles and wonders; humility, patience, mortification, meekness, and unexampled charity, were lessons which he never ceased to preach to the world. The imitation of Jesus Christ in this respect is a point of the utmost importance, because charity was a favourite virtue of Jesus—the virtue to which he sacrificed his life—the virtue by which he would have his real followers distinguished—and the virtue also

which St. Francis of Sales calls the peculiar fruit of a good communion. Resolve, then, that the fruits of your having been so lately united to the God of charity should appear evident by your gentleness, patience, forbearance, silence on the defects of others, and endeavours to serve and oblige all, particularly those who may appear to you least amiable or deserving. Conclude this meditation, by fervently and humbly begging of God to impress the truths it contains so deeply on your heart, that your ideas and conduct may, in future, be happily regulated by them.

THIRD DAY'S

MEDITATIONS AFTER COMMUNION.

On the Danger of not corresponding with the Graces received in the holy Communion.

CONSIDER, the lamentable misfortune of those relapsing sinners who banish Jesus Christ from their hearts by grievous sin, who receive him indeed like Judas with apparent joy, but no sooner have they communicated, than they betray their Lord and divine guest. Alas! would it not be better

if such persons never approached the holy Communion. Reflect on those awful words of St. Paul: *It is impossible for those who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, and are fallen away, to be renewed to penance* (Heb. vi. 4 and 6). Ah! I will never expose my soul to such danger; but I must not depend on my own strength; though I trust in the mercy of God, that the spirit of sin hath gone forth from me, yet has he not perhaps already said that *he would return?* (Luke ix. 24.) Does he not perceive, with envy and rage, that my soul is, as the gospel says, *swept and garnished?* Has not that wicked spirit determined to disturb the happiness I now enjoy, and to tempt me again with seven times more violence than before? O my God! my strength! my refuge! thou knowest that the least temptation would be too strong for me, if I be abandoned to myself. O stay with me, then, my God! protect me from mine enemies; and rather take me out of the world than permit me to commit one mortal sin.

The second description of relapsing sinners, are those who communicate regularly, yet continue to commit venial sins deliberately, and persevere in a course of terti-

dity and negligence. Learn the importance of profiting by every communion from the parable of the slothful servant, who buried the talent he had received. He is not accused of having made a bad use of it; his crime was that of slothful negligence. This is a clear and striking figure of those who receive the adorable Eucharist, yet make no use of it; who, after years spent in frequenting the sacraments, are not perceived to have corrected one single fault, or acquired one single virtue. O! how much have those to fear, who thus destroy with one hand what they build up with the other! Such persons injure the cause of religion much more than declared sinners. Resolve on your part to make every effort necessary to guard against your accustomed faults; that when you next communicate, your divine Lord may have no cause to reproach and punish you like the slothful servant of the gospel. O my God! by that infinite mercy which caused thee to die for my salvation, and that infinite love which induced thee to visit me in thy adorable Sacrament, deign to preserve me from exposing myself by negligence or sloth to the loss of the blessing I have received.

If you sincerely intend to avoid being

ranked among relapsing sinners, and never again to fall away from this fervent resolution; which should be the happy effect of your communion, you would do well to dwell on the following reasons or motives for perseverance. Consider that your divine Redeemer, whom you have received in this Sacrament of Love, will at all times be as great, as good, as amiable, as merciful, as worthy of your whole heart, as he now appears; consequently if you should find your desire to advance in virtue begin to lessen, enter into retirement, and there throwing yourself at the foot of the Cross, beseech your divine Saviour to renew your fervour and good purposes. Reflect on the difficulty you will certainly find in returning to God, if once you completely fall off from your present good purposes. Consider the uncertainty of your having a wish or even an opportunity to approach the sacraments, if the grace you have just received be abused. A desire to be reconciled to God depends on a peculiar grace, of which those who relapse deserve to be deprived; and as to time, how do you know whether you may not die in a week or a month;—whether your late Communion may not be your last? Give time for these important considerations to

sink deeply into your heart, and they will reanimate your resolution of serving God and of continuing to persevere in the blessed enterprise of a devout life. Remember, however, that your good resolutions will be vain, if you are not also resolved to adopt the best means calculated to insure perseverance. Which are such a horror of sin, as will dispose you to suffer all that could be endured in this world, rather than offend God mortally; great care in avoiding the commission of venial sins; because those multiplied venial faults, though slight in themselves, are most dangerous in their consequences. You would not consent to swallow a small quantity of poison frequently, though you were sure it would not kill you; why, then, should you, on any occasion, consent, by a deliberate venial fault, to swallow even a small portion of the deadly poison of sin? Alas! it is by doing so frequently, that many who began well, became so weak in virtue, that they were overcome by the first temptation, miserably fell into mortal sin, and were lost for ever! The other means of persevering are, attention to the presence of God, exactness in the discharge of your duties, but chiefly, and above all, fervent prayer. Per-

severance is the most difficult, the most rare, and the most necessary of virtues; you should therefore earnestly and daily implore it of Him who is the giver of all good gifts.

Conclude your meditation, by begging that peculiar assistance from God, without which you can do nothing, and placing your resolutions in the adorable Heart of Jesus, and in the sacred hands of your blessed and glorious Patroness, the Mother of God.



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