

LIBRARY OF CONGRESS.

Chap. BX 110 Copyright No. _____

Shelf L 63

UNITED STATES OF AMERICA.



St. Alphonsus' Prayer-Book.

St. Alfons Maria di

Selections from the Works

OF

ST. ALPHONSUS DE LIGUORI,

*Doctor of the Church, Founder of the Congregation of the
Most Holy Redeemer.*

A Complete Manual

OF

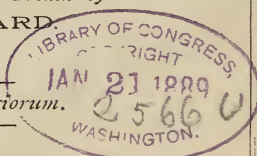
PIOUS EXERCISES FOR EVERY DAY, EVERY WEEK,
EVERY MONTH, EVERY SEASON OF THE CHRISTIAN
YEAR, AND FOR ALL THE PRINCIPAL CIRCUM-
STANCES OF LIFE.

BY REV. FATHER ST. OMER, C.S.S.R.

Translated from the French by

G. M. WARD.

Permissu Superiorum.



NEW YORK, CINCINNATI, CHICAGO:

BENZIGER BROTHERS,

Printers to the Holy Apostolic See.

THE LIBRARY
OF CONGRESS
—
WASHINGTON

BX 2110
.463

Copyright, 1888, by BENZIGER BROTHERS.

Translator's Preface.

IN translating the following pages from Père St. Omer's French work, "Les plus belles Prières de St. Alphonse," I have been largely indebted to the late Bishop Coffin, to Father Grimm, and to Father Müller, all of them sons of St. Alphonsus, from whose published works about one third of the following prayers have been taken.

By awaiting the appearance of the whole of Father Grimm's Centenary edition of St. Alphonsus' works, all, or nearly all, contained in this prayer-book might have been textually quoted from his pages; but this would have necessitated too long a delay in giving to English-speaking Catholics the privilege of making constant use of the very words of "that sweet spirit St. Alphonsus."

G. M. WARD.

Pray, Pray Always !

I.

HE *who prayeth shall certainly save his soul ; he who prayeth not shall certainly lose it.* This justly celebrated sentence finds a fitting place at the commencement of a book which contains “the most beautiful prayers” of our modern Doctor, of him who may well be called the *Doctor of Prayer*.

May these words be borne in mind by all who are called to life everlasting ; in other words, by all still living on the face of the earth ! May they be indelibly graven on all hearts ! Especially may prayer be the dearest occupation of all men’s lives ! For it cannot be too often repeated that : *He who prayeth shall certainly save his soul ; he who prayeth not shall certainly lose it.*

It was neither lightly nor by chance that St. Alphonsus wrote these grave and solemn words : their truth had been impressed upon his mind during his long experience as a missionary priest, and in confirmation of it he has adduced many irrefragable proofs taken from Holy Writ and from tradition. We will give a few examples.

II.

PRAYER is a sure and indispensable means of obtaining salvation and all the graces leading thereto. Convinced as I am of the necessity of prayer, I say that all books treating of spiritual subjects, all preachers in their sermons, all confessors in every confession which they hear, should attach the greatest importance to inculcating the necessity of constant prayer on the minds of their

readers and hearers, and they should never tire of impressing it on them and of repeating over and over again: *Pray, pray always*; if you pray, you will certainly save your souls; if you do not pray, you will certainly lose them. It is true that many excellent ways of persevering in the grace of God may be recommended to souls; for instance, avoiding occasions of sin, frequenting the sacraments, resisting temptation, listening to sermons, meditating on the eternal truths, etc., all of which are most salutary practices, as every one must admit; but, I ask, of what good are sermons, meditations, and the other means suggested by the masters of the spiritual life, without prayer? since Our Lord has declared that He will only grant His grace to those who pray for it: *Ask and ye shall receive* (John xvi. 24). According to the ordinary course of Providence, all our meditations, resolutions, promises are useless without prayer; if we do not pray, we shall always be faithless to the lights we have received from God and to the resolutions we have taken. Because, in order to do right, to overcome temptation, to practise virtue, to observe God's law, it is not sufficient to have received divine lights, to have meditated, and to have taken firm resolutions. God's actual help is also necessary. Now, this actual help is only granted by Our Lord to those who pray perseveringly for it. The lights we receive, and the earnest consideration and firm resolutions which we make, have the effect of inciting us to have recourse to prayer in the time of temptation and when in danger of offending God: by prayer we obtain the divine help necessary for keeping us from sin, and if, under these circumstances, we were to neglect praying, we should undoubtedly be lost.

The texts of Scripture which prove the necessity we are under of praying, if we wish to be saved, are extremely clear: *We ought always to pray* (Luke

xviii. 1). *Watch ye, and pray that ye enter not into temptation* (Matt. xxvi. 41). *Ask, and it shall be given you* (Matt. vii. 7).

Theologians are of opinion that this way of speaking imposes the precept and denotes the necessity of prayer. Hence the learned Lessius asserts that it cannot be denied, without sinning against faith, that for adults prayer is necessary to salvation; since it is evident from the Scriptures that prayer is the only means of obtaining the aids necessary to salvation.

The reason of this is that, without the help of grace, we can do nothing good. *Without Me*, says Jesus Christ, *you can do nothing* (John xv. 5). St. Augustine remarks on this subject that Our Saviour did not say, You can complete nothing without Me; but, You can *do* nothing.¹ This truth was proclaimed at the second Council of Orange, when it was defined that man does no good thing except what God enables him to do by the operations of His grace. Man is therefore quite unable to work out his own salvation unassisted, since it is God's will that all he has or can have should come to him by the help of grace. Now, this grace God only grants, in the ordinary course of His providence, to those who pray for it. According to the maxim laid down by Gennadius, "No man can attain salvation without the help of God; no man can obtain this help except by prayer." This does not mean, says St. Thomas,² that it is necessary for us to pray in order that God may know of what we stand in need; but that we must pray in order that we ourselves may understand our need of having recourse to God to obtain the aid necessary for our salvation, and may thus acknowledge Him as the only author of all our good.

¹ *Contra ep. pel.*, l. 2, c. 8.

² 2, 2, q. 83, a. 2.

III.

NOW can we fear, says St. Augustine, that our prayers will not be granted, when God, Who is truth itself, has promised to give us all that we ask of Him? To convince ourselves of this, let us weigh well the terms employed by our divine Saviour: *Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. . . . Your Father Who is in heaven will give good things to them that ask Him* (Matt. vii. 7). *Ask, and it shall be given you* (Luke xi. 9)—all that we ask we shall obtain: *Ask whatever you will, and it shall be done unto you* (John xv. 7). *Whatsoever they shall ask, it shall be done to them by My Father Who is in heaven* (Matt. xviii. 19). But we must ask in the name of Jesus: *If you shall ask Me anything in My name, that I will do* (John xiv. 14). *Amen, amen, I say to you: if you ask the Father anything in My name, He will give it you* (John xvi. 23), provided we pray with faith and confidence: *All things whatsoever ye ask when ye pray, believe that you shall receive, and they shall come unto you* (Mark xi. 24).

By these promises God has bound Himself to grant us the graces which we ask of Him. St. John Chrysostom also says that *no man is so powerful as he that prayeth*; and why? Because *prayer makes him a participant in divine power*.

Everything then becomes possible to us by means of prayer; by it we obtain from Our Lord the strength of which we stand in need. *Prayer is all-powerful*, says Theoderet; *it alone is sufficient to obtain for us everything we require*. According to St. Bonaventure, *it procures us all good things, and frees us from all evil things*. *Prayer*, says St. Bernard, *is more powerful than all the devils*. In fact, by prayer the soul acquires a divine virtue which places it above all created powers.

IV.

Pray, Pray Always!

WE are perfectly inexcusable if we neglect prayer, for the grace of prayer is given to every one. It is always in our power to pray if we only wish to do so. *God will have all men to be saved* (1 Tim. ii. 4). Luther and Calvin asserted therefore a blasphemy when they said that since Adam's sin the observance of God's law is impossible to mortals; and Jansenius was equally guilty when he asserted that we have been deprived of that grace which would have rendered the fulfilment of the divine precepts possible to us. The Church has condemned these doctrines; the holy Council of Trent has declared that God commands nothing that is impossible, but that He tells us to do our best aided by ordinary grace, and to ask of Him the increase of grace which is necessary to enable us to accomplish that which, without that help, we could not perform; and then by making up for our weakness He renders all things possible to us.¹ Hence it ensues that God gives, or at any rate offers, to all men either the proximate grace necessary for the observance of His Commandments, or, at any rate, the remote grace, *z.e.*, the grace of prayer, by means of which each person can obtain the proximate grace of which he has need to fulfil the duties imposed upon him by the law of God.

However, it cannot be doubted that, in the present state of our corrupt nature, the observance of the divine law is very difficult, and even morally impossible, without the special help of God and a greater help than was necessary when we were in a state of innocence. Now, this special help, God,

¹ Sess. 6, ch. 11.

generally speaking, only imparts to those who ask for it; and, according to St. Augustine,¹ with the exception of the first graces, such as vocation to the faith or to penance (graces which we receive without our own co-operation), all the others, notably that of perseverance, are only given to those who pray.

Our Lord, then, is ready to grant us salvation and all the graces necessary for attaining it, but He exacts that we should demand them unceasingly, even to importunity. Men cannot bear with those who are importunate, but it is quite different with God: He wishes that we should do violence to Him by prayer. *This violence is most agreeable to Him*, says Tertullian.

V.

SINNERS, then, wrongly excuse themselves by alleging that they have not the strength to resist temptation. But, replies the Apostle St. James to them, if your strength is not sufficient, *you have not because you ask not* (James iv. 2). For, *God is faithful*, says St. Paul, *Who will not suffer you to be tempted above that which you are able* (I Cor. x. 13). That is to say, God, by His grace, makes us capable of resisting all temptations. When we invoke Him, He imparts His divine strength to us and then we are capable of all things, as the Apostle says of himself: *I can do all things in Him Who strengtheneth me* (Phil. iv. 13).

We may conclude from what we have said that, *he who prayeth shall certainly save his soul; he who prayeth not shall certainly lose it*. All the blessed, except the little children, have saved their souls by prayer. All the damned have lost their souls by not having prayed: had they prayed they would not

¹ De dono pers. c. 16.

have lost their souls; their greatest suffering in hell is and always will be the thought of how easily they might have saved their souls by asking the necessary graces from God, whereas now they are no longer able to do so. Therefore,

Pray, pray always!

St. Teresa was accustomed to say that she would have wished to place herself on the summit of a mountain, whence she could be heard by all living souls, solely that she might cry out to them,

Pray, pray always!

VI.

WE have here, then, given a summary of St. Alphonsus' magnificent and consoling doctrine concerning prayer. He did not content himself with recording this salutary teaching in numerous parts of his writings, but he also put his teaching in practice by composing a great number of formulas equally admirable for their substance and their form, and all of them bearing the impress of the Spirit of God. A heavenly unction will always impart a singular charm to them. The Saint wrote them from his heart; one might even say he dipped his pen in the blood of the burning Heart of Jesus. Many of them were written immediately after his having been in a state of ecstatic prayer before the Blessed Sacrament, or the crucifix, or the venerated image of Mary. They speak the language of the heart, of a heart wounded by divine love, a heart that fully recognizes how worthy is its own well-beloved of being loved by all men. Who is there that in hours of solitude, or when prostrate at the feet of his God, has not felt his heart melted and inflamed when repeating and reiterating the

living words suggested by our sweet and sympathetic writer? It is at such times that we realize the truth of what has been said by Lacordaire. "Love makes use of but one word, but though that word is ever recurring, it is never repeated." If a seraphim were to descend from heaven and try to clothe his consuming love for God in human language, where could he find more divinely impassioned words than those of our author?

The habitual use of these formulas cannot fail to be of the greatest utility to the faithful. By reading and re-reading these short, incisive, burning aspirations, men will learn how to speak to God; by constantly addressing these holy affections to Him, they will learn to offer them as their own heart-felt and spontaneous outpourings; they will themselves soon acquire a great aptitude for ejaculatory prayer, and, their own good-will being aided by grace, they will easily learn to converse continually with God, even amidst the most engrossing occupations.

VII.

BESIDES their own intrinsic value, the prayers of St. Alphonsus bear the highest guarantees.

I. They were composed by an author whom the Church has placed amongst her saints, and doubtless they were one of the principal means which he himself employed to attain such high perfection.

II. They emanate from a saint of such eminent science that the Holy See has honored him with the rare and glorious title of Doctor of the Universal Church.

III. They were most minutely examined and carefully sifted at the time of the promotion of the causes of their author's beatification, canonization, and doctorate.

IV. They are the work of an apostolic man whose special mission it evidently was, by means of his preaching, his writing, and the Institute which he founded, to inculcate in souls the importance, necessity, and efficacy of prayer for obtaining eternal salvation. So much so that those who have gone through his works, specially the one entitled *The Great Means of Salvation*, have unanimously proclaimed him the Apostle and Doctor of Prayer.

V. To all these recommendations may be added that of the experience that has been made of their utility among the faithful, who for the last century have eagerly sought after these pious formulas, and taken delight in the delicious and life-giving manna therein contained.

VIII.

QUR own share in the present work has been that of compiling. We have collected the most beautiful of those prayers of St. Alphonsus which are scattered through the numerous volumes of his Ascetic and Dogmatic Works, and we have arranged them in methodical order so as to make them useful to all. Many persons had expressed a hope that such a compilation would some day be issued, and we now offer it to them in a convenient form, and hope it may meet their wishes. A glance at the Table of Contents will show that we have essayed to form a complete manual. All the indulgences mentioned may be gained by all the faithful in general, unless the contrary be expressly stated, and they are all to be found in "The Raccolta," published by order of His Holiness Pope Pius IX.¹

¹ When an asterisk (*) is placed before any prayer, it indicates that that particular prayer has not been taken from the writings of St. Alphonsus.

We have placed at the commencement a calendar containing a sentence from our holy author for each day of the year, and we recommend its attentive perusal to the faithful.

May many souls profit by this collection of prayers, which is but a prolonged echo of those salutary words so often repeated by St. Alphonsus,

Pray, pray always!

Prayer.

INCARNATE WORD! Thou didst give Thy blood and Thy life to fulfil Thy promise of giving to our prayers a marvellous efficacy in obtaining all of which we stand in need. Why then, alas! are we so negligent as not even to give ourselves the trouble of asking for those graces which are necessary to our salvation? By conferring on us this great means of prayer Thou hast given us the key of Thy storehouse of divine treasures; but if we do not pray, we shall certainly remain in our present miserable state. Dear Lord! enlighten us that we may understand how powerful with Thine eternal Father are those prayers which we address to Him in Thy name and through Thy merits.

Mary, august Mother of God! do thou obtain for us the spirit of prayer, so that, in all our necessities, we may never fail to have recourse to thy divine Son and to thee, for thou art the distributor of all graces and the Mother of mercy; thou wilt not allow any client of thine to go away empty-handed. All-powerful Virgin, thou dost obtain from God all that thou askest in behalf of thy faithful servants.

Table of Movable Feasts.

Year of Our Lord	Ash-Wednesday.	Easter-Sunday.	Ascension-day.	Whit-Sunday.	Corpus Christi.	First Sunday in Advent.
1888	Feb. 15	April 1	May 10	May 20	May 31	Dec. 2
1889	March 6	April 21	May 30	June 9	June 20	Dec. 1
1890	Feb. 19	April 6	May 15	May 25	June 5	Nov. 30
1891	Feb. 11	March 29	May 7	May 17	May 28	Nov. 29
1892	March 2	April 17	May 26	June 5	June 16	Nov. 27
1893	Feb. 15	April 2	May 11	May 21	June 1	Dec. 3
1894	Feb. 7	March 25	May 3	May 13	May 24	Dec. 2
1895	Feb. 27	April 14	May 23	June 2	June 13	Dec. 1
1896	Feb. 19	April 5	May 14	May 24	June 4	Nov. 29
1897	March 3	April 18	May 27	June 6	June 17	Nov. 28
1898	Feb. 23	April 10	May 19	May 29	June 9	Nov. 27
1899	Feb. 15	April 2	May 11	May 21	June 1	Dec. 3
1900	Feb. 28	April 15	May 24	June 3	June 14	Dec. 2
1901	Feb. 20	April 7	May 16	May 26	June 6	Dec. 1
1902	Feb. 12	March 30	May 8	May 18	May 29	Nov. 30
1903	Feb. 25	April 12	May 21	May 31	June 11	Nov. 29
1904	Feb. 17	April 3	May 12	May 22	June 2	Nov. 27
1905	March 8	April 23	June 1	June 11	June 22	Dec. 3
1906	Feb. 28	April 15	May 24	June 3	June 14	Dec. 2
1907	Feb. 13	March 31	May 9	May 19	May 30	Dec. 1
1908	March 4	April 19	May 28	June 7	June 18	Nov. 29
1909	Feb. 24	April 11	May 20	May 30	June 10	Nov. 28
1910	Feb. 9	March 27	May 5	May 15	May 26	Nov. 27
1911	March 1	April 16	May 25	June 4	June 15	Dec. 3
1912	Feb. 21	April 7	May 16	May 26	June 6	Dec. 1
1913	Feb. 5	March 23	May 1	May 11	May 22	Nov. 30
1914	Feb. 25	April 12	May 21	May 31	June 11	Nov. 29
1915	Feb. 17	April 4	May 13	May 23	June 3	Nov. 28
1916	March 8	April 23	June 1	June 11	June 22	Dec. 3
1917	Feb. 21	April 8	May 17	May 27	June 7	Dec. 2
1918	Feb. 13	March 31	May 9	May 19	May 30	Dec. 1
1919	March 5	April 20	May 29	June 8	June 19	Nov. 30
1920	Feb. 18	April 4	May 13	May 23	June 3	Nov. 28
1921	Feb. 9	March 27	May 5	May 15	May 26	Nov. 27
1922	March 1	April 16	May 25	June 4	June 15	Dec. 3
1923	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1924	March 5	April 24	May 29	June 8	June 19	Nov. 30
1925	Feb. 25	April 12	May 21	May 31	June 11	Nov. 29
1926	Feb. 17	April 4	May 13	May 23	June 3	Nov. 28
1927	March 2	April 17	May 26	June 5	June 16	Nov. 27
1928	Feb. 22	April 8	May 17	May 27	June 7	Dec. 2
1929	Feb. 13	March 31	May 9	May 19	May 30	Dec. 1

January.¹

Protectors: SS. PETER and PAUL, Ap.

Virtue: FAITH, p. 354.

TEXT: *I am the light of the world.* (John viii. 12.)

- A 1 CIRCUMCISION OF OUR LORD. *St. Euphrosyne, V.*, † 470;
St. Fulgentius, B. and C., † 533; *St. Odilo, Ab.*, † 1049.
Who knoweth whether this may not be the last year of
my life?
- b 2 *St. Macarius of Alexandria, Cenobite*, † 395.
The only affair with which we need occupy ourselves
during this life is *Eternity*.
- c 3 *St. Genevieve, V.*, † 512; *St. Constant, B.*, † 519; *St. Bertilla,*
V., † 687.
With God there is no consideration of persons; He
weighs only works.
- d 4 *St. Angela of Foligno, W.*, † 1309.
The merit of faith consists in believing things which
we do not understand, not through necessity, but volun-
tarily.
- e 5 *St. Telesphorus, P. and M.*, † 139; *St. Simeon Stylites*, † 459;
St. Emiliana, V., 550.
Happy he who believes with a lively faith that he will
soon enter into *Eternity*.
- f 6 EPIPHANY OF OUR LORD. *St. Peter Thomas, B.*, † 1366;
Bl. John of Ribera, B., 1611.
The hell of hells will be knowing that we hate a God
who is infinitely worthy of being loved.
- g 7 *St. Crispin, B.*, † 248; *St. Lucian, M.*, † 312.
It is faith that makes the just live in the grace of God.
- A 8 *St. Gudula, V.*, † 710; *St. Cyr, B.*, † 714.
Whichever way the tree falls, be it to the north or to
the south, there it will remain *Eternally*.
- b 9 *St. Marciana, V. and M.*, † 309; *St. Paschasia, V. and M.*,
† 180; *Bl. Philip Berruyer, B.*, † 1261.
Whoever prays to God has already obtained that which
he is praying for; to pray and to receive are one and the
same thing.
- c 10 *St. William, B.*, † 1209.
Whoever thinks of *Eternity* and is not converted, has
lost either his senses or the faith.
- d 11 *St. Hyginus, P. and M.*, † 142; *St. Hortensius, B.*, † 804.
Of what avail is it for a man to say he has faith if he
does not show it by his works?
- e 12 *St. Cæsaria, V.*, † 540; *St. Ferreol, M.*, † 680.
If God did not protect me I should commit every crime.

¹ In addition to the names of Saints, we have given those of many of the Blessed for the sake of the Tertiaries of the various orders. The numbers placed after the names indicate the date of death.

f 13 *St. Veronica of Milan, V.*, † 1497.
A lively faith in the *Eternity* which awaits us can make us saints.

g 14 *St. Hilary, B. and D.*, † 368; *St. Felix, P. and C.*, † 256; *St. Benjamin, M.*, † 424; *Bl. Oderic, C.*, † 1331; *Bl. Bernard of Corteon, C., Franciscan*, † 1667.

A 15 You believe that God sees you, and yet you would sin.
St. Paul, Hermit, † 342; *St. Maurus, Ab.*, † 584; *Bl. Andrew of Pescriera, C.*, † 1485.

The state of grace makes us enjoy here below the rights of a citizen of paradise and belong to the family of God.

b 16 *St. Marcellus, P. and M.*, † 310; *St. Honoratus, B.*, † 420; *St. Godfrey, C.*, † 1127; *Bl. Stephania of Quinzani, V.*, † 1530.

One single Mass procures more honor to God than all the penances of the saints.

c 17 *St. Antony, Ab.*, † 356; *St. Sulpicius, B.*, † 644; *St. Leonella, M.*, † 166.

When *Eternity* is at stake we cannot make too sure.

d 18 CHAIR OF ST. PETER AT ROME, A.D. 43. *Bl. Beatrice of Este, W.*, † 1262.

He who soweth sins reapeth chastisements; he who soweth good works reapeth rewards.

e 19 *St. Canute, K. and M.*, † 1086; *St. Wulstan, B. and C.*, † 1095.
If we believe that there is one death, one judgment, one *Eternity*, let us try to live for God alone.

f 20 *St. Fabian, M.*, † 250, and *St. Sebastian, M.*, † 288; *Bl. Didier, B.*, † 1194; *St. Euthymius, Ab.*, † 473.

The world weighs everything in a false balance; we must employ the just balance, that of faith, which will show us each thing at its true value.

g 21 *St. Agnes, V. and M.*, † 304; *St. Meinrad, M.*, † 861.

If you believe in *Eternity* and yet sin, you are mad.

A 22 *St. Vincent, M.*, † 304, and *St. Anastasius, M.*, † 628; *St. Blesilla, W.*, † 383.

Woe! woe! The gates of hell open once to admit those who enter in; but alas! those gates never open to let any one pass out.

b 23 THE ESPOUSALS OF THE BL. VIRGIN. *St. Raymond of Pennafort, C., Franciscan*, † 1275; *St. Emerentia, V. and M.*, † 304; *St. Ildelfonsus, B.*, † 667.

Can they really believe in the Gospel who say: Happy are the rich, those who do not suffer, those who divert themselves.

c 24 *St. Timothy, B. and M.*, † 97; *St. Felician, B. and M.*, † 251.
(Novena of the Purification, p. 535.)

He who saves a soul is more agreeable to God than one who distributes all his possessions in alms.

d 25 CONVERSION OF ST. PAUL, A.D. 35. *St. Poppo, Ab.*, † 1048.
Novena, p. 535. (Devotion to the Infant Jesus, p. 380.)

All our sins come from want of faith.

January.

- e 26 *St. Polycarp, B. and M.*, † 166; *St. Alberic, Ab.*, † 1109; *Bl. Margaret of Hungary, V.*, † 1271. Novena, p. 535.
If faith did not assure us of it, who could ever believe what God has done out of love for us?
- f 27 *St. John Chrysostom, B. and D.*, † 407; *St. Devota, V. and M.*, † 300; *St. Vitalian, P.*, † 671. Novena, p. 535.
To speak of divine love to one who only loves the world is to speak in an unknown language to him.
- g 28 *St. Cyril of Alexandria*, † 444; *St. Flavian, M.*, † 304; *St. Julian, B.*, † 3d century; *Bl. Amadeus, B.*, † 1158; *Bl. Matthew of Agrigento, B. and C.*, † 1451. Novena, p. 535.
There are very few deaths that do not arrive unexpectedly. Jesus Christ has said: Be ye ready.
- A 29 *St. Francis of Sales, B., Doctor of the Church*, † 1622, p. ;
St. Sulpicius Severus, B., † 410. Novena, p. 535.
Either to love or to die! Die to all other love so as to live to that of Jesus alone!
- b 30 *St. Martina, V. and M.*, † 226; *St. Bathildes, Q.*, † 680; *St. Aldegondes, V.*, † 660. Novena, p. 535.
To such as have a lively faith in *Eternity* the earth becomes a desert, since they no longer desire to occupy themselves with its concerns.
- c 31 *St. Peter Nolasco, C.*, † 1256; *St. Marcella, W.*, † 410; *Bl. Louisa Albertoni, W.*, † 1533; *Bl. Viridiana, V., Franciscan.* † 1242; *SS. Athanasia, Eudoxia, and Theodasia, MM.*, † 300. Novena, p. 535.
We should be ashamed to commit sin, but there is no shame in confessing it.

February.

Protector: St. ANDREW, Ap.

Virtue: HOPE, p. 356.

TEXT: *Because he hoped in Me I will deliver him: I will protect him because he hath known My name. (Ps. xc. 14.)*

- d 1 *St. Ignatius, B. and M.*, † 107; *St. Ephrem, C.*, † 378; *Bl. Andrew de Comitibus, C. Franciscan*, † 1302. Novena, p. 535
Christian hope is a certain expectation of eternal happiness.
- e 2 PURIFICATION OF THE B. V. MARY. *St. Sigebert, K. and C.*, † 656. Novena, p. 535.
The devotion which Mary loves best is the having recourse to her constantly.
- f 3 *St. Blaze, B. and M.*, † 316; *St. Veronica*, † 70; *St. Adelin, Ab.*, † 696; *St. Ansharius, B.*, † 865; *Bl. Simon of Cassia, C.*, † 1348.
God values our salvation much higher than the devil

values our loss, for God loves us more than the devil hates us.

- g 4 *St. Andrew Corsini, B.*, † 1373; *St. Jane Valois, W.*, † 1505; *St. Joseph of Leonissa, C., Franciscan*, † 1612; *Bl. John of Bretto, M.*, † 1693.

Our confidence in obtaining graces from God is the measure of those He confers on us.

- A 5 *St. Agatha, V. and M.*, † 251; *St. Adelaide, V. and Ab.* † 1015; *the 26 Martyrs of Japan, Franciscans and Jesuits*, † 1597.

By prayer our soul acquires a divine strength which raises it above all created power.

- b 6 *St. Dorothy, V. and M.*, † 304; *St. Amandus, B. and C.*, † 684; *St. Hyacintha de Mariscotti, V., Franciscan*, † 1640.

How could He who suffered so much for my salvation refuse me the graces necessary for it?

- c 7 *St. Romuald, B. and C.*, † 1027; *St. Richard, K. and C.*, † 722; *Bl. Antony of Stronconio, C., Franciscan*, † 1471.

When Our Lord sees that we are relying on men He withdraws Himself from us.

- d 8 *St. John of Matha, C.*, † 1213.

Of what avail is it to a rich man to possess heaps of gold if he is without God?

- e 9 *St. Apollonia, V. and M.*, † 249; *St. Ausbert, B. and C.*, † 695.

By saving a soul you predestinate your own.

- f 10 *St. Scholastica, V.*, † 543; *St. Clare of Rimini, V.*, † 1346; *Bl. William of Brabant*, † 1240; *Bl. Bernard of Scammaca, C., Dominican*, † 1486.

God desires more ardently to bestow His graces on us than we do to receive them.

- g 11 *St. Odo, B.*, † 880; *St. Severinus, Ab.*, † 507; *St. Saturninus, M.*, † 303; *The Seven Founders of the Servites, 13th century*; *St. Adolphus, B.*, † 1222; *Bl. Peter de Garda, C., Franciscan*, † 1505; *First Apparition of Our Lady of Lourdes*, 1858.

The highest degree of charity is that of heartily desiring to unite ourselves with God in heaven.

- A 12 *St. Eulalia, V. and M.*, † 304; *Bl. Christina Licarelli, V.*, † 1543; *Bl. Nicholas Longobard*, † 1709.

Mass is the work which obtains for us the greatest amount of divine grace.

- b 13 *St. Gilbert, B.*, † 1019; *St. Martinianus, Hermit*, 830; *St. Catherine de Ricci, V.*, † 1590.

Whoever places his whole confidence in Our Lord will, by Him, be rendered all-powerful.

- c 14 *St. Valentine, M.*, † 273; *Bl. Angel of Gualdo, C.*, † 1325; *Bl. John the Baptist of the Conception, C., Trinitarian*, † 1613.

Had we not Jesus Christ how unhappy should we be!

- d 15 *S.S. Faustinus and Zootæ, MM.*, † 122; *St. Georgia, V.*, † 500; *Bl. Jordan, C., Dominican*, † 1237.

We have to do with a good Master: so soon as He sees a soul humiliated after a fault, He takes it in His arms and presses it to His Heart.

e 16 *St. Juliana, V. and M.*, †299; *Bl. Philippa Mareria, V., Franciscan*, †1236; *Bl. Gregory, P. and C.*, †1276.

Acts of resignation and confidence in God's mercy are singularly acceptable to Him when made in time of trial.

f 17 THE FLIGHT INTO EGYPT, p. 434. *St. Mariana, V.*, †1st century; *St. Constance, V.*, †346; *St. Silvin, B. and C.*, †718; *St. Evermodus, B.*, †1168.

God hates sin, but He can never hate a soul that detests its sins.

g 18 *St. Simeon, B. and M.*, †109; *St. Flavian, B.*, †449; *Bl. Christina Oringa, V., Dominican*, †1310.

In order to inspire us with greater confidence, Jesus Christ willed that our redemption should be not merely sufficient but superabundant.

A 19 *Bl. Conrad, C., Franciscan*, †1351; *St. George, B.*, †884; *Bl. Alvarez, C. Dominican*, †1420; *Bl. Elizabeth Picenardi, V., Servite*, †1468; *Bl. Archangel Giralani, V., Carmelite*, †1491.

The more our soul is sick, the more should she have recourse to the great remedy of Communion.

b 20 *St. Eleutherius, B. and M.*, †531; *St. Eucherius, B. and C.*, †738; *St. Paulina, V.*, †400.

It is a certain and infallible truth that God grants the prayer of whoever prays to Him with confidence.

c 21 *Bl. Aimon Taparelli, C., Dominican*, †1495.

Insults, sickness, poverty, persecutions, all work together for good for those who love God.

d 22 THE CHAIR OF ST. PETER AT ANTIOCH. *St. Antonina, M.*, †300; *St. Margaret of Cortona, P., Franciscan*, †1297; *Bl. Jane Bonomi, V.*, †1670.

What a consolation for us to be able to say: We belong to Jesus Christ; we are His property.

e 23 *St. Peter Damian, B. and D.*, †1072.

Our greatest suffering in hell will be the thought of how easily we might have saved our souls by prayer.

f 24 ST. MATTHIAS, AP., †63; *Bl. Robert of Arbrissel, C.*, †1117; *St. Ethelbert, K. and C.*, †616.

He who soweth little shall reap little. How can our Saviour lavish His favors on us when we are so negligent in His service?

g 25 *SS. Avertan and Romeo, C., Carmelite*, †1380; *Bl. Constant of Fabriano, C., Dominican*, †1481; *Bl. Sebastian ab Apparitione, C., Franciscan*, †1600. (Dev. to the Infant Jesus, p. 381.)

Divine love is an amiable thief that despoils us of all earthly love.

A 26 *St. Irene, V.*, †420; *St. Auspicius, B.*, †487.

Jesus Christ has purchased us, not at the price of gold, but at the price of His blood and His life.

b 27 *St. Leander, B.*, †596; *St. Honoria, V. and M.*, †303; *St. John of Vandières, C.*, †973.

All children have a right to the heritage of their parents; as children of God, then, we have a right to paradise.

c|28| *St. Oswald, C.,* †922; *Bl. Villana de Boltis, V., Dominican,* †1360; *Bl. Antoinette of Florence, V., Franciscan,* †1472; *Bl. Thomas a Cori, C., Franciscan,* †1729.

Let no one think little of his prayer since God does not disdain it, for He either grants us what we ask or else something more useful to us.

March.

Protector: ST. JAMES THE GREAT, Ap.

Virtue: LOVE OF GOD, p. 358.

TEXT: *Thou shalt love the Lord thy God with thy whole heart.*
(Mark xii. 30.)

d 1 *St. David, B. and C., Patron of Wales,* †544; *St. Albenus, B. and C.,* †437; *St. Eudoxia, P.,* †114.

God confers a signal favor on a soul when He calls it to His holy love.

e 2 *St. Nestor, B. and M.,* †251; *Bl. Henry Suso, C. and D.,* †1365; *Bl. Eustochia of Messina, V., Franciscan,* †1500; *St. Charles the Good, M.,* †1124.

Loving aspirations keep divine love alive in our hearts.

f 3 *St. Thais, P.,* †350; *St. Camilla, V.,* †437; *St. Cunegundes, V.,* †1040; *Bl. Nicholas Albergati, B.,* †1443; *Bl. Jacob Canepacci, C., Carmelite,* †1598.

He who has God has all; he who has not God has nothing.

g 4 *St. Casimir, C.,* †1483.

The soul that truly loves God would a thousand times prefer death to a single deliberate venial sin.

A 5 *St. John-Joseph of the Cross, C., Franciscan,* †1734.

Every act of love merits a fresh paradise.

b 6 *Bl. Humbert of Savoy,* †1188; *St. Cyril, C., Carmelite,* †1224; *St. Colette, V., Franciscan,* †1447.

If God, out of love for me, had suffered but one blow, I ought to burn with love of Him, saying: A God has vouchsafed to be struck for my sake.

c 7 *St. Thomas Aquinas, C. and D., Dominican,* †1274; *SS. Perpetua and Felicitas, MM.,* †204.

Of what avail to a learned man to understand all the sciences if he does not know how to love God?

d 8 *St. John of God, C.,* †1550.

He who loves not Jesus Christ shows thereby that he does not know Him.

e 9 *St. Frances of Rome, W., Franciscan,* †1440; *St. Catherine of Bologna, V., Franciscan,* †1463; *St. Pacian, B.,* †380.

Either heaven or hell; either to be saved or to be damned: there is no middle path.

f 10 *The Forty Martyrs of Sebaste*, † 320; *Bl. John Sarcander, M.*, † 1620. (Novena of St. Joseph, p. 557.)

Did the martyrs indeed make so great a sacrifice when they gave their lives for Jesus Christ, Who had died for love of them?

g 11 *St. Sophronius, B.*, † 638; *St. Vindicien, B.*, † 712; *St. Eulogius, P. and M.*, † 859; *St. Lucrecia, M.*, † 859; *Bl. Ayrald, B.*, † 1146, p. 557.

The amount of love for God which we possess at our death will be the measure wherewith we shall love Him eternally.

A 12 *St. Gregory, P. and D.*, † 604; *St. Maximilian, M.*, † 296; *St. Josephine, or Fina, V.*, † 1253.

He who knows how to love God is more learned than all those learned men who know not how to love Him.

b 13 *St. Euphrasia, V.*, † 412; *St. Nicephorus, B. and C.*, † 828; *Bl. Boniface of Savoy, B.*, † 1270, p. 557.

The amount of love which we bestow on creatures is taken from that which we ought to give to God.

c 14 *St. Florentine, V.*, † 632; *St. Zacharias, P.*, † 752; *St. Mathilda, Emp.*, † 968, p. 557.

Divine love is like honey, which sweetens the bitterest things and renders them agreeable.

d 15 *B. Louis Morbiole, C.*, *Carmelite*, † 1490, p. 557.

All that is done for God is love of God.

e 16 *St. Eusebia, V.*, † 660; *St. Héribert, B.*, † 1021; *Bl. Peter of Siena, artisan, C.*, † 1289. (Novena of the Annunciation, p. 536.) p. 557.

One tear shed at the remembrance of the Passion of Jesus Christ is worth more than a year's fasting on bread and water.

f 17 *St. Patrick, B. and C.*, *Apostle of Ireland*, † 464, p. 557, p. 536.

So long as our heart is filled with earthly things, divine love cannot enter in, for it finds no room.

g 18 *St. Gabriel, Arch.*; *St. Cyril of Jerusalem, B.*, † 386; *St. Edward, K. and M.*, † 978; *St. Anselm of Lucca, C.*, † 1086; *Bl. Evrard, Count of Nons*, † 13th century; *Bl. Salvador de Horta, C.*, † 1567, p. 557, p. 536.

He who loves God ought to desire death, since death unites us eternally to Him.

A 19 *St. JOSEPH. Bl. Margaret of Metola, V.*, *Dominican*, † 1320; *Bl. Sybil the Blind, V.*, *Dominican*, † 1367. p. 557, p. 536.

Go to St. Joseph if you wish to be consoled.

b 20 *Bl. John of Parma, C.*, *Franciscan*, † 1289; *St. Hippolytus Galantini*, † 1619, p. 536.

A God dying for love of us—oh, what a subject of meditation for our whole life and throughout Eternity!

c 21 *St. Benedict, Ab.*, † 543; *Bl. Clemence of Hohenberg, V.*, † 1176; *B. Hugolino, C.*, *Augustinian*, † 1470, p. 536.

Many desire to attain perfection, but never make use of the necessary means.

- d 22 *St. Catherine of Sweden, V.*, † 1381, p. 536.
 What a wonderful excess of divine love: a God suffering punishment for my sake! Can I do otherwise than love this God?
- e 23 *St. Victorien, M.*, † 484; *St. Turibius, B.*, † 1606; *Bl. Joseph Oriol, C.*, † 1702, p. 536.
 God lavishes his favors only on those who have a hearty desire of His love.
- f 24 *St. Simon, Infant M.*, † 1430; *Bl. Joseph Mary Tommasi, C.*, † 1713, p. 536.
 Offering our death to God is the most perfect act of love we can offer Him.
- g 25 THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. *St. Quirinus, M.*, † 269, p. 536. (Devotion to the Infant Jesus. p. 382.)
 It is impossible that a faithful servant of Mary should be damned.
- A 26 *St. Ludger, B.*, † 809; *St. Emmanuel, M.*
 Who is it that really loves God? He who keeps His commandments.
- b 27 *St. Rupert, B.*, † 718; *St. Augustine of Cénéda, V. and M.*, † 5th century; *Bl. Bizzerius of Mucia, C., Franciscan*, † 1236.
 The damned would give any price for one hour in which to love God, but this hour they will never have!
- c 28 *Bl. Jane Mary de Maillé, W., Franciscan*, † 1414.
 Resolution! Resolution! The devil has no fear of ir-resolute souls.
- d 29 *St. Bertholdus, C., Carmelite*, † 1188; *St. Ludolphus, B. and M.*, † 1250; *Bl. Paula Gambarara-Costa, W., Franciscan*, † 1505
 Life is painful and death desirable to him who loves God and desires to behold Him.
- e 30 *St. John Climacus, Ab.*, † 605; *Bl. Amadeus IX., C.*, † 1492.
 A thread, of no matter what thickness, is sufficient to hinder a soul from rising to God.
- f 31 *St. Balbina, V. and M.*, † 169; *St. Cornelia, M.; Bl. Nicholas of Flue, C.*, † 1487.
 When we have given ourselves entirely to God we may be sure of never again leaving Him.

April.

Protector: St. JOHN, Ap.

Virtue: CHARITY TO OUR NEIGHBOR, p. 360.

TEXT: *This is my commandment, that ye love one another as I have loved you.* (John xv. 12.)

- g 1 *St. Valery, Ab.*, † 650; *St. Hugh, B.*, † 1132; *Bl. Catherine Thomas, V.*, † 1574.
 St. John says that he who sayeth that he loves God and yet hateth his brother is a liar.

A 2 *St. Francis of Paula, C.*, †1507; *St. Mary of Egypt*, †421; *St. Nizier, B.*, †573.

At the sight of a crucifix we should exclaim with *St. Francis of Paula*: O God of Charity! O God of Charity! O God of Charity!

b 3 *St. Nicetas, Ab.*, †824; *St. Richard, B. and C.*, †1253; *St. Benedict the Moor, C., Franciscan*, †1589.

He who renders a service to his neighbor in a way makes God his debtor.

c 4 *St. Isidore, B. and D.*, †639; *B. Aleth*, †1100; *B. Jane of Signa, V., Franciscan*, †1350.

A house where charity does not reign is a den of Satan.

d 5 *St. Vincent Ferrer, C.*, †1419; *St. Gerald, Ab.*, †1095; *St. Juliana of Cornillon, V.*, †1258; *Bl. Vincent Sossio, M., aged 5 years*, †1480.

When our heart is filled with faith, how sweet it is to kneel before an altar!

e 6 *St. Marcellinus, M.*, †413; *St. Celestine, P. and C.*, †432; *St. Prudentius, B.*, †861.

Giving to the poor is lending to God, who will never fail to repay with interest.

f 7 *Bl. Herman Joseph, C., Premonstratensian*, †1220.

Hatred must be overcome by love, and persecution by gentleness.

g 8 *St. Gautier, Ab.*, †1099; *St. Perpetuus, B. and C.*, †494; *Bl. Julian of St. Augustine, C., Franciscan*, †1606.

As an index to how much you love God, examine how much you love your neighbor.

A 9 *St. Waltrude, V.*, †686; *Bl. Ubaldo of Arimari, C., Servite*, †1313; *Bl. Crescentia, V., Franciscan*, †1744.

Charity consists in bearing with what is unbearable in our neighbor.

b 10 *St. Fulbert, B.*, †1028; *St. Palladius, B.*, †658; *Bl. Antony Neyrol, C., Dominican*, †1460.

One single instant is worth God to us, since at each instant we can, by means of an act of contrition or love, win the grace of God and eternal glory.

c 11 *St. Leo, P. and D.*, †461.

Without charity man is nothing, and nothing he can do is of profit to his soul.

d 12 *St. Julius, P. and C.*, †352; *St. Constantine, B.*, †455; *Bl. Angelo of Cevasso, C., Franciscan*, †1495.

He who loves God would wish to see all hearts inflamed by the same fire that is burning in his own heart.

e 13 *St. Hermenegild, M.*, †586; *The Good Thief*, †33; *St. Justinus, M.*, †167; *Bl. Ida, W.*, †1113.

How admirable are the effects of prayer: two sinners expire, one on each side of Jesus Christ; the one who prays is saved; the other does not pray, and he is lost!

- 14 *SS. Tiburtius, Valerian, and Maximus, MM.*, † 229; *Bl. Lidwina, V.*, † 1433; *St. Benezet*, † 1184.
 All love is frivolous and dangerous that has not its origin in the Passion of Our Saviour.
- g 15 *St. Peter Gonzales, C., Dominican*, † 1248.
 Be not one of those whose tongue can touch nothing without skinning it.
- A 16 *St. Paternus, B.*, † 565; *St. Druon, Recluse*, † 1186; *St. Joachim of Siena, C., Servite*, † 1305; *Benedict Joseph Labre, C.*, † 1783.
 Practising charity is a means of gaining much from God.
- b 17 *St. Anicetus, P. and M.*, † 173; *St. Landry, B.*, † 675; *Bl. Clare of Gambacorli, V., Dominican.*, † 142; *Bl. Mary Anne of Jesus, V.*, † 1624.
 Were you to die this very day, would your accounts be found in order?
- c 18 *Bl. Francis Venimbeni, C., Franciscan*, † 1322; *Bl. Mary of the Incarnation, W.*, † 1618.
 Where charity does not exist there can be neither recollection, nor peace, nor God.
- d 19 *St. Ursmar, Abbot*, † 713; *St. Werner, M.*, † 1287.
 He who prays for others will more readily be heard when he prays for himself.
- e 20 *St. Agnes of Montepulciano, Abbess, V., Dominican*, † 1317; *Bl. Gerard, C.*, † 1120; *James of Illyria, C., Franciscan*, † 1485.
 Without the love of God, all the virtues we can amass are as worthless as a heap of stones.
- f 21 *St. Anselm, B. and D.*, † 1109; *St. Simon, B.*, † 345; *St. Anastasius, C.*, † 687.
 The saints take vengeance by loving and praising those who have injured them, and by overwhelming them with benefits.
- g 22 *SS. Soter*, † 177, and *Caïus*, † 295, *PP., MM.*; *St. Opportuna, V. and M.*, † 770.
 Speak of others as you would that they should speak of you.
- A 23 *St. George, M.*, † 303; *St. Adalbert, B. and M.*, † 997; *St. Gerard, B. and C.*, † 994; *Bl. Giles, C., Franciscan*, † 1272.
 A judgment without mercy awaits him who shows not mercy by pardoning his enemy.
- b 24 *St. Fidelis of Sigmaringen, M., Franciscan*, † 1622; *SS. Bona and Dodu, VV.*, † 673; *St. Robert of Casa Dei, Ab.*, † 1067; *St. Egbert, C.*, † 729.
 God bestows no marks of love on souls which are covered with the leprosy of habitual venial sins.
- c 25 **ST. MARK, EVANGELIST**, † 68. (Devotion to the Infant Jesus, p. 383.)
 As our prayer mounts to heaven God's grace descends on us.

d 26 OUR LADY OF GOOD COUNSEL, p. 531. *SS. Cletus*, †89, and *Marcellinus*, †304, *PP., MM.*; *St. Paschasius*, *Ab. C.*, †864.

An ounce of charity is worth more than a hundred cartloads of right.

e 27 *St. Zita*, *V.*, †1278; *St. Peter Armengol*, *C.*, 1304; *St. Anthimus*, *B. and M.*, †303; *Bl. Philippa of Marétri*, *P., Franciscan*, †1236.

Fire cannot be extinguished by fire, nor wrath by wrath.

f 28 *St. Vitalis*, *M.*, †171; *St. Theodora*, *V. and M.*, †304; *Bl. Augustine Novello*, *C., Augustinian*, †1309.

You wish others to be indulgent to your faults; learn, then, to be indulgent to the faults and imperfections of others.

g 29 *St. Peter*, *M.*, †1252; *St. Antonia*, *V.*, †260; *St. Robert of Molesme*, *C. Ab.*, †1110.

It is now that we must perform the good works which at our death we would wish to have done.

A 30 *St. Catherine of Siena*, *V., Dominican*, †1380; *St. Eustella*, *V.*, †1st century; *St. Pulchronius*, *B.*, †476; *St. Desiré*, *C.*, †569.

True charity consists in doing good to those who do us evil, and thus winning them.

May.

Protector: *St. THOMAS*, *Ap.*

Virtue: *DETACHMENT*, p. 362.

TEXT: *Blessed are the poor in spirit: for theirs is the kingdom of heaven.* (*Matt. v. 3.*)

b 1 *SS. Philip and James*, *Apostles*, †61; *St. Walburga*, *V.*, †780; *St. Honoria*, *V.*, †451; *St. Marcou*, *Ab. C.*, †558; *St. Petronilla*, *V.*, †1355.

Bear in mind that death will soon despoil you of everything and banish you from the world.

c 2 *St. Athanasius*, *B. and D.*, †373; *St. Walbert*, *Ab.*, †665.

What earthly goods can compensate for the loss of one's soul?

d 3 INVENTION OF THE HOLY CROSS IN 326. *SS. Alexander and Theodulus*, *PP., MM.*, †119; *Bl. Emily Bicchieri*, *V., Dominican*, †1314; *St. Juvenal*, *B. and C.*, †376; *Bl. Stanislas Saltys*, †1489.

We gain more merits in one day by supporting trials sent us by God, or caused by our neighbor, than in ten years of sufferings inflicted by ourselves.

e 4 *St. Monica, W.*, † 387; *St. Florian, M.*, † 297; *St. Godard, B. and C.*, † 1038; *Bl. Philip of Aquila, C., Franciscan*, † 1456; *Bl. Ladislas Gielnoio, C., Franciscan*, 1515.

Jesus Christ desires to possess our whole hearts and to have no rival.

f 5 *St. Pius V., P., C., Dominican*, † 1572; *St. Angelus, M., Carmelite*, † 1225.

Death's sinister shadow obscures all dignities.

g 6 *ST. JOHN BEFORE THE LATIN GATE, A.D. 95. St. John Damascene, Father of the Church*, † 780; *St. Eadbert, B. and C.*, † 698; *St. Prudentia, V., Augustinian*, † 1492.

All vain personal adornment bespeaks a vain soul.

A 7 *St. Stanislas, B. and M.*, † 1079; *St. John of Beverley, B. and C.*, † 721.

Of what value are heaped-up treasures to a dying man?

b 8 *APPARITION OF ST. MICHAEL, ARCHANGEL, A.D. 492. St. Wicro, B.*, † 7th century.

How sweet it is to repose in the arms of divine love!

c 9 *St. Gregory Nazianzen, B. and Doctor of the Church*, † 389.

The pearl of the love of God is a more precious jewel than any to be found amongst worldly treasures.

d 10 *St. Antonius, B. and C.*, † 1459; *St. Marina, M.*, † 362; *Bl. Beatrix Atestina, V.*, † 1226.

Death is a thief who steals everything from us, our riches, dignities, parents, even our beauty and our skin.

e 11 *St. Francis de Girolamo, C., Jesuit*, † 1716.

In this world no one is happier than he who despises all its wealth.

f 12 *SS. Nereus, Achilles, and Domitilla, MM.*, † 99; *St. Pancras, M.*, † 304; *St. Epiphanius, B.*, † 403; *St. Jane of Portugal, V., Dominican*, † 1490; *Bl. Imelda, V.*, † 1333.

The mournful shadow of death shows that all which the world esteems most highly is but smoke, filth, vanity, and misery.

g 13 *St. Paul of the Cross, C.*, † 1775; *St. Servatius, B.*, † 384; *St. Peter Regalati, C., Franciscan*, † 1456; *Bl. Albert d'Ogna, Workman*, † 1279.

Whoever loses his soul loses it because he chooses to lose it.

A 14 *St. Boniface, M.*, † 304; *St. Pachomius, Ab.*, † 348; *St. Pascal, P.*, † 824; *St. Egidius de Santarem, C., Dominican*, † 1265; *St. Corona, V.*, † 2d century.

How many there are who out of a desire to please others neglect to save their souls!

b 15 *St. Dymphna, V. and M.*, † 7th century; *St. Achillus, B.*, † 330; *St. Isidore, Laborer, C.*, † 1170.

The more we despoil ourselves of earthly treasures the more do we enrich ourselves with heavenly ones.

c 16 *St. Ubaldus, B.*, † 1160; *St. Simon Stock, C., Carmelite*, † 1265; *St. John Nepomucen, B. and M.*, † 1383; *Bl. Andrew Bobola, C., Jesuit*, † 1657.

The avaricious man is an idolater, for he makes a god of his money.

- d 17 *St. Pascal Baylon, C.*, † 1592.
One heart is too little wherewith to love God.
- e 18 *St. Venantius, M.*, † 250; *St. Theodotus, Vintner*, † 303.
Imagine, my soul, that Jesus is now addressing this question to thee: Whom seekest thou?
St. Peter Celestin, P. and C., † 1296; *St. Pudenciana, V. and M.*, † 2d century; *St. Dunstan*, † 988; *St. Ives, C.*, † 1303; *Bl. Emiliana of Florence, W.*, *Franciscan*, † 1246.
Those who love to please men are despised by God.
- g 20 *St. Bernardin of Siena, C.*, *Franciscan*, † 1444; *St. Ethelbert, K. and M.*, † 793; *St. Basilla, V. and M.*, † 268; *Bl. Columba of Rieti, V.*, *Dominican*, † 1501.
Were I to die to-day, would I die content with the life I have led?
St. Felix of Cantalice, C., † 1587.
- A 21 A soul completely weaned from all earthly affection will be found filled with love of God.
St. Julia, V. and M., † 626; *St. Emilius, M.*, † 210; *St. Lupus, B.*, † 640; *Bl. Ritta de Cascia, V.*, *Augustinian*, † 1456.
The day will come when you will be thrown into a grave to rot, with worms for your only garment.
- c 23 *St. Florentius, C.*, † 548; *Bl. Crispinodi Viterbo, C.*, *Franciscan*, † 1750; *Bl. John Baptist Rossi, C.*, † 1764; *St. Desiderius, B. and M.*, † 411.
No means are spared for gaining a lawsuit, whilst the affair of eternal life is entirely laid aside.
- d 24 OUR LADY, HELP OF CHRISTIANS. *SS. Donatian and Rogatian, MM.*, † 288.
He who thinks of death cannot love the world.
- e 25 *St. Gregory VII., P. and C.*, † 1085; *St. Urban, P. and M.*, † 230; *St. Mary of Pazzi, V.*, *Carmelite*, † 1607. (Devotion to the Infant Jesus, p. 384.)
Better lose all than lose God.
- f 26 *St. Philip Neri, C.*, † 1595; *St. Augustine, Ap. of England. B. and C.*, † 604; *St. Priscus, M.*, † 254; *Bl. Mary Ann of Quito, V.*, *Franciscan*, † 1645.
A thought of eternity suffices to make a saint.
- g 27 *St. John, P. and M.*, † 526; *The Venerable Bede, C.*, *Father of the Church*, † 735.
What more can we desire when we possess the Blessed Sacrament?
- A 28 *St. Theodolus, C.*, † 450; *St. Germanus, B.*, † 576; *Bl. Mary Bartolomia Bagnesi, V.*, *Dominican*, † 1577; *Bl. John of Jesus and Mary, C.*, *Carmelite*, † 1615.
In a short time my house, my gardens, my furniture, my rich clothing, will be no longer mine.
- b 29 *St. Maximinus, B.*, † 349; *St. Cyril, Infant M.*, † 3d century; *St. Bona, V.*, † 1207.
How can we expect God to be generous to us when we are so avaricious towards Him?

- c 30 | *St. Felix, P. and M.*, † 274; *St. Ferdinand III., K. and M.*,
 † 1252.
 Of what avail are riches when a coffin alone is wanted ?
 d 31 | *St. Petronilla, V.*, † 81; *St. Angela Merici, V.*, † 1540.
 If you were now dead, what would you wish to have
 done ?

June.

Protector: ST. JAMES THE MINOR, Ap.

Virtue: PURITY OF BODY AND HEART, p. 364.

TEXT: *Blessed are the clean of heart, for they shall see God.*
 (Matt. v. 8.)

- e 1 | *St. Theobaldus of Mondovi, Shoemaker, C.*, † 1150.
 Purity of intention consists in doing all solely with a
 view to pleasing God.
 f 2 | *SS. Marcellinus, Peter, and Erasmus, MM.*, † 304; *St.*
Pothinus, B., and St. Blandina, V., MM., † 177; *St. Eu-*
genius, P., † 657.
 For an Instant of pleasure an Eternity of suffering !
 g 3 | *St. Clotildis, Q.*, † 545; *St. Genesisius, B. and C.*, † 662; *St.*
Kelvin, B., † 618.
 The science of this world renders man similar to the
 brutes, by teaching him to follow his sensual inclinations
 as the brutes do.
 A 4 | *St. Francis Caracciolo, C.*, † 1608; *St. Optatus, B. and C.*,
 † 4th century.
 In whatever degree I have taken pleasure in sinning,
 in that same degree have I increased the sorrows of the
 Heart of Jesus during His whole life.
 b 5 | *St. Boniface, B. and M.*, † 754.
 Each victory over temptation wins us a fresh crown.
 c 6 | *St. Norbert, B. and C.*, † 1134; *St. Claude, B. and C.*, † 699.
 Live in such a manner that you may merit receiving
 holy Communion every day.
 d 7 | *St. Gilbert, Ab.*, † 1152; *St. Vulphy, C.*, † 643.
 How can any one resist temptations at the hour of death
 when he has accustomed himself to yielding to them dur-
 ing his life.
 e 8 | *SS. Medard and Gildard, B. and C.*, † 545; *St. Clou, B.*, † 696;
St. William of York, B. and C., † 1154.
 Accursed sins ! it was ye who filled the loving Heart of
 my Redeemer with bitterness !
 f 9 | OUR LADY OF GRACES. *SS. Primus and Felicianus, MM.*,
 † 286; *St. Columba, Ab.*, † 597; *St. Pelagia, V. and M.*, † 304.
 Woe to that soul which lives at peace with sin, even
 with venial sin !

g 10 *St. Margaret, Q.*, † 1093; *St. Landry, B. and C.*, † about 700.

Love Jesus, and love specially His divine Heart, which is so ravishing, and His will, which is so adorable.

11 *St. BARNABAS, AP.*, † 61; *St. Roseline of Villeneuve, V.*, † 1320.

Of what avails personal beauty, since very soon nothing will remain of it but worms, stench, and rottenness?

b 12 *St. John of Sahagun, C., Augustinian*, † 1479; *St. Onuphrius, Hermit*, † 400; *Bl. Guy of Cortona, C., Franciscan*, † 1250.

c 13 A temptation confessed is half conquered.

St. Antony of Padua, C., Franciscan, † 1231.

Divine love exists in proportion with purity of heart.

d 14 *St. Basil, B. and Doctor of the Church*, † 380; *SS. Rufinus and Valerius, MM.*, † 287.

At the day of judgment the sinner will suffer more horrible torment from shame than even from the flames of hell.

e 15 *SS. Vitus, Crescentia, and Modestus, MM.*, † 303; *St. Germaine Cousin, V.*, † 1601; *St. Landelin, Ab.*, † 686.

God is not saving of his favors; He always gives more than is asked of Him.

f 16 *St. John Francis Regis, C., Jesuit*, † 1640; *St. Lutgarda, V.*, † 1246.

This earth is a battlefield, where we must conquer, or perish eternally.

g 17 *Bl. Paul d'Arezzo, Card. and C.*, † 1578; *St. Botolph, Ab.*, † 655.

Let us imitate the love of the blessed, who, whilst loving God, seek only to please Him.

A 18 *SS. Marcus and Marcellianus, MM.*, † 286; *St. Fortunatus, B.*, † 569; *St. Marina, V.*, † 8th century; *St. Amand, B.*, † 5th century.

How many people have lost their souls through the indiscreet use of their eyes!

b 19 *St. Juliana Falconieri, V., Augustinian*, † 1340; *SS. Gervasius and Protasius, MM.*, † 66; *St. Deodatus, B.*, † 679; *St. Jude, Disciple, M.*, † 1st century.

Jesus in the Blessed Sacrament is our earthly paradise.

c 20 *St. Silverius, P. and M.*, † 538; *St. Idaberga, V.*, † 1038; *St. Florentine, V.*, † 630.

This divine Heart, which loves us so well, deserves that we should do all we can to content it.

d 21 *St. Aloysius, C., Jesuit*, † 1591; *St. Ralph, B. and C.*, † 866.

Pleasures, amusements, pomp, praise—all pass away, and what remains? A grave, a sepulchre.

e 22 *St. Paulinus of Nola, B. and C.*, † 431; *Ten thousand soldiers crucified on Mount Ararat*, † 12; *St. Alban, M.*, † 303.

So long as we do not give ourselves entirely to God, we are always in danger of losing Him.

- f 23 *St. Etheldreda, V. and Ab.*, †679; *St. Mary of Oignies*, †1213; *Bl. Christina the Admirable (of Stommelen), V.*, †1312. (Novena of the Visitation, p. 538.)
Where Jesus Christ dwells by His love, there modesty is also to be found.
- g 24 NATIVITY OF ST. JOHN THE BAPTIST. (Novena, p. 538.)
By means of receiving purity itself in the Eucharist you will yourself become pure.
- A 25 *St. William, Ab.*, †1142; *St. Prosper of Aquitaine, B.*, †466; *St. Thecla, V.*, †6th century. (Devotion to the Infant Jesus, p. 385.) (Novena, p. 538.)
All enjoyments will one day end in a last sigh, in a tomb!
- b 26 SS. *John and Paul, MM.*, †362; *St. Maxentius, Ab.*, †515; *St. Anthelm, B. and C.*, †1178; *St. Pelagius, Infant*, †925. (Novena, p. 538.)
The worst fault of all is losing one's soul, for it is a fault without a remedy.
- c 27 *St. Ladislas, K. and C.*, †1095; *Bl. Benvenuto, C., Franciscan*, †1232; *St. Hadelin, C.*, †700. (Novena, p. 538.)
No creature is capable of satisfying the heart of man since it was created for God. Who is infinite.
- d 28 *St. Leo II., P. and C.*, †688; *St. Irenæus, B. and M.*, †202. (Novena, p. 538.)
No price can pay the least thing we do for God.
- e 29 ST. PETER AND ST. PAUL, APOSTLES, †66. p. 538.
He who falls because he has neglected prayer has no excuse.
- f 30 *Comm. St. Paul, Ap.*; *St. Marshal, Ap.*, †1st century; *St. Bertrand, B.*, †623; *St. Adilia, V.*, †650; *Bl. Raymond Lulle, M., Franciscan*, †1315. p. 538.)
God rewards our actions in proportion to the purity of our intention in performing them.

July.

Protector: ST. PHILIP, Ap.

Virtue: OBEDIENCE, p. 366.

TEXT: *You are My friends if you do the things that I command you.* (John xv. 14.)

- g 1 *St. Rumbold, B. and M.*, †775; *St. Leonorus, B.*, †4th century; *St. Gal, B.*, †553; *St. Theobald, C.*, †1066. (Novena, p. 538.)
Obedience is what the devil most abhors.
- A 2 VISITATION B. V. M. SS. *Procellus and Martinian, MM.*, †66; *St. Otho, B.*, †1139. (Novena, p. 538.)
If we desire the happiness of being visited by Mary, let us ourselves often visit her in some representation of her.

- b 3 *St. Raymond of Toulouse, C.*, † 1074.
The voice of the confessor is the voice of God.
- c 4 *St. Ulric, B. and C.*, † 973; *St. Bertha, W. and Ab.*, † 723.
If you wish to arrive in paradise you must take the road thither; for by following the road to hell it is there you will arrive.
- d 5 *St. Peter of Luxembourg*, † 1387; *St. Michael di Sanctis, C., Tertiary*, † 1625; *Bl. Archangel of Calatafime, C., Franciscan*, † 1460.
O heavens! what happiness! Close to our very house dwells Love Itself in the Blessed Sacrament.
- e 6 *St. Matilda or Mechtilda, V.*, † 1160; *St. Sexburgh, Abbess*, † 7th century.
A soul that truly loves God can only wish what God wishes.
- f 7 *St. Willibald, B and C.*, † 790; *St. Edelburga, V.*, † 688; *St Benedict XI., P.*, † 1304; *Bl. Peter Fourrier, C.*, † 1640.
O Eternity! O Eternity! O Eternity!
- g 8 *St. Elizabeth of Portugal, Q.*, † 1336; *St. Withburge, V.*, † 743; *Peter the Hermit*, † 1115.
Entire abandonment of self into the hands of God is a dart which pierces His heart.
- A 9 *St. Ephrem, Doctor of the Church*, † 378; *Holy Martyrs of Gorcum*, † 1572; *St. Veronica Giuliani, V., Franciscan*, † 1727.
It is impossible that whoever relies on his own judgment should not be deceived by the wiles of the devil.
- b 10 *The Seven Brothers and St. Felicitas, their Mother, MM.*, † 150; *SS. Rufina and Secunda, VV. and MM.*, † 257; *St. Amelia, W.*, † 690.
By obeying men out of love for God we merit more than in obeying God Himself.
- c 11 *St. Pius I., P. and M.*, † 157; *St. James, B. and C.*, † 350.
All vices arise from self-will.
- d 12 *St. John Gualbert, Ab.*, † 1073.
When the hour of death comes we say: Why did I not work for my sanctification? But of what use then are lamentations?
- e 13 *St. Anacletus, P. and M.*, † 96; *St. Eugenius, B.*, † 505.
One act of self-abnegation is worth more than erecting a thousand hospitals.
- f 14 *St. Bonaventure, Cardinal, B., Franciscan, Doctor of the Church*, † 1274; *St. Libertus, M.*, † 835.
A determined will, with the help of God, triumphs over all difficulties.
- g 15 *St. Henry II., Emperor, C.*, † 1024; *St. Swithin, B. and C.*, † 862; *Bl. Angelina de Marsciano, W., Franciscan*, † 1435; *St. Evrard, Shepherd*, † 750.
He who acts from obedience has the certainty of doing what is most agreeable to God.

A 16 OUR LADY OF MOUNT CARMEL (1251), p. 524. *St. Helier, Hermit, M.*, † 6th century.

Mary never allows herself to be outdone in love by her children.

b 17 FEAST OF THE HUMILITY OF MARY, p. 536. *St. Alexius, C.*, † 404; *St. Marcellina, V.*, † 398.

The smallest duties of our state in life must be preferred to the most glorious actions.

c 18 *St. Camillus de Lellis, C.*, † 1614; *St. Arnoul, B.*, † 461; *St. Frederic, B. and M.*, † 838.

If the dead could come to life again, what would they not do for eternal life? And I—what am I doing?

d 19 *St. Vincent of Paul, C.*, † 1660; *St. Arsenius, Anchorite*, † 450; *St. John de Dukla, C.*, *Franciscan*, † 1484.

God's will is never better done than when we obey.

e 20 *St. Jerom Emiliani, C.*, † 1537; *St. Ulmar, Ab.*, † 710.

He who does everything with a pure intention, will go to paradise without passing through purgatory.

f 21 *St. Praxedes, V.*, † 164; *St. Victor, M.*, † 290; *St. Julia, V. and M.*, † 273.

If you are not prepared for death to-day, fear that you will not make a good death.

g 22 *St. Mary Magdalene, Penitent*, † 63.

Hell is full of souls who have said: Later on, later on. Death has arrived, and they have been lost.

A 23 *St. Apollinaris, B. and M.*, † 79; *St. Libarius, B. and M.*, † 425; *SS. Romula and Herondina, VV.*, † 590.

Not abiding by the confessor's decision is pride and want of faith.

b 24 *St. Christina, V. and M.*, † 300; *St. Francis Solano, C., Franciscan*, † 1610; *Bl. Louisa of Savoy, W., Franciscan*, † 1503. (Novena to *St. Alphonsus*, p. 576.)

To please God and die! Oh, how lovely it is to please God!

c 25 *St. James, Ap.*, † 44; *St. Christopher, M.*, † 254, p. 576. (Devotion to the Infant Jesus, p. 386.)

We are wrong in thinking that union with God consists in ecstasies; it consists only in making our will submissive to God's.

d 26 *St. Anne, Mother of the Blessed Virgin*, p. 576.

There is more merit in lifting a straw from the ground by obedience than in taking a discipline even to blood by self-will.

e 27 *St. Pantaleon, M.*, † 303; *The Seven Sleepers, MM.*, † 250. p. 576.

We can never be surer of pleasing God than when we are embracing with resignation some cross which He sends.

f 28 *SS. Nazarius and Celsus, MM.*, † 56, and *Victor, M.*, † 197; *St. Innocent I., P. and C.*, † 417, p. 576.

O funereal taper, torch of death, how many truths thou dost reveal!

- g 29 *St. Martha, V.*, † 84; *St. William, B. and C.*, † 1234, p. 576.
If God could die, mortal sin would kill Him, for it grieves God so exceedingly.
- A 30 *SS. Abdon and Sennen, MM.*, † 254, p. 576.
Never did a truly obedient man perish everlastingly.
- b 31 *St. Ignatius of Loyola, C.*, † 1556; *St. Germanus, B. and C.*, † 450; *St. Helen of Sweden, M.*, † 1160; *St. John Colombini, C.*, † 1367.
Let us rest assured that we can procure no greater glory to God than by doing His will.

◆

August.

Protector : ST. BARTHOLOMEW, Ap.

Virtue : GENTLENESS AND HUMILITY OF HEART,
p. 369.

TEXT : *Learn of Me, because I am meek and humble of heart.*
(Matt. xi. 29.)

- c 1 ST. PETER'S CHAINS (439). *The Seven Machabees, Brothers, with their Mother, MM.*, † 164, B.C., p. 576.
An act of humility is worth more than all the riches in the world.
- d 2 *St. Alphonsus Liguori, B., Doctor of the Church*, † 1787; *St. Etheldretha, V.*, † 834; *Our Lady of Angels* (Indulgence of the Portiuncula), 1222, p. 576.
Perfection consists in doing only what God wills, and in desiring nothing but what God desires.
- e 3 INVENTION OF ST. STEPHEN'S RELICS IN 415.
It is when the devil tells us that we are in no danger of falling that we have the most to fear.
- f 4 *St. Dominic, C.*, † 1221.
When we set too great a value on the world's esteem, we can hardly receive any great affront without losing the grace of God.
- g 5 ST. MARY AD NIVES (366). *SS. Afra and her Companions, MM.*, † 304, p. 534.
Let us attach ourselves now to Jesus and Mary, so that at our death they may not abandon us.
- A 6 TRANSFIGURATION OF OUR LORD IN 32. *St. Sixtus II., P. and M.*, † 259. (Novena of the Assumption, p. 539.)
If it is so sweet to weep for love of Thee, my God, what will it be to enjoy Thee?
- b 7 *St. Cajetan, C.*, † 1547; *St. Donatus, B. and M.*, † 660; *St. Albert of Messina, C.*, † 1307, p. 539.
Gentleness is the best means to employ to gain obedience.

c 8 SS. *Cyriacus, Largus Smaragdus, MM.*, † 303; *St. Leobald, C.*, † 650.

A holy bishop was accustomed to gaze on a death's-head on which he had written: "I once was what you are; you will be what I now am," p. 539.

d 9 *St. Romanus, M.*, † 258; *St. Maurillus, B.*, † 1067; *Bl. John of Salerno, C., Dominican*, † 1242, p. 539.

In the time of humiliation men prove whether they are of gold or of lead.

e 10 *St. Lawrence, M.*, † 259; *St. Philomena, V. and M.*, † 3d century.

He who is damned has the certainty that all the suffering he is enduring will endure to all *Eternity*.

f 11 *St. Tiburcius, M.*, † 286; *St. Susanna, V. and M.*, † 295; *St. Alexander, B. and M.*, † 250; *St. Gery, B.*, † 619, p. 539.

Humility is the joy we feel at whatever serves to make us despise ourselves.

g 12 *St. Clare, V. and Ab.*, † 1252, p. 539.

What a cruel suffering it will be in hell when we reflect for how little we have lost our souls and how little we need have done to have saved them.

A 13 OUR LADY, REFUGE OF SINNERS. SS. *Hippolytus and Cassian, MM.*, † 350; *St. Radegundes, Q.*, † 587; *St. John Berchmans, C., Jesuit*, † 1621, p. 539.

So long as we cherish the idea of being esteemed by the world, the world is living in our hearts.

b 14 *St. Eusebius, C.*, † 300; *St. Athanasia, W.*, † 860; *Bl. Sanches d'Urbino, C., Franciscan*, † 1390; *Bl. Alam de la Roche, C., Dominican*, † 1474; *The 800 Martyrs of Otranto*, † 1480, p. 539.

The proud man, when corrected, is grieved because his fault has been discovered.

c 15 ASSUMPTION OF THE BLESSED VIRGIN MARY. *St. Napoleon, M.*, † 4th century; *St. Alipius, B. and C.*, † 431; *St. Arnulphus, B. and C.*, † 1085, p. 539.

What a happiness for us if, at our death, we find ourselves united to the Mother of God by the sweet chains of love.

d 16 *St. Hyacinth, C.*, † 1257; *St. Roch, C.*, † 1327.

At the day of judgment the time for repairing our faults will be passed: what is done, is done.

e 17 *St. Myron, Priest and M.*, † 254; *St. Mamas, M.*, † 275.

Of what good is a pious soul if she cannot bear an affront for the sake of Jesus Christ, for the sake of Him Who suffered so much for her?

f 18 *St. Agapetus, M.*, † 274; *St. Helena, W.*, † 325; *St. Clare of Montefalco, V., Augustinian*, † 1308.

What sweetness we show when we answer nothing on being found fault with wrongly!

g 19 *St. Lewis, B. and C.*, † 1297; *St. Elaphius, B.*, † 587.

A soul that is attached to some passion is nearly lost, if it is not entirely lost.

A | 20 *St. Bernard, Ab., Doctor of the Church, † 1153; St. Oswin, K. and M., † 651.*

All that time is lost which is not employed for God.

b | 21 *St. Jane Frances de Chantal, W., Abbess, † 1641; St. Privatus, B., † 262; St. Bernard Ptolemy, C., † 1348.*

May Jesus live! I love Jesus! May Jesus live, Whom I love! I love Jesus, Who liveth and reigneth to all eternity!

c | 22 *St. Timothy, M., † 311; St. Symphorian, M., † 180.*

He who is truly humble, wishes to be despised by others.

d | 23 *St. Philip Beniti, C., Servite, † 1285; St. Apollinaris Sidonius, B. and C., † 409; St. Eugenius, B., † 618.*

Being angry with one's self after a fault is not humility, but a refinement of pride.

e | 24 *ST. BARTHOLOMEW, AP., † 71; St. Ouen, C., † 683.*

Whoever has not a great dread of mortal sin, is not far from falling into it.

f | 25 *St. Louis, K. and C., † 1270; St. Thomas à Kempis, Augustinian Monk, † 1471; St. Patricia, † 365; St. Ebba, † 483. (Devotion to the Infant Jesus, p. 387.)*

Of what avail being esteemed by men when God finds us worthy of scorn?

g | 26 *St. Zephyrinus, P. and M., † 219; St. Roc Amadour, Hermit, † 1st century.*

A soul gains more by once refraining from excusing itself than by listening to ten sermons.

A | 27 *St. Joseph Calasanctius, C., † 1648; St. Hugh of Lincoln, Infant M., † 1255; St. Eulalia, V. and M., † 256.*

A day passed without mortification is a day lost.

b | 28 *St. Augustine, B. and Doctor of the Church, † 430; St. Hermes, M., † 132.*

Love is a blessed dart which strikes the heart with love.

c | 29 *DECOLLATION OF ST. JOHN THE BAPTIST, 31. St. Sabina, M., † 119; St. Seraphia, V. and M., † 126.*

Let it be the ambition of those who love God to surpass others in humility.

d | 30 *St. Rose of Lima, V., Dominican, † 1617; St. Thecla and her 12 children, MM., † 250; St. Fiaker, Anchorite, C., † 370. (Novena of the Nativity, p. 540.)*

However much we may do, it is little enough if it will enable us to avoid hell.

e | 31 *St. Raymond Nonnatus, C., † 1240; St. Cuthburge, Q. and V., Abbess, † 8th century; St. Aidan, B. and C., † 631, p. 540.*

When the demon cannot get much, he is contented with a little; but with that little he afterwards obtains much.

Protector: ST. MATTHEW, Ap.

Virtue: MORTIFICATION, p. 370.

TEXT: *He that hateth his life in this world, keepeth it unto life eternal.* (John xii. 25.)

- f 1 *St. Giles, Ab., †720; SS. Twelve Brothers, MM., †258; Bl. Jane Soderini, V., Servite, †1367. p. 540.*
 Woe to him who delays penance till the hour of his death!
- g 2 *St. Stephen, K. and C., †1038; St. Justus, B. and C., †390; Bl. Margaret of Louvain, V. and M., †1225. p. 540.*
 God does not bestow His friendship on those who take their ease.
- A 3 THE MOTHER OF THE GOOD SHEPHERD. *St. Remaclus, B. and C., †664; Bl. Andrew Dotti, Monk, Servite, †1315.*
 Every one would wish to be saved, but without inconvenience. But to be saved we must do violence to ourselves.
- b 4 *St. Rose of Viterbo, V., Franciscan, †1252. p. 540.*
 How sad it is to see Christians making a god of their belly!
- c 5 *St. Lawrence Justinian, B. and C., †1455; St. Bertin, C., †709; Bl. Gentili di Matelica, M., Franciscan, †1340, p. 540.*
 However much God costs us, He never costs us too much.
- d 6 *St. Pambo of Nitria, Ab., †385; St. Bega, V., †7th century, p. 540.*
 The elect are the living stones of heaven, but these stones must be shaped on earth by the chisel of mortification.
- e 7 *St. Stephen of Châtillon, B., †1208; St. Cloud, C., †560; St. Regina, V. and M., 286; St. John of Lodi, B., †1106, p. 540.*
 God pursueth sinners like a forsaken lover.
- f 8 NATIVITY OF THE BLESSED VIRGIN. *St. Adrian, M., †306; St. Nestor, M., †362. p. 540.*
 Happy he who invokes the beautiful name of Mary in his fights with hell.
- g 9 *St. Gorgonius, M., †304; St. Omer, B. and C., †670; St. Osmanna of Ireland, V., †7th century; St. Peter Claver, C., Jesuit, †1654.*
 At the hour of death what a consolation shall we find in the penances and all else we have done for God.
- A 10 *St. Nicholas of Talentino, C., Augustinian, †1310; Bl. Charles Spinola, Jesuit, and his 204 companions, Japanese Martyrs, †1622.*
 We do not wish to receive holy Communion more frequently, that we may not have to lead better lives.
- b 11 *St. Theodora, Penitent, †480; St. Paphnutius, B. and C., †4th century.*
 O wasted time! Thou wilt be most ardently desired by worldlings at the hour of death!

- c 12 *St. Guy, C.*, † 1012; *St. Emilian, B.*, † 4th century; *St. Theodulus, M.*, † 362.
It is the nature of the brutes to seek the satisfaction of their senses.
- d 13 *St. Amatus, B.*, † 690; *St. Frederic, Priest, C.*, † uncertain.
The soul is always infirm when the body is not mortified.
- e 14 EXALTATION OF THE HOLY CROSS (627). *St. Catherine of Genoa, W.*, † 1510. p. 449.
What the saints have always desired is not sensible fervor in times of rejoicing, but spiritual fervor in times of suffering.
- f 15 *St. Nicomedes, M.*, † 90; *St. Achard, Ab. and C.*, † 687.
Reflect on these two words: *Always* and *Never!*
- g 16 *St. Cornelius, P. and M.*, † 252; *St. Cyprian, B. and M.*, † 258; *St. Euphemia, V. and M.*, † 303; *St. Editha, V.*, † 984.
What great saints would men become if they endured for God what they endure to lose their souls!
- A 17 STIGMATA OF ST. FRANCIS (1224). *St. Lambert, B. and M.*, † 708; *St. Hildegardis, V.*, † 1179; *St. Columba, V. and M.*, † 853.
The greatest proof we can give God of our love for Him is depriving ourselves, for His sake, of temporal pleasures and offering Him our troubles and sufferings.
- b 18 *St. Joseph of Cupertino, C.*, † 1668; *St. Sophia, M.*, † 304; *St. Thomas of Villenova, B. and C.*, † 1555.
One drop of heavenly consolation procures us more satisfaction than all worldly amusements can do.
- c 19 APPARITION OF OUR LADY OF SALETTE (1846). *St. Januarius, B. and M.*, † 305; *St. Lucy of Scotland, V.*, † 1090.
Prayer without mortification is an illusion, or else passes away.
- d 20 *St. Eustachius, M.*, † 118; *St. Agapetus, P. and C.*, † 536.
My son, you will amass a great fortune—and then? and then?—you will die.
- e 21 ST. MATTHEW, AP., † 44. *St. Maura, V.*, † 850; *St. Castor, B.*, † 420.
Accepting death with entire resignation is of greater value than any penance.
- f 22 *St. Maurice, M.*, † 286; *St. Emmeran, B. and M.*, † 652; *St. Phocas the Gardener, M.*, † 303.
Every action done for God is an act of divine love.
- g 23 *St. Linus, P. and M.*, † 67; *St. Thecla, V. and M.*, † 1st century; *St. Liberius, P.*, † 366.
If hell were not eternal, it would not be hell.
- A 24 OUR LADY OF MERCY, p. 521.
Eternity itself would not be sufficient to expiate one mortal sin.
- b 25 *St. Firmin, B. and M.*, † 303; *St. Pacifico of San Severino, C.*, *Franciscan*, † 1721. (Devotion to the Infant Jesus, p. 389.)
Woe to us if we had not the sacrifice of the Mass to appease our Saviour's wrath!

c 26 *SS. Cyprian and Justina, MM., † 304; St. Nilus the younger, Ab., † 1005; St. Eugenia, V., † 735.*

If the soul does not govern the body, the body will soon trample the soul under foot.

d 27 *SS. Cosmos and Damian, MM., † 286; SS. Elzear and Delphina, CC., † 1325.*

We die but once; the soul once lost is lost forever.

e 28 *St. Wenceslas, Duke, M., † 936; Bl. Simon de Roxas, C., † 1624; St. Zozimus, M., † 303.*

Let us look on the penance done by the saints, and blush for how little we do to mortify our flesh.

f 29 *ST. MICHAEL, ARCHANGEL. St. Theodota, Penitent, M., † 642.*

How can it be possible for any one who believes in eternity not to give himself entirely to God?

g 30 *St. Jerome, C., Doctor of the Church; St. Paula, W., † 404; St. Honorius, B. and C., † 653.*

Past time is not yours; the future is not under your control; you have only the present in which to work.

October.

Protector: St. SIMON, Ap.

Virtue: RECOLLECTION, p. 371.

TEXT: *And having dismissed the multitude, Jesus went up into a mountain alone to pray. (Matt. xiv. 23.)*

A 1 *St. Remigius, B. and C., † 533; St. Bavo, Anchorite, † 654.*

God is not to be found amid the tumult of the world.

b 2 *HOLY GUARDIAN ANGELS, p. 560. St. Leodegarius, B. and M., † 678; St. Thomas Cantelupe, B. and C., † 1282.*

He who does not strive to save his soul must be mad.

c 3 *St. Gerard, Ab., † 959; St. Romana, V. and M., † 2d century; Bl. John Massias, C., Dominican, † 1645.*

I will lead a soul into solitude, and there will I speak unto her, saith the Lord.

d 4 *St. Francis of Assisium, C., † 1226; St. Edwin, K. and M., † 633.*

My God and my All! My God and my All!

e 5 *St. Placidus, Ab. and M., † 541; St. Galla, W., † 550; St. Flora, V., † 1343.*

A spiritually-minded person is rarely a great talker.

f 6 *St. Bruno, C., † 1101; St. Mary Frances of the Five Wounds, V., Franciscan, † 1791.*

Amidst the tumult of worldly affairs God keeps silence; because, if He spoke, He would not be heard.

g 7 *St. Justina, V. and M., † 1st century; St. Mark, P. and C., † 336; St. Sergius, M., † 300; St. Augustus, Ab., † 560.*

We must always be in readiness to die if we wish to make a good death.

- A 8 *St. Bridget, W.*, 1373; *St. Pelagia, Penitent*, † 460.
Silence and calm in a manner force the soul to think of God and of eternal things.
- b 9 *St. Denis, B. and M.*, † 117; *St. Guislain, Ab.*, † 680; *St. Lewis Bertrand, C.*, † 1581.
At any moment you can increase your eternal happiness, and yet you lose time.
- c 10 *St. Francis Borgia, C., Jesuit*, † 1572.
At Death all is ended. This thought determined *St. Francis Borgia* to give himself entirely to God.
- d 11 *St. Eusebia, V. and M.*, † 2d century; *St. Etheburge, V. and Abbess*, † end of 7th century; *St. Kenny, Ab.*, † 598.
Of what avail to dwell in solitude if the heart is filled with worldly affections?
- e 12 *St. Wilfrid, B. and C.*, † 709; *St. Edwin, K. and M.*, † 633; *St. Seraphino, C., Franciscan*, † 1604.
The greater number of our sins come from our having spoken or having listened.
- f 13 *St. Edward, K. and C.*, † 1066; *St. Colman of Ireland, M.*, † 1012; *St. Gerald, C.*, † 909.
In order to find God, it is sufficient to be recollected; we shall then find Him within our own hearts.
- g 14 *St. Calixtus, P. and M.*, † 222; *St. Dominic Loricatus, C.*, † 1060.
When death arrives we would give all we have for only one of those innumerable hours which we are now losing.
- A 15 *St. Teresa, V., Carmelite*, † 1582. p. 578.
Detach your heart from all creatures, and seek God—you will certainly find Him.
- b 16 *St. Baldwin, M.*, † 680; *St. Gall, Ab.*, † 646.
When we speak but little of Jesus Christ it is a proof that we only love Him a little.
- c 17 *St. Hedwiges, W.*, † 1243; *St. Salina*, † 80; *Bl. Margaret Mary, V.*, † 1690.
What a glorious exchange! To give our heart to God and to receive His!
- d 18 *ST. LUKE, EVANGELIST*, † 74. *St. Monon, M.*, † 645; *St. Justin, M.*, † 287.
Either keep silence or say things worth more than silence.
- e 19 *St. Peter of Alcantara, C., Franciscan*, † 1562; *St. Frideswide, V.*, † 760.
O happy penance, which has brought me such great reward and glory!
- f 20 *St. John de Kenty, C.*, 1473; *St. Aidan, B.*, † 768; *St. Trena, K. and M.*, † 653.
The more we hide ourselves from the world, the more will Jesus Christ reveal Himself to us.
- g 21 *St. Hilarion, Ab.*, † 372; *St. Ursula and her companions, VV. and MM.*, † 383; *St. Celina, V.*, † 530.
Solitude is a constant source of joy to souls who seek it.

- A 22 *Bl. Ladislas, C., † 1507; St. Donatus, B. and C., † 874.*
The devil hunts down Christians who have nothing to do.
- b 23 *St. John Capristan, C., Franciscan, † 1450.*
Woe to him who approaches death without having employed a considerable part of his life in lamenting his sins.
- c 24 **ST. RAPHAEL, ARCHANGEL.** *St. Magloire, B. and C., † 586.*
He who speaks much with men speaks little with God; and God, on His side, hardly speaks to him at all.
- d 25 *SS. Crysanthus and Daria, MM., † 284; St. Crispin, M., † 276.*
(Devotion to the Infant Jesus, p. 390.)
Death hastens on; we, too, should hasten to do good and put our affairs in order.
- e 26 *St. Evaristus, P. and M., † 108; Bl. Bonaventura di Potenza, C., Franciscan, † 1711.*
Souls that love God find their paradise in a retired life.
- f 27 *St. Vincent, M., † 304; St. Sabina, M., † 304; St. Ives of Britany, C., Franciscan, † 1313.*
We must do violence to our nature if we wish to save our soul; heaven is not for the cowardly.
- g 28 **SS. SIMON AND JUDE, AP., † 1st century.**
A busy man will have but one temptation to combat whilst the idle man has a thousand.
- A 29 *St. Narcissus, B., † 200; St. Maximilian, B. and M., † 304; St. Ermelinda, V., † 595.*
A heart consecrated to divine love is greater than the whole world.
- b 30 *St. Germanus, B. and C., † 540; Bl. Angelo d'Acridi, C., † 1739.*
He who works for worldly ends weaves spiders' webs.
- c 31 *St. Quintin, M., † 303; St. Alphonsus Rodriguez, C., Jesuit, † 1617.*
The richest royal palaces are but as stables in comparison with paradise.

November.

Protector: **St. THADDEUS, Ap.**

Virtue: **PRAYER, p. 372.**

TEXT: *We ought always to pray, and not to faint.* (Luke xviii. 1.)

- d 1 **ALL SAINTS (837).** *St. Benignus, Priest, M., † 178.* (Novena of the Holy Souls, p. 582.)
The science of the saints is not acquired by study, but by prayer.
- e 2 **ALL SOULS, p. 582.**
The graveyard is the best school for learning to appreciate the vanities of the world at their true value.

- f 3 *St. Hubert, B. and C.*, † 727; *St. Malachy, B. and C.*, † 1148;
St. Winifride, V. and M., † 11th century, p. 582.
 God bestows great favor on a soul when He vouchsafes
 it the gift of prayer.
- g 4 *St. Charles Borromeo, B. and C.*, † 1584; *St. Vitalis, M.*,
 † 304, p. 582.
 The more we speak with men the more we find out their
 faults; the more we converse with God the more we find
 how worthy He is of our love.
- A 5 *St. Bertilla, V. and Abbess*, † 692; *Bl. Raynier of Borgo, C.*,
Franciscan, † 1589, p. 582.
 How miserable I am because I am not yet safe from
 hell!
- b 6 *St. Leonard, C.*, † 575; *St. Winoc, Ab.*, † 717, p. 582.
 Nothing can suffice him to whom God is not sufficient.
- c 7 *St. Willibrod, C.*, † 738; *St. Engelbertus, B. and C.*, † 1226;
St. Florentius, Ab., B., † 693, p. 582.
 Whoever neglects prayer, says St. Teresa, gives him-
 self over to hell.
- d 8 *St. Claud, M.*, † 303; *St. Maur, B. and C.*, 2d century, p. 582
 The thought of hell preserves from hell.
- e 9 DEDICATION OF THE BASILICA OF OUR SAVIOUR (324). *St. Theo-*
dorus, M., † 304; *St. Mathurin, Priest and C.*, † 388, p. 582.
 If we have but little time, it is because we waste so
 much.
- f 10 *St. Andrew Avellino, C.*, † 1608.
 If God were always to pardon and never to punish, He
 would be wanting in justice.
- g 11 *St. Martin, B. and C.*, † 400.
 Divine light cannot shine in a heart filled with worldly
 affections.
- A 12 *St. Martin, P. and M.*, † 655; *St. Livin, B. and M.*, † 657;
St. Josaphat, B. and M., † 1623. (Novena of the Presenta-
 tion, p. 540.)
 Meditation regulates our affections, directs our actions,
 and corrects our faults.
- b 13 *St. Didacus, C.*, † 1463; *St. Stanislas Kotska, C., Jesuit*,
 † 1568; *St. Killian, B. and C.*, † 670, p. 540
 Prayer is a source of riches; the more we pray, the
 more we receive.
- c 14 *St. Laurence of Dublin, B. and C.*, † 1180; *Bl. Gabriel Fer-*
retti, C., Franciscan, † 1456, p. 540
 How beautiful a prayer it is to gaze from time to time
 on the crucifix.
- d 15 *St. Gertrude, V. and Abbess*, † 1334; *St. Leopold, C.*, † 1136;
Bl. Albert the Great, C., Dominican, † 1280, p. 540.
 Prayer and sin cannot long dwell together.
- e 16 *St. Edmund, B. and C.*, † 1240; *St. Agnes of Assisium, V.*,
Franciscan, † 253; *St. Paul of the Cross, C.*, † 1775, p. 540.
 To obtain from God the grace of in all things following
 His holy will should be the object of all our prayers.

f 17 *St. Gregory Thaumaturgus, B. and C., † 270; St. Gregory of Tours, B. and C., † 595, p. 540.*

Saints converted more souls by their prayers than by their works.

g 18 DEDICATION OF THE BASILICAS OF SS. PETER AND PAUL (1626).
St. Odo, Ab., † 942, p. 540.

When we will not give up sinning, God knows well how to bring us to reason.

A 19 *St. Elizabeth, Q., W., Franciscan, † 1231, p. 540.*

It is by aridities and temptations that God tries those whom He loves.

b 20 *St. Felix of Valois, C., † 1212; St. Edmund, K. and M., † 870, p. 540.*

The love of God does not consist in experiencing tender affections, but in serving Him humbly and courageously.

c 21 PRESENTATION OF THE BLESSED VIRGIN MARY. *St. Gelasius, P. and C., † 496, p. 540.*

It is Mary's office to reconcile sinners with God.

d 22 *St. Cecilia, V. and M., † 230.*

A fervent act of love made in the morning suffices to maintain fervor in the soul all the day.

e 23 *St. Clement, P. and M., † 100.*

Prayer makes us sharers of divine power.

f 24 *St. John of the Cross, † 1591; St. Marinus, M., † 731.*

Happy he who, in time of desolation, remains faithful to prayer; God will bestow His graces on that soul.

g 25 *St. Catherine, V. and M., † 307. (Devotion to the Infant Jesus, p. 391.)*

It is morally impossible that he who has been faithful to God during his life should make a bad death.

A 26 *St. Peter of Alexandria, P. and M., † 310; St. Delphina, V., Franciscan, † 1360; St. Leonard of Port Maurice, C., Franciscan, † 1751.*

If your conscience be loaded with sins, it is because you have neglected to pray in time of temptation.

b 27 *St. Maximus, B., † 460; Bl. Margaret of Savoy, W., Dominican, † 1464.*

Our Lord punishes perverse desires, but He rewards all our good desires.

c 28 *St. James of La Marca, C., Franciscan, † 1476.*

What an excellent prayer it is when we unceasingly ask of Jesus the love of Jesus.

d 29 *St. Saturninus, B. and M., † 305; St. Illuminata, V., † 4th century. (Novena of the Immaculate Conception, p. 534.)*

He who desires but God alone, is always contented, whatever may happen.

e 30 *St. Andrew, Ap., † 62, p. 534.*

We are poor because we will not ask graces from God.
O men, Pray! Pray! Pray!

Protector: ST. MATTHIAS, Ap.

Virtue: PATIENCE, p. 373.

TEXT: *If any man will come after Me, let him take up his cross, and follow Me.* (Matt. xvi. 24.)

- f 1 *St. Eligius, B. and C.,* † 659; *St. Florentia, V.,* † 367; *St. Nathalia,* † 304, p. 534.
To love while suffering, and to suffer while loving, ah! what beautiful suffering and love!
- g 2 *St. Bibiana, V. and M.,* † 363, p. 534.
Our whole perfection consists in suffering with resignation all those contradictions, both small and great, which meet us daily.
- A 3 *St. Francis Xavier, Apostle of the Indies, C., Jesuit,* † 1552; *St. Lucy the Chaste, V.,* † 1420, p. 534.
Of what avail for a man to gain the universe, if he lose his soul?
- b 4 *St. Peter Chrysologus, B, Doctor of the Church,* † 450; *St. Barbara, V. and M.,* † 235; *St. Osmond, B. and C.,* † 1099, p. 534.
Welcome all that God wills! Be it disgrace, abandonment, crosses, darkness, or desolation.
- c 5 *St. Sabas, Ab.,* † 531; *St. Crispina, M.,* † 304; *Bl. Elizabeth of Waldsech, V., Franciscan,* † 1420, p. 534.
If we joyously bear the cross, the cross will bear us to heaven.
- d 6 *St. Nicholas, B. and C.,* † 324, p. 534.
Whatever God does is what is best for us.
- e 7 *St. Ambrose, B. and C., Doctor of the Church,* † 397, p. 534.
What is the cause of a bad death? Sin alone. It is sin, then, and not death, that we must fear.
- f 8 THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY, p. 534.
Mary is that immaculate woman who appeared all-beautiful and stainless in the eyes of God.
- g 9 *St. Leocadia, V. and M.,* † 303; *St. Wilfrida, V., Abbess,* † 990.
I look for so great a reward, that every pain becomes pleasant to me.
- A 10 TRANSLATION OF THE HOLY HOUSE TO LORETTO (1204).
St. Melchiades, P. and C., † 314; *St. Eulalia, V. and M.,* † 303.
Our Lord lavishes His favors on those who bear their cross lovingly.
- b 11 *St. Damasus, P. and C.,* † 384; *St. Daniel the Stylite, C.,* † 489.
Woe to the sinner who has prospered on earth!
- c 12 *St. Finan, B. and C.,* † 552; *St. Columba, Ab.,* † 548; *St. Adelaide, W., Empress,* † 999.
Hearts that are on fire with the love of God take delight in suffering, for they know that they are suffering out of love of God.

d 13 *St. Lucy, V. and M.*, † 303; *St. Aubert, B. and C.*, † 669; *St. Othilia, V., Abbess*, † 700; *Bl. John Marinoni, C.*, † 1562.

All the sufferings of this world will appear slight when we cast our eyes on the hell we have deserved.

e 14 *St. Nicasius, B. and M.*, † 450; *St. Fortunatus, B.*, † 600.

In order to bear our cross meritoriously, we must embrace it heartily.

f 15 *St. Maximinus, Ab.*, † 520; *St. Christiana, V., Slave*, † 3d century.

How terrible a sermon is preached to us by the words Always! Always!

g 16 *St. Euvard, C.*, † 869; *St. Ado, B. and C.*, † 875; *Bl. Mary of the Angels, V. and C.*, † 1717. Nov. of Christmas, p. 416.

All our sufferings here below bear no proportion to the glory reserved for us by God in heaven.

A 17 *St. Olympia, W.*, † 410; *St. Lazarus of Bethany, B.*, † 1st century; *St. Begga, W., Abbess*, † 693.

How edifying it is when we bear sickness uncomplainingly and resignedly.

b 18 EXPECTATION OF THE BLESSED VIRGIN MARY, p. 423.

For souls in desolation there is no better remedy than frequent Communion.

c 19 *St. Prothasia, V. and M.*, † 282; *Bl. Conrad of Offeda, C., Franciscan*, † 1306.

Every soul that wishes to love God is loved by Him.

d 20 *Bl. Peter Canisius, C., Jesuit*, † 1597; *Bl. Julia della Rena, V.*, † 1367.

At death all that remains to us is whatever little we may have done and suffered for God.

e 21 ST. THOMAS, AP., † 44.

It is by patience under suffering that we weave the greatest part of the crown God destines for us.

f 22 *Bl. Mary Mancini, W.*, † 1431.

God only retains us in this world that we may support the crosses which He sends us; it is in so doing that the merit of our lives consists.

g 23 *St. Victoria, V. and M.*, † 420; *St. Yves, B. and C.*, † 1116.

That which is finite is worth little; it is only that which is eternal which is truly great.

A 24 *St. Irmina and her Sister, St. Adela*, † 740.

No disquieting thought can come from God, Who is the Prince of Peace.

b 25 THE NATIVITY OF CHRIST, p. 424. *St. Anastasia, V. and M.*, † 303.

Let us love the Infant of Bethlehem! Let us love the Infant of Bethlehem!

c 26 *St. Stephen, First Martyr*, † 35, p. 425.

Here I can still repair my faults; after my death there will be no remedy.

- d 27 **ST. JOHN, AP. AND EVANGELIST, † 101, p. 427.**
When we die entirely resigned to God's holy will, we die a holy death.
- e 28 **THE HOLY INNOCENTS, p. 428.**
One "God be blessed" in a time of adversity is worth more than a thousand thanksgivings in a time of prosperity.
- f 29 **St. Thomas of Canterbury, B. and M., † 1170. p. 429.**
If you desire to bear only the crosses you have merited, perfection is not for you.
- g 30 **St. Sabinus, B. and M., † 303; Bl. Raoul of England, C., † 1152; Bl. Margaret Colonna, V., Franciscan, † 1284; Bl. Sebastian Valfré, C., † 1710. p. 430.**
The moment of death is not a propitious time for settling our accounts with God.
- A 31 **St. Sylvester, P. and C., † 335; St. Melania, W., † 439 p. 431.**
The months pass, the years elapse, we are at the very gate of eternity, and yet are not thinking of it.

The Lord's Prayer.

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

The Angelical Salutation.

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

The Apostles' Creed.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell: the third day He arose again from the dead: He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Confiteor.

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and

deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

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

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

Salve Regina.

MAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished sons of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us; and after this, our exile, show unto us the blessed fruit of thy womb, Jesus, O clement, O loving, O sweet Virgin Mary.

Regina Cœli.

Said for the Angelus in Paschal time.

REGINA Cœli, lætare.
Alleluia.
Quia quem meruisti portare. Alleluia.

Resurrexit sicut dixit.
Alleluia.

Ora pro nobis Deum.
Alleluia.

V. Gaude et lætare,
Virgo Maria. Alleluia.

R. Quia surrexit Dominus vere. Alleluia.

QUEEN of Heaven, rejoice. Alleluia.
For He whom thou wast made worthy to bear. Alleluia.

Hath risen as He said.
Alleluia.

Pray for us to our God.
Alleluia.

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

R. For the Lord hath risen indeed. Alleluia.

Oremus.

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

Let us Pray.

God, Who through the resurrection of Thy Son, Our Lord Jesus Christ, hast vouchsafed to make glad the whole world, grant us, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may attain the joys of eternal life. Through the same Christ Our Lord. Amen.

The Memorare.

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

Grace Before Meat.

BLESS us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty, through Christ Our Lord. Amen.

Grace After Meat.

WE give Thee thanks for all Thy benefits, Almighty God; Who livest and reignest forever; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Daily Act of Offering to the Sacred Heart of Jesus.

DIVINE Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all the prayers, the actions, and sufferings of this day, in union with all the intentions for which Thou dost unceasingly immolate Thyself on the altars; I offer them to Thee, particularly for the most abandoned souls among sinners, among those in their agony and among the faithful departed, specially for those of N. and N. I also offer it to obtain Thy special protection for our Holy Father the Pope, and our Holy Mother the Church.



FIRST PART.

DAILY EXERCISES.

II. On Rising.

In the morning on awakening, raise your heart to God by an act of love, offer Him all your daily actions, and pray Him to help you in all things.

Do not lose your time whilst dressing, but employ it in reciting some prayer or in making such ejaculations as the following:

MY God, I offer Thee whatever I may do or suffer this day.—My Jesus, mercy!—My Lord, help me in all things; give me the grace of always doing Thy holy will.

As soon as you are dressed, kneel before your crucifix and make the following acts of thanksgiving, love, and offering of all your actions and sufferings of the coming day: above all, fervently ask of Jesus and Mary the aid necessary to enable you faithfully to serve God during that day.

2. Morning Prayers.

MY God, I firmly believe that Thou art here present. I adore Thy supreme majesty. I love Thy infinite goodness above all things. I thank Thee for all Thy benefits, and especially for having preserved me this night.

I offer Thee all my thoughts, words, actions, affections, and sufferings of this day, in union with those of Jesus, Mary, and Joseph, and hereby protest that I desire to perform all my actions solely with a view to pleasing Thee, and in honor of . . .¹

¹ Sunday: The Most Holy Trinity and my holy patrons. Monday: The Holy Ghost. Tuesday: The holy angels and St. Anne. Wednesday: St. Joseph. Thursday: The Blessed Sacrament. Friday: The Passion and Sacred Heart of Jesus. Saturday: Our Lady of Perpetual Help.

I form the intention of gaining all the indulgences I can in favor of the souls in purgatory. I resolve to conform myself to Thy holy will, particularly in those things which are contrary to my inclinations, saying always: May the most just, most high, most adorable will of God be in all things done, and praised, and forever magnified!

My God! for the love of Jesus Christ, preserve me this day from all sin, especially (here mention the fault into which you fall the oftenest), and grant me the grace of practising the virtue of (here mention the virtue of which you stand most in need).

My Jesus, by Thy merits grant me the grace of living united to Thee! Most holy Mary, my Mother! bless me and take me beneath thy mantle! My guardian angel, my holy patrons, intercede for me! Saints of paradise, pray for me!

The Lord's Prayer. The Hail Mary. The Creed.

* O sweetest Heart of Jesus, I implore that I may ever love Thee more and more.

Three *Hail Marys* in honor of the purity of the B. V. M.

* For the members of the Confraternity of Our Lady of Perpetual Help, it is sufficient to add to these three *Hail Marys* one *Glory be to the Father*, in honor of St. Alphonsus, with the two following ejaculations:

Mary, Mother of Perpetual Help! pray for me.— My protector, St. Alphonsus, grant that in all my necessities I may have recourse to Mary.¹

¹ *Three hundred days*, three times a day, morning, noon, and evening, for all those who are inscribed in the confraternity of Our Lady of Perpetual Help. *Plenary Indulgence*, monthly on one day at choice, for every member who has recited at least once a day these two invocations which are applicable to the dead. (Rescript of Sept. 26th, 1877.)

*The Litany of the Holy Name of Jesus.

LORD, have mercy on us.
Christ, have mercy on us.
 Lord, have mercy on us.

Jesus, hear us.
 Jesus, graciously hear us.
 God, the Father of heaven,
 God, the Son, Redeemer of the world,
 God, the Holy Ghost,
 Holy Trinity, one God,
 Jesus, Son of the living God,
 Jesus, splendor of the Father,
 Jesus, brightness of eternal light,
 Jesus, King of glory,
 Jesus, sun of justice,
 Jesus, Son of the Virgin Mary,
 Jesus, amiable,
 Jesus, admirable,
 Jesus, powerful God,
 Jesus, Father of the world to come,
 Jesus, Angel of the great council,
 Jesus, most powerful,
 Jesus, most patient,
 Jesus, most obedient,
 Jesus, meek and humble of heart,
 Jesus, lover of chastity,
 Jesus, lover of us,
 Jesus, God of peace,
 Jesus, author of life,
 Jesus, model of all virtues.
 Jesus, zealous for souls,
 Jesus, our God,
 Jesus, our refuge,
 Jesus, father of the poor,
 Jesus, treasure of the faithful,
 Jesus, good shepherd,
 Jesus, true light,
 Jesus, eternal wisdom,

Have mercy on us!

Jesus, infinite goodness,
 Jesus, our way and our life,
 Jesus, joy of angels,
 Jesus, king of the patriarchs,
 Jesus, master of the apostles,
 Jesus, teacher of the evangelists,
 Jesus, strength of martyrs,
 Jesus, light of confessors,
 Jesus, purity of virgins,
 Jesus, crown of all saints,
 Be merciful. *Spare us, O Jesus!*
 Be merciful. *Graciously hear us, O Jesus!*

Have mercy on us!

From all evil,
 From all sin,
 From Thy wrath,
 From the snares of the devil,
 From the spirit of fornication,
 From eternal death,
 From the neglect of Thy inspirations,
 By the mystery of Thy holy incarnation,
 By Thy nativity,
 By Thy infancy,
 By Thy most divine life,
 By Thy labors,
 By Thy agony and passion,
 By Thy cross and dereliction,
 By Thy langours,
 By Thy death and burial,
 By Thy resurrection,
 By Thy ascension,
 By Thy joys,
 By Thy glory,

Deliver us, O Jesus!

Lamb of God, Who takest away the sins of the world, *Spare us, O Jesus!*

Lamb of God, Who takest away the sins of the world, *Hear us, O Jesus!*

Lamb of God, Who takest away the sins of the world, *Have mercy on us, O Jesus!*

Jesus, hear us. *Jesus graciously hear us!*

3. Mental Prayer.

Take care to make half an hour's meditation as soon as possible in the day. For though meditation is not absolutely necessary, it is morally necessary, in order to obtain the grace of perseverance. Those who neglect it will find great difficulty in persevering in the grace of God. The reasons for this are twofold: the first is, because the eternal truths cannot be seen by the eyes of the flesh, but only by the eye of the understanding, which is reflection. Hence he does not perceive them who does not meditate; and for want of perceiving them he will hardly arrive at a due appreciation of the importance of salvation, of the means which secure it, and of the obstacles which hinder it; so that his salvation will be placed in imminent risk. The second reason is, because the soul that does not practise meditation will also be backward in practising prayer. Now, prayer is necessary, not merely as a precept, but as a means to observe the commandments, since, as a general rule, and speaking of adults, God only gives His grace to those who ask for it. But without meditation a person has a very faint notion of his own spiritual wants, and he is, moreover, but slightly impressed with the necessity of praying, in order to overcome temptations and to save his soul: thus he is led to pray but little or not at all, and for want of prayer is eventually lost. The eminent Bishop Palafox said, "How will the Lord give us perseverance unless we ask Him for it? And how shall we ask Him for it without prayer?" On the other hand, St. Teresa declares that it is hardly possible for a man that prays to remain long in sin; he will either forsake prayer or forsake sin; prayer and sin are incompatible.¹

With regard to practice, meditation has three parts: Preparation, Consideration, or Meditation, and Conclusion.

In the preparation must be made three acts:

1. Act of Faith in the Presence of God.

My God, I believe Thou art here present, and I adore Thee.

2. Act of Humility.

I deserve at this moment to be burning in hell, O my God, I am sorry for having offended Thee.

¹ St. Alphonsus renders the practice of mental prayer exceedingly simple, clear, easy, and fruitful; thanks to the method he has given us, this exercise which is so indispensable for all who wish to save their souls, has been placed within reach of every one. Books of meditation are now very numerous, and from among the Works of St. Alphonsus we may mention *The Preparation for Death, The Way of Salvation, The Great Means of Salvation, Meditations on the Passion, on Christmas, etc., The Glories of Mary, etc.*

3. Act of Petition for Light.

Eternal Father, for the love of Jesus and Mary, grant me light in this meditation, that I may profit by it.

Then say a *Hail Mary* to the divine Mother, and a *Glory be to the Father* in honor of our angel guardian and of our holy patron.

Then read the point of Meditation, and be sure to meditate, at least occasionally, on the Passion of Jesus Christ. Whilst reading, stop at the passages which strike you the most. It must also be understood that the fruit of prayer does not so much consist in meditating, but rather in producing: I. *Affections*, for instance of humility, confidence, love, sorrow, offering, resignation, etc.; II. *Prayers*, and especially imploring God to grant us perseverance and His holy love; III. *Resolutions* to avoid some particular sin and to practise some particular virtue. The Conclusion is made thus:

I. I thank Thee, O God, for the lights Thou hast given me.

II. I purpose to keep the resolutions I have made.

III. I beg Thy grace to fulfil them.

Nor must we ever forget to recommend to God the holy souls in purgatory, and all poor sinners. We must never omit our accustomed meditation, whatever coldness or weariness we may feel over it; for St. Teresa says, "To do so would be to cast ourselves into hell with our own hands. So long as a soul perseveres in prayer," she adds, "I hold it for certain that the Lord will bring it to salvation."

4. Prayer to Avoid Sin.

MY God! The enemies of my soul will not cease to fight against me till death. Unless Thou dost assist me, I shall lose Thee again. Ah! through the merits of Jesus Christ, I ask for holy perseverance, do not permit me to be separated from Thee. And I ask the same grace for all those who are at present in the state of grace. I hope, with certainty in Thy promise, that Thou wilt give me perseverance if I will continue to ask it from Thee. But I fear that in my temptations I shall neglect to have recourse to Thee, and that thus I

shall relapse into sin. I therefore ask of Thee the grace never more to neglect prayer. Grant that whenever I shall be in danger of relapsing, I may recommend myself to Thee, and may invoke the aid of the most holy names of Jesus and Mary. My God! this I purpose and hope to do with the assistance of Thy grace. Hear me for the sake of Jesus Christ. O Mary, my Mother! obtain for me the grace that in all dangers of losing God I may have recourse to thee and to thy Son.

The Means of Persevering in the Grace of God.

In order to obtain eternal salvation, it is not sufficient to wish to be saved; but we must further use the means which have been left us by Jesus Christ. Otherwise, if we commit sins, it will not avail us in the day of judgment to excuse ourselves by saying that the temptations were great, and we were weak; because God has given us the means, through His grace, of conquering all the assaults of our enemies: if, then, we do not take advantage of them, and are overcome, the fault will be our own. All men desire to be saved; but because they omit to employ the means of salvation, they sin, and are lost. The first means is, *To avoid all occasions of sin*. It is impossible for any one who does not endeavor to flee from the occasions of sin, especially in the matter of sensual pleasures, to avoid falling into sin; for the occasion is like a veil put before our eyes, so that we can see nothing else—neither God, nor hell, nor the resolution we had made. As regards occasions, we must in this matter do violence to ourselves, resolutely overcoming all human respect. Those who do not use violence to themselves will not be saved.

The second means is *mental prayer*, without which the soul will find it almost impossible to remain a long time in the grace of God. He who often meditates on the Four Last Things, will not fall into sin. If these truths are not meditated on, they vanish from the mind; and then when the pleasures of the senses present themselves to the imagination, they carry us away altogether. This is the reason why so many abandon themselves to vice, and are damned.

Resolve, then, to make every day half an hour's meditation, or at least read some spiritual book, taking care from time to time to excite some good affection or to make some aspiration. If you do not discontinue this prayer you will certainly be saved.

The third means is *the frequenting of the sacraments of confession and Communion*.

By frequent confession the soul keeps itself purified; and by it it not only obtains remission of sins, but also greater strength to resist temptations.

Holy Communion is called heavenly bread, because just as common bread preserves the life of the body, so Communion preserves the life of the soul. *Except you eat the flesh of the Son of Man, you*

*shall not have life in you.*¹ On the other hand, to those who often eat this bread eternal life is promised: *If any man eat of this bread, he shall live forever.*² Therefore the Council of Trent calls holy Communion "the medicine which delivers us from venial sins and preserves us from mortal ones." You should then resolve to go to Communion at least once a week, being determined not to give it up for anything in the world; as there is no affair of greater importance than that of your eternal salvation. Indeed, the more you remain in the world, the greater need you have of assistance, because your temptations are so great.

The fourth means is to *hear Mass every day.*

The fifth means is to *make a visit every day to the Most Holy Sacrament* in some church, and to *the divine Mother* before some devout image.

The sixth means, the most necessary of all to put in practice, is *holy prayer*. It is certain that without the divine assistance we can do nothing good for our souls. God also has declared that graces are granted to those only who ask for them. He who prays shall certainly be saved; he who prays not shall certainly be damned.

5. The Holy Mass.

Do not omit to hear Mass daily. Those who hear Mass should make a special application to their own souls of the merits of the Passion of Jesus Christ. Mass should be heard for the same ends for which it was instituted; namely, 1. To honor Almighty God; 2. To thank Him for His benefits; 3. To make atonement for the punishment due to our sins; 4. To obtain divine grace.

6. Acts to be Made During the Day.

When you begin any work or study, say:

Lord! I offer Thee this work.

Before eating:

My God, bless this food and me, that I may commit no fault in taking it; and may all be for Thy glory.

After having eaten:

I thank Thee, Lord! for having done good to one who has so often offended Thee.

¹ John vi. 54.

² Id. v. 59.

When the clock strikes :

My Jesus! I love Thee : never permit me to offend Thee again, and let me never be separated from Thee.

In adverse circumstances :

Lord, since Thou hast so willed it, I will it also.

In time of temptation often repeat :

Jesus and Mary !

After having committed a fault or a sin :

My God! I repent of having offended Thee ; O Infinite Goodness! I will do so no more.

If it was a grievous sin, confess it at once.

7. The Exercise of the Way of the Cross.

Before commencing to visit the Stations, let each one, kneeling before the high altar, make an act of contrition, and form the intention of gaining the indulgences, whether for himself or for the souls in purgatory. Then say:

Act of Contrition.

MY Lord Jesus Christ, Thou hast made this journey to die for me with love unutterable, and I have so many times unworthily abandoned Thee ; but now I love Thee with my whole heart, and because I love Thee I repent sincerely for ever having offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou dost go to die for love of me ; I wish also, my beloved Redeemer, to die for love of Thee. My Jesus, I will live and die always united to Thee.

First Station.

Jesus is Condemned to Death.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER, my soul, how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the cross.

My adorable Jesus, it was not Pilate, no, it was my sins that condemned Thee to die. I beseech Thee, by the merits of this sorrowful journey, to assist my soul in its journey towards eternity. I love Thee, my beloved Jesus; I love Thee more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

Second Station.

Jesus is Made to Bear His Cross.

V. We adore Thee, etc.

R. Because by Thy holy cross, etc.

CONSIDER how Jesus, in making this journey with the cross on His shoulders, thought of us, and offered for us, to His Father, the death that He was about to undergo.

My most beloved Jesus, I embrace all the tribulations that Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in carrying Thy cross, to give me the necessary help to carry mine with perfect patience and resignation. I love Thee, Jesus, my love; I repent of

having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father, etc.

Third Station.

Jesus Falls the First Time under His Cross.

V. We adore Thee, etc.

R. Because by Thy holy cross, etc.

CONSIDER, my soul, this first fall of Jesus under His cross. His flesh was torn by the scourges, His head crowned with thorns, and He had lost a great quantity of blood. He was so weakened that he could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely, and thus He fell several times in His journey.

My beloved Jesus, it is not the weight of the cross, but of my sins, which has made Thee suffer so much pain. Ah, by the merits of this first fall, deliver me from the misfortune of falling into mortal sin. I love Thee, O my Jesus, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Fourth Station.

Jesus Meets His Afflicted Mother.

V. We adore Thee, etc.

R. Because by Thy holy cross, etc.

CONSIDER the meeting of the Son and the Mother, which took place on this journey. Jesus and Mary looked at each other, and their looks became as so many arrows to wound those hearts which loved each other so tenderly.

My most loving Jesus, by the sorrow Thou didst experience in this meeting, grant me the grace of a truly devoted love for Thy most holy Mother. And thou, my Queen, who wast overwhelmed with sorrow, obtain for me by thy intercession a continual and tender remembrance of the Passion of thy Son. I love Thee, Jesus, my love; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee, and then do with me what Thou wilt.

Our Father, etc.

Fifth Station.

The Cyrenian Helps Jesus to Carry His Cross:

V. We adore Thee, etc.

R. Because by Thy holy cross, etc.

CONSIDER that the Jews seeing that at each step Jesus, from weakness, was on the point of expiring, and fearing that He would die on the way when they wished Him to die the ignominious death of the cross, constrained Simon the Cyrenian to carry the cross behind Our Lord.

My most sweet Jesus, I will not refuse the cross as the Cyrenian did; I accept it, I embrace it. I accept in particular the death that Thou hast destined for me with all the pains which may accompany it; I unite it to Thy death, I offer it to Thee. Thou hast died for love of me, I will die for love of Thee, and to please Thee. Help me by Thy grace. I love Thee, Jesus, my love; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee, and then do with me what Thou wilt.

Our Father, etc.

Sixth Station.*Veronica Wipes the Face of Jesus.**V.* We adore Thee, etc.*R.* Because by Thy holy cross, etc.

CONSIDER that the holy woman named Veronica, seeing Jesus so afflicted, and His face bathed in sweat and blood, presented Him with a towel with which He wiped His adorable face, leaving on it the impression of His holy countenance.

My most beloved Jesus, Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it received Thy grace in baptism; but I have disfigured it since by my sins. Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy Passion, and then do with me what Thou wilt.

*Our Father, etc.***Seventh Station.***Jesus Falls the Second Time.**V.* We adore Thee, etc.*R.* Because by Thy holy cross, etc.

CONSIDER the second fall of Jesus under the cross—a fall which renews the pain of all the wounds of the head and members of our afflicted Lord.

My most gentle Jesus, how many times Thou hast pardoned me and how many times have I fallen again, and begun again to offend Thee! Oh, by the merits of this new fall, give me the necessary helps to persevere in Thy grace until death. Grant that in all temptations which assail me I may always commend myself to Thee. I love Thee, Jesus, my love, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee

again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Eighth Station.

Jesus Speaks to the Daughters of Jerusalem.

V. We adore Thee, etc.

R. Because by Thy holy cross, etc.

CONSIDER that those women wept with compassion at seeing Jesus in so pitiable a state, streaming with blood, as He walked along. But Jesus said to them, "Weep not for me, but for your children."

My Jesus, laden with sorrows, I weep for the offences that I have committed against Thee, because of the pains which they have deserved, and still more because of the displeasure which they have caused Thee, Who hast loved me so much. It is Thy love, more than the fear of hell, which causes me to weep for my sins. My Jesus, I love Thee more than myself; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Ninth Station.

Jesus Falls the Third Time.

V. We adore Thee, etc.

R. Because by Thy holy cross, etc.

CONSIDER the third fall of Jesus Christ. His weakness was extreme, and the cruelty of his executioners excessive, who tried to hasten His steps when He had scarcely strength to move.

Ah, my outraged Jesus, by the merits of the weakness Thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect and

all my wicked passions, which have led me to despise Thy friendship. I love Thee, Jesus, my love, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Tenth Station.

Jesus is Stripped of His Garments.

V. We adore Thee, etc.

R. Because by Thy holy cross, etc.

CONSIDER the violence with which the executioners stripped Jesus. His inner garments adhered to his torn flesh, and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated, and say to Him:

My innocent Jesus, by the merits of the torment that Thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in Thee, Who art so worthy of my love. I love Thee, O Jesus, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Eleventh Station.

Jesus is Nailed to the Cross.

V. We adore Thee, etc.

R. Because by Thy holy cross, etc.

CONSIDER that Jesus, after being thrown on the cross, extended His hands, and offered to His eternal Father the sacrifice of His life for our salvation. These barbarians fasten Him with nails; and then, raising the cross, leave Him to die with anguish on this infamous gibbet.

My Jesus, loaded with contempt, nail my heart to Thy feet, that it may ever remain there to love Thee, and never quit Thee again. I love Thee more than myself; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Twelfth Station.

Jesus Dies on the Cross.

V. We adore Thee, etc.

R. Because by Thy holy cross, etc.

CONSIDER that thy Jesus, after three hours' agony on the cross, consumed at length with anguish, abandons Himself to the weight of His body, bows His head, and dies.

O my dying Jesus, I kiss devoutly the cross on which Thou didst die for love of me. I have merited by my sins to die a miserable death; but Thy death is my hope. Ah, by the merits of Thy death, give me grace to die, embracing Thy feet and burning with love to Thee. I commit my soul into Thy hands. I love Thee with my whole heart; I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Thirteenth Station.

Jesus is Taken Down from the Cross.

V. We adore Thee, etc.

R. Because by Thy holy cross, etc.

CONSIDER that, Our Lord having expired, two of His disciples, Joseph and Nicodemus, took Him down from the cross, and placed Him in the arms of His afflicted Mother, who received

Him with unutterable tenderness, and pressed Him to her bosom.

O Mother of Sorrow, for the love of this Son, accept me for thy servant and pray to Him for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more. I love Thee, my Jesus, and I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Fourteenth Station.

Jesus is Placed in the Sepulchre.

V. We adore Thee, etc.

R. Because by Thy holy cross, etc.

CONSIDER that the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb and all withdrew.

Ah, my buried Jesus, I kiss the stone that encloses Thee. But Thou didst rise again the third day. I beseech Thee, by Thy resurrection, make me rise glorious with Thee at the last day, to be always united with Thee in heaven, to praise Thee and love Thee forever. I love Thee, and I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee; and then do with me what Thou wilt.

Our Father, etc.

After this, return to the high altar, and say, *Our Father, Hail Mary, and Glory be to the Father, etc.*, five times in honor of the Passion of Jesus Christ, to gain the other indulgences granted to those who recite them.¹

¹ At the end, one *Our Father, Hail Mary, and Glory be to the Father* may be said in the intention of the Sovereign Pontiff.

S. Spiritual Reading.

In order to reap all the advantage possible from our spiritual reading, we must, before commencing it, recommend ourselves to God, so that we may be enlightened by Him concerning that which we are about to read. During the spiritual reading it is Our Lord who is vouchsafing to speak to us; in taking up our book, therefore, we should make use of the following prayer:

SPEAK, *Lord, for Thy servant heareth.* Yea, speak to my soul, and make Thy holy will known to me; in all things I will obey Thee.

On terminating our reading, we should choose some thought which has struck us the most, in order to carry it away with us, just as we carry away a flower from a garden where we have been walking. Then return thanks to Our Lord, saying:

Lord, I thank Thee for the assistance and lights Thou hast vouchsafed me, in order to sanctify me and attach me more firmly to Thy service.

9. Visit to the Blessed Sacrament and to the Blessed Virgin Mary.

How agreeable to the Heart of Jesus are those souls who frequently visit Him and love to remain in His company in the churches in which He dwells under the sacramental species! Do not, O devout soul! refuse to practise this devotion, but from this time forward dwell each day, for at least a quarter of an hour, in some church in the presence of Jesus Christ under the sacramental species. Oh, how sweet a joy it is to remain with faith and tender devotion before an altar and converse familiarly with Jesus Christ!

Be also careful daily to visit the most holy Virgin Mary; you may hope to receive great things from this most gracious Lady.

For the way of making these Visits see Part III.

10. The Rosary, or Beads.

Whoever has great devotion to Mary may be called blessed, even in this life, and may be looked on as sure of paradise, according to the words placed by Holy Church in the mouth of the Queen of Heaven: *He that shall find me, shall find life, and shall have salvation from the Lord* (Prov. viii. 35). But who is he that findeth Mary? It is he who loveth her and who honoreth her by special devotions. Now, among these devotions I know of none more agreeable to the Mother of God than the Rosary. What sweet hope of salvation may we not cherish if we daily recite our Beads with piety and perseverance. Many books are filled with striking examples of souls having been saved by the practice of this devotion. Listen to what the demons themselves have said in praise of the Rosary when they were forced to speak by St. Dominic: "We are forced to make known that whoever perseveres in devotion to Mary and to the Rosary will not be damned, for Mary will obtain his salvation." Do not fail then, in future, to recite at least a third part of it daily with great affection and confidence.

Mysteries to Meditate on in Order to Gain the Indulgences.

JOYFUL MYSTERIES. 1. The Annunciation and Incarnation of Christ. 2. The Visitation. 3. The Nativity of Jesus Christ. 4. The Presentation of Jesus in the Temple. 5. The Finding in the Temple.

SORROWFUL MYSTERIES. 1. The Agony in the Garden. 2. The Scourging. 3. The Crowning with Thorns. 4. The Carrying of the Cross. 5. The Crucifixion.

GLORIOUS MYSTERIES. 1. The Resurrection of Our Lord. 2. The Ascension. 3. The Descent of the Holy Ghost. 4. The Assumption of the Blessed Virgin. 5. Her Coronation in Heaven.

For easier meditation the mystery of each decade may be inserted in each *Hail Mary* after the name of *Jesus*. Thus:

I. *In the JOYFUL MYSTERIES* (for Mondays, Thursdays, and on Sundays from Advent to the Octave of Epiphany).

1. Whom thou didst conceive when a Virgin.
2. Whom thou didst carry when visiting St. Elizabeth.
3. Whom thou broughtest forth when a Virgin.
4. Whom thou didst present in the Temple.
5. Whom thou didst find in the Temple.

II. *In the SORROWFUL MYSTERIES* (for Tuesdays and Fridays and the Sundays in Lent).

1. Who didst endure for us the Bloody Sweat.
2. Who wast scourged for us.
3. Who wast crowned with thorns for us.
4. Who didst carry the cross for us.
5. Who was crucified for us.

III. *In the GLORIOUS MYSTERIES* (for Wednesdays, Saturdays, Sundays, and the Paschal season).

1. Who rose again from the dead.
2. Who ascended into heaven.
3. Who sent the Holy Ghost.
4. Who took thee up into heaven.
5. Who crowned thee in heaven.

11. Night Prayers.

Let us place ourselves in the presence of God and adore Him.

ETERNAL God! I adore Thee and I thank Thee for all the benefits Thou hast bestowed upon me; for having created me, for having redeemed me through Jesus Christ, for having made me a Christian, for having waited for me when I was in sin, and for having so often pardoned me.

Let us ask of God to enlighten us that we may see our faults.

FATHER of lights, Who enlighteneth every man that comes into the world! send into my heart a ray of light, of love, and of sorrow, that I may know, detest, and confess the sins which I have committed against Thee.

Let us examine our conscience.

It is very useful to make two daily examinations of conscience The Particular Examen and the General Examen. In practice, the Particular Examen is short, since we examine ourselves as to our *predominant fault*, and briefly make an act of contrition.

The General Examen requires more time. In order to make it properly, commence by asking God for the necessary lights; then recall to mind all you have done during the day, and see what faults you have committed. For example: Idleness in rising, impatience, vanity, or wish to show off; foolish, idle, and uncharitable talk; lies to excuse yourself, intemperance in eating, voluntary distractions during prayers or at Mass, curiosity, lost time, omission of good works, backbiting, disobedience, want of respect for superiors, negligence in resisting bad thoughts, and similar temptations.

However, when you are conscious of having committed any fault, do not wait till the evening to repair your fault: so soon as your conscience reproaches you make an act of contrition and then remain in peace. These stings of conscience ought to be a consolation to you, for they show you that you have a horror of sin.

After examining your conscience make the following acts.

Act of Faith.

MY God! Who art the infallible Truth, I believe everything which the Holy Church commands me to believe, because Thou hast revealed it to her. I believe that Thou art the Creator of heaven and earth, that Thou dost reward the just in paradise, and punish the wicked eternally in hell. I believe that Thou art one divine essence in three persons, namely, the Father, the Son, and the Holy Ghost. I believe the Incarnation and the death of Jesus Christ. In a word, I believe all that the Holy Church believes.* I thank Thee for having made me a Christian and a Catholic, and I protest that I will live and die in this holy faith.

Act of Hope.

MY God! I confide in Thy promises, because Thou art faithful, powerful, and merciful, and hope, through the merits of Jesus Christ, for the pardon of my sins, final perseverance, and the everlasting glory of paradise.

Act of Love and Contrition.

MY God! I love Thee with all my heart, and above all things, because Thou art infinitely good, and worthy of infinite love, and for love of Thee I love my neighbor as myself. I am heartily sorry for all my sins, because by them I have lost heaven and deserved hell; but more than all because I have offended Thee, O my God, who art infinitely good, and worthy of all my love; but now I am firmly resolved, by the help of Thy grace, never to sin against Thee any more, and to avoid all

occasions of sin. I purpose, also, to receive the holy sacraments during my life and at my death.

Our Father, Hail Mary, The Creed.

The members of the Propagation of the Faith may here add: "St Francis Xavier, pray for us." (100 days' indulgence for the members March 15th, 1823.)

The Litany of the Blessed Virgin.

(300 days' Indulgence, Sept. 30th, 1817.)

LORD, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

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

God, the Son, Redeemer of the world,

Have mercy on us.

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

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

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Saviour,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Pray for us!


Mirror of justice,
 Seat of wisdom,
 Cause of our joy,
 Spiritual vessel,
 Vessel of honor,
 Singular vessel of devotion,
 Mystical rose,
 Tower of David,
 Tower of ivory,
 House of gold,
 Ark of the covenant,
 Gate of heaven,
 Morning star,
 Health of the sick,
 Refuge of sinners,
 Comforter of the afflicted,
 Help of Christians,
 Queen of angels,
 Queen of patriarchs,
 Queen of prophets,
 Queen of apostles,
 Queen of martyrs,
 Queen of confessors,
 Queen of virgins,
 Queen of all saints,
 Queen conceived without original sin,
 Queen of the most holy Rosary,
 Lamb of God, Who takest away the sins of the
 world, *Spare us, O Lord!*
 Lamb of God, Who takest away the sins of the
 world, *Graciously hear us, O Lord!*
 Lamb of God, Who takest away the sins of the
 world, *Have mercy on us!*
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises
 of Christ.

Pray for us!


Let us Pray.

Grant to us, Thy servants, we beseech Thee, O Lord God, to enjoy perpetual health of mind and body; and by the glorious intercession of Blessed Mary, ever Virgin, to be delivered from present sorrow, and to rejoice with eternal joy. Through Jesus Christ Our Lord. Amen.

Prayers to Our Lady of Perpetual Help.*I. For Ourselves.*

 BLESSED Virgin Mary, thou hast chosen for thyself the sweet title of "Mother of Perpetual Help," in order to increase our confidence in thee. I implore thee to be my help at all times and in all places, in all my difficulties and troubles, but especially at the hour of death! O loving Mother, make me not only mindful to call on thee in my necessities, but obtain for me the grace of habitually invoking thy intercession, and on all occasions. I am certain that if I be faithful in asking thy assistance, thou wilt be faithful in affording me succor. Obtain for me, also, that most precious of graces, to pray to thee with an unwavering and child-like confidence, that through such prayers I may secure thy perpetual help and final perseverance. Bless me, O sweet, O helpful Mother, now and at the hour of my death. Amen.

II. Prayer for the Necessities of the Church.

 BLESSED Virgin Mary, thou whom we love to greet as our Mother of Perpetual Help! do thou show thyself worthy of this glorious appellation by covering the Church and her august Head with the buckler of thy continual protection. Through the infinite merits of the Heart of Jesus, which we offer to the Eternal Father, by thy hands, do thou obtain for sinners the grace of

sincere repentance; for the dying, a happy death; for the souls of our deceased relatives, deliverance from the flames of purgatory; and for us all, pardon and abundant mercy. Amen.

Prayer for a Good Death.

MY Lord Jesus Christ, by that bitterness which Thou didst endure on the cross when Thy blessed soul was separated from Thy most sacred body, have pity on my sinful soul when it leaves my miserable body to enter into eternity.

O Mary! by that grief which thou didst experience on Calvary in seeing Jesus expire on the cross before thine eyes, obtain for me a good death, that, loving Jesus and thee, my Mother, in this life, I may attain heaven, where I shall love thee for all eternity.

Prayer Before Going to Bed.

THANK Thee, O my God! for having preserved my life during this day; I beg of Thee to preserve it during this night, and to keep me from all sin. I take this repose in order to fulfil Thy will, and I hereby form the intention of loving, praising, and thanking Thee, as the angels and saints do in heaven, with every breath I take.

Mary, my Mother! bless me and cover me with the mantle of thy protection. My guardian angel, my holy patrons, intercede for me; all ye saints of paradise, pray for me.

Three *Hail Marys*, as at p. 56.

Then lie down to rest. In undressing observe the rules of modesty. Sprinkle your bed with holy water. Before composing yourself to sleep, say: *Lord, into Thy hands I commend my spirit.* Say this prayer with the intention of offering every breath as an act of love to God.

12. The Way to Converse Always and Familiarly with God.

(Taken from a small French work, and enlarged by other sacred thoughts, affections, and exercises of the author.)

I.

God wishes us to Speak to Him with Confidence and Familiarity.

HOLY Job was struck with wonder to consider our God so devoted in benefiting man, and showing the chief care of His Heart to be to love man and to make Himself beloved by him. Speaking to the Lord, he exclaims: "What is man, that Thou shouldst magnify him, or why dost Thou set Thy Heart upon him?" (Job vii. 17.) Hence it is clearly a mistake to think that great confidence and familiarity in treating with God is a want of reverence to His Infinite Majesty. Thou oughtest indeed, O devout soul, to revere Him in all humility, and abase thyself before Him; specially when thou dost call to mind the unthankfulness and the outrages whereof, in past times, thou hast been guilty. Yet this should not hinder thy treating with Him with the most tender love and confidence in thy power. He is Infinite Majesty; but at the same time He is Infinite Goodness, Infinite Love. In God thou dost possess the Lord most exalted and supreme; but thou hast also Him who loves thee with the greatest possible love. He disdains not, but delights that thou shouldst use towards Him that confidence, that freedom and tenderness, which children use towards their mothers. Hear how He invites us to come to His feet, and the caresses He promises to bestow on us: "You shall be carried at

the breasts, and upon the knees they shall caress you: as one whom the mother caresseth, so will I comfort you" (Is. lxvi. 12, 13). As a mother delights to place her little child upon her knees, and so to feed or to caress him; with like tenderness does our gracious God delight to treat the souls whom He loves, who have given themselves wholly to Him, and placed all their hopes in His goodness.

Consider, thou hast neither friend nor brother, father nor mother, spouse nor lover, who loves thee more than thy God. The divine grace is that great treasure whereby we vilest of creatures, we servants, become the dear friends of our Creator Himself: "For she is an infinite treasure to men, which they that use become the friends of God" (Wis. vii. 14). For this purpose He increases our confidence; He "emptied Himself," and brought Himself to naught, so to speak; abasing Himself even to becoming man and conversing familiarly with us: "He conversed with men" (Bar. iii. 38). He went so far as to become an infant, to become poor, even so far as openly to die the death of a malefactor upon the cross. He went yet farther, even to reside under the appearance of bread, in order to become our constant companion and unite Himself intimately with us: "He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him" (St. John vi. 57). In a word, He loves thee as much as though He had no love but towards thyself alone. For which reason thou oughtest to have no love for any but for Himself. Of Him, therefore, thou mayest say, and thou oughtest to say it: "My Beloved to me, and I to Him" (Cant. ii. 16). My God has given Himself all to me, and I give myself all to Him; He has chosen me for His beloved, and I choose Him, of all others, for my only Love: "My Beloved is white and ruddy, chosen out of thousands" (Cant. v. 10).

Say, then, to Him often; O my Lord! wherefore

dost Thou love me thus? what good thing dost Thou see in me? Hast Thou forgotten the injuries I have done Thee? But since Thou hast treated me so lovingly, and instead of casting me into hell, hast granted me so many favors, whom can I desire to love from this day forward but Thee, my God, my All? Ah, most gracious God, if in time past I have offended Thee, it is not so much the punishment I have deserved that now grieves me, as the displeasure I have given Thee, Who art worthy of infinite love. But Thou knowest not how to despise a heart that repents and humbles itself: "A contrite and humble heart, O God, Thou wilt not despise" (Ps. l. 19). Ah, now, indeed, neither in this life nor in the other do I desire any but Thee alone: "What have I in heaven? and besides Thee, what do I desire upon earth? Thou art the God of my heart, and the God that is my portion forever" (Ps. lxxii. 25, 26). Thou alone art and shall be forever the only Lord of my heart, of my will; Thou my only Good, my Heaven, my Hope, my Love, my All: "The God of my heart, and the God that is my portion forever."

The more to strengthen thy confidence in God, often call to mind His loving treatment of thee, and the gracious means He has used to drive thee from the disorders of thy life and thy attachments to earth, in order to draw thee to His holy love; and therefore fear to have too little confidence in treating with thy God, now that thou hast a resolute will to love and to please Him with all thy power. The mercies He has granted thee are most sure pledges of the love He bears thee. God is displeased with a want of trust on the part of souls that heartily love Him, and whom He loves. If, then, thou desirest to please His loving Heart, converse with Him from this day forward with the greatest confidence and tenderness thou canst possibly have. "I have

graven thee in My hands: thy walls are always before my eyes" (Is. xlix. 16). Beloved soul, says the Lord, what dost thou fear or mistrust? I have thee written in My hands, so as never to forget to do thee good. Art thou afraid of thine enemies? Know that the care of thy defence is always before Me, so that I cannot lose sight of it. Therefore did David rejoice, saying to God: "Thou hast crowned us as with a shield of Thy good will" (Ps. v. 13). Who, O Lord! can ever harm us, if Thou with Thy goodness and love dost defend and encompass us round about? Above all, animate thy confidence at the thought of the gift that God has given us of Jesus Christ: "God so loved the world as to give His only-begotten Son" (St. John iii. 16). How can we ever fear, exclaims the Apostle, that God would refuse us any good, after He has vouchsafed to give us His own Son? "He delivered Him up for us all; how hath He not also, with Him, given us all things?" (Rom. viii. 32.)

"My delights are to be with the children of men" (Prov. viii. 31). The paradise of God, so to speak, is the heart of man. Does God love Thee? Love Him. His delights are to be with thee; let thine be to be with Himself, to pass all thy lifetime with Him, in the delight of whose company thou hopest to spend a blissful eternity. Accustom thyself to speak with Him alone, familiarly, with confidence and love, as to the dearest friend thou hast, and who loves thee best.

II.

It is Easy and Agreeable to Entertain One's Self with God.

IF it be a great mistake, as has been already said, to converse mistrustfully with God,—to be always coming before Him as a slave full of fear and confusion comes before his prince,

trembling with dread,—it would be a greater to think that conversing with God is but weariness and bitterness. No, it is not so: “Her conversation hath no bitterness, nor her company any tediousness” (Wisd. viii. 16). Ask those souls who love Him with a true love, and they will tell thee that in the sorrows of their life they find no greater, no truer relief, than in a loving converse with God.

Now this does not require thee continually to apply thy mind to it, so as to forget all thy employments and recreations. It only requires of thee, without putting these aside, to act towards God as thou dost act on occasion towards those who love thee, and whom thou lovest.

Thy God is ever near thee, nay, within thee: “In Him we live, and move, and be” (Acts xvii. 28). There is no barrier at the door against any who desire to speak with Him, nay, God delights that thou shouldst treat with Him confidently. Treat with Him of thy business, thy plans, thy griefs, thy fears,—of all that concerns thee. Above all, do so (as I have said) with confidence, with open heart. For God is not wont to speak to the soul that speaks not to Him; forasmuch as, if she be not used to converse with Him, she would little understand His voice when He spoke to her. And this is what the Lord complains of: “Our sister is little: what shall we do to our sister in the day when she is to be spoken to?” (Cant. viii. 8.)

Our sister is but a child in My love; what shall we do to speak to her if she understand Me not? God will have Himself esteemed the Lord of surpassing power and terribleness, when we despise His grace; but, on the contrary, He will have Himself treated with as the most affectionate Friend, when we love Him; and to this end He would have us often speak with Him familiarly and without restraint.

It is true that God ought always to be revered in

the highest degree; but when He favors thee by making thee feel his Presence, and know His desire that thou shouldst speak to Him as to that One Who loves thee above all, then express to Him thy feelings with freedom and confidence. "She preventeth them that covet her, so that she first showeth herself unto them" (Wisd. vi. 14). When thou desirest His love, He takes the first step, without waiting till thou comest to Him; and presents Himself to thee, bringing with Him the graces and the remedies thou dost stand in need of. He only waits for thee to speak to Him, to show thee that He is near to thee, ready to hear and to comfort thee: "And His ears are unto their prayers" (Ps. xxxiii. 16).

By reason of His immensity, our God is in every place; but there are two places above all where He has His own peculiar dwelling. One is the highest heaven, where He is present by that glory which He communicates to the blessed; the other is upon earth,—it is within the humble soul that loves Him: "who dwelleth with a contrite and humble spirit" (Is. lvii. 15). He, then, our God, dwelleth in the height of heaven; and yet He disdains not to occupy and engage Himself day and night with His faithful servants in their cabins or their cells. And there He bestows on them His divine consolations, each one of which surpasses all the delights the world can give, and which he only desires not who has no experience of them: "Oh, taste and see that the Lord is sweet" (Ps. xxxiii. 9).

Friends in the world have some hours in which they converse together, and others during which they are apart; but between God and thee (if thou wilt) there shall never be one hour of separation: "Thou shalt rest, and thy sleep shall be sweet: the Lord will be at thy side" (Prov. iii. 24, 26). Thou shalt sleep, and God will place Himself at thy side, and watch with thee continually; "I will repose myself with

Him, and He shall be a comfort in my cares and grief" (see *Wisd. viii. 9-16*). When thou takest thy rest, He departs not from beside thy pillow; He remains thinking always of thee, that when thou wakest in the night He may speak to thee by His inspirations, and receive from thee some act of love, of oblation, of thanksgiving; so as to keep up even in those hours His gracious and sweet converse with thee. Sometimes also He will speak to thee in thy sleep, and cause thee to hear His voice, that on waking thou mayest put in practice what He has spoken: "I will speak to him in a dream" (*Num. xii. 6*).

He is there also in the morning, to hear from thee some word of affection, of confidence; to be the depository of thy first thoughts, and of all the actions which thou shalt promise to perform that day to please Him; of all the griefs, too, which thou offerest to endure willingly for His glory and love. But as He fails not to present Himself to thee at the moment of thy waking, fail not thou, on thy part, to give Him immediately a look of love, and to rejoice when thy God announces to thee the glad tidings that He is not far from thee, as once He was by reason of thy sins; but that He loves thee, and would be beloved of thee: and at that same moment He gives thee the gracious precept, "Thou shalt love the Lord thy God with thy whole heart" (*Deut. vi. 5*).

III.

Of what, when, and how we should converse with God.

I. In General.

NEVER, then, forget His sweet Presence, as do the greater part of men. Speak to Him as often as thou canst; for He does not grow weary of this nor disdain it, as do the lords of the earth. If thou lovest Him, thou wilt not be at a loss what to say to Him. Tell Him all that occurs to

thee about thyself and thy affairs, as thou wouldst tell it to a dear friend. Look not upon Him as a haughty sovereign, who will only converse with the great, and on great matters. He, our God, delights to abase Himself to converse with us, loves to have us communicate to Him our smallest, our most daily concerns. He loves thee as much, and has as much care for thee, as if He had none others to think of but thyself. He is as entirely devoted to thy interests as though the only end of His providence were to succor thee, of His almighty power to aid thee, of His mercy and goodness to take pity on thee, to do thee good, and gain by the delicate touches of His kindness thy confidence and love. Manifest, then, to Him freely all thy state of mind, and pray Him to guide thee to accomplish perfectly His holy will. And let all thy desires and plans be simply bent to discover His good pleasure, and do what is agreeable to His Divine Heart: "Commit thy way to the Lord, and desire of Him to direct thy ways, and that all thy counsels may abide in Him" (Tob. iv. 20).

Say not: But where is the need of disclosing to God all my wants, if He already sees and knows them better than I? True, He knows them; but God makes as if He knew not the necessities about which thou dost not speak to Him, and for which thou seekest not His aid. Our Saviour knew well that Lazarus was dead, and yet He made as if He knew it not, until the Magdalene had told him of it, and then He comforted her by raising her brother to life again.

2. *In Trials.*

WHEN, therefore, thou art afflicted with any sickness, temptation, persecution, or other trouble, go at once and beseech Him, that His hand may help thee. It is enough for thee to pre-

sent the affliction before Him; to come in and say "Behold, O Lord, for I am in distress" (Lam. i. 20). He will not fail to comfort thee, or at least to give thee strength to suffer that grief with patience; and it shall turn out a greater good to thee than if He had altogether freed thee from it. Tell Him all the thoughts of fear or of sadness that torment thee; and say to Him: My God, in Thee are all my hopes; I offer to Thee this affliction, and resign myself to Thy will; but do Thou take pity on me,—either deliver me out of it, or give me strength to bear it. And He will truly keep with thee that promise made in the Gospel to all those who are in trouble, to console and comfort them as often as they have recourse to Him: "Come to Me, all you that labor and are burdened, and I will refresh you" (Matt. xi. 28).

He will not be displeased, that in thy desolations thou shouldst go to thy friends to find some relief; but He wills thee chiefly to have recourse to Himself. At all events, therefore, after thou hast applied to creatures, and they have been unable to comfort thy heart, have recourse to thy Creator, and say to Him: Lord, men have only words for me; "my friends are full of words:" they cannot comfort me, nor do I any more desire to be comforted by them; Thou art all my hope, all my love. From Thee only will I receive comfort; and let my comfort be, on this occasion, to do what pleaseth Thee. Behold me ready to endure this grief through my whole life, through all eternity, if such be Thy good pleasure. Only do Thou help me.

Fear not that He will be offended if thou dost sometimes gently complain, and say to Him, "Why, O Lord, hast Thou retired afar off?" (Ps. ix. 1.) Thou knowest, Lord, that I love Thee, and desire nothing but Thy love; in pity help me, and forsake me not. And when the desolation lasts long, and troubles thee exceedingly, unite thy voice to that of

Jesus in agony and dying on the Cross, and beseech His mercy, saying: "My God, my God, why hast Thou forsaken me?" (St. Matt. xxvii. 46.) But let the effect of this be, to humble thee yet more at the thought, that he deserves no consolations who has offended God; and yet more to enliven thy confidence, knowing that God does all things, and permits all, for thy good: "All things work together unto good" (Rom. viii. 28). Say with great courage, even when thou dost feel most troubled and disconsolate: "The Lord is my light and my salvation; whom shall I fear?" (Ps. xxvi. 1). Lord, it is Thine to enlighten me, it is Thine to save me; in Thee do I trust: "In Thee, O Lord, have I hoped; let me never be confounded" (Ps. xxx. 1). And thus keep thyself in peace; knowing there never was any one who placed his hopes in God and was lost: "No one hath hoped in the Lord, and hath been confounded" (Eccl. ii. 11). Consider, thy God loveth thee more than thou canst love thyself: what dost thou fear? David comforted himself, saying: "The Lord is careful for me" (Ps. xxxix. 18). Say to Him, therefore, Lord, into Thy arms I cast myself; I desire to have no thought but of loving and pleasing Thee; behold me ready to do what Thou requirest of me. Thou dost not only will my good, Thou art careful for it; unto Thee, then, do I leave the care of my salvation. In Thee do I rest, and will rest for evermore, since Thou willest that in Thee I should place all my hopes: "In peace, in the selfsame, I will sleep and I will rest; for Thou, O Lord, singularly hast settled me in hope" (Ps. iv. 9, 10).

"Think of the Lord in goodness" (Wisd. i. 1). In these words the Wise Man exhorts us to have more confidence in the Divine mercy than dread of the Divine justice; since God is immeasurably more inclined to bestow favors than to punish, as St. James says: "Mercy exalteth itself above judgment"

(ii. 13). Whence the apostle St. Peter (1 Ep. v. 7) tells us, that in all fears whether about our interests for time or for eternity, we should commit ourselves altogether to the goodness of our God, who keeps the greatest care of our safety: "Casting all your care upon Him, for He hath care of you." Oh, what a beautiful meaning does this lend to the title which David gives to the Lord, when he says that our God is the God who makes it His care to save: "Our God is the God of salvation" (Ps. lxxvii. 21); which signifies, as Bellarmine explains it, that the office peculiar to the Lord is, not to condemn, but to save all. For while He threatens with His displeasure those who disregard Him, He promises, on the other hand, His assured mercies to those who fear Him; as the Divine Mother said in her Canticle: "And His mercy is to them that fear Him." I set before thee, devout soul, all these passages of Scripture, that when the thought disquiets thee: Am I to be saved or no? am I predestined or no? thou mayest take courage, and understand from the promises He makes thee, what desire God has to save thee, if only thou art resolved to serve Him and to love Him as He demands at thy hands.

3. *In Joys.*

FURTHER, when thou receivest pleasant news, do not act like those unfaithful, thankless souls who have recourse to God in time of trouble, but in time of prosperity forget and forsake Him. Be as faithful to Him as thou wouldst be to a friend who loves thee and rejoices in thy good; go at once and tell Him of thy gladness, and praise Him and give Him thanks, acknowledging it all as a gift from His hands; and rejoice in that happiness because it comes to thee of His good pleasure. Rejoice, therefore, and comfort thyself in Him alone: "I will rejoice in the Lord; and I will joy in God my Jesus"

(Habac. iii. 18). Say to Him: My Jesus, I bless, and will ever bless Thee, for granting me so many favors, when I deserved at Thy hands not favors, but chastisements for the affronts I have given Thee. Say to Him, with the sacred Spouse: "All fruits, the new and the old, my Beloved, I have kept for Thee" (Cant. vii. 13). Lord, I give Thee thanks; I keep in memory all Thy bounties, past and present, to render Thee praise and glory for them forever and ever.

But if thou lovest thy God, thou oughtest to rejoice more in His blessedness than in thine own. He who loves a friend very much sometimes takes more delight in that friend's good than if it had been his own. Comfort thyself, then, in the knowledge that thy God is infinitely blessed. Be often saying to Him: My beloved Lord, I rejoice more in Thy blessedness than in any good of mine; yes, for I love Thee more than I love myself.

4. *After a Fault.*



ANOTHER mark of confidence highly pleasing to thy most loving God is this: that when thou hast committed any fault, thou be not ashamed to go at once to His feet and seek His pardon. Consider that God is so greatly inclined to pardon sinners, that He laments their perdition, when they depart far from Him and live as dead to His grace. Therefore does He lovingly call them, saying: "Why will you die, O house of Israel? Return ye, and live" (Ezech. xviii. 31, 32). He promises to receive the soul that has forsaken Him, so soon as she returns to His arms: "Turn ye to me . . . and I will turn to you" (Zach. i. 3). Oh, if sinners did but know with what tender mercy the Lord stands waiting to forgive them! "The Lord waiteth, that He may have mercy on you" (Is. xxx. 18). Oh, did they but know the desire He has, not to chastise, but to see them converted, that He may embrace them, that He may

press them to His Heart! He declares: "As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live" (Ezech. xxxiii. 11). He even says: "And then come and accuse Me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow" (Is. i. 18). As though He had said: Sinners, repent of having offended Me, and then come unto Me: if I do not pardon you, "accuse Me;" upbraid Me, and treat Me as one unfaithful. But no, I will not be wanting to My promise. If you will come, know this, that though your consciences are dyed deep as crimson by your sins, I will make them by My grace as white as snow.

In a word, He has declared that when a soul repents of having offended Him, He forgets all her sins: "I will not remember all his iniquities" (Ezech. xviii. 22). As soon, then, as thou fallest into any fault, raise thine eyes to God, make an act of love, and with humble confession of thy fault, hope assuredly for His pardon, and say to Him, "Lord, behold he whom Thou lovest is sick;" that heart which Thou dost love is sick, is full of sores: "heal my soul; for I have sinned against Thee." Thou seekest after penitent sinners; behold, here is one at Thy feet, who is come in search of Thee. The evil is done already; what have I now to do? Thou wilt not have me lose courage; after this my sin Thou dost still love me, and I too love Thee. Yes, my God, I love Thee with all my heart; I repent of the displeasure I have given Thee; I purpose never to do so more. Thou, Who art that God, "merciful and gracious, patient and of much compassion," forgive me; make me to hear what Thou didst say to the Magdalene: "Thy sins are forgiven thee;" and give me strength to be faithful unto Thee for the time to come.

That thou mayest not lose courage at such a mo-

ment, cast a glance at Jesus on the Cross; offer His merits to the Eternal Father; and thus hope certainly for pardon, since He "spared not even His own Son." Say to Him with confidence: "Look on the face of Thy Christ" (Ps. lxxxiii. 10). My God, behold Thy Son, dead for my sake; and for the love of that Son forgive me. Attend, greatly devout soul, to the instruction commonly given by masters of the spiritual life, after thy unfaithful conduct, at once to have recourse to God, though thou hast repeated it a hundred times in a day; and after thy falls, and the recourse thou hast had to the Lord (as has been just said), at once to be in peace. Otherwise, while thou remainest cast down and disturbed at the fault thou hast committed, thy converse with God will be small; thy trust in Him will fail; thy desire to love Him grow cold; and thou wilt be little able to go forward in the way of the Lord. On the other hand, by having immediate recourse to God to ask His forgiveness, and to promise Him amendment, thy very faults will serve to advance thee farther in the Divine love. Between friends who sincerely love each other, it often happens that when one has displeased the other, and then humbles himself and asks pardon, their friendship thereby becomes stronger than ever. Do thou likewise: see to it that thy very faults serve to bind thee yet closer in love to thy God.

5. *In Doubts.*

IN any kind of doubtfulness also, either on thy own account or that of others, never leave acting towards thy God with a confidence like to that of faithful friends, who consult together on every matter. So do thou take counsel with Himself, and beseech Him to enlighten thee, that thou mayest decide on what shall be most pleasing to Him: "Put those words in my mouth, and strengthen the resolu-

tion in my heart" (Jud. ix. 18). Lord, tell me what Thou wouldst have me to do, or to answer; and thus will I. "Speak, Lord; for Thy servant heareth."

6. *For your Neighbor.*

USE towards Him also the freedom of recommending not only thy own needs, but also those of others. How agreeable will it be to thy God, that sometimes thou forget even thy own interests, to speak to Him of the advancement of His glory, of others' miseries, especially those who groan in affliction, of those souls, His spouses, who in purgatory sigh after the Vision of Himself, and of poor sinners who are living destitute of His grace! For these especially say to Him: Lord, Thou Who art so amiable, and worthy of an infinite love, how dost Thou, then, endure to see such a number of souls in the world, on whom Thou hast bestowed so many favors, and who yet will not know Thee, will not love Thee, nay, even offend and despise Thee? Ah, my God, object of all love, make Thyself to be known, make Thyself to be beloved. "Hallowed be Thy Name, Thy kingdom come;" may Thy Name be adored and beloved by all; may Thy love reign in all hearts. Ah, let me not depart without granting me some grace for those unfaithful souls for whom I pray.

7. *The Desire for Heaven.*

IT is said that in purgatory those souls who in this life have had but little longing for heaven are punished with a particular suffering, called the pain of languor; and with reason, because to long but little for heaven is to set small value on that great good of the eternal kingdom which our Redeemer has purchased for us by His death. Forget not, therefore, devout soul, frequently to sigh after heaven: say to thy God, that it seems to thee an endless time for thee to come and see Him, and to love

Him face to face. Long ardently to depart out of this banishment, this scene of sinning, and danger of losing His grace, that thou mayest arrive in that land of love where thou shalt love Him with all thy powers. Say to Him again and again, Lord, so long as I live on this earth, I am always in danger of forsaking Thee, and losing Thy love. When shall it be that I quit this life, wherein I am ever offending Thee, and come to love Thee with all my soul, and unite myself to Thee, with no danger of losing Thee any more? St. Teresa was ever sighing after this sort, and used to rejoice when she heard the clock strike, because another hour of life, and of the danger of losing God, was past and gone. For she so greatly desired death in order to see God, that she was dying with the desire to die; and hence she composed that loving canticle of hers, "I die, because I do not die."

IV.

God Answers the Soul that Speaks to Him.

IN a word, if thou desirest to delight the loving Heart of thy God, be careful to speak to Him as often as thou art able, and with the fullest confidence that He will not disdain to answer and to speak with thee in return. He does not, indeed, make Himself heard in any voice which reaches thy ears, but in a voice which thy heart can well perceive, when thou dost withdraw from converse with creatures, to occupy thyself in conversing with thy God alone: "I will lead her into the wilderness,* and I will speak to her heart" (Osee ii. 14). He will then speak to thee by such inspirations, such interior lights, such manifestations of His goodness, such sweet touches in thy heart, such tokens of forgiveness, such experience of peace, such hopes

* *In solitudinem*, "into solitude." *Vulg.*

of heaven, such rejoicings within thee, such sweetness of His grace, such loving and close embraces, in a word, such voices of love,—as are well understood by those souls whom He loves, and who seek for nothing but Himself alone.

V.

Practical Summary.

LASTLY, to make a brief summary of what has already been said at large, I will not omit to suggest a devout practice whereby thou mayest fulfil all thy daily actions in a manner pleasing to God. When thou wakest in the morning, let it be thy first thought to raise thy mind to Him, offering to His glory all thou shalt do or suffer that day, praying Him to assist thee by His grace. Then make thy other morning acts of devotion, acts of thanksgiving and of love, prayers and resolutions to live that day as though it were to be the last of thy life. Father St. Jure recommends the making in the morning a compact with the Lord; that every time thou makest a certain sign, as placing thy hand upon thy heart, or raising thy eyes to heaven or to the crucifix, and the like, thou shouldst thereby intend to make an act of love, of desire to see Him loved by all, of oblation of thyself, and other acts of the same kind. When thou hast made these acts, and placed thy soul in the side of Jesus and under the mantle of Mary, and have prayed the Eternal Father that for the love of Jesus and Mary He would protect thee during the day, be careful, before thou engage in anything else, to make thy mental prayer, or meditation, at least for half an hour; and let thy specially chosen meditation be the sorrow and the shame which Jesus Christ suffered in His Passion. This is the dearest subject to loving souls, and the one which most kindles Divine love within them.

If thou wouldst make spiritual progress, let three devotions be especially dear to thee : devotion to the Passion of Jesus Christ, to the Most Holy Sacrament, and to the ever-blessed Virgin. In mental prayer, make again and again acts of contrition, of love to God, and oblation of yourself. The Venerable Father Charles Caraffa, founder of the Pious Oratories, said that one fervent act of the love of God made thus in the morning was sufficient to maintain the soul in fervor throughout the whole day.

Then, besides the more specific acts of devotion, such as confession, communion, recitation of the divine office, etc., whenever thou art engaged in external occupations, as in study, in labor, or in any other employment that may be proper to thy condition, never forget, when setting about it, to make an offering of it to God, praying for His assistance to enable thee to perform it in a perfect manner ; and do not omit to retire frequently into the cell of thy heart, in order to unite thyself with God, according to the practice of St. Catherine of Siena. In short, whatever thou doest, do it with and for God. In going out of thy room or house, and on returning again, always commend thyself to the Divine Mother, by saying a *Hail Mary*. When sitting down to meals, make an offering to God of the disgusts or gratifications thou mayest find in what thou eatest and drinkest ; and, on rising from table, return thanks to Him, and say : Lord, how great is Thy goodness to one who has offended Thee so much ! In the course of the day be careful to make thy spiritual reading, to visit the Most Holy Sacrament and the most holy Mary ; and in the evening to say the Rosary, and to make an examination of conscience, together with the Christian acts of faith, hope, charity, contrition, resolutions of amendment, and of receiving the holy sacraments during life and at the

hour of death, forming also the intention of gaining all the indulgences which thou canst. And again, on getting into bed, reflect that if thou hadst thy deserts, thou wouldst be lying down in the flames of hell; then, with the crucifix in thy arms, compose thyself to sleep, saying: "In peace, in the self-same, I will sleep and take my rest."

And here, in passing, I would briefly point out to thee the many indulgences which are attached to various prayers or acts of devotion. Whence it is desirable for thee, in the morning, to make the intention of gaining all the indulgences in thy power during the day. To one who makes acts of the three theological virtues mentioned above, of faith, etc., there are granted seven years for each day; and, by continuing them for a month, a plenary indulgence may be gained, applicable also to the souls in purgatory, and to himself *in articulo mortis*. In like manner, for the intention of gaining also all the indulgences granted for saying the Rosary on beads properly blessed, the *Angelus Domini* three times a day, the Litanies of our Blessed Lady, the *Salve Regina*, the *Ave Maria*, and the *Gloria Patri*: for saying, "Blessed be the holy and immaculate and most pure conception of the Blessed Virgin Mary:" as also for saying, "Praised now and forever be the Most Holy Sacrament:" for reciting the prayer *Anima Christi*, etc., for bowing the head at the *Gloria Patri*, and at the most holy names of Jesus and Mary; as also for hearing Mass; for making half an hour's mental prayer; to which, besides a partial, there is also a plenary indulgence attached, provided it be continued for a month, on condition of confession and communion in the course of the same; for genuflecting before the Most Holy Sacrament, and for kissing the crucifix. Always have the intention formed of gaining every such indulgence.

Then, that thou mayest be able to keep thyself

ever in a state of recollection and union with God, as long as thou livest, and as far as may be possible, turn everything that thou mayest see or hear into an occasion for raising thy mind to God, or for taking a glance at eternity. For example, when thou seest running water, reflect that thy life is also in like manner running on, and carrying thee nearer and nearer to death. When thou seest a lamp going out for want of oil, reflect that thus also one day thou wilt have to bring thy life to its end. When thou seest the graves or remains of the dead, consider that thou also hast to become like them. When thou seest the great ones of this world rejoicing in their wealth or distinction, pity their folly, and say, For me God is sufficient: "Some trust in chariots, some in horses, but we in the name of the Lord" (Ps. xix. 8). Let these glory in such vanity; I will make nothing my glory but the grace of God, and the love of Him. When thou beholdest the pompous funerals or the fine sepulchral monuments of great folks who are dead, say: If these are damned, what is the good of this pomp of theirs to them? When thou beholdest the sea in a calm or a storm, consider the difference which there is between a soul when in the grace and when out of the grace of God. When thou seest a tree that is withered, consider that a soul without God is serviceable for nothing but to be cast into fire. If thou ever happen to see one who has been guilty of some great crime, trembling with shame and fright in the presence of his judge, or of his father, or of his bishop, consider what the panic of a sinner will be in the presence of Christ his judge. When it thunders, and thou becomest alarmed, reflect how those miserable ones who are damned tremble, as they hear continually in hell the thunders of the Divine wrath. If thou ever seest one who has been condemned to suffer a painful death, and saying: Is there, then, no longer any means for my

escaping death? consider what will be the despair of a soul when it shall be condemned to hell, as it says: Is there, then, no longer any means for my escaping from eternal ruin?

When thine eye rests on scenes in the country or along the shore, on flowers or fruits, and thou art delighted by the sight and scent of all, say: Behold, how many are the beautiful creatures which God has created for me in this world, in order that I may love Him; and what further enjoyments does He not keep prepared for me in paradise! St. Teresa used to say, that when she saw any beautiful hills or slopes, they seemed to reproach her for her own ingratitude to God. And the Abbot de Rancé, founder of La Trappe, said that the beautiful creatures around him reminded him of his own obligation to love God. St. Augustine also said the same, crying out aloud: "Heaven and earth and all things tell me to love Thee." It is related of a certain holy man, that in passing through the fields he would strike with a little stick the flowers and plants which he found, saying: "Be silent; do not reproach me any longer for my ingratitude to God; I have understood you: be silent; say no more." When St. Mary Magdalene of Pazzi held in her hand any beautiful fruit or flower, she used to feel herself smitten by it with Divine love, saying to herself: "Behold, my God has thought from all eternity of creating this fruit, this flower, in order to give it me as a token of the love which He bears towards me."

When thou seest rivers or brooks, reflect that as the water which thou beholdest keeps running on, without ever stopping, to the ocean, so ought thou to be ever hastening on to God, Who is thy only good. When thou happenest to be in a vehicle that is drawn by beasts of burden, say: See what labor these innocent animals go through for my service; and how much pains do I take myself in order to serve

and please my God? When thou seest a little dog, which, for a miserable morsel of bread, is so faithful to its master, reflect how much greater reason thou hast to be faithful to God, Who has created, and preserved, and provided for thee, and heaps upon thee so many blessings. When thou hearest the birds sing, say: Harken, O my soul, to the praise which these little creatures are giving to their Creator; and what art thou doing? Then do thou also praise Him with acts of love. On the other hand, when thou hearest the cock crow, recall to thy memory that there once was a time when thou also, like Peter, denied thy God; and renew thy contrition and thy tears. So, likewise, when thou seest the house or place where thou hast sinned, turn thyself to God, and say: "The sins of my youth and my ignorance remember not, O Lord" (Ps. xxiv. 7).

When thou beholdest any valleys, consider that as their fertility is owing to the waters which run down from the mountains, so from heaven do graces descend upon the souls of the humble, passing the proud aside. When thou seest a beautifully-ornamented church, consider the beauty of a soul which, being in a state of grace, is a real temple of God. When thou beholdest the sea, consider the immensity and the greatness of God. When thou seest fire, or candles lighted on an altar, say: How many years is it since I ought to have been cast into hell to burn? But since Thou, O Lord, hast not sent me there, make this heart of mine now to burn with love for Thee, as that wood or those candles burn. When thou lookest up at the sky, all studded with stars, say with St. Andrew of Avellino: "O my feet, you will one day have those stars beneath you."

Then, in order frequently to recall to mind the mysteries of Our Saviour's love, when thou seest hay, a manger, or caves, let the Infant Jesus in the

stable of Bethlehem be present to thy recollection. When thou seest saws, hammers, planes, or axes, remember how Jesus worked, like a mere lad, in the shop at Nazareth. Then, if thou seest ropes, thorns, nails, or pieces of wood, reflect on the Passion and Death of our Redeemer. St. Francis of Assisi, on seeing a lamb, would begin to weep, saying: 'My Lord like a lamb was led to death for me.' Again: when thou seest altars, chalices, or patens, recall to mind the greatness of the love which Jesus Christ has borne us in giving us the Most Holy Sacrament of the Eucharist.

Frequently during the day make an offering of thyself to God, as St. Teresa used to do, saying: "Lord, here am I: do with me that which pleaseth Thee: declare to me Thy will, that I may do it for Thee: I wish to do it thoroughly." Then repeat, as often as you can, acts of love towards God. St. Teresa used also to say, that acts of love are the fuel by which holy love is to be kept on fire within the heart. When the Venerable Sister Seraphine of Carpi was one day considering that the mule belonging to the convent had not the power of loving God, she expressed her compassion for it thus: "Poor brute; thou neither knowest nor canst love thy God;" and the mule set her weeping so that the tears fell in streams from her eyes:—so likewise do thou, when beholding any animal which has not the capacity for knowing or loving God, animate thyself, who canst love Him, to make the more abundant acts of love. Whenever thou fallest into any fault, humble thyself for it immediately; and, with an act of more fervent love, endeavor to rise again. When anything adverse happens, immediately make an offering to God of what thou hast to suffer, bringing thy will into uniformity with His own; and ever accustom thyself under all adverse circumstances to repeat these words: "Thus God wills; thus I will too." Acts of

resignation are the acts of love which are most precious and acceptable to the Heart of God.

When thou hast to decide upon anything, or to give any counsel of importance, first, commend thyself to God, and then set about thy undertaking, or give thy opinion. As often as thou canst during the day, after the example of St. Rose of Lima, repeat the prayer: *Deus in adiutorium meum intende*: "Lord, come to my assistance; do not leave me in my own hands." And for this end frequently turn to the image of the Crucified, or to that of the most holy Mary, which is in thy room; and do not omit to make frequent invocations of the names of Jesus and of Mary, especially in time of temptation. Since God is infinite goodness, His desire of communicating His graces to us is perfect. The Venerable Father Alvarez one day saw Our Saviour with His hands full of graces, and going about in search of those to whom He might dispense them. But it is His will that we should ask them of Him: "Ask, and ye shall receive," otherwise He will draw back His hand; whereas, on the contrary, He will willingly open it to those who call upon Him. And who is there, says the Preacher, that hath called upon Him, and God despised him by not granting his prayer? "Who hath called upon Him, and He hath despised Him?" (Ecclus. ii. 12.) And David tells us, that the Lord shows not merely mercy, but great mercy to those who call upon Him: "For thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee" (Ps. lxxxv. 5).

Oh, how good and bountiful is the Lord to him who seeks Him lovingly: "The Lord is good to the soul that seeks Him" (Lam. iii. 25). If he lets Himself be found even by him who seeks Him not: "I was found by them that did not seek me" (Rom. x. 20), how much more willingly will He let Himself be found by one who seeks Him, and seeks

Him, too, in order to serve Him and to love Him!

To conclude: St. Teresa says, that holy souls in this world have to conform themselves by love to what the souls of the blessed do in heaven. As the saints in heaven occupy themselves only with God, and have no other thought or joy than in His glory and in His love, so also must this be the case with thee. While thou art in this world, let God be thy only happiness, the only object of thy affections, the only end of all thy actions and desires, until thou comest to that eternal kingdom, where thy love shall be in all things perfected and completed, and thy desires shall be perfectly fulfilled and satisfied.



SECOND PART.

PIOUS EXERCISES FOR EVERY WEEK.

II. Devotions for each Day of the Week.

SUNDAY.

Consecrated to the Blessed Trinity¹ and to our Holy Patron.

* Prayers during Mass.

On entering the church, piously sign yourself with holy water; then, after having profoundly adored Jesus Christ present in the Blessed Sacrament, follow the Priest in saying:

IN the name of the Father, and of the Son, etc.
Amen.

Anth. I will go in to the altar of God.

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

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

R. For Thou art God, my strength; why hast Thou cast me off, and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth; they have conducted and brought me unto Thy holy hill, and into Thy tabernacle.

R. And I will go in to the altar of God; to God Who giveth joy to my youth.

¹ For Devotions to the Holy Trinity, see Part IV. Section I.

P. To Thee, O God, my God, I will give praise upon the harp; why art Thou sad, O my soul? and why dost Thou disquiet me?

R. Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, etc.

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

P. I will go in to the altar of God.

R. To God Who giveth joy to my youth.

Here the Priest says the *Confiteor*, and the people reply:

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

P. Amen.

R. I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, 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 the Lord our God for me.

After the *Confiteor* has been said by the people:

P. May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

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

R. Amen.

P. Thou wilt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

The Priest goes up to the altar, saying:

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 Jesus Our Lord. Amen.

We beseech Thee, O Lord, by the merits of Thy saints, whose relics are herè, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

The Kyrie Eleison.

Kyrie eleison (*three times*). Lord have mercy on us.
Christe eleison (*three times*). Christ have mercy on us.
Kyrie eleison (*three times*). Lord have mercy on us.

Afterwards, standing at the middle of the altar, extending, and then joining his hands, he says the

Gloria in Excelsis.

GLORIA in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus Te; benedicimus Te; adoramus Te; glorificamus Te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi,

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

miserere nobis ; qui tollis peccata mundi, suscipe deprecationem nostram : qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus : Tu solus Dominus : Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

of the world, have mercy on us : Who takest away the sins of the world, receive our prayers : Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy : Thou only art the Lord : Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Prayer.

FTERNAL Father ! relying on the promise made us by Thy Divine Son, when He said : “ Amen, amen, I say to you : if you ask the Father anything in My name, He will give it you.”¹ I ask of Thee, in the name of Jesus Christ, pardon of all my sins, the gift of Thy holy love, perseverance in grace, the perfect accomplishment of Thy will, and the happiness of being with Thee and blessing Thee eternally in paradise. Amen.

Epistle.

IF I speak with the tongues of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have all faith so that I could remove mountains and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind. Charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth

¹ John xvi. 23.

not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away.¹

Gospel.

JESUS taught His disciples, saying to them: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice, for they shall have their fill. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: be glad and rejoice, for great is your reward in heaven.²

The Nicene Creed.

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum Filium Dei unigenitum; et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum;

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

And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made, consubstantial with the

¹ 1 Cor. xiii. 1.

² Matt. v.

consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine, ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

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

Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father, and He shall come again with glory to judge both the living and the dead: of Whose kingdom there shall be no end.

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

Offertory.

While the Priest offers the Host:

ACCEPT, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

The Priest puts wine and water into the chalice:

GOD, Who in creating human nature didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, Our Lord; Who liveth and reigneth with Thee in the unity of, etc.

Whilst the Priest offers the chalice:

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that, in the sight of Thy divine Majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

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

The Priest washes his fingers:

I WILL wash my hands amongst the innocent; and will compass Thy altar, O Lord.
That I may hear the voice of Thy praise; and tell all Thy wondrous works,

The beauty of Thy house I have loved, O Lord ;
and the place where Thy glory dwelleth.

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

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

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

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

Glory be to the Father, etc.

When the Priest bows down:

RECEIVE, O Holy Trinity, this oblation, which
we make to Thee, in memory of the Passion,
Resurrection, and Ascension of Our Lord
Jesus Christ, and in honor of the Blessed Mary ever
Virgin, of Blessed John Baptist, the holy apostles
Peter and Paul, of these and of all the saints : that
it may be available to their honor and our salvation :
and may they vouchsafe to intercede for us in
heaven, whose memory we celebrate on earth.
Through, etc.

Orate Fratres.

The Priest says:

BRETHREN, pray that my sacrifice and yours
may be acceptable to God the Father Al-
mighty.

R. May the Lord receive the sacrifice from thy
hands, to the praise and glory of His Name, to our
benefit, and to that of all His holy Church.

Preface.

VERE dignum et jus-
tū est, æquū et
salutare, nos tibi
semper et ubique gratias

AT is truly meet and
just, right and
salutary, that we
should always, and in all

agere, Domine sancte Pater omnipotens, æterne Deus, per Christum Dominum nostrum: per quem majestatem tuam laudant angeli, adorant Dominationes, tremunt Potestates; Cœli cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant; cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis! Benedictus qui venit in nomine Domini! Hosanna in excelsis!

places, give thanks to Thee, O holy Lord, Father Almighty, Eternal God. Through Christ Our Lord; through Whom the angels praise Thy Majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom, we beseech Thee that Thou wouldst command our voices also to be admitted with suppliant confession, saying:

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!

During the Canon.

WE therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord [*he kisses the altar*], that Thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace: as also to protect, unite and govern it

throughout the world, together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

We also recommend to Thee, Lord, all those whom justice, gratitude, and charity oblige us to pray for; all those here present, particularly M. or N. And in order, dear Lord, that our homage may be the more agreeable to Thee, we unite it with that of the glorious Mary, ever Virgin, Mother of Our Lord Jesus Christ, and with that of all the apostles, martyrs, and saints who have lived and died in this holy Faith which we profess, and this only Church in which we live.

My God, why have I not, at this moment, the inflamed desires with which the holy patriarchs desired the coming of the Messias! Why have I not their faith and love! Come, Lord Jesus, come, beloved Redeemer of the world, come and accomplish that mystery which is the sum of all Thy marvels. He is coming, the Lamb of God; behold the adorable Victim by Whom the sins of the whole world are effaced.

Elevation of the Host.

ETERNAL Father, I now offer Thee all the virtues, the actions, the affections, of the Heart of Thy dear Jesus. Accept them, and by His merits, which are all mine—for He has given them to me,—grant me the graces which Jesus asks Thee for me. With these merits I thank Thee for the many mercies which Thou hast shown me; with these I satisfy for what I owe Thee for my sins; through these I hope for every grace from Thee,—pardon, perseverance, paradise, and, above all, the crowning gift of Thy pure love.

Elevation of the Chalice.

PRECIOUS Blood of Jesus, wash my soul from all stains. Pure Heart of my Jesus, purify me. Heart most humble, teach me Thy humility. Sweet Heart, communicate to me Thy sweetness. Most merciful Heart, have compassion on me. Most loving Heart, inflame my heart with love!

Continuation of the Canon.

HOW great would be my malice and ingratitude if, after having seen what I now behold, I should consent to offending Thee! My God, I will never forget that which is represented by this august ceremony. The sufferings of Thy Passion, the glory of Thy Resurrection, Thy Body bruised for us, Thy Blood shed for us, are now really present on this altar.

It is now that we offer before the throne of Thy most excellent Majesty a holy, pure, and unspotted Victim, Whom it has pleased Thee Thyself to give us, and of which all others are but a figure. Yes, great God, we dare to say that we have here more than all the sacrifices of Abel, of Abraham, and of Melchisedech; here lies the only Victim worthy of Thine altar, Our Lord Jesus Christ, Thy Son, the only object of Thine eternal delight.

May all those who here partake of this sacred Victim, either sacramentally or spiritually, be filled with heavenly grace and blessing!

Be mindful likewise, O Lord! of Thy servants N. and N. who are gone before us with the sign of faith, and rest in the sleep of peace. Grant them, Lord, in virtue of this sacrifice, an entire deliverance from their pains.

And grant to us also, we beseech Thee, the same grace when our hour shall come, O Father of infinite

goodness! And grant us part and fellowship with Thy holy apostles and martyrs, and with all Thy saints, so that, with them, we may love Thee and glorify Thee to all eternity.

Pater Noster.

PATER noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua sicut in cœlo et in terra. Panem nostrum, quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

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 those who trespass against us: and lead us not into temptation.

Sed libera nos a malo.

But deliver us from evil.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew and all the saints [*making the sign of the cross on himself with the paten, he kisses it, and says*], mercifully grant peace in our days; that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ Thy Son Our Lord. Who with Thee in the unity of the Holy Ghost liveth and reigneth God.

V. World without end. *R.* Amen.

May this mixture, and consecration of the body and blood of Our Lord Jesus Christ, be to us that receive it effectual to eternal life. Amen.

Agnus Dei.

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

LAMB of God, Who takest away the sins of the world, have mercy on us.

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

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

LORD Jesus Christ, Who saidst to Thy apostles, My peace I leave you, regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will: Who livest, etc. Amen.

Lord Jesus Christ, Son of the living God, Who, according to the will of Thy Father, through the co-operation of the Holy Ghost, hast, by Thy death, given life to the world: deliver me by this Thy most sacred Body and Blood from all my iniquities, and from all evils: make me always adhere to Thy commandments, and never suffer me to be separated from Thee: Who livest and reignest with God, the Father, in the unity of, etc. Amen.

Let not the participation of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but through Thy mercy, may it be a safeguard and remedy both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest one God, forever and ever. Amen.

Domine, non sum Dignus.

LORD, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed. [*Three times.*]

Act for a Spiritual Communion.

MY Jesus, I believe that Thou art truly present in the Most Blessed Sacrament. I love Thee above all things, and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being already there, and unite myself wholly to Thee; never permit me to be separated from Thee.

How sweet would it be, O my God! were I of the number of those whose sanctity allows them to receive Thee daily! What an advantage, could I, at this moment, possess Thee in my heart, there pay Thee my homage, lay open to Thee my wants, and share in the favors which Thou grantest to those who receive Thee sacramentally. But since I am unworthy, do Thou, O Lord! supply my want of preparation. Pardon me my sins; I sovereignly detest them, because they are displeasing to Thee. Accept my ardent wish to be united to Thee; cast Thine eye upon me, and purify my soul, that I may soon be fit to receive Thee worthily. But until the arrival of this happy day, I earnestly entreat Thee, O dearest Lord! to make me a sharer in all the advantages which the Communion of the Priest shall produce in these Thy people. Increase my faith by the virtue of this sacrament, strengthen my hope, fill my heart with love, that it may beat but for Thee and live for Thee alone. Amen.

The Last Prayer.

THOU hast offered Thyself, O Lord! for my salvation; I desire to be sacrificed for Thy glory. I am Thy victim, do with me as Thou wilt. Whatever I have I consecrate entirely to Thee. Whatever crosses Thou mayest please to send me, I freely accept and bless; I receive them from Thy hand, and unite them with those Thou hast endured for my sake. I am now about to leave Thy temple resolved, with Thy help, to serve Thee faithfully. I will strive to correct my faults, and chiefly that to which I am most inclined. Thy law shall henceforth direct me, and I shall forfeit all, and suffer everything, rather than mortally transgress it.

Benediction.

BLESS, O my God, these holy resolutions; bless us all by the hand of Thy minister, and may the effects of Thy benediction remain with us forever. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Psalms for Vespers.¹**Psalm 109. Dixit Dominus.**

DIXIT Dominus Domino meo: Sede a dextris meis: Donec ponam inimicos tuos: scabellum pedum tuorum.

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

¹ There are always five Vesper Psalms, which vary according to the feasts; we here give those which are the most frequently used.

Virgam virtutis tuæ
emittet Dominus ex Sion:
dominare in medio inimi-
corum tuorum.

Tecum principium in
die virtutis tuæ in splen-
doribus Sanctorum: ex
utero ante luciferum ge-
nui te.

Juravit Dominus, et
non pœnitebit eum: Tu
es sacerdos in æternum
secundum ordinem Mel-
chisedech.

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

Judicabit in nationibus,
implebit ruinas: conquis-
sabit capita in terra mul-
torum.

De torrente in via bi-
bet: propterea exaltabit
caput.

The Lord will send
forth the sceptre of thy
power out of Sion: rule
thou in the midst of thy
enemies.

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

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

The Lord at Thy right
hand: hath broken kings
in the day of His wrath.

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

He shall drink of the
torrent in the way: there-
fore shall He lift up the
head.

Psalm 110. Confitebor tibi.

CONFITEBOR tibi,
Domine, in toto
corde meo: in
consilio justorum, et con-
gregatione.

Magna opera Domini:

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

Great are the works of

exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus : et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus : escam dedit timentibus se.

Memor erit in sæculum testamenti sui : virtutem operum suorum annuntiabit populo suo :

Ut det illis hæreditatem gentium : opera manuum ejus veritas et judicium.

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

Redemptionem misit populo suo : mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus : initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum : laudatio ejus manet in sæculum sæculi.

the Lord : sought out according to all His wills.

His work is praise, and magnificence : and His justice continueth forever and ever.

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

He will be mindful forever of His covenant : He will show forth to His people the power of His works.

That He may give them the inheritance of the Gentiles ; the works of His hands are truth and judgment.

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

He hath sent redemption to His people : He hath commanded His covenant forever.

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

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

Psalm 111. Beatus vir.

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

Potens in terra erit semen ejus: generatio rectorum benedicetur.

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

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

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

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

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

Dispensit, dedit pauperibus; justitia ejus manet

BLESSED is the man that feareth the Lord: he shall delight exceedingly in His commandments.

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

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

To the righteous a light is risen up in darkness: He is merciful, and compassionate, and just.

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

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

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

He hath distributed, he hath given to the

in sæculum sæculi : cornu
ejus exaltabitur in gloria.

Peccator videbit, et ira-
scetur, dentibus suis fre-
met et tabescet : deside-
rium peccatorum peribit.

poor; his justice re-
maineth forever and
ever : his horn shall be
exalted in glory.

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

Psalm 112. Laudate pueri.

LAUDATE, pueri, Do-
minum : laudate
nomen Domini.

Sit nomen Domini be-
nedictum : ex hoc nunc,
et usque in sæculum.

A solis ortu usque ad
occasum : laudabile no-
men Domini.

Excelsus super omnes
gentes Dominus : et su-
per cœlos gloria ejus.

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

Suscitans a terra ino-
pem : et de stercore eri-
gens pauperem :

Ut collocet eum cum

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

Blessed be the name of
the Lord ; from hence-
forth now and forever.

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

The Lord is high above
all nations : and His glory
above the heavens.

Who is as the Lord our
God, Who dwelleth on
high : and looketh down
on the low things in
heaven and in earth ?

Raising up the needy
from the earth : and lift-
ing up the poor out of
the dung-hill :

That He may place

principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

him with princes: with the princes of His people.

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

Psalm 113. In exitu Israel.

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

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

Mare vidit, et fugit: Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes: et colles sicut agni ovium.

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

Montes exultastis sicut arietes: et colles sicut agni ovium?

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

Qui convertit petram in stagna aquarum: et

WHEN Israel went out of Egypt: the house of Jacob from a barbarous people.

Judea was made his sanctuary: Israel his dominion.

The sea saw, and fled: Jordan was turned back.

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

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

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

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

Who turned the rock into pools of water: and

rupem in fontes aquarum.

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

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

Deus autem noster in cœlo: omnia quæcumque voluit, fecit.

Simulacra gentium argentum et aurum: opera manuum hominum.

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

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

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

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

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

Domus Aaron speravit in Domino: adjutor eo-

the stony hill into fountains of waters.

Not to us, O Lord, not to us: but to Thy name give glory.

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

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

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

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

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

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

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

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

The house of Aaron hath hoped in the Lord:

rum et protector eorum est.

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

Dominus memor fuit nostri: et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus, qui timent Dominum: pusillis cum majoribus.

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

Benedicti vos a Domino: qui fecit cœlum et terram.

Cœlum cœli Domino: terram autem dedit filiis hominum.

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

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

He is their helper and their protector.

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

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

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

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

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

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

The heaven of heaven is the Lord's: but the earth He has given to the children of men.

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

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

Psalm 116. Laudate Dominum.

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

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

PRAISE the Lord,
all ye nations:
praise Him, all ye
peoples:

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

Psalm 121. lætatus sum.

LÆTATUS sum in his
quæ dicta sunt
mihi: In domum
Domini ibimus.

Stantes erant pedes
nostri: in atriis tuis,
Jerusalem.

Jerusalem, quæ ædificatur
ut civitas: cujus participatio
ejus in idipsum.

Illuc enim ascenderunt
tribus, tribus Domini:
testimonium Israel ad
confitendum nomini Domini.

Quia illic sederunt sedes
in judicio: sedes super
domum David.

Rogate quæ ad pacem
sunt Jerusalem: et
abundantia diligentibus
te.

REJOICED at the
things that were
said to me: We
shall go into the house of
the Lord.

Our feet were standing:
in thy courts, O Jerusalem.

Jerusalem, which is
built as a city: which is
compact together.

For thither did the
tribes go up, the tribes of
the Lord: the testimony of
Israel, to praise the name
of the Lord.

Because their seats
have sat in judgment:
seats upon the house of
David.

Pray ye for the things
that are for the peace of
Jerusalem: and abundance
for them that love thee.

Fiat pax in virtute tua: et abundantia in turribus tuis.

Propter fratres meos et proximos meos: loquebar pacem de te.

Propter domum Domini Dei nostri: quæsiui bona tibi.

Let peace be in thy strength: and abundance in thy towers.

For the sake of my brethren and of my neighbors: I spoke peace of thee.

Because of the house of the Lord our God: I have sought good things for thee.

Psalm 126. Nisi Dominus.

NISI Dominus ædificaverit domum: in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem: frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: ecce hæreditas Domini filii, merces fructus ventris.

Sicut sagittæ in manu potentis: ita filii excusorum.

Beatus vir qui implevit desiderium suum ex

EXCEPT the Lord build the house: they labor in vain that build it.

Except the Lord keep the city: he watcheth in vain that keepeth it.

It is in vain for you to rise before light: rise ye after you have sitten, you that eat the bread of sorrow.

When He shall give sleep to His beloved: behold, children are the inheritance of the Lord, their reward, the fruit of the womb.

As arrows in the hand of the mighty: so the children of them that have been shaken.

Blessed is the man that hath filled his desire with

ipsis: non confundetur,
cum loquetur inimicis suis
in porta.

them: he shall not be
confounded, when he
shall speak to his enemies
in the gate.

Psalm 131. Memento, Domine.

MEMENTO, Domine,
David: et omnis
mansuetudinis
ejus.

LORD, remember
David: and all
his meekness.

Sicut juravit Domino:
votum vovit Deo Jacob:

How he swore to the
Lord: he vowed a vow
to the God of Jacob:

Si introiero in taber-
naculum domus meæ: si
ascendero in lectum strati
mei:

If I shall enter into the
tabernacle of my house:
if I shall go up into the
bed wherein I lie:

Si dedero somnum ocu-
lis meis: et palpebris meis
dormitationem,

If I shall give sleep to
my eyes: or slumber to
my eyelids,

Et requiem temporibus
meis: donec inveniam
locum Domino, taberna-
culum Deo Jacob.

Or rest to my temples:
until I find out a place
for the Lord, a tabernacle
for the God of Jacob.

Ecce audivimus eam in
Ephrata: invenimus eam
in campis silvæ.

Behold, we have heard
of it in Ephrata: we have
found it in the fields of
the wood.

Introibimus in taberna-
culum ejus: adorabimus
in loco, ubi steterunt pe-
des ejus.

We will go into His tab-
ernacle: we will adore in
the place where His feet
stood.

Surge, Domine, in re-
quiem tuam: tu et arca
sanctificationis tuæ.

Arise, O Lord, into Thy
resting-place: Thou and
the ark which Thou hast
sanctified.

Sacerdotes tui induan-

Let Thy priests be

tur justitiam: et sancti tui exultent.

Propter David servum tuum: non avertas faciem Christi tui.

Juravit Dominus David veritatem, et non frustrabitur eam: De fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum meum: et testimonia mea hæc quæ docebo eos:

Et filii eorum usque in sæculum: sedebunt super sedem tuam.

Quoniam elegit Dominus Sion: elegit eam in habitationem sibi.

Hæc requies mea in sæculum sæculi: hic habitabo, quoniam elegi eam.

Vidua ejus benedicens benedicam: pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutari: et sancti ejus exultatione exultabunt.

Illuc producam cornu David: paravi lucernam Christo meo.

Inimicos ejus induam confusione: super ipsum autem effloreat sanctificatio mea.

clothed with justice: and let Thy saints rejoice.

For Thy servant David's sake: turn not away the face of Thy anointed.

The Lord hath sworn truth to David, and He will not make it void: Of the fruit of thy womb I will set up on thy throne.

If thy children will keep My covenant: and these My testimonies which I shall teach them:

Their children also for evermore: shall sit upon thy throne.

For the Lord hath chosen Sion: He hath chosen it for His dwelling.

This is My rest forever and ever: here will I dwell, for I have chosen it.

Blessing, I will bless her widow: I will satisfy her poor with bread.

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

There will I bring forth a horn to David: I have prepared a lamp for My anointed.

His enemies I will clothe with confusion: but upon him shall My sanctification flourish.

Psalm 147. Lauda Jerusalem.

LAUDA Jerusalem
 Dominum: lauda
 Deum tuum,
 Sion.

Quoniam confortavit
 seras portarum tuarum:
 benedixit filiis tuis in te.

Qui posuit fines tuos
 pacem: et adipe frumenti
 satiat te.

Qui emittit eloquium
 suum terræ: velociter
 currit sermo ejus.

Qui dat nivem sicut
 lanam: nebulam sicut
 cineram spargit.

Mittit crystallum suum
 sicut buccellas: ante fa-
 ciem frigoris ejus quis
 sustinebit?

Emittet verbum suum,
 et liquefaciet ea: flabit
 spiritus ejus, et fluent
 aquæ.

Qui annuntiat verbum
 suum Jacob: justitias et
 judicia sua Israel.

Non fecit taliter omni
 nationi: et judicia sua
 non manifestavit eis.

RAISE the Lord, O
 Jerusalem: praise
 thy God, O Sion.

Because He hath
 strengthened the bolts
 of thy gates: He hath
 blessed thy children with-
 in thee.

Who hath placed peace
 in thy borders: and fill-
 eth thee with the fat of
 corn.

Who sendeth forth His
 speech to the earth: His
 word runneth swiftly.

Who giveth snow like
 wool: scattereth mist like
 ashes.

He sendeth his ice like
 morsels: who shall stand
 before His cold?

He shall send out His
 word, and shall melt
 them: His wind shall
 blow, and the waters shall
 run.

Who declareth His
 word to Jacob: His jus-
 tices, and His judgments
 to Israel.

He hath not done in
 like manner to every na-
 tion: and His judgments
 He hath not made mani-
 fest to them.

The Magnificat, or Canticle of the Blessed Virgin.

MAGNIFICAT: anima
mea Dominum.
Et exultavit
spiritus meus; in Deo
salutari meo.

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

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

Et misericordia ejus a progenie in progenies: timentibus eum.

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

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad

MY soul doth magnify the Lord.
And my spirit hath rejoiced: in God my Saviour.

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

Because He that is mighty hath done great things to me: and holy is His name.

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

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

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

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

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

As He spoke to our

patres nostros: Abra- fathers: to Abraham and
ham, et semini ejus in to his seed forever.
sæcula.

The Antiphon to the Blessed Virgin.

SALVE, Regina, ma-
ter misericordiæ:

Vita, dulcedo, et spes
nostra, salve.

Ad te clamamus, exu-
les filii Hevæ;

Ad te suspiramus, ge-
mentes et flentes in hac
lacrymarum valle.

Eia ergo, Advocata no-
stra.

Illos tuos misericordes
oculos ad nos converte;

Et Jesum, benedictum
fructum ventris tui,

Nobis post hoc exilium
ostende,

O clemens, O pia, O
dulcis Virgo Maria.

MOTHER of mercy,
hail, O gentle
Queen!

Our life, our sweetness,
and our hope, all hail!

Children of Eve,
To thee we cry from our
sad banishment;

To thee we send our
sighs,

Weeping and mourning
in this tearful vale.

Come, then, our Advoca-
cate;

Oh, turn on us those pity-
ing eyes of thine:

And our long exile past,
Show us at last

Jesus, of thy pure womb
the fruit divine.

O Virgin Mary, mother
blest!

O sweetest, gentlest,
holiest!

Prayer to the Blessed Virgin.¹

To obtain the pardon of our sins.

SEE, Mother of my God! at thy feet a wretched
sinner, who has recourse to thee, and puts
his trust in thee. I am not worthy that thou

¹ An indulgence of 300 days once a day to all the faithful who, with a contrite heart, shall devoutly recite each prayer on the day

shouldst even cast thine eyes upon me; yet well I know that thou, beholding Jesus, thy Son, dying for sinners, dost thyself yearn to save them. O Mother of mercy! look on my miseries, and have pity on me. Men say thou art the refuge of the sinner, the hope of the despairing, the aid of the abandoned: be thou, then, my refuge, my hope, and my aid. It is thy prayers which must save me. For the love of Jesus Christ be thou my help, reach forth thy hand to the poor fallen wretch who cries to thee for succor. I know that thy heart delights to aid the sinner when thou canst: help me, then, now whilst thou canst. My sins have forfeited the grace of God and my own soul. Behold me in thy hands. Oh, tell me what to do that I may regain my Saviour's grace, and lo! I do it. He bids me go to thee for help; He wills that I should seek thy tender pity's refuge, that so, not thy dear Son's merits only, but thine own prayers too, may help to save me. To thee, then, I have recourse; pray thou to Jesus for me, and make me know and feel what thou canst do for one who trusts in thee. Be it done unto me according to my hope. Amen. Hail Mary, *three times.*

Prayer to our Holy Patron.

GREAT Saint —, my glorious patron, I render thanks to God that He has crowned thee with such great glory and happiness in His courts. But, amidst thy greatness, forget not me, miserable sinner that I am; have compassion on me, for I am still a traveller here below, wandering in this vale of tears, mourning and weeping, and exposed to great

assigned to it, with three Hail Marys in reparation of the blasphemies uttered against our Blessed Lady. A *plenary indulgence* once a month to all those who have daily recited the said prayers during an entire month, provided that, being contrite for their sins, they go to confession and Communion and pray for the intention of the Pope. (June 21, 1808, and June 18, 1876.)

danger of losing my God. Take pity on me, and help me, and beg of Jesus to pardon all the faults of which I have hitherto been guilty. Beg of Him to deliver me from all attachment to the things of this world, which might prevent my loving Him, with thee, one day in paradise.

MONDAY.

Consecrated to the Holy Ghost,¹ and to the Commemoration of the Dead.

Prayers during the Mass

For the Souls in Purgatory.

From the Commencement to the Epistle.

HEAVENLY FATHER, prostrate before the throne of Thine infinite majesty, I offer Thee this sacrifice of the true Body and Blood of Thine only Son for the poor souls in purgatory; I unite it to all the pains and sufferings which He underwent in His passion for our salvation. And Thou, beloved Saviour of our souls, remember what Thou didst suffer for us in the Garden of Olives; there, at the sight of all the anguish and the ignominious death on the cross that did await Thee, at the sight of the sins and monstrous ingratitude shown by men, above all at the sight of so many souls plunging themselves into hell by their own malice, without seeking to profit by the fruit of Thy passion, Thou didst deign, through an excess of love, to suffer such anguish, fear, and sadness that Thou didst fall into mortal agony, and didst sweat blood till it ran down to the very earth. I humbly beg Thee to offer these sufferings to the justice of Thine eternal Father, in union with the sacrifice of Thy

¹ See Devotions to the Holy Ghost, Part IV., Section 3.

divine Body and precious Blood, in favor of the souls in purgatory: they are wailing in the flames, and are sighing for the happiness of seeing Thee and possessing Thee eternally in heaven, together with the Father and the Holy Ghost. Amen.

Requiem æternam dona eis, Domine; et lux perpetua luceat eis. Eternal rest give unto them, O Lord, and may perpetual light shine upon them.

From the Epistle to the Offertory.

FATHER of mercies, receive to-day, in favor of the souls in purgatory, the sacrifice of the true Body and Blood of Thy divine Son, in union with all the pains and sufferings which He endured for our salvation during His Passion. He appears before Thee as a king of sorrows, and offers Thee the anguish caused to His heart by Judas's betrayal of Him, and that inexpressible confusion which He experienced on seeing Himself bound by cords and chains, dragged first before one tribunal, then before another, where He received cruel blows and was spat upon, where He was struck, scorned, trodden under foot like a worm of the earth, and judged worthy of death like a heathen and a blasphemer. He offereth Thee all these sufferings as our Mediator; and I, miserable sinner as I am, I unite myself to Him and ask of Thee rest and peace for the souls in purgatory.

Requiem, etc.

From the Offertory to the Sanctus.

ALmighty Father, Who doth ardently desire the salvation of men, and Who wouldst have all men saved and none perish, we pray Thee to behold Thy Son on this altar where, true victim of charity, He reneweth the sacrifice of the cross, by

offering Himself for the living and the dead, so that all may share in Thy mercy. Heavenly Father, do Thou this day receive the sacrifice of His Body and His Blood for the souls in purgatory, and, by the merits of His Passion, deliver them from their state of suffering. He who is Thine eternal force and wisdom hath not refused, in order to expiate our follies, for such are our sins, to be treated as a madman before Herod's court, and, as such, to be clothed with a white robe, buffeted, scoffed at, and scorned by that impious king and his bands. In union with this present sacrifice of the Body and Blood of Thy Son, in Whom are contained all the treasures of the Divinity, I offer Thee His profound humility in favor of the souls in purgatory, and I ask Thee to grant them repose and peace.

Requiem, etc.

From the Sanctus to the Elevation.

ALMIGHTY God, Father of mercy, and source of all consolation, do Thou this day console the souls in purgatory by the merits of the sacrifice of the true Body and Blood of Thy Son, which I offer Thee in union with the Church triumphant and the Church militant, and do Thou deliver them from the pains they are enduring in their prison. Jesus, Thy Son, offers Thee His Body and Blood for their ransom. He offereth that same Body which, through excess of love, He allowed to be fastened to a column, where it received not merely hundreds, but thousands of stripes, in order to satisfy Thy justice for our sins committed in the flesh; He offereth that same Blood, which, shed in torrents during that terrible flagellation, cleansed the Church, His Spouse, from all the defilements it had received from the demon. I pray Thee behold this innocent Body and this divine Blood, and break asunder the chains

which hold the souls of thy children captive in purgatory. Merciful Father, by the merit of this great sacrifice and of all the wounds received by Thine only Son during His cruel scourging, grant Thy grace to me, a miserable sinner, and grant repose and peace to the souls in purgatory.

Requiem, etc.

From the Elevation to the Pater Noster.

GOD, Who art our heavenly Father, and the Father of Our Lord Jesus Christ, humbly prostrate before the throne of Thine infinite majesty, I offer Thee this day the sacrifice of the Body and Blood of Thy Son for the ransom of the souls in purgatory; and with this sacrifice, I offer to Thee the sufferings, derision, insult, and bad treatment which Jesus vouchsafed to suffer for the salvation of all men when, after His flagellation, He was crowned with thorns. Wishing to satisfy Thy justice for all our sins of thought, He did not refuse being crowned with thorns, blindfolded, clothed in a tattered purple robe, and treated like a mock-king with a reed for a sceptre; neither did He turn away His face from being struck and spat upon. By these sufferings He has superabundantly paid our debts and obtained our pardon. Look upon Thy Son thus humiliated, O Father of mercies, and deliver from their purgatorial prison those souls who are Thy cherished spouses, and do Thou grant them repose and peace.

Requiem, etc.


From the Pater Noster to the Communion.

FATHER Almighty, eternal, unchanging, invisible, and infinite in all Thy perfections, all the choirs of angels are incessantly singing before Thee, "Holy, holy, holy," and we on the earth, by Jesus Christ, with Jesus Christ, and in Jesus Christ, by

offering Thee this great sacrifice of the Mass, are rendering Thee all the glory and honor due to Thine infinite majesty. We pray Thee for the deliverance of the souls in purgatory. Receive then this day, O heavenly Father, the sacrifice of the Body and Blood of Thy Son, in union with the sufferings He experienced when He was so shamefully reviled by the Jews; for when Pilate, from his judgment-seat, presented Him to the people, crowned with thorns, covered with a tattered scarlet mantle, a reed in His hand, and blood gushing from every wound, saying, "Behold the Man!" the Jews judged Him worthy of death, and preferred Barabbas, a wicked homicide, to Jesus, and cried out, "Not this man, but Barabbas. Crucify Him, Crucify Him!" Jesus, condemned to death, like a gentle lamb, embraced His cross and carried it to Calvary, the place of sacrifice. It was charity on the part of Thy divine Son that made Him humble Himself thus for our salvation; but it is justice on Thy part, accepting this profound humiliation in order to raise us and deliver the souls in purgatory. I pray Thee, then, by the merits of this sacrifice, and by the profound humility which Thy Son practised during His Passion, to grant rest and peace to the souls in purgatory.

Requiem, etc.

From the Communion to the End of Mass.

 GOD of love, Father of Our Lord Jesus Christ, look down now on this altar whereon the unbloody sacrifice of Thy Son's Body and Blood is representing His most holy Death and grievous Passion. In quality of High Priest He offered it to Thee on Calvary by the effusion of all the blood in His veins, when stretched naked on the cross, He was nailed thereon, and after three hours' agony, amid derision and insult, gall and vinegar being given Him to drink, He yielded His soul into

Thy hands, being obedient even unto death. In consideration of this holocaust of agreeable odor, do Thou exercise Thy mercy in favor of the souls in purgatory, and deliver them from the chains which bind them and prevent them from taking their flight to heaven, where they wish to praise and love Thee with a consummate love. Together with the sorrows of Thy divine Son, I also offer Thee those of His blessed Mother, whose maternal heart was crucified at the foot of the cross. The lance that pierced the side and the heart of Jesus, Thy Son, also transfixed Mary's soul, as had been prophesied by Simeon, and thus she became the Queen of all the martyrs. Behold then, O heavenly Father, the disfigured face of Thy Son on the cross, and the crucified heart of His Mother at the foot of the cross; and by the merits of the Son's and Mother's sufferings, grant peace and rest to the souls in purgatory.

Requiem, etc.

Prayer to Mary.¹

To obtain Holy Perseverance.

MOST holy Mary, Queen of Heaven, I, who was once the slave of Satan, now dedicate myself to thy service forever. I offer myself to honor and to serve thee while I live. Accept me as thy willing servant, and cast me not from thee as I deserve. Mother, in thee have I placed all my hope. All blessing and thanksgiving be to God, Who in His mercy giveth me this trust in thee. True it is that in the past I was miserably fallen in sin. But through the merits of Jesus Christ, and by thy prayers, I hope that God has pardoned me my sins. Yet it is not enough, my Mother, to be forgiven whilst the thought appals me that I may still lose the grace of God. Danger is ever nigh; the

¹ See note p 134.

devil sleeps not; fresh temptations assail me. Protect me then, my sovereign mistress! help me against the assaults of hell. Never, never let me sin again and offend Jesus, thy Son. No, never, never more suffer me to risk my soul, heaven, and my God, by sin. For this one grace I ask thee, Mary; this I desire; this may thy prayers obtain for me. Such is my hope. Amen.

Hail Mary, *three times.*

TUESDAY.

Consecrated to the Holy Angels.¹

Excellent Manner of Hearing Mass.

In order to hear Mass with devotion, we should remember that the sacrifice of the altar is the same as that which was accomplished on Calvary; except that there the blood of Jesus Christ was really shed, while on the altar it is shed only mystically. Had you been present at Calvary at that solemn moment, with what tender devotion would you not have followed the course of that great sacrifice! With lively faith, then, behold what took place once on Calvary and is now taking place on the altar; and call to mind also that this divine sacrifice is not offered only by the Priest, but also by all those present. Thus, by being present at Mass, all the faithful in a manner perform the office of Priest, and thereby the merits of the Passion of Jesus are applied to each one in particular.

We should also call to mind that the sacrifice of the Mass was instituted for four ends, namely: 1. To honor God; 2. To satisfy for our sins; 3. To thank God for the benefits bestowed on us by Him; 4. To obtain His grace.

Whence arise the following considerations, which will enable us to hear Mass with great fruit:

1. At Mass, by offering to the Eternal Father the person of Jesus Christ, Man and God, we render God an infinitely greater homage than if we offered Him the lives of all men and all angels.

2. By this offering of Jesus Christ, which is made at Mass, we offer to God complete satisfaction for all the sins of men, specially of those present at the Sacrifice, to whom is applied the same divine Blood as was shed on Calvary for the redemption of the human race. Thus, by a Mass, we make more satisfaction to divine justice for our faults than by any other expiatory work. It is, however, true that, although Mass be of infinite value, God only accepts of it in a finite manner according to the dispositions of each one present at it; and this is why it is useful to hear several Masses.

3. Mass is a means for us of thanking God worthily for all the benefits we have received from Him.

¹See Devotion to the Holy Angels, Part IV., Art. 6.

4. During Mass we can obtain all the favors we desire for ourselves and for others. We are unworthy of receiving benefits ; but Our Saviour has given us the means of meriting and obtaining all graces, and this is done by asking them in His name, by offering Him Himself to the Eternal Father in the sacrifice of the Mass ; for then He unites Himself to us and prays with us. If, whilst you were praying to Our Lord, you knew that the Mother of God and all the saints in paradise were uniting themselves with you, and pleading for you, with what confidence would you not pray ! Now, when you assist at Mass in order to ask some grace of God, Our Lord Jesus Christ, whose prayers are worth infinitely more than those of all the saints in paradise, is Himself praying for you, and offering for you all the merits of His Passion.

It is, then, an excellent practice to divide the Mass into four parts, in the following manner :

From the Commencement to the Gospel.

Offer the Holy Sacrifice to God in order to honor Him, saying :

MY God, I adore Thine infinite majesty. I would wish to honor Thee as Thou dost deserve ; but what honor can be paid by such a sinner as I ? I offer Thee the infinite honor rendered by Jesus Christ on this altar.

From the Gospel to the Elevation.

Offer the Holy Sacrifice for the expiation of your sins, saying :

LORD, I detest and sovereignly deplore all the displeasure I have given Thee. In reparation of my offences against Thee, I offer Thee Thy divine Son, Who is sacrificing Himself anew for me on this altar ; and by His merits I beg of Thee to grant me pardon and perseverance in Thy holy grace.

From the Elevation to the Communion.

Offer Jesus Christ to the Eternal Father, to thank Him for all the graces He has bestowed upon you, saying :

LORD, of myself I cannot thank Thee worthily for Thy benefits, but I offer Thee, in thanksgiving, the Blood shed by Jesus Christ in this Mass, and in all those which are now being celebrated on the face of the earth.

From the Communion to the End.

Confidently ask for the graces of which you stand in need, and specially for sorrow for your sins, perseverance, and divine love. Recommend to God particularly the persons with whom you live, your relations, all sinners, the souls in purgatory, etc.

I do not find it amiss that you should recite vocal prayers during the Mass; but, at the same time, I would not have you fail to acquit yourself of the four duties I have pointed out: Adoration, Contrition, Thanksgiving, and Supplication. I would recommend you to hear as many Masses as you can; each time that you assist at the Holy Sacrifice in the manner I have here given you will gain an immense increase of merits.

Prayer to Mary.¹

To obtain a good death.

HOLIEST Mary, Mother of goodness, Mother of mercy! when I reflect on my sins and on the moment of my death, I tremble and am filled with confusion. My sweetest Mother, in the blood of Jesus and in Thy intercession are my hopes. Comfort of the afflicted! abandon me not at my death-agony; fail not to console me in that great affliction. If, even now, I am so tormented by remorse for sin committed, by the uncertainty of forgiveness, by the danger of a relapse, and the rigor of divine justice, how will it be with me then? Mother, before death overtake me, obtain for me a great sorrow for my sins, a true amendment, and a constant fidelity to God, in all that yet remains to me of life. And when, indeed, my hour is come, then do thou, Mary, be my hope, be thou mine aid in the anguish in which my soul will be overwhelmed; when the enemy sets before my face my sins, oh! comfort me then, that I may not despair. Obtain for me at that moment to invoke thee often, that with thine own sweet name and that of thy most holy Son upon my lips, I may breathe forth my spirit. This grace thou hast granted to many of

¹ See note p. 134.

thy servants : I, too, desire it, and hope to obtain it.
Amen.

Hail Mary, *three times.*

WEDNESDAY.

Consecrated to St. Joseph.¹

Prayers during Mass.

To ask God for His Grace.

After having placed yourself in God's presence, recite piously and slowly the following prayers :

Before the Mass and at the Offertory.

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

From the Commencement of Mass to the Offertory.

Devout Acts to be made every day.

ADORE Thee, my God, most holy Trinity, Father, Son, and Holy Ghost, three persons and one only God !

I humble myself in the abyss of my nothingness to the will of Thy infinite majesty.

I firmly believe all that Thou hast deigned to make known to me by means of the holy Scripture and Thy holy Church, because Thou hast said it ; and I am ready to give my life a thousand times for this faith.

¹ See Devotion to St. Joseph, Part IV., Art. 5.

I place all my hope in Thee. Whatever good I may have, whether spiritual or temporal, either in this life or in the next, I hope for from Thee, through the merits of Jesus Christ, O God, my life and my only hope!

I love Thee, Infinite Goodness, with all the affection of my heart and of my soul, because Thou dost merit all my love. I wish I knew how to love Thee as the angels, the saints, and just men love Thee. I unite my imperfect love with that which all the saints, most holy Mary, and Jesus Christ bear to Thee.

My God, because Thou art the supreme good, infinitely worthy of being loved and served, I am sorry and repent of all my sins, detesting them as much as possible above every other evil. I resolve for the future rather to die than to consent to anything that may give Thee the slightest displeasure.

I offer Thee now and forever my body, my soul, and all my senses and faculties, my memory, my understanding, and my will. Do with me, Lord, and with all that belongs to me, what Thou pleasest. Give me Thy love and final perseverance, and grant that in all temptations I may always have recourse to Thee.

I resolve to employ myself entirely in those things which are pleasing to Thee, being ready to suffer any pain and labor in order to please Thee, saying always: Lord, may Thy will be done!

I desire that all should serve and love Thee. I would gladly spend my time in persuading all mankind to love and honor Thy majesty.

I offer to Thy majesty all the works I shall ever do, steeping them in the blood of Jesus, my Redeemer.

I intend to gain all the indulgences I can in my actions this day, and to apply them by way of suffrage to the souls in purgatory.

I recommend to Thee all the souls in purgatory,

as also all sinners; enlighten and strengthen these unhappy creatures, that they may know and love Thee.

I rejoice exceedingly that Thy happiness is infinite, and will never have an end.

I thank Thee for all the graces and benefits which Thou hast bestowed upon all mankind, but especially upon me, who have been more ungrateful than others.

My beloved Jesus, I take refuge within Thy sacred wounds: do Thou there defend me this day and forever from all temptations, till Thou shalt grant me to see Thee and love Thee eternally in paradise. Amen. This is my hope, and so may it be.

From the Offertory to the Elevation.

ETERNAL Father, I offer Thee this sacrifice in thanksgiving for all the gifts bestowed on Jesus Christ as man, on the Blessed Virgin Mary, and on all my holy patrons. I recommend to Thee the Sovereign Pontiff, those who govern us, my relations, my benefactors, my friends, and my enemies. I also recommend to Thee all infidels, heretics, and sinners at enmity with Thee. Give them light, and the help necessary to deliver them from so sad a state.

Prayer to obtain the Grace of being Constant in Prayer.

GOD of my soul, I know that I have often fallen into sin, because I have not had recourse to Thee, when I was tempted, to ask for holy perseverance. For the future I firmly resolve to recommend myself always to Thee, and especially when I see myself in danger of again offending Thee. I will always fly to Thy mercy, invoking always the most holy names of Jesus and Mary, with full confidence that when I pray Thou

wilt not fail to give me the strength which I have not of myself to resist my enemies. This I resolve and promise to do. But of what use, O my God, will all these resolutions and promises be, if Thou dost not assist me with Thy grace to put them in practice; that is, to have recourse to Thee in all dangers? Ah, Eternal Father, help me, for the love of Jesus Christ; and let me never omit recommending myself to Thee whenever I am tempted. I know that Thou dost always help me when I have recourse to Thee; but my fear is that I should forget to recommend myself to Thee, and so my negligence will be the cause of my ruin—that is, the loss of Thy grace, the greatest evil that can happen to me. Ah! by the merits of Jesus Christ, give me grace to pray to Thee; but grant me such an abundant grace that I may always pray, and pray as I ought!

O my Mother Mary, whenever I have had recourse to thee, thou hast obtained for me the help which has kept me from falling. Now I come to beg of thee to obtain me a still greater grace, namely, that of recommending myself always to thy Son and to thee in all my necessities. My Queen, thou dost obtain all thou dost desire from God by the love thou bearest to Jesus Christ; obtain for me now this grace which I beg of thee—namely, to pray always, and never to cease praying till I die. Amen.

During the Elevation.

Petitions to the Heart of Jesus.

MERCIFUL Heart of Jesus, have compassion on me! O Heart which on the cross wast so agonized for the sins of the world, give me true sorrow for my sins O most pure Heart, purify my heart from all attachment to creatures, and fill it with Thy holy love. O Heart opened to be the refuge of souls, receive me. Most meek Heart, impart Thy sweetnes

to me. Most humble Heart of Jesus, give me a share in Thy humility. O most loving Heart of my Jesus, consuming fire, consume me entirely, and give me a new life of love and grace. O most sacred Heart, write upon my heart all the bitter sorrows which for so many years Thou didst endure for love of me, that, on seeing them, I may patiently endure all the sorrows of this life. Divine Heart, enlighten all those who know Thee not with the knowledge of Thyself. Compassionate Heart, deliver, or at least relieve, the pains of the afflicted souls in purgatory, who are already Thy spouses for all eternity.

From the Elevation to the End.

Prayer to be said every day, to obtain the Graces necessary for Salvation.

FTERNAL Father, Thy Son has promised that Thou wilt grant us all the graces which we ask Thee for in His name. In the name, therefore, and by the merits of Jesus Christ, I ask the following graces for myself and for all mankind. And, first, I pray Thee to give me a lively faith in all that the holy Catholic Church teaches me. Enlighten me also, that I may know the vanity of the goods of this world, and the immensity of the infinite good that Thou art; make me also see the deformity of the sins I have committed, that I may humble myself and detest them as I ought; and, on the other hand, show me how worthy Thou art, by reason of Thy goodness, that I should love Thee with all my heart. Make me know also the love Thou hast borne me, that from this day forward I may try to be grateful for so much goodness. Secondly, give me a firm confidence in Thy mercy of receiving the pardon of my sins, holy perseverance, and finally, the glory of paradise, through the merits of Jesus Christ and the intercession of Mary. Thirdly, give me a great love

towards Thee, which shall detach me from the love of this world and of myself, so that I may love none other but Thee, and that I may neither do nor desire any thing else but what is for Thy glory. Fourthly, I beg of Thee a perfect resignation to Thy will, in accepting with tranquillity, sorrows, infirmities, contempt, persecutions, aridity of spirit, loss of property, of esteem, of relations, and every other cross which shall come to me from Thy hands. I offer myself entirely to Thee, that Thou mayest do with me and all that belongs to me what Thou pleasest; do Thou only give me light and strength to do Thy will; and especially at the hour of death help me to sacrifice my life to Thee with all the affection I am capable of, in union with the sacrifice which Thy Son Jesus Christ made of His life on the cross on Calvary. Fifthly, I beg of Thee a great sorrow for my sins, which may make me grieve over them as long as I live, and weep for the insults I have offered Thee, the Sovereign Good, Who art worthy of infinite love, and Who hast loved me so much. Sixthly, I pray Thee to give me the spirit of true humility and meekness, that I may accept with peace, and even with joy, all the contempt, ingratitude, and ill-treatment that I may receive. At the same time I also pray Thee to give me perfect charity, which shall make me wish well to those who have done evil to me, and to do what good I can, at least by praying for those who have in any way injured me. Seventhly, I beg of Thee to give me a love for the virtue of holy mortification, by which I may chastise my rebellious senses, and cross my self-love; at the same time, I beg Thee to give me holy purity of body, and the grace to resist all bad temptations, by ever having recourse to Thee and Thy most holy Mother. Give me grace faithfully to obey my spiritual father and all my superiors in all things. Give me an upright intention, that in all I desire and do I may

seek only Thy glory, and to please Thee alone. Give me a great confidence in the Passion of Jesus Christ, and in the intercession of Mary Immaculate. Give me a great love towards the most adorable Sacrament of the Altar, and a tender devotion and love to Thy holy Mother. Give me, I pray Thee, above all, holy perseverance, and the grace always to pray for it, especially in time of temptation and at the hour of death.

Lastly, I recommend to Thee the holy souls in purgatory, my relations and benefactors; and in an especial manner I recommend to Thee all those who hate me or who have in any way offended me; I beg of Thee to render them good for the evil they have done, or wish to do me. Finally, I recommend to Thee all infidels, heretics, and all poor sinners; give them light and strength to deliver themselves from sin. O most loving God, make Thyself known and loved by all, but especially by those who have been more ungrateful to Thee than others, so that by Thy goodness I may come one day to sing Thy mercies in paradise; for my hope is in the merits of Thy Blood, and in the patronage of Mary. O Mary, Mother of God, pray to Jesus for me! So I hope; so may it be!

Prayer to Mary.¹

To be preserved from hell.

MOTHER of God, most holy Mary, how often by my sins have I merited hell! Ere now the judgment had gone forth against my first mortal sin, hadst not thou, in thy tender pity, stayed awhile God's justice, and then, softening my hard heart, drawn me on to take confidence in thee. And oh! how often, in dangers which beset my steps, had I fallen, hadst not thou, loving Mother that

¹ See note, p. 134.

thou art, preserved me by the graces which thou didst obtain for me. My Queen, what will thy pity and thy favor have availed me, if I perish in the flames of hell? If ever I have not loved thee, now, after God, I love thee above all things. Ah! suffer not that I turn away from thee and from God, Who through thee hath granted me so many mercies. Lady most worthy of all love, suffer not that I be doomed to hate and curse thee forever in hell. Couldst thou bear to see a servant whom thou lovest lost forever? O Mary! say not so. Say not that I shall be among the lost! yet lost am I, assuredly, if I abandon thee. But who can have the heart to leave thee? How can I ever forget the love which thou has borne me? No, it is impossible for him to perish who hath recourse to thee, and who, with loyal heart, confides in thee. Leave me not to myself, my Mother, or I am lost! Let me ever have recourse to thee! Save me, my hope! save me from hell, and first from sin, which alone can cause my eternal ruin.

Hail Mary, *three times.*

THURSDAY.

Consecrated to the Blessed Sacrament.¹

Prayers during Mass.

To obtain the great gift of divine love.

Introito ad altare Dei.

MY God, how many graces have I not lost through my negligence in asking Thee for them during the august sacrifice of the Mass! But since thou dost see fit to enlighten me, I will not again be so negligent. Eternal Father! I unite, then, on that point, my prayers to those of Jesus Christ, and for the love of Thy adorable Son, Who is about to offer Himself as a sacrifice, I beg of

¹ See Devotion to the Blessed Sacrament, Part IV., Art. 2, Sec. 4.

Thee to make known to me the infinite right Thou hast to my love and my immense obligation of loving Thee on account of Thy goodness and Thy love for me. Give me, I pray Thee, the strength to be entirely detached from worldly affections, and to employ my whole heart in loving Thee alone, my supreme Treasure, sweet Lover of my soul! I also pray Thee to enlighten those who know Thee not and who are living far from Thee. Grant to all men the gift of Thy grace and that of Thy holy fear. Infinite love of my God! be Thou known and loved. Mary, my hope, Mother of beautiful love, do thou help me in loving the God of love with all my heart and forever.

Kyrie Eleison.

PARDON me, O my Jesus! pardon me the great fault I have committed in not loving Thee, Thou Who art so worthy of love, and Who hast so loved me, and Who hast done so much to make me love Thee.

Gloria in excelsis.

PRAISE Thee, my Jesus, I praise Thine infinite charity, which makes Thee glorious both in heaven and on earth; and I unite my voice to that of the angel: *Glory to God in the highest.*¹ I thank Thee in the name of all mankind, but I thank Thee especially for myself, a miserable sinner. What would have become of me, what hope could I have of pardon and salvation, if Thou, my Saviour, hadst not come down from heaven to save me? I praise Thee, then, I thank Thee, and I love Thee. Loving Heart of my Jesus! make my heart burn with love of Thee by discovering to me the immense good that I possess in Thee.

¹Luke ii. 14.

Oremus.

MY beloved Jesus, Thou Who, though foreseeing my ingratitude, didst not weary of bestowing Thy graces on me, specially that of a vocation to the true faith; Thou Who hast not disdained to give Thyself to me so often and so lovingly in Thy divine sacrament: vouchsafe, mercifully, so to inflame my heart, that all my actions may henceforth be conformable to my faith. Adorable, true, and only Lover of my soul, when, at length, will the day arrive on which I shall commence loving Thee with all my heart? May this very day be that happy day for me!

During the Epistle.

GOD is a treasury of all grace, of all good, of all perfection. God is infinite, God is eternal, God is immense, God is unchangeable. God is powerful, God is wise, God is provident, God is just. God is merciful, God is holy, God is beautiful, God is brightness itself, God is rich, God is all things. He is worthy of love; and of how much love! God is worthy of so much love, that all the angels and all the saints of paradise do nothing but love God, and they will throughout all eternity be occupied only in loving Him; and in this love of God they are and will be always happy.

During the Gospel and the Creed.

GOD *so loved the world, as to give His only-begotten Son.*¹ Let us weigh these words of Our Saviour's: *God so loved the world*—the word "so" expresses the vehemence of God's love. What! a God condescends to love men, miserable worms, that have been rebellious and ungrateful towards Him, and to love them to such an extent as to give His

¹John iii. 16.

only-begotten Son! Not a servant, not an angel, not an archangel did He give, but His own Son, Whom He loved as much as Himself. But in what manner did He choose to give Him? He gave Him to us lowly, humbled, poor, despised; He gave Him into the hands of slaves to be treated as a miscreant, and even to be put to death, covered with shame, on an infamous gibbet! . . . O grace! O strength of the love of a God!

At the Offertory.

ETERNAL Father, I, a miserable sinner, who have deserved a thousand hells, present myself this day before Thee, O God of infinite majesty, and I offer Thee my poor heart. But, O God, what a heart is it that I offer Thee?—a heart that has never known how to love Thee, but has, on the contrary, so often offended Thee and so often betrayed Thee; but now I offer it to Thee full of penitence, and resolved to love Thee at all costs, and to obey Thee in all things. Pardon me, and draw me entirely to Thy love. I do not deserve to be heard; but Thy infant Son, Who offers Thee Himself in the Temple as a sacrifice for my salvation, merits for me this grace. I offer Thee this Thy Son and His sacrifice, and in this I place all my hopes. I thank Thee, O my Father, for having sent Him upon the earth to sacrifice Himself for me. And I bless Thee, O Incarnate Word, Lamb of God, Who didst offer Thyself to die for my soul! I love Thee, my dear Redeemer, and Thee alone will I love; for I find none but Thee that has offered and sacrificed His life to save me. It makes me shed tears to think how grateful I have been to others, and how ungrateful to Thee alone; but Thou willest not my death, but that I should be converted and live. Yes, my Jesus, I turn to Thee, and repent with my whole heart of having offended my God, Who has thus

sacrificed Himself for me. Do Thou give me life, and that life shall consist in loving Thee, the Sovereign Good; make me love Thee, I ask Thee nothing more.

Preface.

IT is then, my Redeemer, at so great a cost that Thou hast desired to gain our love! And shall there be any among men who believe in Thee and not love Thee? I comfort myself with the thought that Thou art the love of all the souls of the saints, the love of Mary, the love of Thy Father; but, O my God, how many are there who will not know Thee, and how many who know Thee and yet will not love Thee! Infinite Love, make Thyself known, make Thyself loved. Ah, that I could by my blood and my death make Thee loved by all!

During the Canon.

ETERNAL Father, look not upon my sins, but look at the wounds of Jesus; behold Thy Son dying through pain for my sake, and asking Thee to pardon me. I repent, O my Creator! of having offended Thee. I am sorry for it above all things. Thou didst create me that I might love Thee; and I have lived as if Thou didst create me to offend Thee. For the love of Jesus Christ, pardon me, and give me grace to love Thee. I have hitherto resisted Thy will, but I will resist no longer, and will do whatsoever Thou commandest. Thou commandest me to detest the outrages I have offered Thee; behold, I detest them with my whole heart. Thou commandest me to resolve to offend Thee no more; behold, I resolve to lose my life a thousand times rather than forfeit Thy grace. Thou commandest me to love Thee with my whole heart; yes, with my whole heart I love Thee, and I wish to

love nothing else but Thee. Thou wilt henceforth be my only beloved, my only love. From Thee I ask, and from Thee I hope, for holy perseverance. For the love of Jesus Christ, grant that I may always be faithful to Thee, and that I may always say to Thee with St. Bonaventure: "Thou art my well-beloved, the only object of my affections."

At the Elevation.



ETERNAL Father! through the merits of Jesus Christ I ask of Thee final perseverance in Thy grace and in Thy love. I know that Thou will grant it to me whenever I ask it. But how can I be sure that I shall be careful to ask this perseverance from Thee? Hence, O my God, I ask perseverance, and the grace always to ask it of Thee. O infinite Goodness! I adore Thee for all those who do not adore Thee; and I love Thee for all who do not love Thee.

After the Elevation.



MY beloved Redeemer, oh! that I could possess the hearts of all men, and with them love Thee as Thou deservest to be loved! O God of love, why, after Thou hast shed all Thy Blood in this world, and given Thy life for the love of mankind—why, I say, are there so few men who burn with Thy love? For this end didst Thou come, namely, to kindle in our hearts the fire of Thy love, and Thou desirest nothing but to see it enkindled. I pray then, with the holy Church, in my name and in the name of every one living: "Kindle, burn, consume our hearts with the fire of Thy love." My God, Thou art all goodness, all love, all infinite sweetness, boundless in love; make Thyself known to all, make Thyself loved. I am not ashamed of praying thus to Thee, although up to this time I have been more guilty

than others in despising Thy love. Now, enlightened by Thy grace, and wounded by the many arrows of love Thou hast shot forth from Thy burning and loving Heart into my soul, I am determined no longer to be ungrateful to Thee as I have hitherto been; but I will love Thee with all my strength, I desire to burn with Thy love, and this Thou hast to grant me. I look not for sensible consolations in loving Thee; I do not deserve them, neither do I ask for them; it is enough for me to love Thee. I love Thee, my Sovereign Good; I love Thee, my God and my all!

At the Pater Noster.

THY kingdom come. Reign, my Jesus, reign over my whole soul. May it obey Thee alone, seek Thee alone, desire Thee alone. Away from my heart, ye earthly affections! Come, O ye flames of divine love; come and remain alone to possess and consume me for that God of love Who did die consumed for me.

At the Agnus Dei.

MY Saviour and my God! Bring continually to my remembrance, I beseech Thee, all that Thou hast suffered for me, so that I may never more forget to love Thee. O cords that bound my Jesus, bind me to Jesus. Thorns that crowned my Jesus, pierce me with the love of Jesus. Nails that transfix my Jesus, nail me to the Cross of Jesus, that I may live and die united to Jesus. O Blood of Jesus, inebriate me with His holy love! O death of Jesus, make me die to every earthly affection. Pierced feet of my Lord, I embrace you; deliver me from hell, which I have deserved. O burning Heart of my Jesus, inflame my poor heart with Thy love.

Spiritual Communion.

COME, then, my Jesus, come; I desire to receive Thee within myself, that Thou mayest be the God of my heart and of my will. Eternal Father! for the sake of Thy Son, give me the grace to love Thee, and to love Thee intensely. I love Thee, O my Father! Who hast given me Thy Son. I love Thee, O Son of God! Who didst die for me. I love thee, O Mother of Jesus! who, by thy intercession, hast obtained for me time for repentance. O Mary! obtain for me sorrow for my sins, the love of God, and holy perseverance.

At the last Prayers.

MY God, how should I fear that Thou shouldst not give me pardon, perseverance, Thy love, Thy paradise, and all the graces that I can hope for, now that Thou hast given that which was most dear to Thee, even Thine own Son? I know what I must do to obtain every good from Thee—I must ask for it for the love of Jesus Christ. In the name of Jesus Christ, then, I beseech Thee to give me holy perseverance unto death; give me a pure and perfect love towards Thee; give me an entire conformity to Thy holy will; give me, finally, paradise. I ask for all, and hope for all, from Thee through the merits of Jesus Christ.

During the Priest's Blessing.

GIVE me Thy blessings and Thy benefactions, O my most loving God, and may Thy benediction draw me wholly to Thy love. Let the love which Thou hast borne me make me enamoured of Thy goodness. Thou dost deserve an infinite love; I love Thee with all the love I can command; I love Thee above everything; I love Thee more than myself. I give Thee my whole will; and this

is the grace that I ask of Thee: make me from this day forth to live and do everything according to Thy divine will, wherewith Thou desirest nothing but my good, and my eternal salvation.

During the last Gospel.

FEEL a great desire to love Thee, O my Love! This Thou hast given me: I thank Thee for it. Continue the aid which Thou hast begun to give me. I hope to be henceforth Thine, and entirely Thine. And what greater pleasure can I enjoy than that of pleasing Thee, my Lord! Who art so amiable, and Who hast loved me so tenderly! O my God! I ask only love, love, love! and hope always to ask of Thee love, love, until, dying in Thy love, I reach the kingdom of love, where, without evermore asking it, I shall be full of love, and never for a single moment cease to love Thee for all eternity and with all my strength. Mary, my Mother! who lovest thy God so intensely, and who desirest so vehemently to see Him loved, obtain for me the grace to love Him ardently in this life, that I may love Him ardently forever in the next.

Prayer to Mary.¹

To obtain Paradise.

QUEEN of Heaven, sitting enthroned above the nine choirs of angels nighest to God, from this vale of tears I, a wretched sinner, hail thee, praying thee, in thy love, to turn on me those gracious eyes of thine. See, Mary, see the danger in which I am and ever shall be whilst I live upon this earth, of losing my soul, paradise, and God. In thee, Lady, is my hope. I love thee; and I sigh after the time when I shall see thee and praise thee

¹ See note page 134.

in heaven's courts. O Mary, when will that blessed day come that I shall see myself safe at thy feet? When shall I kiss that hand so often outstretched to minister to me graces? Alas! too true it is, my Mother, that in my life I have often been ungrateful; but if I reach heaven, there I will love thee for all eternity, and make reparation for my ingratitude by ever blessing and praising thee. Thanks be to God for having given me such trust in the precious Blood of Jesus, and in thy powerful intercession. In these thy true servants have ever hoped, and none of them have been disappointed. No: neither shall I be deceived in mine. O Mary, pray to thy Son Jesus, and I will pray to Him too, by all the merits of His passion to strengthen and increase this hope. Amen.

Hail Mary, *three times.*

FRIDAY.

*Consecrated to the Passion and Sacred Heart of Jesus.*¹

Prayers during Mass.

To obtain the Remission of our Sins.

Introito ad altare Dei.

LORD! the place in which I ought to be at this moment is not that in which I find myself, but in hell, which I have so often merited by my sins. St. Peter says: "The Lord dealeth patiently for your sake, not willing that any should perish, but that all should return to penance" (2 Peter iii. 9). Then Thou hast had so much patience with me, and hast waited for me, because Thou wishest me not to be lost, but return to Thee by repentance. My God, I return to Thee; I cast myself at Thy feet, and supplicate mercy. "Have mercy on me, O God, according

¹ See Devotions, Part IV., Art. 2, §§ 3 and 5.

to Thy great mercy" (Ps. 1). Lord, to pardon me requires a great and extraordinary act of mercy, because I offended Thee after I had been favored with a special light. Other sinners also have offended Thee, but they have not received the light which Thou gavest to me. But in spite of all my sinfulness and ingratitude, Thou commandest me to repent of my sins and to hope for pardon.

Introit.

FTERNAL Father, look at the face of Thy Christ" (Ps. lxxxiii. 10); look at the wounds of Thy Son, which seek pity for me, and for their sake pardon me the outrages that I have committed against Thee.

Byrie Eleison.

GOD, most worthy of love, and my true lover, for the love of this Thy Son, so beloved by Thee, have mercy upon me. The mercy I ask is that Thou shouldst give me Thy holy love. Oh, draw me wholly to Thyself, from the mire of my corruption. Burn up, O Thou consuming fire, all that Thou seest impure in my soul, and that hinders me from being wholly Thine.

Gloria in Excelsis.

MY God! I unite my poor heart to the Sacred Heart of Jesus Christ, and in His name I offer Thee this great sacrifice in recognition of Thy sovereign domain. Would that I could see Thine infinite majesty adored and loved by all men; the honor which I now render Thee, by offering Thee the sacrifice of Thy divine Son, repairs all the dishonor that men have done Thee or will ever do Thee by their sins.

At the Prayers.

MY dear Saviour! assist me, do not abandon me. I see my whole soul covered with the wounds of sin; my passions attack me violently; my bad habits weigh me down. I cast myself at Thy feet; have pity on me, and deliver me from so many evils. Do not suffer a soul that trusts in Thee to be lost.

During the Epistle.

DO we fear that we are lost through our sins? Behold the remedy at hand! Let us go with confidence, says the apostle, to the feet of Jesus Christ, and there shall we find pardon. Let us not wait to go to Jesus Christ until He sits upon His throne of judgment; let us hasten at once, while He sits on His throne of grace. And let us remember the assurance given us by St. John Chrysostom. "Our divine Saviour," he says, "more ardently desires to grant us pardon than we desire to receive it."

During the Gospel and the Creed.

"Father, forgive them, for they know not what they do."—(Luke xxiii. 34).

LOVING tenderness of Jesus towards men! St. Augustine says that when the Saviour was injured by His enemies, He besought pardon for them; for He thought not so much of the injuries He received from them, and the death they inflicted upon Him, as upon the love which brought Him to die for them. But some may say, Why did Jesus pray to the Father to pardon them, when He Himself could have forgiven their injuries? St. Bernard replies that it was to teach us to pray for them that persecute us. Look, says St. Augustine, at Thy God upon His cross; see how He prays for

them that crucify Him; and then dare to deny pardon to thy brother who has offended thee.

During the Offertory.

HEAVENLY Father, Father of mercy and God of consolation, Who dost comfort us in all our pains, accept, I beseech Thee, this sacrifice of the Body and Blood of Thy only Son, which I offer Thee to-day in union with the Church militant and the Church triumphant, in memory of the Passion, the Resurrection, and the Ascension of my Saviour, and in honor of the Blessed Virgin and of all the heavenly court, in order to satisfy for my sins and those of all men. Behold, O my God, on this altar Thy well-beloved Son, the one object of Thy complacency; listen to the voice of His wounds; consider the precious tears which from His cross He shed, whilst He prayed so humbly for me, His faithless murderer, but who has now become a penitent sinner. Behold His Heart burning with so pure, so ardent a love; and in consideration of His merits, deliver us from all the evils that we have deserved on account of our sins. Yes, O merciful Father! pardon us for the love of Jesus Christ, Who is our Advocate and Mediator, and Who makes satisfaction for us, whilst, together with the Holy Ghost, He renders Thee all glory and all honor forever and ever. Amen.

By this Mass, O my God! I have also the intention of returning thanks for all the benefits Thou hast bestowed on men, and specially for those bestowed on me, a miserable sinner, who, by my ingratitude; did merit being abandoned. The more I have multiplied my offences, the more Thou hast multiplied Thy grace. For all this I thank Thee, O infinite goodness! or rather, I beg of Jesus to thank Thee for me.

At the Preface.

AH! divine Shepherd, Thou didst come from heaven to seek me, a lost sheep, and for me Thou descendest every day on the altar; after having given Thy life to save me, do not now abandon me. Into Thy hands I commit my soul! In pity receive it, and let it never again stray from Thee.

Now, whilst Thou art my Advocate and not my Judge, obtain for me from Thy Father the pardon of my sins. Obtain for me the light and strength which I need to love Thee with my whole heart; obtain for me the grace of passing the rest of my days in so holy a manner that I may find Thy wrath appeased when Thou shalt come to be my judge.

During the Canon.

MY God! Thou art justly angered with sinners, since they repay Thy great love with ingratitude. But if the world's sins are great, far greater are the offering and gifts which I now present to Thee. I offer Thee Thine own Son as a sacrifice; may this Victim Who is so dear to Thee appease Thy wrath and incline Thee to show mercy to all poor sinners, to all those who know Thee not, and to all those who know Thee, but refuse to love Thee and live aliens to Thy grace; grant them the necessary help to enable them to quit the miserable state in which they are so blindly living.

I pray Thee for all men, but I pray particularly for myself: after having received from Thy goodness more benefits than others, I have shown my ingratitude for them by multiplying my offences. For the love of Jesus Christ, my God! pardon me all my mortal and venial sins, my impatience, my falsehood, my intemperance, my distractions, and especially my negligence at Mass and during prayer. I repent of

all my faults, because they are displeasing to Thee, O infinite Goodness! Who dost merit infinite love from all men.

During the Elevation.

ETERNAL Father! I abhor and sovereignly detest my offences against Thee. Have compassion on me for the love of Jesus Christ.

O loving and tender Heart of my Jesus, have mercy on me, for I detest above all things the offences against Thee of which I have been guilty, and I now resolve to love nothing but Thee.

After the Elevation.

My beloved Redeemer, would that I could die of sorrow at the remembrance of having grieved that Heart which has so loved me! Vouchsafe to forget all the displeasure I have caused Thee, and cast on my soul a loving glance like that which Thou didst bestow on St. Peter after he had denied Thee, which glance made him continually weep for his sin during the rest of his life. O eternal Father! pardon me for the sake of Jesus Christ. Hear His prayers, now that He intercedes for me and makes Himself my Advocate. But it is not enough to receive pardon; I desire also, O God! worthy of infinite love, the grace to love Thee: I love Thee, O Sovereign Good! and I offer Thee henceforth my body, my soul, my liberty, and my will. I wish henceforth to avoid not only grievous but also venial offences. I will fly from all evil occasions. For the love of Jesus Christ, preserve me from the occasions in which I would offend Thee. Deliver me from sin, and then chastise me as Thou pleasest. I accept all infirmities, pains, and losses which Thou mayest be pleased to send me; it is enough for me not to lose Thy grace and Thy love.

At the Pater.

BEHOLD, O Lord! at Thy feet an ungrateful soul imploring mercy: *Father, forgive me.* I call Thee Father because Thou wishest me thus to call Thee. My Father, pardon me. I do not deserve pity. The more bountiful Thou hast been to me, the more have I treated Thee with ingratitude. Ah! my God! through that goodness which did not allow Thee to abandon me when I fled from Thee, receive me, now that I return to Thee!

At the Agnus Dei.

AH! restore me Thy peace, O God of my soul! not through my merits, for which nothing else is due to me but punishment and hell, but through the merits of Thy Son and my Redeemer, in which I place all my hopes. For the love of Jesus Christ, receive me into favor, and give me perseverance in Thy love. Banish from me all impure affections, and draw me entirely to Thyself. I love Thee, O Supreme Good! I love Thee, O Sovereign Lover of souls! Who art worthy of infinite love. Oh! that I had always loved Thee!

At the Communion.

Whilst the Priest communicates, make a spiritual communion, saying:

MY Jesus, I love Thee, and I long for Thee in my soul. I embrace Thee, and wish never more to be separated from Thee. I renounce, for Thy sake, all the pleasures that the world can give me, and I resolve to forfeit my life rather than lose Thy grace. Tell me what I must do in order to please Thee; I wish to neglect no means of doing so. What pleasure, what honors, what riches can I seek? I wish only for Thee, my God, my joy, my glory, my treasure, my life, my

love, my all. Give me, O Lord! strength to be faithful to Thee. Give me grace to love Thee, and then do with me what Thou pleasest.

At the last Prayers.

My Saviour! I hope Thou wilt admit me among Thy children. I am not worthy to be called Thy child after having so often insulted Thee to Thy face. But I know that Thou goest in search of the strayed sheep, and that Thou feelest consolation in embracing Thy lost children. My dear Father! I am sorry for having offended Thee. I cast myself at Thy feet, and embrace them; I will not depart till Thou pardon and bless me.

At the Blessing.

BLESS me, O my Father! and let the fruit of Thy benediction be a great sorrow for my sins, and a great love for Thee. I love Thee, O my Father! I love Thee with my whole heart. Do not permit me ever more to depart from Thee. Deprive me of all, but take not from me Thy love.

O Mary! if God is my Father, thou art my Mother. Do thou also bless me. I do not deserve to be Thy child; accept me for Thy servant; but make me a servant who will always love thee tenderly, and always confide in thy protection.

My afflicted Mother! by the merit of thy sorrows at the foot of the cross, obtain for me true sorrow for my sins, and an ardent love for Jesus, my Redeemer. Ah! by the sword that pierced thy heart when thou didst see Him bow His head and give up the ghost, I pray thee to assist me at the hour of death, and then to obtain for me eternal salvation, so that I may love thee forever in heaven, with thine adorable Son Jesus.

Steps of the Passion.

MY sweetest Jesus, Who, while praying in the Garden, didst sweat blood, wast in agony, and didst suffer a sorrow so great as would suffice to cause Thee death, have mercy on us.

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

My sweetest Jesus, Who was betrayed by Judas with a kiss, and delivered over into the hands of Thine enemies, and then wast taken prisoner by them, and bound, and abandoned by Thy disciples, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, declared by the council of the Jews guilty of death, and in the house of Caiphaz blindfolded with a piece of cloth, and then buffeted, spit on, and derided, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, led away as a malefactor to Pilate, and then turned into ridicule by Herod, and treated as a madman, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, stripped of Thy garments, bound to the pillar, and so cruelly scourged, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, crowned with thorns, covered with a red mantle, buffeted, and in mockery saluted as King of the Jews, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, rejected by the Jews, placed lower than Barabbas, and then unjustly condemned by Pilate to die upon a cross, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, laden with the wood of the cross, and like an innocent lamb led away unto death, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, nailed to the cross between two thieves, ridiculed and blasphemed, and for three hours suffering an agony of the most horrible torments, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, dead upon the cross, in sight of Thy holy Mother, transfixed in Thy side with the spear, from whence there issued forth blood and water, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, taken down from the cross, and placed in the bosom of Thine afflicted Mother, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, Who, torn with stripes and bearing the marks of Thy five wounds, wast laid in the sepulchre, have mercy on us.

R. Have mercy on us, etc.

V. Surely He hath borne our infirmities.

R. And He hath carried our sorrows.

Let us Pray.



GOD, Who, for the redemption of the world, didst will to be born, to be circumcised, rejected by the Jews, betrayed by the traitor Judas with a kiss, bound with cords, led as an innocent lamb to the sacrifice, and with so many insults taken before Annas, Caiphaz, Pilate, and Herod, accused by false witnesses, beaten with scourges and buffetings, overwhelmed with ignominies, spit upon, crowned with thorns, smitten with the reed, blindfolded, stripped of Thy raiments, fastened with nails to the cross, lifted up on the cross, numbered amongst thieves, drenched with gall and vinegar, and wounded with the spear—do Thou, Lord, by these sacred pains, which I, unworthy as I am, dare to venerate, and by Thy holy cross and death, deliver me from the pains of hell, and vouchsafe to

conduct me whither Thou didst conduct the thief that was crucified with Thee: Thou Who livest and reignest with the Father and the Holy Spirit forever and ever. Amen. So do I hope, and so may it be.

Prayer to Mary,¹

To obtain the love of Jesus and Mary.

MARY, of all creation the noblest, highest, purest, fairest, holiest work of God! O, that all men knew thee and loved thee, my Queen, as thou deservest to be loved! Yet great is my consolation, Mary, that so many blessed souls in heaven, and so many just souls still on earth, are filled with love for thy beauty and goodness. But above all I rejoice in this, that God Himself loves thee alone more than all men and angels. I too, loveliest Queen, I, a miserable sinner, dare to love thee, mean though my love be. I would I had a greater love, a more tender love: this thou must gain for me, since to love thee is the surest mark of predestination, and a grace which God vouchsafes to the elect. Then, too, my Mother, when I reflect upon the debt I owe thy Son, I see that His love for me demands in return an immeasurable love. Do thou, who desirest nothing else than to see Him loved, pray that I may obtain this grace—a great love of Jesus Christ. Obtain it, thou who obtainest from God what thou wilt. Not goods of earth, nor honors, nor riches do I covet, but that which thine own heart desires most—to love my God alone. Oh! can it be that thou wilt not aid me in a desire so acceptable to thee? Impossible! even now I feel thy help, even now thou prayest for me. Pray, Mary, pray; and never cease to pray till thou dost see me safe in paradise, sure of possessing and of

¹ See note page 134.

loving my God and thee, my dearest Mother, forever and ever. Amen.

Hail Mary, *three times.*

SATURDAY.

*Consecrated to Our Lady of Perpetual Help.*¹

NOTICE.—In 1866, Pius IX., of holy memory, wished to reinstate on our altars the venerable miraculous picture of Our Lady of Perpetual Help, which had been hidden away since the time of the French Revolution. It was to the Redemptorist church in Rome, dedicated to St. Alphonsus de Liguori, that he confided this precious treasure. Since that time thousands of conversions and miraculous cures have been obtained, not only in that privileged sanctuary, but also wherever copies of the original picture are exposed for veneration. Pious soul, procure yourself one of these pictures, which will be a pledge to you of the favors you will obtain from Heaven. In all your needs invoke the sweet Virgin there represented, for she loves to justify the consoling title bestowed upon her: *Mother of Perpetual Help.*

Prayers during Mass.

To obtain a good Death.

Introito ad altare Dei.



INFINITE Goodness! O infinite Mercy! O infinite Love! O God of my soul! Since it was Thy will that the object most dear to Thy Heart should die for me, I offer to Thee in my own behalf that great sacrifice of Himself which this Thy Son made Thee on the cross, and is now about to renew on the altar. For the sake of His merits I pray Thee to give me the pardon of my sins, Thy love, and Thy paradise. Great as are these graces which I ask of Thee, the offering which I present unto Thee is greater still. For the love of Jesus Christ, O my Father, pardon me and save me.

¹ See Devotion to the Blessed Virgin, Part IV., Art. 4.

Byrie Eleison.

ETERNAL Father! look not on me, but behold Thy beloved Son, Who asks mercy for me; hear Him, I pray Thee, and pardon me. I ought at this moment to be in hell without any hope of being ever more able to love Thee, or to recover Thy lost grace. My God! I am sorry above all things for the injury I have done Thee in renouncing Thy friendship and despising Thy love for the sake of the miserable pleasures of the world. Oh! why had I not rather have died a thousand times!

Gloria in Excelsis Deo.

GMY God! this body by which I have so much offended Thee must one day be reduced to worms and rottenness! This does not afflict me; on the contrary, I rejoice that this flesh of mine, which has made me lose Thee, my Sovereign Good, will one day decay and be consumed. What grieves me is that, to indulge in these wretched pleasures, I have so greatly offended Thee.

Oremus.

DO Thou, my Jesus, for the sake of the merits of Mary's sorrows and Thy sufferings, have mercy upon me, and grant me the grace of dying for Thee, as Thou hast died for me. "May I die, O my Lord," I will say unto Thee, with St. Francis of Assisi, "for love of the love of Thee, Who hast vouchsafed to die for love of the love of me!"

During the Epistle.

MY brother, if you wish to live well, spend the remaining days of your life with death before your eyes. "O death, thy sentence is welcome" (Ecclus. xli. 3). O how correct are the judgments, how well directed the actions, of him whose judgments

are formed, and whose conduct is regulated in view of death! The thought of death detaches the heart from all worldly objects. All the goods of this earth are reduced to the pleasures of sense, to riches and to honors. But all these are most despicable in the eyes of a man who reflects that he will soon be reduced to ashes, and that he will soon be buried in the earth to be the food of worms.

During the Gospel and the Creed.

IT is a question of eternity: "If the tree fall to the south or to the north, in which place soever it shall fall, there shall it lie" (Eccles. xi. 3). If, when death comes, we are found in the grace of God, oh! with what joy shall we say: I have secured all; I can never again lose God; I shall be happy forever. But, if death finds the soul in sin, with what despair will it exclaim: *Ergo erravimus!*—therefore have I erred; and for my error there will be no remedy for all eternity! When the news of his approaching death was brought to the venerable John of Avila, apostle of Spain, his fear of an unhappy eternity made him exclaim, "Oh, that I had a little more time to prepare for death!"

At the Offertory.

IUNITE my intention with that of the minister of Thy altar, my God, and offer Thee the Lamb without spot in expiation of my sins and of those of the whole world. Behold the divine Lamb which Thou didst once behold immolated on the altar of the cross to Thy glory and for our salvation. For the love of this Victim so dear to Thee, do Thou apply His merits to my soul, and pardon me all my offences in the past; I repent of them all with my whole heart, because by them I have offended Thee, Who art infinite Goodness. Behold, O my God! I am

ready to embrace whatever death Thou dost destine for me. I now and for henceforth accept it, and I sacrifice my life in honor of Thy majesty, and also in expiation of my sins; I willingly consent that my flesh should be devoured by worms and be reduced to dust, since through that flesh I have so often offended Thee. O my Jesus! I unite the pains I must suffer and my last agony to the sufferings and agony which Thou, my Saviour, didst suffer on the cross. I accept death with all the circumstances Thou mayest appoint; I accept its time, whether it be near or distant; I accept the manner, whether in bed or elsewhere, whether sudden or not, after a more or less painful illness, as may be best pleasing to Thee. In everything I resign myself to Thy holy will. Give me strength to suffer all with patience.

At the Preface.

WHAT shall I render to the Lord for all the things that He hath rendered to me? I will take the chalice of salvation!" (Ps. cxv. 12.) I thank Thee, O my God! specially for the gift of faith declaring that I desire to die a child of the holy Catholic Church. I thank Thee for not having taken me from life when I was in sin, and for having so often pardoned me with so much mercy. I thank Thee for so many lights of grace with which Thou hast sought to draw me to Thy love.

During the Canon.

AH, my Jesus! wert Thou now to reward me according to my works, hell would be my lot. O God! how often have I myself written the sentence of my condemnation to that place of torments! I thank Thee for Thy patience in bearing with me so long. O God! were I now obliged to appear before Thy judgment-seat, what account

should I not have to render of my past life! "Enter not into judgment with Thy servant." Ah, Lord! wait for me a little longer, do not judge me yet. Wert Thou now to judge me, what would become of me? Wait for me since Thou hast treated me so mercifully hitherto; grant me this new favor; infuse into my heart a great sorrow for my sins. I am sorry, O infinite Good, for having so often despised Thee. I love Thee above all things. Eternal Father, pardon me for the love of Jesus Christ; and through His merits grant me holy perseverance. My Jesus, I hope for all things from Thy Blood.

At the Elevation.¹



ETERNAL Father! through the merits of the obedience of Jesus Christ, Who died to obey Thee, grant that I may till death be obedient to all Thy wishes. I love Thee, O Sovereign Good! and through the love which I bear Thee, I desire to obey Thee. Give me holy perseverance, give me Thy love, I ask nothing more.

Ah, my Jesus and my Redeemer, Who wilt be one day my Judge, pardon me before that day arrives. Thou art now a Father to me; then, like a Father, receive me into Thy friendship, for am I not a son who casts himself with sorrow at Thy feet? My Father, I ask pardon. I have offended Thee; I have unjustly forsaken Thee; Thou didst not deserve such treatment from me. I repent of it; I am sorry for it with my whole heart. "Turn not away Thy face from me;" do not cast me off as I have deserved. Remember the Blood which Thou hast shed for me, and have pity on me. My Jesus, I wish for no other judge than Thee. I willingly submit to the judgment of Him Who died for me, and Who, that He might not condemn me, did condemn Himself to the cross.

At the Pater Noster.

PRAY Thee, Lord, to grant me the favor of dying after I shall have received the holy Viaticum, so that, united with Thee, I may present myself at Thy tribunal. I do not deserve to hear from Thy mouth: "Well done, good and faithful servant; because thou hast been faithful in a few things, I will set thee over many things; enter into the joy of thy Lord." I do not deserve it, for in nothing have I been perfectly faithful to Thee; but Thy death gives me hope that I shall be admitted to heaven, to love Thee there eternally, with all my powers.

Agnus Dei.

MY Jesus, in the Day of Judgment, do not separate me from Thee. O Agony of Jesus! from thee I hope to bear peacefully the agony of my death. O Wounds of Jesus! from you I hope to love Jesus forever. O Blood of Jesus! from thee I hope for the pardon of all my sins. O Scourges of Jesus! deliver me from everlasting despair. O Death of Jesus! from thee I hope for a good death. O tears of Mary! obtain for me sorrow for my sins. My own St. Joseph, by thy happy death obtain for me a good death. For what do I wish either in this life or the next, but for Thee alone, my God!

Spiritual Communion.

COME then, O Lord! come and take possession of my heart; close its doors forever, that henceforward no creature may enter there to divide the love which is due to Thee. My Jesus, receive me into Thy Heart, and there inflame me with Thy holy love. Ah, my Jesus, when will the day arrive that shall free me from all danger of losing Thee, that shall consume me with love, by unveiling before my eyes Thine infinite beauty, so that

I shall be under the necessity of loving Thee? Oh, sweet necessity! oh, happy and dear and most desired necessity, which shall relieve me from all fear of evermore displeasing Thee, and shall oblige me to love Thee with all my strength! My conscience alarms me, and says: "How canst thou presume to enter heaven?" But, my dearest Redeemer, Thy merits are all my hope.

At the Last Prayers.

AH, my beloved Jesus! during these remaining years of my life, give me strength to do something for Thee before I die. Give me strength against all temptations, and against my passions, but particularly against the passion which has hitherto most violently drawn me to sin. Give me patience in all infirmities, and under all the injuries which I receive from men. I now, for the love of Thee, pardon all who have shown me any contempt, and I beg of Thee to bestow on them the graces which they stand in need of. Give me strength to be more diligent in avoiding even venial faults, about which I have been hitherto negligent. My Saviour! assist me. I hope for all graces through Thy merits.

At the Rite Missa Est.

My beloved Jesus, would that I too could say in dying, "Lord, I have fulfilled all; I have accomplished all that Thou hast given me to do; I have borne my cross with patience; I have striven to please Thee in all things."

During the Last Gospel.

OMary, by the merits of thy precious death, obtain for me detachment from all earthly objects, the pardon of my sins, love of God and holy perseverance; and when the hour of my

death shall arrive, do thou assist me from heaven with thy prayers, and obtain for me the happiness of embracing thy feet in paradise. O holy Virgin! help me at the moment of my death; "holy Mary, Mother of God, pray for me a sinner, now and at the hour of my death."

St. Joseph, my protector, obtain for me a holy death. My guardian angel, St. Michael the Archangel, defend me from the Evil One in that last conflict. My holy patrons, and all ye saints in paradise, succor me in that last hour. Jesus, Mary and Joseph, be with me at the hour of my death. Amen.

Little Beads of the Immaculate Conception.

These beads are divided into three parts, and are said as follows:

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. *First part.* Blessed be the holy and Immaculate Conception of the ever Blessed Virgin Mary. Our Father *once*, Hail Mary *four times*, Glory be, *once*. *The same prayers are repeated for the second and third parts.*¹

Prayer to Mary.²

To obtain her Protection.



MY most holy Mother! on the one hand I see the graces thou hast obtained for me; and on the other, the ingratitude I have shown thee. The ungrateful are unworthy of all favors; yet not for this will I distrust thy mercy. Great advocate, have pity on me. Thou, Mary, dost bestow every grace which God vouchsafes to us sinners, and therefore did He make thee mighty, rich, and kind, that so thou mightest succor us. I wish to save my soul. In thy hands I place my eternal welfare; to

¹ 300 days' indulgence each time; and if recited daily for a month, a plenary indulgence on one day at choice, on the usual conditions. (June 22, 1857.)

² See note, page 134.

thee I intrust my soul. I wish to be of those who are thy special servants: cast me not, then, away. Thou art ever seeking the wretched, to console them. Do not abandon a wretched sinner who has recourse to thee. Speak for me, Mary: thy Son grants what thou askest. Take me under thy protection, and it is enough; because, with thee to guard me, I fear no ill. No, not my sins, because thou wilt obtain God's pardon for them: nor the devils, because thou art far mightier than hell: nor my Judge, Jesus Christ, for, at thy prayer, He will lay aside His wrath. Protect me, then, my Mother; obtain for me pardon of my sins, love for Jesus, holy perseverance, a good death, and paradise. It is true, I merit not these graces; yet do thou only ask them of our God, and lo! they shall be mine. Pray, then, to Jesus for me. Mary, my Queen, in thee I trust; in this trust I rest, I live; in this trust I hope to die. Amen.

Hail Mary, *three times*, and also the *Litany of the Blessed Virgin*, on account of its being Saturday.

Esjaculations to Mary.



MARY, I give myself entirely to thee; accept me as thy servant, and watch over me.

O my Queen, do thou hold the arm of thy Son, that He may never repulse me.

O Mary, may my heart never cease to love thee, nor my tongue to praise thee.

O my Sovereign, in the name of thy love for Jesus, help me to love Him.

O Mother of God, preserve me from falling again into sin.

O my Sovereign, obtain for me that I may rather die than lose the grace of God.

O Mary, Mother of God, and my Mother, I venerate thee. Would that all hearts revered thee as thou dost deserve on account of thy greatness.

Most beautiful Mary, Mother worthy of all love, thou didst win God's heart; ah! take my poor heart and make me holy.

O my Queen and my Mother, I would that, even at the price of all my blood, I could make all the nations of the earth to love and honor thee as thou dost deserve. All-powerful Virgin, thou canst make me a saint; I place my trust in thee.

O Mary, console us always, but principally at the hour of our death; do thou then take our souls and present them, thyself, to thy divine Son, Who is to judge us.

My Sovereign, abandon me not, but be with me till death.

Holy Mary, my advocate, pray for me.

In thee, O Mary, have I placed all my hopes.

It is impossible, O sweet Sovereign, that thou shouldst abandon any one who puts his trust in thee.

Invocations to our Lady of Perpetual Help.

MARY, Mother of Perpetual Help, in thee I place all my confidence: I pray thee, come to my aid.

Advocate of all sinners who have recourse to thee,

Salutary balm that cureth our wounds,
Generous co-operatrix in our redemption,
Faithful dispenser of the treasures of the
Heart of Jesus,

Hope of those who have lost all hope,
Valiant woman, the terror of hell,
Safe and certain guide in the path of virtue,
Hostelry ever open to the miserable,
Most perfect ideal of maternal goodness,
Joy of those whose hearts are mourning in this
valley of tears,

Light of souls that wish to leave the ways of
sin,

I pray thee, come to my aid.

Mediatrix whose prayers are always heard,
 Noble instrument of which God makes use to
 multiply His wonders,
 Olive tree of ravishing beauty whence the oil
 of mercy abundantly flows,
 All-powerful and compassionate protectress of
 the unfortunate,
 Certain refuge of all sinners,
 Salvation of all who invoke thee,
 Treasury within which all the treasures of holi-
 ness are contained,
 Only immaculate flower in the Church's garden,
 Virgin Mother who rendereth all thy servants
 chaste,
 Indefatigable promoter of the work of our
 salvation,
V. Thou hast become our refuge, O Mary.
R. Our aid in our necessities and tribulations.

I pray thee, come to my aid.

Let us Pray.

Almighty and merciful God, Who hast enabled
 us to venerate the picture of Thy beloved Mother
 under the special title of Mother of Perpetual
 Help, grant, we beseech Thee, that, amidst all the
 vicissitudes of this life, we may be covered by
 the constant protection of the immaculate and ever
 virgin Mary, so that we may merit the fruits of Thine
 eternal redemption. Thou Who liveth and reigneth
 forever and ever. Amen.

2. Devotions for Confession.

Christian soul, it is well to make choice of a good confessor, and to follow his direction in all spiritual matters. Nor should he be left without a good reason. St. Philip Neri spoke thus: "Let those who are desirous of advancing in the way of God put themselves under an enlightened confessor; and let them obey him, as occupying the place of God. Whoever does this may feel assured that he will never have to render an account to God of what he does." And this is only conformable to the words of Jesus Christ, that whosoever hears His minister hears Himself. "He that heareth you heareth Me" (Luke x. 16). A general confession should be made, if it has not hitherto been made, for it is a most excellent means of bringing one's life into good order; and it is advisable to make it to the director himself, that he may be the better able to guide us.

Before Confession.

To prepare ourselves well for confession, we should retire from every external source of distraction, go either to a church or to an oratory, place ourselves in the presence of God, and make the following act:

Act of Adoration.

SUPREME and adorable Majesty, God of heaven and earth, I firmly believe that Thou art present, and that Thou seest me and knowest the dispositions of my heart. I adore Thee and render Thee my humble homage, acknowledging Thee for my God, my Creator, and my Sovereign Redeemer. In testimony of this my faith, I prostrate my soul and body before the throne of Thy infinite Majesty, and offer Thee the adoration which is due to Thee alone.

Examination of Conscience.

We ought to represent each approaching confession to ourselves as the last one of our life, and dispose ourselves to make it as one would do who was at the point of death. We should ask God for the grace to make well the examination of conscience, and also for the necessary light to know well our sins.

Prayer for the Examination.

GFATHER of light! Who enlightenest every man that comes into the world, send into my heart a ray of light, of love, and of sorrow, that I may know, detest, and confess the sins which I have committed against Thee. August Mother of my God, who art so charitable to sinners that desire to repent, assist me by thy intercession. My guardian angel, who has been a spectator of all my crimes, help me to discover the sins which I have committed against my God. All ye saints of heaven, pray for me that I may bring forth fruits of penance.

Offering of the Examination.

JESUS, my God and Saviour, I offer Thee the examination which I am going to make, that Thy divine justice may be glorified in it. I look to Thee with confidence for the grace to do it well, with a view of never again offending Thee. Thus, therefore, I undertake it, in the spirit of charity, in order to please Thee, and to accomplish Thy holy will, together with every intention that can procure Thee the greatest honor and glory.

Here the penitent must begin the examination of his conscience. But it must be observed by persons of a timorous disposition, who often approach the sacraments, that their examination ought to be short and unaccompanied with disquietude and scrupulosity. It is sufficient for persons of this description to take a momentary view of the faults into which they are accustomed to fall, and then principally to apply themselves to acts of devotion and contrition, which are always the most essential dispositions for this sacrament, and from which they may easily suffer their minds to be diverted by yielding to fears and anxiety. As for those who seldom approach the sacraments, it is their duty to devote sufficient time to a diligent examination of their conscience by calling to mind the duties of their state of life, so that they may perceive how they have failed in thought, word, and deed. This may be done by reading over leisurely and attentively the commandments of God and of the Church, together with the seven capital sins. If they cannot call to mind the precise number of their sins, they must consider how often in the day or week they have sinned in each particular kind, and their confes-

sion of them in this manner will satisfy the divine justice, which never obliges us to do what is morally impossible. We should take care to examine ourselves especially about the fault to which we are inclined, and about the means that we should adopt to amend our lives. If there are but slight faults to be confessed, it will be useful to repeat some graver sin of the past life so as to have matter for absolution.

*** Principal Points of Examination for those who
but seldom go to Confession.**

Refusing to believe what is taught by the Church ; having doubts about it ; being ashamed of avowing that we believe ; exposing ourselves to the danger of losing our faith by consorting with unbelievers or reading dangerous books ; speaking against religion, the Church, or her ministers ; giving way to despair, to discouragement, to a want of confidence in God's providence or His mercy. Indulging in presumption, by hoping to be saved without praying, or to obtain mercy without abandoning sin ; by presumption in God's goodness, doing evil, or deferring conversion, or rashly exposing ourselves to occasions of sin. Being superstitious. Sinning by sacrilege either as regards a person consecrated to God, or as regards holy places or things ; at confession, hiding some mortal sin, having no contrition, no firm purpose of amendment, neglecting prayer, etc.

Making false oaths ; uttering blasphemy, imprecations, curses ; violating vows ; swearing falsely or missing Mass, or working on Sundays and holidays of obligation ; behaving irreverently in church, or failing in the respect, love, obedience and succor due to our parents. Neglecting the education and correction of children ; not watching over them ; not teaching them to pray ; sending them to schools, workshops, or houses where their faith and morals are in danger ; not keeping them from all occasions of sin, such as bad books, dangerous amusements, parties, or friendships. If married, sinning by disagreement, jealousy, infidelity, criminal actions opposed to the sanctity and end of marriage. Being wanting in respect, obedience, fidelity, honesty towards employers. Allowing those in our service to do wrong ; inciting them to do so ; not paying them their due. Neglecting the duties of our state in life, etc.

Causing or wishing evil to our neighbor, to ourselves ; indulging in gluttony, in drunkenness ; wounding or striking any one ; sinning through hatred, anger, resentment, vengeance or wish for vengeance, envy, jealousy, scandal, etc.

Offending against purity by thoughts, desires, words, songs, books, reading, writing, pleasures, games, familiarities, guilty actions. When necessary, attendant circumstances that change the nature of this sin must be recounted. Offending God by thefts, fraud, usury ; not restoring ill-gotten goods ; not repairing any damage we may have caused ; not paying our debts when we are able to do so ; wasting or spoiling our neighbor's goods ; taking part in the injustice of others, etc.

Sinuing through false testimony, lies, slander, calumny, injurious language, malicious reports ; ill-natured interpretation of the actions

and intentions of others ; rash judgments ; unjust suspicions ; revealing the secrets confided to us ; injuring the reputation or honor of our neighbor and not making reparation, etc.

Neglecting the Easter duty. Transgressing the fast or abstinence without a legitimate reason, etc.

Motives of Contrition.

1. *The Greatness and Sanctity of God.*

Reflect that sin, however trifling it may be, greatly offends Almighty God, and is an insult to the infinite perfections of Him Whose greatness knows no limits, and Who is consequently deserving of infinite love. By sin you displease One Who loves you most tenderly. Oh, reflect well on this, and you will discover how base, how cruel, how unreasonable it is to offend Him. But, alas! we shall never during this life be able fully to comprehend the entire malice even of a venial sin, or know what punishment is deserved by him who commits it.

An Act of Contrition.




MY God, Who art worthy of infinite love! I acknowledge that my sins are multiplied beyond the number of the hairs of my head, or the grains of sand on the sea shore. But, if I had committed only one, by committing it I have offended Thy infinite perfections. Oh! why then is not my heart penetrated with infinite grief and regret? I have sinned against Thy goodness, which I ought ever to have loved. A vile creature, a petty honor, a miserable pleasure, some vain interest, has been preferred by me to Thy sovereign majesty, which I ought to have adored, served, and honored. Ah! my God, pardon my sins. O infinite Beauty, infinite Goodness! how could I have the audacity to insult and dispise Thee? But I now heartily repent of my ingratitude and disloyalty; I wish sincerely that I had never offended Thee, and resolve never to offend Thee again. Yes, I had rather sacrifice all, that I possess, and forfeit my honor and my life, than ever more offend so good a God.

2. *The benefits of God.*

Reflect that God is our sovereign Benefactor, Who has bestowed upon us innumerable benefits, both general and particular. He has drawn us out of nothing, and formed us in His own image and likeness without being in any need of us: we are continually dependent on Him for our preservation. He has redeemed us with the price of the Blood of His Son; He has made us Christians in preference to thousands of others whom He has left in the darkness of infidelity; He has borne with us in our sins until the present time; He has given us many and easy means of saving our souls; and still we repay all His mercies with ingratitude. He has created all creatures for our benefit, and the only use which we make of them is to offend Him.

An Act of Contrition.

H, how great has been my ingratitude! There is, there can be, none equal to it. O my amiable Saviour! is this the recompense that I have made Thee for having drawn me out of the abyss of nothing in which I should still be, were it not for Thee? Is this the value that I set upon the precious Blood of Thy veins, spilt with so much pain and love for me? Ungrateful creature that I am! who will give sighs to my heart and tears to my eyes, that I may bewail, as I ought, the insults which I have offered to my God, my sovereign Benefactor? O God of goodness, have mercy on me. I greatly desire, and firmly resolve, never to offend Thee more. Ah! why was I born to receive so many benefits from my God, and still to offend Him so often and so grievously as I have done? How could I employ in offending Him the hands, the feet, the tongue, the ears, the heart which He gave me to use in His service? O unhappy eyes! O criminal hands! O unfaithful heart! you, by your sins, have been the cause of the pains, the torments, and the cruel death which the Son of God suffered upon the cross.

3. *The presence of God.*

Reflect that the Most Blessed Trinity, Father, Son, and Holy Ghost, the only and almighty God, is everywhere present, that He sees all things, knows all things, and penetrates the inmost and most secret thoughts of our heart. He is that divine and infinite majesty

before Whom the highest Seraphim tremble with a holy fear, and veil their faces through respect ; and we have the audacity to sin in His presence ; to say, to do, and to think what, if known, would cover us with confusion before the meanest of men. Reflect, moreover, that this God before Whom we sin is our sovereign Judge, Who at the moment of our death will inevitably pass sentence upon the thoughts, the words, the actions of which we may be found guilty.

An Act of Contrition.

SUPREME and just Judge of the living and the dead, Thou Who seest and knowest all things, even those very secrets that pass in the interior of my heart, and which I would not have known to any creature upon earth, is it possible that I should dare to appear in Thy presence after having been so unfaithful to Thee ! Alas ! I cannot fly from Thee, because Thou art present everywhere. I cannot hide myself from Thy view, because Thou seest all things. Ah ! has not my insolence been insupportable in having dared, in the presence of Thy exalted majesty, before Whom the purest angels cover their faces, to do what I would not have done before the meanest and the least of men ? O my God, have mercy on me : I detest with my whole heart all my sins for the love of Thee. O my God ! I am covered with shame and confusion when I reflect that I have lived in Thy presence with so little regard and respect, and that I have so often broken the protestations that I have made never to offend Thee more. O God ! if I had made so many promises to any creature upon earth, how much should I feel ashamed at having broken my word ! But, where Thou art concerned, I pay little regard to my resolutions, since I daily insult Thee before Thine eyes. Oh, how great is Thy goodness in having borne with me so long ! O God of my heart ! since Thou hast dealt mercifully with me in the course of my most heinous crimes, do not withdraw Thy mercy now that I repent of all my disloyalties.

After Confession.

MY dear Jesus, how much do I not owe Thee! By the merits of Thy Blood I hope that I have this day been pardoned. I thank Thee above all things. I hope to reach heaven, where I shall praise Thy mercies forever. My God, if I have hitherto lost Thee so often, I now desire to lose Thee no more. From this day forward I will change my life in earnest. Thou dost merit all my love; I will love Thee truly; I will no longer see myself separated from Thee. I have promised Thee this already; now I repeat my promise of being ready to die rather than offend Thee again. I promise also to avoid all occasions of sin, and to use such means as will prevent me from falling again. My Jesus, Thou knowest my weakness; give me grace to be faithful to Thee till death, and to have recourse to Thee when I am tempted.

Most holy Mary, help me! * Thou art the Mother of perseverance; I place my hope in thee.



The Penitential Psalms.

1. Psalm 6. Domine, ne in furore.

LORD, rebuke me not in Thy indignation, nor chastise me in Thy wrath.

2. Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3. And my soul is troubled exceedingly: but Thou, O Lord, how long?

4. Turn to me, O Lord, and deliver my soul: O save me for Thy mercy's sake.

5. For there is no one in death that is mindful of Thee: and who shall confess to Thee in hell?

6. I have labored in my groanings, every night I

will wash my bed : I will water my couch with my tears.

7. My eye is troubled through indignation : I have grown old amongst all my enemies.

8. Depart from me, all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication, the Lord hath received my prayer.

10. Let all my enemies be ashamed, and be very much troubled : let them be turned back, and be ashamed very speedily.

2. Psalm 31. *Beati quorum.*

BLESSED are they whose iniquities are forgiven: and whose sins are covered.

2. Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

3. Because I was silent, my bones grew old, whilst I cried out all the day long.

4. For day and night Thy hand was heavy upon me : I am turned in my anguish, whilst the thorn is fastened.

5. I have acknowledged my sin to Thee, and my injustice I have not concealed.

6. I said, I will confess against myself my injustice to the Lord : and Thou hast forgiven the wickedness of my sin.

7. For this shall every one that is holy pray to Thee in a seasonable time.

8. And yet in a flood of many waters, they shall not come nigh unto him.

9. Thou art my refuge from the trouble which hath encompassed me : my joy, deliver me from them that surround me.

10. I will give thee understanding, and I will instruct thee in this way, in which thou shalt go : I will fix my eyes upon thee.

11. Do not become like the horse and the mule, that have no understanding.

12. With bit and bridle bind fast their jaws, who come not near unto Thee.

13. Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

14. Be glad in the Lord, and rejoice, ye just, and glory all ye right of heart.

3. Psalm 37. Domine, ne in furore.

REBUKE me not, O Lord, in Thy indignation, nor chastise me in Thy wrath.

2. For Thy arrows are fastened in me: and Thy hand hath been strong upon me.

3. There is no health in my flesh, because of Thy wrath: there is no peace for my bones, because of my sins.

4. For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

5. My sores are putrified and corrupted, because of my foolishness.

6. I am become miserable, and am bowed down even to the end: I walk sorrowful all the day long.

7. For my loins are filled with illusions: and there is no health in my flesh.

8. I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

9. Lord, all my desire is before Thee: and my groaning is not hid from Thee.

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

11. My friends and my neighbors have drawn near, and stood against me.

12. And they that were near me stood afar off: and they that sought my soul used violence.

13. And they that sought evils to me spoke vain things: and studied deceits all the day long.

14. But I, as a deaf man, heard not : and was as a dumb man not opening his mouth.

15. And I became as a man that heareth not : and that hath no reproofs in his mouth.

16. For in Thee, O Lord, have I hoped : Thou wilt hear me, O Lord my God.

17. For I said : Lest at any time my enemies rejoice over me : and whilst my feet are moved, they speak great things against me.

18. For I am ready for scourges : and my sorrow is continually before me.

19. For I will declare my iniquity : and I will think for my sin.

20. But my enemies live, and are stronger than I : and they that hate me wrongfully are multiplied.

21. They that render evil for good have detracted me, because I followed goodness.

22. Forsake me not, O Lord my God : do not Thou depart from me.

23. Attend unto my help, O Lord, the God of my salvation.

4. Psalm 50. *Miserere.*

MISERERE mei, Deus, secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea, et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

HAVE mercy on me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies blot out my iniquity.

Wash me yet more from my iniquity : and cleanse me from my sin.

For I know my iniquity : and my sin is always before me.

Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti; incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealabor.

Auditui meo dabis gaudium et lætitiā, et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: et spiritum sanctum tuum ne auferas a me.

To Thee only have I sinned, and have done evil before Thee: that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins: and blot out all my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from Thy face: and take not Thy holy Spirit from me.

Redde mihi lætitiã
salutaris tui: et spiritu
principali confirma me.

Docebo iniquos vias
tuas: et impii ad te con-
vertentur.

Libera me de sanguini-
bus, Deus, Deus salutis
meæ: et exultabit lingua
mea justitiã tuã.

Domine, labia mea ape-
ries: et os meum annun-
tiabit laudem tuã.

Quoniam si voluisses
sacrificium, dedissem
utique: holocaustis non
delectaberis.

Sacrificium Deo spiri-
tus contribulatus: cor
contritum et humiliatum,
Deus, non despicias.

Benigne fac, Domine,
in bona voluntate tua Si-
on: ut ædificentur muri
Jerusalem.

Tunc acceptabis sacri-
ficiũ justitiæ, oblatio-
nes, et holocausta: tunc
imponent super altare
tuum vitulos.

Restore unto me the
joy of Thy salvation,
and strengthen me with
a perfect spirit.

I will teach the un-
just Thy ways: and the
wicked shall be convert-
ed to Thee.

Deliver me from blood,
O God, Thou God of my
salvation: and my tongue
shall extol Thy justice.

O Lord, Thou wilt open
my lips: and my mouth
shall declare Thy praise.

For if Thou hadst de-
sired sacrifice, I would
indeed have given it: with
burnt-offerings Thou wilt
not be delighted.

A sacrifice to God
is an afflicted spirit: a
contrite and humbled
heart, O God, Thou wilt
not despise.

Deal favorably, O Lord,
in Thy good-will with
Sion: that the walls of
Jerusalem may be built
up.

Then shalt Thou ac-
cept the sacrifice of jus-
tice, oblations and whole
burnt-offerings: then
shall they lay calves upon
Thy altar.

5. Psalm 101. *Domine exaudi.*

HEAR, O Lord, my prayer: and let my cry come to Thee.

2. Turn not away Thy face from me: in the day when I am in trouble, incline Thy ear to me.

3. In what day soever I shall call upon Thee: hear me speedily.

4. For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

5. I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

6. Through the voice of my groaning, my bone hath cleaved to my flesh.

7. I am become like to a pelican of the wilderness; I am like a night-raven in the house.

8. I have watched, and am become as a sparrow all alone on the house-top.

9. All the day long my enemies reproached me: and they that praised me did swear against me.

10. For I did eat ashes like bread, and mingled my drink with weeping.

11. Because of Thy anger and indignation: for having lifted me up Thou hast thrown me down.

12. My days have declined like a shadow: and I am withered like grass.

13. But Thou, O Lord, endurest forever: and Thy memorial to all generations.

14. Thou shalt arise and have mercy on Sion; for it is time to have mercy on it, for the time is come.

15. For the stones thereof have pleased Thy servants: and they shall have pity on the earth thereof.

16. And the Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory.

17. For the Lord hath built up Sion: and He shall be seen in His glory.

18. He hath regard to the prayer of the humble: and He hath not despised their petition.

19. Let these things be written unto another generation: and the people that shall be created shall praise the Lord.

20. Because He hath looked forth from His high sanctuary: from heaven, the Lord hath looked upon the earth.

21. That He might hear the groans of them that are in fetters: that He might release the children of the slain.

22. That they may declare the name of the Lord in Sion: and His praise in Jerusalem.

23. When the peoples assembled together and kings to serve the Lord.

24. He answered him in the way of His strength: Declare unto me the fewness of my days.

25. Call me not away in the midst of my days: Thy years are unto generation, and generation.

26. In the beginning, O Lord, Thou foundedst the earth: and the heavens are the works of Thy hands.

27. They shall perish, but Thou remainest: and all of them shall grow old like a garment.

28. And as a vesture Thou shalt change them, and they shall be changed: but Thou art always the self-same, and Thy years shall not fail.

29. The children of Thy servants shall continue: and their seed shall be directed forever.

6. Psalm 129. De Profundis.

DE profundis clavi ad te, Domine: Domine exaudi vocem meam.

Fiant aures tuas intendentes in vocem deprecationis meæ.

Si iniquitates observaveris, Domine; Domine quis sustinebit?

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

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

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand?

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

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

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

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

For with Thee there is merciful forgiveness: and by reason of Thy law, I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

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

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

And He shall redeem Israel from all his iniquities.

7. Psalm 142. Domine, exaudi.

HEAR, O Lord, my prayer: give ear to my supplication in Thy truth: hear me in Thy justice.

2. And enter not into judgment with Thy servant: for in Thy sight no man living shall be justified.

3. For the enemy hath persecuted my soul: he hath brought down my life to the earth.

4. He hath made me to dwell in darkness as those that have been dead of old: and my spirit is in anguish within me: my heart within me is troubled.

5. I remember the days of old, I meditated on all Thy works: I mused upon the works of Thy hands.

6. I stretched forth my hands to Thee: my soul is as earth without water unto Thee.

7. Hear me speedily, O Lord: my spirit hath fainted away.

8. Turn not away Thy face from me: lest I be like unto them that go down into the pit.

9. Cause me to hear Thy mercy in the morning: for in Thee have I hoped.

10. Make the way known to me, wherein I should walk: for I have lifted up my soul to Thee.

11. Deliver me from my enemies, O Lord, to Thee have I fled: teach me to do Thy will, for Thou art my God.

12. Thy good spirit shall lead me into the right land: for Thy name's sake, O Lord, Thou wilt quicken me in Thy justice.

13. Thou wilt bring my soul out of trouble: and in Thy mercy Thou wilt destroy my enemies.

14. And Thou wilt cut off all them that afflict my soul, for I am Thy servant.



3. Exercises for Holy Communion.

FIRST EXERCISE.

Preparation for Communion.

St. Francis de Sales says that Our Saviour can never be seen more amiable and more tender, in all that He has done for us, than in the holy Communion, in which He, so to say, annihilates Himself and becomes food, that He may unite Himself to the hearts and bodies of His faithful. Therefore the learned Gerson used also to say that there was no means more efficacious than the holy Communion whereby to enkindle devotion and the holy love of God in our souls.

And, indeed, if we speak of doing something agreeable to God, what can a soul do more agreeable to Him than to receive Communion? St. Denis teaches us that love always tends towards perfect union; but how can a soul be more perfectly united with Jesus than in the manner of which He speaks Himself, saying: "He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him" (St. John vi. 57). St. Augustine says that if every day you receive this

Sacrament, Jesus will be always with you, and that you will always advance in divine love.

Again, if there is question of healing our spiritual infirmities, what more certain remedy can we have than the holy Communion, which is called by the sacred Council of Trent "a remedy whereby we may be freed from daily faults, and be preserved from mortal sins."

Whence does it come, asks Cardinal Bona, that in so many souls we see so little fruit with such frequent Communion, and that they constantly relapse into the same faults? He replies: "The fault is not in the food, but in the disposition of him who receives." "Can a man," says Solomon, "hide fire in his bosom, and his garments not burn?" (Prov: vi. 27.) "God is a consuming fire." He comes Himself in the holy Communion to enkindle this divine fire; how is it, then, says William of Paris, that we see such a diabolical miracle as that souls should remain cold in divine love in the midst of such flames?

All comes from the want of proper dispositions, and especially from want of preparation. Fire immediately inflames dry, but not green, wood; for this latter is not disposed to burn. The saints derived great benefit from their Communion, because they prepared themselves with very great care. St. Aloysius Gonzaga devoted three days to his preparation for holy Communion, and three days he spent in thanksgiving to his Lord.

To prepare well for holy Communion, a soul should be disposed on two main points: it should be detached from creatures, and have a great desire to advance in divine love.

In the first place, then, a soul should detach itself from all things, and drive everything from its heart which is not God. "He that is washed," says Jesus, "needeth not but to wash his feet, but is clean wholly" (St. John xiii. 10); which signifies, as St. Bernard explains it, that in order to receive this Sacrament with great fruit, we should not only be cleansed from mortal sins, but that our feet also should be washed, that is, free from earthly affections; for, being in contact with the earth, they excite a sort of repugnance in God, and, soiling the soul, prevent the effects of the holy Communion.

St. Gertrude asked Our Lord what preparation He required of her for the holy Communion; and He replied: "I only ask that thou shouldst come empty of thyself, to receive Me."

In the second place, it is necessary, in the holy Communion, to have a great desire to receive Jesus Christ and His holy love. In this sacred banquet, says Gerson, only those who are famishing receive their fill; and the most blessed Virgin Mary had already said the same thing: "He hath filled the hungry with good things" (St. Luke i. 53). As Jesus, writes the venerable Father Avila, only came into this world after He had been much and long desired, so does He only enter a soul which desires Him; for it is not becoming that such food should be given to him who has a loathing for it. Our Lord one day said to St. Matilda: "No bee flies with such impetuosity to flowers, to suck their honey, as I fly to souls in the holy Communion, driven by the violence of My love." Since, then, Jesus Christ has so great a desire to come into our souls, it is right that we also should have a great desire to receive Him and His divine love through the holy Communion. St. Francis de Sales teaches us that the principal object which a soul should have in view in communicating

should be to advance in the love of God ; since He, Who, for love alone, gives Himself to us, should be received for love.

Acts before Communion.

1. Act of Faith.

BEHOLD, He cometh leaping upon the mountains, skipping over the hills" (Cant. ii. 8). Ah, my most amiable Saviour, over how many, what rough and craggy mountains hast Thou had to pass in order to come and unite Thyself to me by the means of this most holy Sacrament ! Thou, from being God, hadst to become man ; from being immense, to become a babe ; from being Lord, to become a servant. Thou hadst to pass from the bosom of Thy eternal Father to the womb of a virgin ; from heaven into a stable ; from a throne of glory to the gibbet of a criminal. And on this very morning Thou wilt come from Thy seat in heaven to dwell in my bosom.

"Behold He standeth behind our wall, looking through the windows, looking through the lattices" (Cant. ii. 9). Behold, O my soul, thy loving Jesus, burning with the same love with which He loved thee when dying for thee on the cross, is now concealed in the Most Blessed Sacrament under the sacred species ; and what doing ? "Looking through the lattices." As an ardent lover, desirous to see his love corresponded with, from the Host, as from within closed lattices, whence He sees without being seen, He is looking at you, who are this morning about to feed upon His divine flesh ; He observes your thoughts, what it is that you love, what you desire, what you seek for, and what offerings you are about to make Him.

Awake, then, my soul, and prepare to receive thy Jesus ; and, in the first place, by faith, say to Him : So, then, my beloved Redeemer, in a few moments Thou art coming to me ? O hidden God, unknown

to the greater part of men, I believe, I confess, I adore Thee in the Most Holy Sacrament as my Lord and Saviour! And in acknowledgment of this truth I would willingly lay down my life. Thou comest to enrich me with Thy graces and to unite Thyself all to me; how great, then, should be my confidence in this Thy so loving visit!

2. Act of Confidence.

MY soul, expand thy heart. Thy Jesus can do thee every good, and, indeed, loves thee. Hope thou for great things from this thy Lord, Who, urged by love, comes all love to thee. Yes, my dear Jesus, my Hope, I trust in Thy goodness, that, in giving Thyself to me this morning, Thou wilt enkindle in my poor heart the beautiful flame of Thy pure love, and a real desire to please Thee; so that, from this day forward, I may never will anything but what Thou willest.

3. Act of Love.

AH, my God, my God, true and only Love of my soul, and what more couldst Thou have done to be loved by me? To die for me was not enough for Thee, my Lord; Thou wast pleased to institute this great Sacrament in order to give Thyself all to me, and thus bind and unite Thyself heart to heart with so loathsome and ungrateful a creature as I am. And what is more, Thou Thyself invitest me to receive Thee, and desirest so much that I should do so! O boundless love! incomprehensible love! infinite love! a God would give Himself all to me!

My soul, believest thou this? And what doest thou? what sayest thou? O God, O God, O infinite amiability, only worthy object of all loves, I love Thee with my whole heart, I love Thee above all

things, I love Thee more than myself, more than my life! Oh, could I but see Thee loved by all! Oh, could I but cause Thee to be loved by all hearts as much as Thou deservest! I love Thee, O most amiable God, and I unite my miserable heart in loving Thee to the hearts of the Seraphim, to the heart of the most blessed Virgin Mary, to the Heart of Jesus, Thy most loving and beloved Son. So that, O Infinite Good, I love Thee with the love with which the saints, with which Mary, with which Jesus, love Thee. And I love Thee only because Thou art worthy of it, and to give Thee pleasure. Depart, all earthly affections, which are not for God, depart from my heart. Mother of fair love, most holy Virgin Mary, help me to love that God Whom thou dost so ardently desire to see loved!

4. Act of Humility.

THEN, my soul, thou art even now about to feed on the most sacred flesh of Jesus! And art thou worthy? My God, and who am I, and Who art Thou? I indeed know and confess Whom Thou art Who givest Thyself to me; but dost Thou know what I am who am about to receive Thee?

And is it possible, O my Jesus, that Thou, Who art infinite purity, desirest to come and reside in this soul of mine, which has been so many times the dwelling of Thy enemy, and soiled with so many sins? I know, O my Lord, Thy great majesty and my misery; I am ashamed to appear before Thee. Reverence would induce me to keep at a distance from Thee; but if I depart from Thee, O my Life, whither shall I go? to whom shall I have recourse? and what will become of me? No, never will I depart from Thee; nay, even I will ever draw nearer and nearer to Thee. Thou art satisfied that I should receive Thee as food, Thou even invitest me to this. I come then, O my amiable Saviour, I come to re-

ceive Thee this morning, all humbled and confused at the sight of my defects; but full of confidence in Thy tender mercy, and in the love which Thou bearest me.

5. Act of Contrition.

I AM indeed grieved, O God of my soul, for not having loved Thee during the time past; still worse, so far from loving Thee, and to gratify my own inclinations, I have greatly offended and outraged Thy infinite goodness: I have turned my back against Thee, I have despised Thy grace and friendship; in fine, O my God, I was deliberately in the will to lose Thee. Lord, I am sorry, and grieve for it with my whole heart. I detest the sins which I have committed, be they great or small, as the greatest of all my misfortunes, because I have thereby offended Thee, O Infinite Goodness! I trust that Thou hast already forgiven me; but if Thou hast not yet pardoned me, oh, do so before I receive Thee: wash with Thy Blood this soul of mine, in which Thou art so soon about to dwell.

6. Act of Desire.

AND now, my soul, the blessed hour is arrived in which Jesus will come and take up His dwelling in thy poor heart. Behold the King of heaven, behold thy Redeemer and God, Who is even now coming; prepare thyself to receive Him with love, invite Him with the ardor of thy desire; come, O my Jesus, come to my soul, which desires Thee. Before Thou givest Thyself to me, I desire to give Thee, and I now give Thee, my miserable heart; do Thou accept it, and come quickly to take possession of it.

Come, my God! hasten; delay no longer. My only and infinite Good, my Treasure, my Life, my

Paradise, my Love, my All, my wish is to receive Thee with the love with which the most holy and loving souls have received Thee; with that with which the most blessed Virgin Mary received Thee; with their Communion I unite this one of mine.

Most holy Virgin and my Mother Mary, behold, I already approach to receive thy Son. Would that I had the heart and love with which Thou didst communicate! Give me this morning thy Jesus, as thou didst give Him to the shepherds and to the kings. I intend to receive Him from thy most pure hands. Tell Him that I am thy servant and thy client; for He will thus look upon me with a more loving eye, and, now that He is coming, will press me more closely to Himself.



Thanksgiving after Communion.

There is no prayer more agreeable to God, or more profitable to the soul, than that which is made during the thanksgiving after Communion. It is the opinion of many grave writers (Suarez, Gaetano, Valenza, De Lugo, and others) that the holy Communion, so long as the sacramental species lasts, constantly produces greater and greater graces in the soul, provided the soul is then constant in disposing itself by new acts of virtue. The Council of Florence, in the decree of Eugenius IV. to the Armenians, teaches that the Blessed Sacrament produces the same effect in the soul as material food, which, when it enters the body, takes effect according to the state in which it finds it.

For this reason, holy souls endeavor to remain as long as possible in prayer after Communion. The Venerable Father Avila, even when he was giving his missions, used to remain for at least two hours in prayer. Father Balthasar Alvarez used to say that we should make great account of the time after Communion, imagining that we hear from the lips of Jesus Christ Himself the words which He addressed to His disciples: "But Me you have not always with you."

It is not advisable, as many do, to begin to read immediately after Communion: it is then better to spend at least a short time in producing holy affections, and in conversing with Jesus, Who is then within us, and in repeating many times words of tenderness, or some feeling prayer. Jesus Christ repeated the same prayer in the garden three times: "And He prayed the third time, saying the self-same word" (St. Matt. xxvi. 44). In affections and prayers it is, then, that the soul should entertain itself with Jesus after Communion; for we must know that the acts formed in prayer after Communion are far more precious and meritorious in the sight of God than when made at another time; for the soul being then united

with Jesus, the value of the acts is increased by the presence of Jesus. We should, moreover, know that after Communion Jesus Christ is more disposed to grant graces. St. Teresa says that after Communion Jesus places Himself in the soul as on a throne of grace, and then says: "What willest thou that I should do for thee?" meaning, O soul, I am come for the express purpose of granting thee graces; ask Me what thou wilt, and as much as thou willest, thou shalt receive all.

Oh, what treasures of grace would you receive, devout soul, if you only entertained yourself with Jesus for an hour, or at least half an hour, after Communion! For this purpose you can read the following acts. Be also careful after your prayer is ended to keep yourself during the whole day on which you have communicated united by affections and prayers with Jesus, Whom you have received.

Acts after Communion.

1. Act of Faith.

BEHOLD, my God is even now come to visit me; my Saviour to dwell in my soul. My Jesus is even now within me. He is come to make Himself mine, and at the same time to make me His. So that Jesus is mine, and I belong to Jesus: Jesus is all mine, and I am all His.

O Infinite Goodness! O Infinite Mercy! O Infinite Love! that a God should come to unite Himself to me, and to make Himself all mine! My soul, now that thou art thus closely bound to Jesus, that thou art thus one with Him, what dost thou? Hast thou nothing to say to Him; dost thou not converse with thy God, Who is with thee? Ah, yes, renew thy faith; remember that the angels now surround thee, adoring their God, Who is within thy breast; do thou also adore thy Lord within thyself. Enter into thyself, and banish thence every other thought. Unite all thy affections together, and, clinging closely to thy God, say:

2. An Act of Welcome.

AH, my Jesus, my Love, my Infinite Good, my All, be ever welcome in the poor dwelling of my soul! Ah, my Lord, where art Thou! to what a place art Thou come! Thou hast entered

my heart, which is far worse than the stable in which Thou wast born; it is full of earthly affections, of self-love, and of inordinate desires. And how couldst Thou come to dwell there? I would address Thee with St. Peter: "Depart from me, for I am a sinful man" (St. Luke v. 8). Yes, depart from me, O Lord, for I am indeed unworthy to receive a God of infinite goodness; go and find repose in those pure souls who serve Thee with so much love. But no, my Redeemer; what do I say? Leave me not; for if Thou departest, I am lost. I embrace Thee, my Life; I cling to Thee. Mad indeed have I been in having separated myself from Thee for the love of creatures; and in my ingratitude I drove Thee from me. But now I will never more separate myself from Thee, my Treasure; I desire to live and die ever united to Thee. Most blessed Virgin Mary, Seraphim, and all souls, do you who love God with pure love lend me your affections, that I may worthily attend on my beloved Lord.

3. Act of Thanksgiving.

MY God and Lord, I thank Thee for the grace which Thou hast this morning bestowed upon me, of coming to dwell in my soul; but I would wish to thank Thee in a manner worthy of Thee and of the great favor which Thou hast done me. But what do I say? how can such a miserable creature as I am ever worthily thank Thee?

Father Segneri says that the feeling most becoming a soul who communicates is that of wondering astonishment at the thought, and to repeat: "A God is united to me; a God is mine!" David said: "What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12.) But I! what return shall I make to Thee, my Jesus, Who, after having given me so many of Thy good things, hast this morning, moreover, given me Thyself? My

soul, bless, then, and thank thy God as best thou canst. And thou, my Mother Mary, my holy advocate, my guardian angel, and all ye souls who love God, "Come and hear, all ye that fear God, and I will tell you what great things He hath done for my soul" (Ps. lxxv. 16). Come and bless and thank my God for me, admiring and praising the indeed great graces which He has granted me.

4. Act of Oblation.


MY Beloved to me, and I to Him" (Cant. ii. 16). Should a king go to visit a poor shepherd in his hut, what can the shepherd offer him other than his whole hut, such as it is? Since then, O Jesus, my divine King, Thou hast come to visit the poor house of my soul, I offer and give Thee this house and my entire self, together with my liberty and will: "My Beloved to me, and I to Him." Thou hast given Thyself all to me; I give myself all to Thee. My Jesus, from this day forward I will be no longer mine, I will be Thine, and all Thine. May my senses be Thine, that they may only serve me to please Thee. "And what greater pleasure," says St. Peter of Alcantara, "can be found, than that of pleasing Thee, most amiable, most loving, most gracious God?" I at the same time give Thee all the powers of my soul, and I will that they shall be all Thine; my memory I will only use to recall to mind Thy benefits and Thy love; my understanding I will only use to think of Thee, Who always thinkest of my good; my will I will only use to love Thee, my God, my All, and to will only that which Thou willest. My most sweet Lord, I offer, then, and consecrate to Thee this morning all that I am and have,—my senses, my thoughts, my affections, my desires, my pleasures, my inclinations, my liberty: in a word, I place my whole body and soul in Thy hands.

Accept, O infinite Majesty, the sacrifice of the hitherto most ungrateful sinner Thou hast ever had on earth; but who now offers and gives himself all to Thee. Do with me and dispose of me, O Lord, as Thou pleasest.

Come, O consuming Fire, O divine Love! and consume in me all which is mine, and which is displeasing in Thy most pure eyes, so that from henceforward I may be all Thine, and may live only to execute, not Thy commands and counsels alone, but all Thy holy desires and good pleasure also. Amen.

O most holy Mary, do thou present this offering of mine to the Most Blessed Trinity with thine own hands; and do thou obtain Their acceptance of it, and that They may grant me the grace to be faithful unto death. Amen, amen, amen.

5. Act of Petition.

 MY soul, what art thou doing? The present is no time to be lost: it is a precious time, in which thou canst receive all the graces which thou askest. Seest thou not the Eternal Father, Who is lovingly beholding thee? for within thee He sees His beloved Son, the dearest object of His love. Drive, then, far from thee all other thoughts; rekindle thy faith, enlarge thy heart, and ask for whatever thou willest.

Hearst thou not Jesus Himself Who thus addresses thee: "What wilt thou that I should do to thee?" (St. Mark x. 51.) O soul, tell me, what dost thou desire of Me? I am come for the express purpose of enriching and gratifying thee; ask with confidence, and thou wilt receive all.

Ah! my most sweet Saviour, since Thou hast come into my heart in order to grant me graces, and desirest that I should ask Thee for them, I ask Thee not for the good of the earth—riches, honors, or pleasures; but grant me, I beseech Thee, intense

sorrow for the displeasures I have caused Thee; impart to me so clear a light, that I may know the vanity of this world, and how deserving Thou art of love. Change this heart of mine, detach it from all earthly affections; give me a heart conformable in all things to Thy holy will, that it may seek only for that which is more pleasing to Thee, and have no other desire than Thy holy love: "Create a clean heart in me, O God!" (Ps. 1. 12.)

I deserve not this; but Thou, my Jesus, deservest it, since Thou art come to dwell in my soul: I ask it of Thee through Thy merits and those of Thy most holy Mother, and by the love which Thou bearest to Thy Eternal Father.

Here pause to ask Jesus for some other particular grace for yourself and for your neighbors. Do not forget poor sinners, or the souls in purgatory; and pray also for me, who composed this little book for your good.

FTERNAL FATHER, Jesus Christ Himself, Thy Son, has said, "Amen, amen, I say to you, if you ask the Father anything in My Name, He will give it you." For the love, then, of this Son, Whom I now hold within my breast, do Thou graciously hear me and grant my petition.

My most sweet loves, Jesus and Mary, may I suffer for you, may I die for you; may I be all yours, and in nothing my own! May the Most Blessed Sacrament ever be thanked and praised! Blessed be the holy and immaculate conception of the blessed Virgin Mary!

Prayer of St. Ignatius.

SOUL of Christ, sanctify me;
Body of Christ, save me;
Blood of Christ, inebriate me;
Water from the side of Christ, wash me;
Passion of Christ, strengthen me.
O good Jesus, hear me;

Within Thy wounds, hide me ;
 Permit me not to be separated from Thee ;
 From the malignant enemy defend me ;
 In the hour of my death, call me ;
 And bid me come to Thee,
 That with Thy saints I may praise Thee
 Forever and ever. Amen.¹

SECOND EXERCISE.

Before Communion.

My beloved Jesus, true Son of God, Who didst die for me on the cross in a sea of sorrow and ignominy, I firmly believe that Thou art present in the Most Holy Sacrament ; and for this faith I am ready to give my life.

My dear Redeemer, I hope by Thy goodness, and through the merits of Thy Blood, that when Thou dost come to me this morning, Thou wilt inflame me with Thy holy love, and wilt give me all those graces which I need to keep me obedient and faithful to Thee until death. Ah, my God! true and only lover of my soul, what couldst Thou do more to oblige me to love Thee? Thou wert not satisfied, my Love, with dying for me, but Thou wouldst also institute the Most Holy Sacrament, and, making Thyself my food, give Thyself all to me; thus uniting Thyself most closely to a most miserable and ungrateful creature. Thou dost Thyself invite me to receive Thee, and dost greatly desire that I should receive Thee. O infinite Love! A God gives Himself all to me! O my God, O infinite Love, worthy of infinite love, I love Thee above all things ;

¹ Plenary indulgence, *once a month*. 300 days' indulgence, *each time*. (Pius IX., January 9, 1854.)

I love Thee with all my heart ; I love Thee more than myself, more than my life ; I love Thee because Thou art worthy of being loved ; and I desire also to please Thee, since Thou dost desire my love ! Depart from my soul, all ye earthly affections ; to Thee alone, my Jesus, my Treasure, my All, I will give all my love. This morning Thou dost give Thyself all to me, and I give myself all to Thee. Permit me to love Thee ; for I desire none but Thee, and nothing but what is pleasing to Thee. I love Thee, O my Saviour, and I unite my poor love with the love of all the angels and saints, and of Thy Mother Mary, and of Thy Eternal Father ! Oh, that I could see Thee loved by all men, and loved as much as Thou dost deserve.

Behold, O my Jesus, I am now about to draw near and feed on Thy most sacred flesh ! Ah, my God, who am I, and Who art Thou ? Thou art a Lord of infinite goodness, and I am a loathsome worm, defiled by many sins, and who have too often driven Thee out of my soul. Lord, I am not worthy to remain in Thy presence ; I ought to be in hell forever, far away, and abandoned by Thee. But out of Thy goodness Thou callest me to receive Thee : behold I come, I come humbled and in confusion for the great displeasure I have given Thee, but trusting entirely to Thy mercy and to the love Thou hast for me. I am exceedingly sorry, O my loving Redeemer, for having so often offended Thee in time past ! Thou didst even give Thy life for me ; and yet I have often despised Thy grace and Thy love, and have exchanged Thee for nothing. I repent, and am sorry with all my heart for every offence which I have committed against Thee, whether grievous or light, because it was an offence against Thee, Who art infinite goodness. I hope Thou hast already pardoned me ; but if Thou hast not yet forgiven me, pardon me, my Jesus, before I receive

Thee. Ah, receive me quickly into Thy grace, since it is Thy will soon to come and dwell within me.

Come, then, my Jesus, come into my soul, that sighs after Thee! My only infinite Good, my Life, my Love, my All, I would desire to receive Thee this morning with the same love with which those souls who love Thee most have received Thee, and with the same fervor with which Thy most holy Mother received Thee; to her Communion I wish to unite this one of mine. O blessed Virgin and my Mother Mary, give me thy Son; I intend to receive Him from thy hands! Tell Him that I am thy servant, and then will He press me more lovingly to His Heart, now that He is coming to me.

After Communion.

BEHOLD, my Jesus, Thou art come, Thou art now within me, and hast made Thyself all mine. Be Thou welcome, my beloved Redeemer. I adore Thee, and cast myself at Thy feet; I embrace Thee, I press Thee to my heart, and thank Thee that Thou hast deigned to enter into my breast. O Mary, O my patron saints, O my guardian angel, do you all thank Jesus for me!

Since, then, O my divine King! Thou art come to visit me with so much love, I give Thee my will, my liberty, and my whole self. Thou hast given Thyself all to me, I will give myself all to Thee; I will no longer belong to myself; from this day forward I will be Thine, and altogether Thine. I desire that my soul, my body, my faculties, my senses, should be all Thine, that they may be employed in serving and pleasing Thee. To Thee I consecrate all my thoughts, my desires, my affections, and all my life. I have offended Thee enough, my Jesus; I desire to spend the remainder of my life in loving Thee, Who hast loved me so much.

Accept, O God of my soul, the sacrifice which I, a

miserable sinner, make to Thee. I desire only to love and please Thee. Work Thou in me, and dispose of me, and of all things belonging to me, as Thou pleasest. May Thy love destroy in me all those affections which are displeasing to Thee, that I may be all Thine, and may live only to please Thee!

I ask Thee not for goods of this world, for pleasures, for honors; give me, I pray Thee, by the merits of Thy Passion, O my Jesus, a constant sorrow for my sins! Enlighten me, and make me know the vanity of worldly goods, and how much Thou dost deserve to be loved. Separate me from all attachment to the world, and bind me entirely to Thy love, that from henceforth my will may neither seek nor desire anything but what Thou willest. Give me patience and resignation in infirmities, in poverty, and in all those things which are contrary to my self-love. Make me gentle towards those who despise me. Give me a holy death. Give me Thy holy love. And, above all, I pray Thee to give me perseverance in Thy grace till death; never permit me to separate myself from Thee again. And I also ask of Thee the grace always to have recourse to Thee, and to invoke Thy aid, O my Jesus, in all my temptations; and the grace to ask Thee always for holy perseverance.

O eternal Father, Thy Son Jesus Christ has promised me that Thou wilt grant me everything that I shall ask Thee in His name (John xvi. 23). In the name, therefore, and by the merits of this Son, I ask for Thy love and holy perseverance, that I may one day love Thee in heaven with all my strength, and sing Thy mercies forever, secure of never more being separated from Thee.

O most holy Mary, my Mother, and my hope, obtain for me these graces which I so desire; as also a great love for thee, my Queen: may I always recommend myself to thee in all my necessities!

THIRD EXERCISE.

Before Communion.



MY true and perfect Love, what tenderness is this that impels Thee to come to me, a miserable sinner? Come, yea, come, Thou Desired of my heart; my soul sighs for Thee. I offer Thee this Communion to satisfy Thy desire of coming to me and to unite myself to Thee, my God and my All. Ah! what wonder do I behold? A God cometh down from heaven for my sake, and hideth His majesty beneath the species of bread and wine! How true is it, O Lord, that having loved Thine own, Thou didst love them to the end, by instituting this divine Sacrament!

My God, Thou art goodness itself; how then could I love aught else but Thee? Ah! Lord, draw me more and more into Thy heart. I prefer Thy love and Thy goodness to all that the world can give. Thou art the only object of my affections. I wish to love Thee alone; I would leave all for love of Thee. Give me the grace to accomplish this resolution: for, without Thy help, I can do nothing.

My Beloved, if Thou wouldst that I should stay with Thee, do Thou first stay with me, and draw me to Thee by Thy Spirit; without Thy Spirit I am nothing, I can do nothing, I am worth nothing. Let me not be wanting in the gratitude due to Thee for all the graces Thou hast vouchsafed to bestow upon me. Out of love for Thee, I offer to be entirely deprived of all species of sensible consolation, and to suffer whatever tribulations Thou mayest be pleased to send me, in time and in eternity. I am and ever will be entirely Thine, and I venture to ask of Thee, not only to bestow on me Thy gifts, but also to bestow Thyself on me; I desire to receive Thee that I may be more closely united to Thee.

Eternal Father, I offer Thee the Passion of Thy divine Son for my salvation and that of all men. Look not on my sins, but behold the love which Thy well-beloved Son beareth to us, a love which impelled Him to give Himself to us in this sacrament. By that love, have pity on me, O my God!

My Redeemer, I acknowledge that I am infinitely unworthy of approaching Thee because of my sins and my want of purity; therefore I cry unto Thee: *Lord, I am not worthy.* Had I the love of all the seraphim, yet would I not be sufficiently prepared for receiving Thee; again, then, I cry unto Thee: *Lord, I am not worthy.* Come, my beloved Lord, perform Thou in me that for which Thou dost come. I am a miserable sinner, but through Thy great goodness Thou dost not consider my guilt and unhappiness. Come Thou into my soul to sanctify it; take possession of my heart to purify it; enter into my body to keep it pure; make me to be never separated from Thy love. O burning Fire, do Thou consume in me whatever Thou seest to be unworthy of Thy presence and an obstacle to the reception of Thy grace and love.

Mother of my Redeemer, have compassion on me, a poor sinner; pray for me, so that by thy assistance I may embrace thy Son with perfect love, and my soul may become one according to His Heart.

After Communion and during the Visit to the Blessed Sacrament.



EXCESS of love! Blessed Host, I adore Thee within my heart. One heart is too little wherewith to love Thee, my Jesus; one tongue cannot suffice to sing all Thy praises. My Saviour, how can I thank Thee for having vouchsafed to visit so poor a creature! I offer myself entirely to Thee, in gratitude for all the benefits Thou hast bestowed on me.

No, I will no longer live to myself; may Jesu's alone live in me. He is mine and I am His to all eternity. O my Love, never more will I sin. Never will I forget the goodness and mercy of Jesus, my Saviour and my Host. I believe, O my God, yes, I believe that Thou art within me, body and soul; Thy divinity is now within me and united to me.

I adore and revere Thee, being but a miserable worm of the earth, crawling in the dust of its own nothingness, yet wishing to show Thee its ardent desire of glorifying Thee. But how could Thy infinite majesty have vouchsafed to visit the least of His creatures? My sweet Saviour, I thank Thee lovingly for this immense favor; be Thou a thousand times blessed for it; grant, O my God, that I may thank Thee as much as Thou dost deserve to be thanked. I pray Thy most holy Mother, all the angels and saints, to give Thee thanks for it; in this intention I offer Thee all the praises and thanksgiving which have ever been or ever will be offered Thee by all creatures. My God, Thou dost vouchsafe to unite Thyself to me, in order the more abundantly to apply to my soul all the merits of Thy Passion, and to sanctify me; do Thou then fulfil in me Thy charitable designs. Infinitely wise and all-powerful Lord, let not the fruits of Thy visit be lost, but unite Thyself to me, and me to Thyself, by an indestructible union, and by perfect love; unite, I pray Thee, the depths of Thy mercy with the depths of my unworthiness, and fill me with a divine life. My Jesus, Thou seest of what I stand in need; Thou knowest that without Thee I can do nothing; Thou knowest my weakness; do Thou then have pity on me; give me humility, purity of heart, perfect love, and conformity to Thy holy will; strengthen me against all bad habits; grant me remission of my sins and the grace to sin no more; inspire in me a distaste for all creatures, so that I may love nothing else but Thee;

give me grace, out of love for Thee, to suffer patiently all the trials and misfortunes that may befall me. I hope all things from Thy goodness.—Holy Virgin, my dearest Mother, pray to thy divine Son and beg Him, by the love He beareth thee, and in consideration of thy merits, to grant me all that I ask of Him.

My God and only Good, I take more delight in Thine infinite perfections than if they were my own, and I rejoice that nothing in the world can take them from Thee or diminish them in Thee. Be Thou, then, welcome, Thou Who art ever perfect and infinite in Thy greatness, my Jesus, my Love, my God; may I be all Thine, my sweet Saviour, by that infinite goodness which made Thee come down to earth. I pray Thee, let me experience the effects of Thy love, by feeling my soul so absorbed in Thee that, despising all earthly good, it may evermore behold but Thee alone, and think only of Thee, and that the same love which made Thee die for me on the cross may make me in like manner die to the world, so as to live eternally with Thee.

God of my soul, Who dost deserve to be loved more than all creatures, I protest that Thou art the only object of my affections, and that I prefer Thee to all the world contains and to myself. I wish to be faithful to Thee, and never again to live separated from Thee.

I resign and abandon myself entirely to Thee, lovingly and respectfully accepting Thy will and all Thy just designs on me; I pray Thee to accomplish all that Thou dost ordain for me in time and in eternity; but I hope one day to behold Thy divine face and Thine infinite beauty. My God, draw me entirely to Thyself, so that I may love Thee, and be consumed by the divine flames of love of Thee. I pray Thee so to hide me in Thee that I may never again be found by any creature.

Eternal Father, for the love of Thy divine Son, fill my memory with holy thoughts which will make me to think unceasingly of Thee and of Thy Son. Grant me the grace of always knowing and accomplishing what Thou desirest of me.

And Thou, O Holy Ghost, do Thou fill my heart with holy affections, which will bring forth in me the fruits of Thy love. Enlighten me so that I may go straight to Thee, and that my will shall be no longer free to give itself to any but Thee. My God and my All, I wish to seek for nothing but Thee, since in Thee I find all things. My Father, grant that I may be as solicitous of serving Thee as Thou art to bestow Thy benefits on me. I would that all my thoughts could be employed in seeking the means to please Thee, and in preserving me from offending Thee any more. Incarnate Word, may I love Thee, and naught else but Thee. Keep far from me all occasions of sin that might turn me aside from loving Thee. May my heart be entirely occupied in beholding Thee and serving Thee as the chief object of the love of all hearts. Thou didst come on earth to dwell in those hearts which Thou hast bought with Thy Blood. May my heart then be entirely Thine; do Thou take possession of it. See, then, all my necessities; enlighten me, inflame me, and make me ready to do Thy holy will. All-powerful Jesus, take from me whatever can hinder the effects of Thy power and goodness. I lay down my liberty, and place it entirely at the disposal of Thy will. Have pity on me, and heal me of all my iniquities and infidelities; fill me with Thy grace and wisdom. I abandon myself entirely to Thee, my Jesus. I wish to be all Thine; I wish to employ myself fervently in procuring Thee glory; at the sight of Thy sufferings, I would wish to suffer patiently all my trials and adversities. May I be only employed in doing what is most pleasing to Thee.

My God, may I behold Thee with eyes of lively faith, that I may know Thee and love Thee; may I see what is Thy holy will, in order to accomplish it; may I behold my own faults, in order to abhor and humble myself; may I at length gaze upon Thy divine face unveiled to all eternity.

Lord, I have wasted all my goods, like the prodigal son; but I have not been able to exhaust the treasures of Thy mercy. May I take Thy will alone as the guide of my life, and neither my senses nor human respect! Engrave the law of Thy love in my heart in indelible letters.

My God, even were there no sufferings in store for the guilty, I would not cease to love Thee, and to suffer for Thy sake. May I correspond to Thy desires! Henceforth Thou shalt be all in all to me. I confidently submit to whatever it may please Thee to ordain concerning me, in time and in eternity. O Incarnate Word, wash my heart with Thy Blood, and imprint on it, as a seal of Thy love, Thine own holy name of Jesus.

Lord, give me not over to the power of my vices. Remember that I am the work of Thy hands; let me not become the prey of demons. It is true that I am a sinner; but I have been bought with Thy Blood.

Eternal Father, look on the Passion of Thy well-beloved Son, Whose merits cry out for mercy on me. By those merits, which I now offer Thee, detach me from all worldly affections, and fill me with Thy love; grant me the grace of dying in sentiments of resignation, faith, confidence, and perfect love.

My Jesus, by the eternal love Thou hast borne me, make me to love Thee during the short time I have to pass on earth, so that I may love Thee afterwards eternally in heaven. O God of love, may I live only for Thee. When shall I be all Thine, as Thou art all mine? When shall I die to myself and live only for Thy love? I know not how to give myself to

Thee as I ought; my God, take me to Thyself and make me be all Thine.

Lord, I wish for eyesight only to see Thee, a tongue only to speak with Thee, a heart only to love Thee with, a body only to offer it to Thee, my life only to sacrifice it for Thee. O God of love, give me Thy love. Infinite Power, help Thou my weakness. Eternal Wisdom, dissipate my darkness. Boundless Mercy, pardon me my perverseness. Infinite Goodness, how have I delayed knowing Thee and loving Thee! Do with me what Thou wilt; I wish for naught else but what Thou shall do.

Blessed Virgin, I rejoice with thee that thou hast won the heart of thy God. Of thy goodness, unite me to thy divine Son; speak to Him for me, so that He may grant me the grace of following all His inspirations. Teach me, thyself, to practise those virtues which thou didst practise when on earth, and detach me from all that is not God, so that I may love Him with all my strength.

FOURTH EXERCISE.

Before Communion.

LET us consider the great gift which Jesus Christ bestowed on us by giving us Himself as our food in holy Communion. "Though God is all-powerful," says St. Augustine, "yet could He not have given us more." "And in fact," adds St. Bernardine, "what greater treasure can a soul receive or desire than the adorable Body of Jesus Christ?" The prophet Isaias exclaims with reason: "Make His inventions known among the people" (Is. xii 4) Ah! if Our Redeemer had not bestowed on us this spontaneous gift, who would ever have dared to ask it of Him? Who would have dared say to Him:

“Lord, if Thou wouldst make Thy love known to us, give Thyself to us beneath the species of bread, and consent thus to become our food?” Such a thought would even have been looked on as a folly. When Jesus Christ announced the great gift of the Eucharist to His disciples, they could not bring themselves to believe it, and went away from Him murmuring (John vi. 41). But what men could never have imagined was conceived and accomplished by the great love of Jesus Christ.

According to St. Bernardine, Our Lord left us this divine sacrament as a remembrance of the affection He testified to us in His Passion; which agrees with the words which He has Himself transmitted to us by St. Luke: “Do this for a commemoration of Me” (Luke xxii. 19). Our Saviour had not exhausted His love in sacrificing His life for us; before dying, that same love constrained Him to bestow on us the greatest of all gifts, by giving Himself to us as food. According to Abbé Gueric, Jesus Christ in this sacrament made “the last effort of love;” and the Council of Trent expresses this sentiment still better by saying that “the Divine Saviour has poured out all the riches of His love for men in the Eucharist.”

“If a prince were to send some dish from his own table to a poor beggar, would we not see in it,” says St. Francis de Sales, “a most extraordinary mark of affection? And how would it be if he sent the beggar his whole repast? And how, again, would it be if the prince sent the beggar some part of his own substance as food?” Jesus Christ, in holy Communion, gives us as food not only a portion from His table, nor a part of His substance, but His whole Body; and with His Body He gives us also His Soul and His Divinity. “In a word,” says St. John Chrysostom, “Jesus Christ, by giving Himself to us in holy Communion, gives us all that He has, reserving Himself nothing.” “Thus, then,” exclaims

St. Bonaventure with admiration, "this great God, Whom the world cannot contain, makes Himself our Prisoner in the Blessed Sacrament. "Ah! if it be true that Our Lord, in the Eucharist, gives Himself to us entirely, how," says St. Paul, "can we fear that He should refuse us whatever graces we ask of Him?"

Affections and Prayers.

ENLIGHTEN me, I beseech Thee, O Lord; increase my faith. Make me know Who Thou art, Who willest to give Thyself to me this morning; and who am I, who am about to receive Thee. I pray Thee, through the merits of Thy Blood, cleanse my soul from its many stains. Pardon me, O my Jesus, before Thou comest into my heart. I have offended and displeased Thee, the Sovereign Good: I am sorry for it with all my soul. I believe, my Redeemer, that Thou art the Son of God; that Thou didst die for me, and that Thou hast left Thyself in the Most Holy Sacrament to be sacrificed by Thy priests, and to become our food.

I hope of Thee, through Thy Passion and Thy promises, to love Thee always for the time to come, and to possess Thee in eternity.

I love Thee, my dear Redeemer; I love Thee more than myself; and because I love Thee, I repent with my whole heart of all my offences against Thee, because by them I have offended Thee Who art infinite goodness.

I love Thee, my God; but I love Thee too little; I desire to receive Thee with that love with which so many loving souls receive Thee. Inflammé me, I beseech Thee, with Thy love, and make me all Thine own.

I love Thee, O my Jesus, above every good, and I desire to receive Thee, in order to love Thee more. Thou givest Thyself wholly to me; I give myself all

to Thee. Thou shalt be always my All, my only Good, my only Love. My Jesus, come and wash away in Thy Blood all my stains, ere I receive Thee this morning. I am not worthy to receive Thee; but Thou, O heavenly Physician, art able with one word to heal all my wounds. Come and heal me.

I am that sheep who has wilfully chosen to lose my soul, by fleeing away from Thee, my Redeemer; but Thou art the Good Shepherd, Who hast given Thy life to save me. Seek me, my Jesus; do not abandon me. Seek me and bind me on Thy shoulders, for I firmly purpose to serve and love Thee as much as I am able. Thou hast said: "My sheep hear my voice; and no man shall pluck them out of my hand" (John x. 27, 28). Thou art calling me to love Thee; behold, I leave all and come to Thee, my Life. I desire to obey Thee in all things. I renounce all the pleasures of the world, since Thou dost deign to give me this morning Thy most holy Flesh to be my food.

Eternal Father, I offer Thee this Communion in thanksgiving for all Thy benefits to mankind, especially for those conferred on the sacred humanity of Jesus Christ, the most blessed Virgin, on my guardian angel, on all the predestinate, and on all my patron saints; and I beg of Thee, through the merits of Jesus Christ, holy perseverance, Thy love, and all those other graces which Jesus, Mary, and my holy advocates ask of Thee for me.

O Mary, my Mother, obtain for me a share of that humility and fervor wherewith thou didst receive Jesus in thy holy Communions.

With regard to prayers for others, it will be well to recommend at holy Communion those who are named in the following *Memento*:

Memento of the Living.

I. I recommend to Thee the Sovereign Pontiff, and all prelates, confessors, preachers, and priests:

grant them, O Lord, zeal and the spirit of their state, that they may give themselves to the salvation of souls.

II. My relations, friends, and enemies; the dying who are on the point of leaving this world; and all the faithful who are in Thy grace: give them, O Lord, perseverance and fervor in Thy love.

III. All infidels, heretics, and sinners: give them light and strength that they may all know and love Thee.

Memento of the Dead.

I. I recommend to Thee the souls of my parents, benefactors, friends, and enemies; and of those who are in purgatory through my fault.

II. The souls of priests, and especially of those who labored for souls.

III. The souls of those who were most devout to the Passion of Jesus Christ, to the Most Holy Sacrament, and to the divine Mother; the souls who are the most forgotten; those who are suffering the most; and those who are nearest to the gates of paradise.

Each *Memento* may be repeated whenever we receive holy Communion, or at least the intention may be made of recommending those here specified.

After Holy Communion.

MY dear Jesus, my Redeemer, and my God: I adore Thee hidden within my breast under the humble appearances of bread and wine, and thus made the meat and drink of my soul.

Welcome, my Lord, to my soul. I thank Thee with my whole heart: would that I could thank Thee as Thou deservest! But what fitting thanksgiving could a poor peasant offer who should behold his king enter into his cabin to visit him? He could but cast himself at his feet and remain there pros-

trate in silence, in astonishment, and in thankfulness for this condescension. I cast myself, therefore, at Thy feet, O my divine King, O my Jesus, and I adore Thee from the depths of my misery. I unite my adoration to that which the most holy Mary offered Thee when she received Thee into her most sacred womb; and would that I could also love Thee as she loved Thee!

O Infinite Goodness! O Infinite Love! A God has given Himself wholly to me, and has made Himself all mine! Unite, O my soul, all thy affections, and bind thyself to thy Lord, Who has come on purpose to unite Himself to thee, and to be loved by thee.

My dear Redeemer, I embrace Thee; my Treasure, my Life, I bind myself to Thee; do not Thou disdain me. Hitherto I have driven Thee from my soul, and have separated myself from Thee. But for the future I will rather lose my life a thousand times than lose Thee, my Sovereign Good. Forget, O Lord, my many offences against Thee, and pardon me. I repent with my whole soul; would that I could die with grief!

But notwithstanding my offences, I feel that Thou art bidding me to love Thee: "Thou shalt love the Lord thy God with thy whole heart" (Deut. vi. 5). Ah, my Lord, who am I, that Thou dost so greatly desire to be loved by me? But if this indeed be Thy desire, I wish to please Thee. Thou didst die for me, Thou hast given Thy Flesh to be my food. I leave all; I bid farewell to all; and I embrace Thee, my beloved Saviour: *who can separate me from Thy love?*

My beloved Redeemer, and whom shall I desire to love, if I love not Thee, Who art infinite Beauty, infinite Goodness, worthy of infinite love? For, O my God, where can I find, in heaven or on earth, a good greater than Thyself, or one who has loved me more than Thou?

Take possession, I beseech Thee, my Jesus, this very morning, of my whole heart; I give it all to Thee. Do Thou possess it always and entirely: banish from it every love that is not for Thee. Thee alone do I choose for my portion and my riches, O God of my heart. Suffer me to beg and to ask of Thee always with St. Ignatius of Loyola: "Give me Thy love and Thy grace;" that is, grant that I may love Thee and be loved by Thee: and with this I am rich enough; I desire and ask Thee for nothing more.

But Thou knowest my weakness, Thou knowest my past treachery; help me with Thy grace, and *do not allow me ever again to separate myself from Thy holy love.*

My Jesus, give me humility, resignation in the trials of this life, meekness when I am despised, indifference to earthly pleasures, and detachment from creatures; and grant that I may banish from my heart every affection that does not tend to Thee. I ask and hope for all through the merits of Thy Passion. O my good Jesus, hear Thou me. O Infinite Love, since Thou art come to me, tell me: what wouldst Thou have me do? In all things will I obey Thee. I deserve that Thou shouldst not again speak to me, since so often, when Thou didst call me to Thy love, I have been deaf to Thy voice, and have had the ingratitude to turn my back on Thee. But I have repented of having thus offended Thee; I repent anew, and trust that Thou hast already pardoned me. Tell me, then, what wouldst Thou have me do, Lord? I am resolved to do all that Thou askest of me.

My beloved Saviour, I give myself to Thee; to Thee I sacrifice all my satisfactions, all earthly pleasures, my body, my soul, my will; I have nothing more to give Thee; had I anything more, I would give it Thee.

My beloved Jesus, Thou alone art sufficient for me. Thou, my God, art all-powerful. Make me holy; grant that I may love Thee exceedingly, that I may never neglect anything that I know to be for Thy glory. Grant that I may overcome all, in order to please Thee. Happy shall I be, if I lose all, to gain Thee and Thy love! For this end Thou hast given me my life. Grant that I may spend it wholly for Thee. I do not deserve graces, but punishments; and I say to Thee: Punish me as Thou wilt, but do not deprive me of Thy love. Thou hast loved me without reserve; I wish to love Thee without reserve, O Infinite Good, Infinite Love! O Will of God, Thou art my love.

O my Jesus, Thou didst die for me; would that I could die for Thee, and by my death cause all men to love Thee! O Infinite Good, worthy of infinite love, I prize Thee and love Thee above all things. O Mary, draw me wholly to God; give me confidence in thee, and make me have continual recourse to thee. Thou, by thy prayers, must make me holy. In thee is my hope.

FIFTH EXERCISE.

Before Holy Communion.

LET us consider the great love which Jesus Christ has shown us in giving us Himself in the holy Eucharist. The Most Holy Sacrament is a gift which has proceeded from pure love. For our salvation it was necessary, according to the decree of God, that the Redeemer should die, and, by the sacrifice of His life, satisfy the divine justice for our sins; but what necessity was there that Jesus Christ, after having died for our redemption, should leave Himself to us for our food? But this His love wished to do. He, says St. Laurence Justinian,

instituted the Eucharist for no other purpose than to make us understand the immense love which He bears us.

And mark what the apostle has observed—that the time at which Jesus Christ wished to bequeath this gift was the time of His death. “The Lord Jesus, the same night in which He was betrayed, took bread, and, giving thanks, brake, and said: ‘Take ye, and eat: this is My Body.’” At the very time that men prepared for Him scourges, thorns, and a cross to crucify Him, the loving Saviour wished to leave us this last proof of His love. And why at death, and not before that time, did He institute this sacrament? Because, says St. Bernardine, the marks of love given by friends at death make a greater impression on the memory, and are preserved with greater affection. Jesus Christ, says the saint, had already given Himself to us in many ways. He had given Himself to us for a Companion, a Master, a Father, for our Light and our Victim. The last degree of love remained; and this was to give Himself to us for our food in order to unite Himself to us, as food is united with him who eats it. This He has done by giving Himself to us in the Most Holy Sacrament. Thus, Our Redeemer was not content with uniting Himself only to our human nature: He wished by this sacrament to find a means of also uniting Himself to each of us in particular. St. Francis de Sales says that “in no other action can the Saviour be considered more tender, or more loving, than in the institution of the holy Eucharist, in which He, as it were, annihilates Himself, and becomes food, in order to penetrate our souls, and to unite Himself to the hearts of His faithful servants.” “Thus,” says St. John Chrysostom, “with that Lord on Whom the angels dare not fix their eyes we are united, and are made one body and one flesh. What shepherd,” adds the saint, “has ever fed his

sheep with his own blood? Even mothers intrust their children to the care of nurses. But Jesus, in His sacrament, nourishes us with His own Blood, and unites us to Himself. And why become our food? Because," says the saint, "He loved us ardently, and by making Himself our food He wished to unite Himself entirely to us, and to make Himself one thing with us. Then Jesus Christ wished to perform the greatest of His miracles in order to satisfy His desire of remaining with us, and of uniting in one our heart and His own most holy Heart. "Oh, wonderful is Thy love, O Lord Jesus!" exclaims St. Laurence Justinian, "Who wished to incorporate us in such a manner with Thyself that we should have one heart and one soul inseparably united with Thee."

That great servant of God, Father de la Colombière, used to say: "If anything could shake my faith in the mystery of the Eucharist, I would not doubt of the power, but rather of the love, which God displays in this sacrament. If you ask me how bread becomes the Body of Jesus—how Jesus is found in many places, I answer that God can do all things. But if you ask me how it is that God loves men so as to make Himself their food, I can only say that I do not understand it, and that the love of Jesus cannot be comprehended. But, O Lord! to reduce Thyself to the condition of food, appears to be an excess of love not suited to Thy majesty." But St. Bernard's answer is, that love makes lovers forget their own dignity. St. Chrysostom also answers, that love seeks not what is convenient when there is question of making itself known to the beloved; it goes not where it ought, but where it is carried by the ardor of its desire. Justly, then, has the Angelic Doctor called this sacrament "a sacrament of love—a pledge of love." And St. Bernard calls it "love of loves." St. Mary Magdalene de

Pazzi used to call Holy Thursday, the day on which this sacrament was instituted, the "day of love."

Affections and Prayers.

COME, O my Jesus, come, my heart desireth Thee. O my Jesus! my heavenly Physician, cast Thine eyes upon my poor soul; look at the many wounds which I have inflicted on it by my sins, and have pity on me. If Thou wishest Thou canst make me clean. I know that Thou art able and willing to heal me; but in order to heal me, Thou wishest me to repent of the offences which I have committed against Thee. I am sorry for them from the bottom of my heart. Heal me, then, now that it is in Thy power to heal me.


Come, O my Jesus, my soul's richest possession, come. Miserable I am, O Lord! in that I have so often, for the sake of the goods of this life, turned my back upon Thee, Who art the Infinite Good! I see my folly in having sought for a great name, and for making my fortune in the world. I see what is my true happiness; it is henceforth to love Thee, and in everything to fulfil Thy will. O my Jesus! take from me the desire of gain; make me love neglect and a humble life. Give me strength to deny myself in everything that displeases Thee. Make me embrace with a calm mind infirmities, persecutions, desolations, and all the crosses that Thou mayest send me. Oh, that I could die for love of Thee, abandoned by all, as Thou didst die for me!

Come, my beloved Jesus, come, for I love Thee. O Lord, I love Thee above everything; I love Thee more than all the honors in the world, more than all its riches, more than all my kindred and friends; I love Thee more than health, more than my good name, more than science, more than all my comforts; I love Thee more than everything I possess, more than myself.

Come, my God, come; I value Thy graces and gifts; but more than all my gifts I love Thyself, Who alone art infinite goodness, worthy of infinite love, a possession far surpassing all other possessions. Therefore, O my God, whatever Thou mayest give me short of Thyself, which is not Thyself, is not sufficient for me; if Thou givest me Thyself, Thou alone art sufficient for me. Let others seek what they will, I will seek nothing but Thee alone, my Love, my All. In Thee alone I receive all that I can find or desire. Come, then, O my God, and all my Good! be Thou the ruling power in my soul; and as I would choose to love Thee above all things, so do Thou grant that in all things I may prefer Thy will to my own pleasure. O my Jesus! I trust in Thy Blood that, through all my remaining life, I may love none but Thee upon this earth, in order that I may come one day to possess Thee forever in the kingdom of the blessed.

Eternal Father, I hope by the Blood of Jesus Christ that Thy grace may fulfil in me the desire which I have of loving Thee: since, when I was fleeing from Thee, Thou didst show me so many favors, I ought to hope much from Thee, now that I seek Thee, and that Thy love is the only object of my desires. Mary, my Mother, who didst carry in thy bosom that God Whom I am going this morning to receive, help me to receive Him with humility and love.

After Holy Communion.

 MY Jesus, now that Thou, Who art the true Life, art come to me, make me die to the world, to live only to Thee, my Redeemer; by the flames of Thy love destroy in me all that is displeasing to Thee, and give me a true desire to gratify and please Thee in all things.

Give me that true humility which shall make me

love contempt and self-abjection, and take from me all ambition of putting myself forward. Give me the spirit of mortification, that I may deny myself all those things that do not tend to Thy love, and may lovingly embrace that which is displeasing to the senses and to self-love.

Give me a perfect resignation to Thy will, that I may accept in peace pains, infirmities, loss of friends or property, desolations, persecutions, and all that comes to me from Thy hand. I offer Thee all myself, that Thou mayest dispose of me according to Thy pleasure. And give me grace always to repeat this entire offering of myself, especially at the time of my death. May I, then, sacrifice my life to Thee, with all my affection, in union with the sacrifice that Thou didst make of Thy life for me to the Eternal Father. My Jesus, enlighten me, and make me know Thy goodness, and the obligation I am under to love Thee above all, for the love Thou hast borne me in dying for me, and in leaving Thyself in the Most Holy Sacrament.

I pray Thee to give Thy light to all infidels who know Thee not, to all heretics who are out of the Church, and to all sinners who live deprived of Thy grace. My Jesus, make Thyself known, make Thyself loved. I recommend to Thee all the souls in purgatory, and especially N. N.; alleviate the pains they suffer, and shorten the time of their banishment from Thy sight; do this through Thy merits and those of Thy most holy Mother and all the saints.

My God, enkindle the flame of Thy love within me, so that I may seek nothing but Thy pleasure, that nothing may please me but pleasing Thee; I drive from my heart everything which is not agreeable to Thee. May I always be able to say with real affection: "O God, my God, I wish for Thee alone and nothing more." My Jesus, give me a great love for Thy most sacred Passion, that Thy sufferings and

death may be 'ever before my eyes to excite me to love Thee always, and to make me desire to give Thee some grateful compensation for Thy so great love. Give me also a great love for the Most Holy Sacrament of the Altar, in which Thou hast made known the exceeding tenderness Thou hadst for us. I also beg of Thee to give me a tender devotion to Thy most holy Mother: give me grace always to love and serve her, always to have recourse to her intercession, and to induce others to honor her and confide in her 'patronage; and grant to me and to all men ever to have a great confidence, first in the merits of Thy Passion, and then in the intercession of Mary.

I pray Thee, grant me a happy death. Grant that I may then receive Thee with great love in the most holy Viaticum, that in Thy embrace, burning with a holy fire, and a great desire of seeing Thee, I may quit this life to throw myself at Thy feet the first time it shall be my lot to see Thee.

Above all, I pray Thee, O my Jesus, to give me the grace of prayer, that I may recommend myself always to Thee and Thy most holy Mother, especially in time of temptation: and I pray Thee, by Thy merits, to grant me holy perseverance and Thy holy love.

Bless me, my Jesus, and bless me altogether—my soul, my body, my senses, and my faculties. Bless especially my tongue, that it may only speak for Thy glory. Bless my eyes, that they may not look on anything that might tempt me to displease Thee. Bless my taste, that it may not offend Thee by intemperance; and bless all the members of my body, that they may all serve Thee and not offend Thee. Bless my memory, that it may always remember Thy love, and the favors Thou hast accorded me. Bless my understanding, that it may know Thy goodness, and the obligation I have of loving Thee;

and that it may see all that I must avoid, and all that I must do to conform myself to Thy holy will. Above all, bless my will, that it may love no other but Thee, the Infinite Good; that it may seek for nothing but to please Thee, and may take delight in nothing but what conduces to Thy glory.

O my King, come Thou and reign alone in my soul; take entire possession of it, that it may neither serve nor obey anything but Thy love.

O my Jesus, that I might spend myself all for Thee, Who hast spent all Thy life for me!

O Lamb of God, sacrificed on the cross, remember that I am one of those souls which Thou hast redeemed with so much labor and sorrow. Never let me lose Thee again. Thou hast given Thyself all to me; make me to be all Thine, and let my only wish be to please Thee. I love Thee, O Immense Good, in order to give Thee pleasure. I love Thee, because Thou art worthy of my love. I have no greater grief than that of thinking that I have been so long in the world without loving Thee.

My beloved Redeemer, give me a portion of that grief which Thou didst feel for my sins in the Garden of Gethsemani. O my Jesus, would that I had died and never offended Thee! O love of my Jesus, Thou art my love and my hope! I will rather lose my life, and a thousand lives, than lose Thy grace.

My God, if I were to die in sin, I could no more love Thee. I thank Thee that Thou givest me time, and dost call me to love Thee. Now, then, that I can love Thee, I will love Thee with all my soul. Thou hast borne with me so long that I might love Thee. Yes, and I will love Thee. Ah, by the blood that Thou hast shed for me, suffer me not to betray Thee again. "In Thee, O Lord, have I hoped; let me not be confounded forever." What is the world? what are riches? what are pleasures? what are honors? God, God, I wish for God alone. My

God, Thou art sufficient for me; Thou art an Infinite Good.

O my Jesus, bind me wholly to Thy love, and draw all my affections to Thyself, so that I may love none other but Thee. Make me all Thine before I die.

Ah, my God, as long as I live I stand in danger of losing Thee. When shall the day come that I can say: "My Jesus, I can no longer lose Thee"?

O eternal Father, for the love of Jesus Christ, despise me not; suffer me to love Thee, and give me Thy holy love. I wish to love Thee greatly in this life, that I may love Thee greatly in the next.

O Infinite Good, I love Thee; but do Thou make me know the great good that I love, and give me the love Thou dost desire to see in me. Enable me to overcome all things to please Thee.

O Mary, who dost so desire to see thy Son loved by all hearts, I ask this grace of thee: that I may love Him all the remainder of my life, and desire nothing but Him. My Sovereign, my Mother, I rely on thee: thou dost obtain all thou askest from God, and thou dost pray for all thy devout servants; pray to Him also for me.

SIXTH EXERCISE.

Before Holy Communion.

LET us consider the great ardor with which Jesus Christ desires that we should receive Him in holy Communion. "Jesus knowing that His hour was come" (John xiii. 1). But how could Jesus call the night on which His bitter Passion should commence "His hour"? He calls it "His hour" because on that night He was to institute this divine sacrament in order to unite Himself entirely to His beloved souls. This desire made

Him say: "With desire I have desired to eat this Pasch with you" (Luke xxii. 15). Words by which the Redeemer wished to show us the great ardor with which He desired to unite Himself to each of us in this sacrament. "With desire I have desired." Words which, according to St. Laurence Justinian, proceeded from His immense love for us. The Redeemer wished to give Himself to us under the appearance of bread, that all might be able to receive Him. Had He given Himself to us under the appearance of costly food, the poor would not be able to receive Him, and had He instituted the holy sacrament under the appearance of any other cheap food, this perhaps would not be found in all parts of the world. Jesus wished to leave Himself under the species of bread, because it costs but little, and is found in every country; so that all persons in all places may find Him and receive Him.

Through His great desire that we should receive Him, the Redeemer not only presses us to receive Him by so many invitations: "Come, eat My bread, and drink the wine which I have mingled for you" (Prov. ix. 5); "Eat, O friends, and drink, and be inebriated, My dearly beloved" (Cant. v. 1); but He also commands us to receive Him: "Take ye, and eat: this is My Body" (Matt. xxvi. 26). Moreover, He endeavors to allure us to the holy table by promises of eternal life. "He that eateth My Flesh and drinketh My Blood hath life everlasting. He that eateth this bread shall live forever" (John vi. 55). He also threatens to exclude from paradise all who neglect to receive Him in the holy sacrament: "Except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you" (John vi. 54). These invitations, promises, and threats, all proceed from the ardent desire of Jesus Christ to unite Himself to us in this sacrament, and this desire springs from

the great love which He bears us. The end of love is nothing else than to be united with the object of love. And because, in this sacrament, Jesus unites Himself entirely to the soul: "He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him" (John vi. 57), therefore He desires so ardently that we should receive Him.

Again, let us consider the happy effects of holy Communion. Oh, if the faithful understood the great blessing which holy Communion brings to the soul! Jesus is the Lord of all riches: for His Father has made Him Master of all things. "Knowing that the Father had given Him all things into His hands" (John xiii. 3). Hence, when Jesus Christ comes to a soul in holy Communion, He brings with Him immense treasures of grace.

St. Denis says that the Most Holy Sacrament has the greatest efficacy in sanctifying the soul. And St. Vincent Ferrer asserts that the soul derives greater profit from one Communion than from fasting for a week on bread and water. The Communion, as the Council of Trent teaches, is that great remedy which delivers us from venial, and preserves us from mortal, sins. Hence St. Ignatius, Martyr, has called the Most Holy Sacrament the medicine of immortality. Innocent III. has said that, by His Passion, Jesus Christ has delivered us from the punishment of sin; but, by the Eucharist, He preserves us from the commission of sin.

Moreover, this sacrament kindles the fire of divine love. "He brought me into the cellar of wine; He set in order charity in me. Stay me up with flowers, compass me about with apples; because I languish with love" (Cant. ii. 4). St. Gregory of Nyssa says that holy Communion is this cellar of wine, in which the soul is so inebriated with divine love that she forgets the earth and all creatures: it is thus the soul languishes with holy charity.

God is love, and a fire of love. And this fire of love, the Eternal Word, came to light upon earth. "I am come to cast fire on the earth; and what will I but that it be kindled?" (Luke xii. 49.) Oh! what burning flames of holy love does Jesus kindle in the souls that receive Him in this sacrament with a desire of being inflamed with His love! The Eucharist is a fire which inflames us; we should retire from the holy table so on fire with love that the devil dare not attack us.

But some will say: I do not communicate often because I am cold in divine love. "But," says Gerson, "he who acts in this manner is like the man who refuses to approach the fire because he feels cold." The greater, then, is our tepidity, the more frequently ought we to receive the Most Holy Sacrament, provided we have a desire to love God. "If," says St. Francis de Sales, in his "Devout Life," chap. xxi., "you are asked why you communicate so frequently, say that two sorts of persons ought to communicate often—the perfect and the imperfect; the perfect to preserve perfection, and the imperfect to acquire perfection." St. Bonaventure speaks in a similar way, and says that we must approach holy Communion trusting in the mercy of God. The more a person feels sick, the more he stands in need of a physician.

Affections and Prayers.



LOVER of souls, O my Jesus! it is not in Thy power to give us greater proofs of love in order to show us that Thou lovest us. And what more couldst Thou invent to induce us to love Thee? Ah! grant, O Infinite Goodness! that I may love Thee tenderly and with all my strength! And who is there that has greater claims on the affections of my heart than Thou, my Redeemer, Who, after giving Thy life for my salvation, hast given

me Thyself entirely in this sacrament? Ah! Lord, may I always remember Thy love in order to forget all things, and to love Thee alone without interruption and without reserve! I love Thee, my Jesus, above all things, and I wish to love only Thee. Banish from my heart, I entreat Thee, all affections which are not for Thee. I thank Thee for giving me time to love Thee, and to weep over my offences against Thee. My Jesus, I desire that Thou mayest be the only object of my affections. Assist me, save me, and let my salvation consist in loving Thee with my whole heart, and of loving Thee always in this life and in the next.

Mary, my Mother, obtain for me the love of Jesus Christ; pray to Him for me.

After Holy Communion.

My Beloved, my Love, my Life, my best, my only Good.

N. B.—I. "The grace we should ask of God above all others," says St. Francis de Sales, "is that of loving Him; thus all our prayers, actions, sighs, and intentions should be directed to obtaining from God that holy love which is the best of gifts."

II. We shall here find several aspirations that a loving soul can make to God; but we must observe, first, that the best aspirations are those which spring spontaneously from the heart: and, secondly, that when the soul finds itself united to God by means of any of the following aspirations, or by any other, we should not go further, but dwell on that one, repeating it over and over again so long as we find therein food for our piety.

MY God, prostrate at Thy feet, I ask Thee not for riches, pleasures, nor honors, but only for Thy love; and at every step I take, every look I give, every breath I draw, I have the intention of asking Thee for Thy love.

My beloved Jesus, Thou hast said that Thou wishest to be found even by those who seek Thee not, and, indeed, Thou didst even come in search of me when I was fleeing from Thee; wilt Thou flee from me now that I am seeking Thee, and that I am seeking only Thee?

Vouchsafe to bind me to Thee with those sweet bonds wherewith Thou dost bind those who love Thee; and bind me so that I may never again be separated from Thee. In flame me with Thy love. One single spark of that divine fire would suffice to make me forget all; but one spark will not content me. I would have flames, a conflagration, which would instantly consume in me all attachment to creatures, and make me burn entirely with love of Thee, my only and infinite Good!

I give myself entirely to Thee. Wilt Thou not take me? Thou hast said that Thou wilt not cast out whoever cometh to Thee (John vi. 37). Ah! my God, receive me, take me altogether, and so unite me to Thee that I may think only of Thee, love but Thee, seek and desire but Thee; be Thou the only object of all my thoughts, my transports of love, my desires. True friend of my soul, tell me: what return wouldst Thou have from me for all the mercies, the invitations, the lights Thou bestowest on me? Is it my poor heart that Thou askest? Behold it: I give it Thee entirely; do Thou take possession of it.

Vain creatures, leave me; ye will never see me again. Ask me not again for my affection, since I want nothing more from you. Give pleasures, goods, and honors to whoever asks for them; as for me, "I have found Him Whom my soul loveth" (Cant. iii. 4), and Who is all-sufficient for me. He Who alone is worthy of my affections has taken them all for Himself.

My Beloved, detach me from all that is not God. Console me Thyself when I am in affliction; sustain me when my courage fails; and chastise me also, when necessary. I will kiss Thy loving hand, which chastises me out of goodness for me. So that Thou dost not deprive me of the happiness of loving Thee, send me all Thy chastisements. Happy souls,

dwelling in that beautiful country of love where all breaths love: "whither is thy Beloved turned aside, and we will seek Him with Thee?" (Cant. v. 17.) Ah! tell me of this infinite beauty which ye now contemplate unveiled; inflame us, poor exiles here below, with love of that beauty, so that we, too, may lovingly seek it.

But better is it to say with the sacred spouse: "Come, O south wind, blow through my garden, and let the aromatical spices thereof flow." Yes, come with Thy divine warmth, breath of the Holy Ghost, come and make Thy influence felt within the garden of my soul, and then the perfumes of love will flow around, rejoicing the Heart of my God.

O Jesus, sweetest object of my love, wound my heart with one of those burning arrows which make souls die to all else but Thee, and live to Thy love alone.

My Beloved, since Thou again callest me to love Thee, by enlightening me with Thy light and making me hear Thy gentle voice, do Thou draw me to Thee, and leave me not till Thou seest me all Thine.

Already, my God, I feel a great desire of loving Thee; but I am too weak to love Thee as I ought. Lord, since Thou dost inspire this good desire in my heart, grant me the strength of accomplishing it; impart to me the love Thou dost desire from me. Thou Who, by Thy grace, makest known to me the riches of Thy goodness, incline me to love it as much as I am able, and as much as I desire to love it.

Loving souls who on this earth seek but God, raise your voices to those insensate beings who love the world, and make them understand how, even in this valley of tears, Jesus procures more happiness for those who serve Him than the world can bestow on its partisans by overwhelming them with its benefits.

Lord, grant me Thy love, and I will renounce all

else that Thou couldst give me. Only make me love Thee, and I consent to be deprived of everything, to be scorned, abandoned by every one, to be overwhelmed with misfortunes; for no sorrow can overwhelm a soul which loves Thee entirely.

SEVENTH EXERCISE.

Before Holy Communion.

JESUS, knowing that His hour was come that He should pass out of this world to the Father, having loved His own who were in the world, He loved them unto the end" (John xiii. 1). Our most loving Redeemer, on the last night of His life, knowing that the much-longed-for time had arrived when He should die for the love of man, had not the heart to leave us alone in this valley of tears; but in order that He might not be separated from us even by death, He would leave us His whole self as food in the sacrament of the altar; giving us to understand by this that, having given us this gift of infinite worth, He could give us nothing further to prove to us His love: "He loved them unto the end!" St. John Chrysostom says the words "unto the end" signify an "excessive and supreme love." St. Mary Magdalen de Pazzi said that a soul, after having communicated, might say, "It is consummated;" that is to say, My God, having given Himself to me in this holy Communion, has nothing more to give me. This saint one day asked one of her novices what she had been thinking of after Communion; she answered, "Of the love of Jesus." "Yes," replied the saint, "when we think of this love, we cannot pass on to other thoughts, but must stop upon love."

O Saviour of the world, what dost Thou expect from men, that Thou hast been induced even to

give them Thyself in food? And what can there be left to Thee to give us after this sacrament, in order to oblige us to love Thee? Ah, my most loving God, enlighten me that I may know what an excess of goodness this has been of Thine, to reduce Thyself unto becoming my food in holy Communion! If Thou hast, therefore, given Thyself entirely to me, it is just that I also should give myself wholly to Thee. Yes, my Jesus, I give myself entirely to Thee. I love Thee above every good, and I desire to receive Thee in order to love Thee more. Come, therefore, and come often, into my soul, and make it entirely Thine. Oh, that I could truly say to Thee, as the loving St. Philip Neri said to Thee when he received Thee in the Viaticum: "Behold my love, behold my love; give me my love." St. Laurence Justinian says: "We have seen the All-wise made foolish by excess of love." We have seen a God Who is wisdom itself become a fool through the love He has borne to man. "Ah, does it not seem," exclaims St. Augustine, "a folly of love that a God should give Himself as food to His creatures?" And what more could a creature have said to his Creator?

According to St. Denis, God, through the greatness of His love, has almost gone out of Himself; for, being God, He has gone so far as to become man, and even to make Himself the food of men. But, O Lord, such an excess was not becoming Thy majesty. "No, but love," answers St. John Chrysostom for Jesus, "does not go about looking for reasons when it desires to do good, and to make itself known to the object beloved; it goes, not where it is becoming, but where it is carried by its desire." O my Jesus, how ought I not to be covered with shame when I consider that, having Thee before me, Who art the Infinite Good, and lovely above every good, and so full of love for my soul, I have yet turned back to love vile and contemptible things! O my

God, I beseech Thee, discover to me every day more and more the greatness of Thy goodness, in order that I may every day be more and more enamoured of Thee, and may labor more and more to please Thee. Ah, my Lord, can I love any object more beautiful, more good, more holy, more amiable, than Thee? I love Thee, Infinite Goodness; I love Thee more than myself, and I desire to live only that I may love Thee, Who dost deserve all my love.

St. Paul remarks also on the time which Jesus chooses to make us this gift of the Most Holy Sacrament, a gift which surpasses all the other gifts which an Almighty God could make; he remarks: "The Lord Jesus, the same night in which He was betrayed, took bread, and, giving thanks, broke, and said, 'Take ye and eat; this is My Body, which shall be delivered for you' (1 Cor. xi. 23). In that same night, then, when men were thinking of preparing torments and death for Jesus, our beloved Redeemer thought of leaving them Himself in the Blessed Sacrament; giving us thereby to understand that His love was so great that, instead of being cooled by so many injuries, it was then more than ever yearning towards us. O most loving Saviour, how couldst Thou have so great love for men as to choose to remain with them on the earth to be their food, after they had driven Thee away from it with so much ingratitude?"

Let us also remark the immense desire which Jesus had during all His life for the arrival of that night in which He had determined to leave us this great pledge of His love. For at the moment of His instituting this most sweet sacrament He said: "With desire I have desired to eat this Pasch with you" (Luke xxii. 15); words which discover to us the ardent desire which He had to unite Himself to us in Communion through the love which He bore us. And Jesus still retains the same desire toward

all the souls that love Him." "There is not a bee," said He one day to St. Matilda, "that throws itself with such eagerness upon the flowers in order to suck out the honey, as I, through the violence of My love, hasten to the soul that desires Me."

O Lover too full of love, there are no greater proofs left for Thee to give me in order to persuade me that Thou dost love me. I bless Thy goodness for it. O my Jesus, I beseech Thee, draw me entirely to Thyself. Let it suffice to others to love Thee with a love only appreciative and predominant, for I know that Thou wilt be satisfied with it; but I shall not be satisfied until I see that I love Thee also with all the tenderness of my heart, more than friend, more than brother, more than father, and more than spouse. And where indeed shall I find a friend, a brother, a father, a spouse, who will love me as much as Thou hast loved me, my Creator, my Redeemer, and my God, Who for the love of me hast spent Thy Blood and Thy Life; and, not content with that, dost give Thyself entirely to me in this sacrament of love! I love Thee, then, O my Jesus, with all the affections of my soul; I love Thee more than myself. Oh, help me to love Thee; I ask nothing more of Thee.

After Holy Communion.

HE that eateth My Flesh and drinketh My Blood abideth in Me, and I in him" (John vi. 57). St. Denis, the Areopagite, says that love always tends toward union with the object beloved. And because food becomes incorporated with him who eats it, therefore Our Lord would reduce Himself to food in order that, receiving Him in holy Communion, we might become of one substance with Him. "Take ye and eat," said Jesus; "this is my Body" (Matt. xxvi. 26). "As if He had said," remarks St. John Chrysostom, "'Eat Me, that the

highest union may take place. O man, feed thyself on Me, in order that thou and I may become one substance.'” “In the same way,” says St. Cyril of Alexandria, “as two pieces of melted wax unite together, so a soul that communicates is so thoroughly united to Jesus that Jesus remains in it, and it in Jesus.” “O my beloved Redeemer,” exclaims St. Laurence Justinian, “how couldst Thou ever come to love us so much that Thou wouldst unite Thyself to us in such a way that Thy heart and ours should become but one heart?”

O Infinite Love, worthy of infinite love, when shall I love Thee, my Jesus, as Thou hast loved me? O Divine Food, Sacrament of Love, when wilt Thou draw me entirely to Thyself? Thou hast left nothing undone in order to make Thyself loved by me. I am constantly intending to begin to love Thee, I constantly promise Thee to do so; but I never begin. I will from this day begin to love Thee in earnest. Oh, do Thou enable me to do so! Enlighten me, inflame me, detach me from earth, and permit me not to resist any longer so many enticements to loving Thee. I love Thee with my whole heart, and I will therefore leave everything in order to please Thee, my Life, my Love, my All. I will constantly unite myself to Thee in this holy sacrament, in order to detach myself from everything else and love Thee only. My God, I hope, through Thy gracious assistance, to be enabled to do so.

St. Bernard says that God loves us for no other reason but that He might be loved by us: “God only loved that He might be loved.” And therefore Our Saviour protested that He had come upon earth in order to make Himself loved: “I am come to send a fire upon the earth” (Luke xii. 49). And oh, what flames of holy love does Jesus kindle in souls in this most divine sacrament! The venerable Father Francis Olimpio, a Theatine, said that nothing was

so fitted to exciting our hearts to love the Sovereign Good as the most holy Communion. Hesychius called Jesus in the sacrament a "divine fire."

O Love of my soul, Most Holy Sacrament! oh, that I could always remember Thee, to forget everything else, and that I could love Thee alone without interruption and without reserve! Ah, my Jesus, Thou hast knocked so frequently at the door of my heart that Thou hast at last, I hope, entered therein. But, since Thou hast entered there, drive away, I pray Thee, all those affections that do not tend towards Thyself! Possess Thyself so entirely of me that I may be able with truth to say to Thee from this day forth, with the prophet: "What have I in heaven? and besides Thee what do I desire on earth? The God of my heart, and my portion forever" (Ps. lxxii. 25). Yes, O my God, what else do I desire but Thee upon earth or in heaven? Thou alone art and shalt always be the only Lord of my heart and my will; and Thou alone shalt be all my portion, all my riches, in this life and in the next.

"Go," said the prophet Isaias, "go, publish everywhere the loving inventions of our God, in order to make Himself loved of men" (Is. xii. 3). And what inventions has not the love of Jesus conceived in order to make Himself loved by us! Even on the cross He has opened fountains of grace to us in His wounds; and to drink of these fountains it is sufficient for us to ask it with faith. And, not satisfied with this, He has given us His whole self in the Most Holy Sacrament.

"O man," says St. John Chrysostom, "wherefore art thou so niggardly, and dost use so much reserve in thy love for that God Who hath given His whole self to Thee without any reserve?" "For," says the Angelic Doctor, "this is just what Jesus has done in the sacrament of the altar, wherein 'He has given all that He is and all that He has.'" St. Bernard,

transported with love when he considered this, exclaimed: "My Jesus would make Himself the inseparable guest of my heart."

Ah, my beloved Jesus, tell me, what more is there left for Thee to invent in order to make Thyself loved? And shall I, then, continue to be so ungrateful to Thee as I have hitherto been? My Lord, permit it not. Thou hast said that he who feeds on Thy Flesh in Communion shall live by the virtue of Thy grace. "He that eateth Me, the same also shall live by Me" (John vi. 58). Since, then, Thou dost not disdain that I should receive Thee in holy Communion, grant that my soul may always live the true life of Thy grace. I repent, O Sovereign Good, of having despised it in times past; but I bless Thee that Thou dost give me time to weep over the offences that I have committed against Thee, and to love Thee in this world. During the life that remains to me, I will place all my affections in Thee, and endeavor to please Thee as much as I possibly can. Help me, O my Jesus; forsake me not, I beseech Thee. Save me by Thy merits, and let my salvation be to love Thee always in this life and in eternity. Mary, my Mother, do thou also assist me.

EIGHTH EXERCISE.

This is a suitable exercise for those who prefer reflections and mental prayer.

On the Preparation for Holy Communion.

The preparation for holy Communion is twofold: *remote* and *proximate*. I. *Remote* preparation consists in detachment from creatures. St. Augustine says: "If you expected a visit from a great personage, to whom certain objects in your house would be offensive, would you not remove them before his arrival? When, then, you wish to receive Jesus Christ, you should remove from your heart all earthly affections which you know to be displeasing to Him. Whoever wishes to communicate often must empty his heart of the

things of the earth. II. As for the *proximate* or immediate preparation, you should begin it the evening before Communion by acts of love and desire. As soon as you awake in the morning, consider that you are to receive Jesus Christ, and with fervent aspirations invite your spouse to hasten into your soul.

Immediately before Communion, even though you have made mental prayer, excite in your soul lively sentiments of faith, of humility, and of desire.

In order to excite these virtues in you before receiving holy Communion, ask yourself: Who is coming to me? To whom is He coming? Why does He come?

I.

ANIMATE your faith by reflecting on the majesty of Him you are about to receive. If faith did not assure us of it, who could ever imagine that a God vouchsafed to makè Himself the food of His own creatures? But the Church has declared in several of her councils, and specially in the Council of Trent, that Our Redeemer, Jesus Christ, is really and truly present in the consecrated Host. How beautiful was the reply of St. Louis, King of France, to a person inviting Him to behold Jesus Christ, Who appeared in the consecrated Host under the form of an infant. "Let those," said the holy king, "who do not believe by faith go and see; I believe more firmly than if I saw Jesus Christ with my eyes." And he remained where he was.

Who is coming to me? My God—my Redeemer—my Father—my Brother—my Friend—my Physician—my Judge—my Good Shepherd—my Model—my King—my Spouse—my Well-beloved—my Light—my Master—my crucified and glorified Saviour—my Bread of Life—my Pledge of future life—my Treasure—the Infinite Good—the divine Fire—the Prince of peace—the Wine whence springeth virgins—the Most Beautiful among the sons of men, etc.

II.

YOU should excite sentiments of *humility* by considering that, in spite of your misery, you are to receive a God on your tongue and into your heart. The venerable Paul Segneri used to

say that for a person going to Communion the most appropriate sentiment is one of astonishment, which would make him exclaim: "What! a God to me! a God to me!" At least say to Him with true humility: "Lord, I am not worthy that Thou shouldst enter under my roof!" To humility unite an act of contrition and of hope, confidently expecting that Jesus Christ, when He comes into your soul, will enrich you with His graces.

To whom is He coming? He is coming to a vile creature—to a sinner—to a sick person—to a hungry soul—to a poor person—to a blind person—to an afflicted person—to a pilgrim—to a stray sheep—to an impure being—to a soul that is cold, lukewarm, troubled, tempted, timorous, dumb—to a barren soil—to a tree bearing no fruit—to a despoiled garden—to weakness itself, etc.

III.

YOU must excite an ardent *desire* of receiving Jesus Christ in the Holy Sacrament. He who receives it with the strongest desire derives from it the greatest grace. St. Francis de Sales used to say that He Who gives Himself to us only through love should be received only through love. Our Redeemer said once to St. Matilda: "When you receive holy Communion, desire to have the greatest love which any saint has ever had for Me, and in return for this desire I will accept your love in proportion to the fervor with which you desired it."

Why does He come? He comes to console me—to enrich me—to heal me—to pardon me—to make me like unto Himself—to raise me—to fortify me—to enlighten me—to direct me—to teach me—to purify me—to satisfy my hunger—to give me new life—to calm me—to sanctify me—to adorn me with virtues—to unite me to God—to consecrate me to God—to give me victory, etc.

Thanksgiving after Holy Communion.

AFTER Communion remain with Jesus Christ as long as you can. Father John d'Avila said that we should set great value on the time after Communion, because it is a precious time

for acquiring treasures of grace. St. Mary Magdalen de Pazzi was accustomed to say: "The time after Communion is the most precious time in our life: it is the fittest time for negotiating with God, and for inflaming our souls with His divine love. At this time we have no need of masters or of books, for Jesus Christ Himself teaches us how we are to love Him."

What acts should we make?—Employ yourself after Communion in acts of recollection, of thanksgiving, of love, of sorrow, of oblation of yourself and of all you possess; but above all in petitions to Jesus Christ for His graces, and particularly for the gifts of final perseverance and of His holy love. In these acts consists that *negotiation* of which St. Teresa speaks: "After Communion, let us not lose so good an opportunity of *negotiating*. God does not repay with ingratitude the hospitality He receives in any abode where He is well received.

What should we ask for?—To avoid mortal sin, venial sin, and all occasions of sin—to flee from tepidity—to subdue our passions—to conquer temptations—to frequent the sacraments worthily—to practise the virtues of: Faith—Hope—Charity—Confidence—Love of God and of our neighbor—Detachment from creatures—Purity of mind, heart, and body—Obedience—Humility—Sweetness—Mortification—Recollection—Love of silence—Hatred of the world—Spirit of prayer—Patience—Conformity to the will of God—Purity of intention—Holy perseverance—A good death—Paradise, etc., etc.

For whom should we pray?—The Sovereign Pontiff—The Church—Our country—Relations—Friends—Enemies—Priests—Missionaries—Sinners—Heretics—Infidels—Souls in purgatory, etc., etc.

If you are troubled with dryness and dissipation of mind, read a book which contains devout affections towards God. The entire day of Communion should be spent in more than usual recollection.

Loving Aspirations to Jesus in the Blessed Sacrament.

They can be used for Communion, or in visiting the Blessed Sacrament.

Before Communion.

I.

GO forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him in the day of his espousals" (Cant. iii. 11). O daughters of grace, O ye souls who love God, quit the darkness of earth, and behold Jesus, your King, crowned with a crown of thorns; the crown of contempt and suffering with which the impious synagogue, His mother, crowned Him on the day of His espousals,—that is to say, on the day of His death, by the means of which He espoused Himself on the cross to our souls. Go forth again, and behold Him all full of compassion and love, now that He comes to unite Himself to thee in this sacrament of love.

Has it indeed, then, cost Thee so much, my beloved Jesus, before Thou couldst come and unite Thyself to souls in this most sweet sacrament? Wert Thou indeed obliged to suffer so bitter and ignominious a death? Oh, come, then, without delay, and unite Thyself to my soul also. It was at one time Thy enemy by sin; but now Thou desirest to espouse it by Thy grace. Come, O Jesus, my Spouse, for never more will I betray Thee; I am determined to be ever faithful to Thee. As a loving

spouse, my whole thought shall be to find out Thy pleasure. I am determined to love Thee without reserve ; I desire to be all Thine, my Jesus,—all, all, all.

II.

A BUNDLE of myrrh is my Beloved to me ; He shall abide between my breasts" (Cant. i. 12). The myrrh plant, when pricked, sends forth tears, and a healthful liquor from the wounds. Before His Passion, our Jesus determined to pour forth His divine Blood from His wounds in so painful a way, to give it afterwards all to us for our salvation in this Bread of Life. Come, then, O my beloved Bundle of Myrrh, O my enamoured Jesus ; Thou art indeed a subject of grief and pity to me when I consider Thee all wounded for me on the Cross : but then, when I receive Thee in this most sweet sacrament, Thou becomest, indeed, to me more sweet and delicious than a bunch of the choicest grapes can be to one who is parched with thirst : "A cluster of cyprus my Love is to me, in the vineyards of Engaddi" (Cant. i. 13). Come, then, to my soul, and revive and satiate me with Thy holy love. Ah, what sweetness do I feel in my soul at the thought that I have to receive within myself that same Saviour of mine Who for my salvation was pleased to be drained of all His Blood, and sacrificed on a cross ! "He shall abide between my breasts." No, my Jesus, never more will I drive Thee hence ; and Thou shalt never more have to leave me. I am determined ever to love Thee, and to be always united to, and closely bound up with, Thee. I will always belong to Jesus, and Jesus will be always mine : forever, forever, forever "He shall abide between my breasts."

III.

WHILE the King was at His repose my spikenard sent forth the odor thereof" (Cant. i. 11). When Jesus comes to dwell in a soul in the holy Communion, oh, how clearly does she see and know her own nothingness by the bright light which the King of heaven brings with Him! As the spikenard is the most lowly amongst plants, so does the soul confess itself the most vile of all creatures; and when thus humbled, oh, how sweet is the odor which she breathes forth to her beloved King! and for this reason He invites her to unite herself to Him in closer and closer bonds.

If, then, my soul, thou desirest that thy Jesus should repose in thee, consider thy own nothingness. Who art thou? what dost thou deserve? Humble thyself as thou shouldst do, by casting away from thyself all self-esteem which may keep Jesus at a distance from thee, or prevent his coming to repose in thee. Come to me, my dear Redeemer, come; and by Thy divine light make me to see my own lowliness, my misery, my nothingness, that Thou mayest be enabled to repose in me with satisfaction to Thyself, to separate Thyself no more from me.

IV.

THINK of the Lord in goodness" (Wisd. i. 1). My soul, why art thou so timid and fearful at the sight of the goodness and infinite love of thy Lord? Why such distrust? Now that thou art made worthy to receive within thee Jesus Christ, let thy sentiments correspond to this grace, by confiding in that goodness of God, Who gives Thee all Himself. Truly His judgments are terrible, but they are terrible only to the proud and to the obstinate; but to the humble and penitent, who desire to

love and please Him, His judgments are all mercy and love emanating from a Heart full of compassion and kindness. So that David, considering these judgments of God, superabounds with hope: "I have more than hoped in Thy judgments" (Ps. cxviii. 43). These judgments made Him happy and consoled him: "Thy judgments are delightful" (ib. 39): "I remembered Thy judgments, and was comforted" (ib. 52).

Ah! our great God is only too loving and generous to those who seek Him with love: "The Lord is good to the soul that seeketh Him" (Lam. iii. 25). How good is God to those who seek to unite their will with the Divine Will: "How good is God to Israel, to those that are of a right heart" (Ps. lxxii. 1). My God, my Love, my Hope, my All, I desire Thee, and Thee alone,—to love Thee, to please Thee, and to do Thy will in all things. Let me always find Thee; make me agreeable to Thee; and never let me leave Thee again. So be it. Amen, amen.

V.

THE voice of my Beloved knocking: Open to Me, My sister, My love, My dove, My undefiled" (Cant. v. 2). Such are the words which Jesus in the Blessed Sacrament speaks to those who love and desire Him. Open to Me, he says, O soul, thy heart, and there I will come to unite Myself to thee; so that, being one with Me, thou mayest become My sister by resemblance, My friend by participation in My riches, My dove by the gift of simplicity, My undefiled by the gift of purity which I shall communicate to thee.

And then He goes on to say, Open to Me, "for My head is full of dew, and my locks of the drops of the night" (ib.). As if He said: Consider, My beloved, that I have waited for thee all the night of

the bad life thou hast led in the midst of darkness and error. Behold now, in stead of bringing scourges to chastise thee, I come in the Blessed Sacrament, with my hair full of heavenly dew, to extinguish in thee all impure desires towards creatures, and to kindle in thee the happy fire of My love. Come, then, O my beloved Jesus, and work in me what Thou wilt. I renounce the love of all things, in order to be all Thine, and that Thou mayest make me as Thou wouldst have me, entirely united to Thy will.

VI.

LET my Beloved come into His garden, and eat the fruit of His apple-trees" (Cant. v. 1). Cornelius à Lapede says that this is precisely the invitation that a soul desirous of the holy Communion makes to Jesus in the Blessed Sacrament. Come, my Beloved, she says, into my poor heart, which at one unhappy time did not belong to Thee; but which now, by the help of Thy grace, has returned to Thee: "Come and eat the fruit of Thy apple-trees." Come and taste in me those virtues which Thou dost bring with Thyself when Thou comest to me. O my Lord, at least for the honor of Thy majesty, purify my heart, adorn it, inflame it with Thy love, and make it beautiful in Thy sight, that it may be a worthy dwelling-place for Thee.

VII.

YOU shall be carried at the breasts" (Is. lxvi. 12). It is thus that Jesus from the sacred altars invites our souls. Come, He says, and suck My divine milk, which I give you in this sacrament, wherein I offer you my own Blood to drink. "But what shepherd," says St. John Chrysostom, "ever feeds his sheep with his own blood? Even mothers give their children to nurses to be fed. But Thou,

O divine Pastor, art so enamoured of our souls as to wish to nourish them with Thine own Blood. St. Catharine of Siena, then, did well in approaching the holy Communion as if panting to suck the divine milk, in the same way as an infant presses anxiously to suck the milk from its mother's breast. And well might the Sacred Spouse say to her Beloved, "Thy breasts are better than wine" (Cant. i. 1); signifying that she esteemed the milk of this sacrament, as the sacred interpreters explain it, above all the pleasures of the world, which are transitory and vain, as are transitory and vain also the joys and pleasures of wine. O my beloved Jesus, since Thou wilt feed me this morning with Thine own Blood in the holy Communion, it is but reasonable that I should willingly renounce all the delights and pleasures which the world might give me. Yes, I give them all up; I protest that I choose rather to suffer all evils united to Thee, than to enjoy all the goods of the world away from Thee. It is sufficient happiness for me to please Thee, Who art worthy of all that we can do to please Thee. I will say, then, with St. Ignatius of Loyola, give me, I pray Thee, but Thy love and Thy grace; that is sufficient for me, and I am contented.

VIII.

EAT, O friends, and drink, and be inebriated, my dearly beloved" (Cant. v. 1). The "friends," that is, beginners, who scarcely enjoy the divine friendship, when they receive the holy Communion, feed indeed on the Flesh of Jesus Christ, but they eat with labor; while those who are on the way to perfection eat with less difficulty. But by the "dearly beloved" are meant the perfect, who, inebriated with holy love, live almost out of the world, forgetting all things, even themselves, and think only how they may love and please their God.

My beloved Jesus, I am not yet perfect ; but Thou canst make me perfect. I am not dear to Thee, and it is my own fault, because I have been ungrateful and unfaithful ; but Thou canst make me become so, by inebriating me this morning with Thy love. " Thy kingdom come." Come, my beloved Lord, and take possession of my whole soul. Establish Thy kingdom in me ; so that Thou alone mayest reign in me, that Thy love alone may command me, and that Thy love only may I obey. Inebriate me, inebriate me entirely ; make me forget all creatures, myself, my interests, and all, that I may love nothing but Thee, my God, my Treasure, all my Good, my All ; may I sigh for Thee alone, seek Thee alone, think of Thee alone, and please Thee alone. Do this by the merits of Thy Passion. This only do I ask of Thee ; this I hope.

IX.

STAY me up with flowers, compass me about with apples : because I languish with love" (Cant. ii. 5). The languor of the soul is when, forgetful of herself and her affairs, she thinks only of seeking refreshment for her languishing love by holy desires, which are the flowers, and by good works, which are the fruits, of divine love.

O my God, O Blessed Sacrament, since Thou wilt have me to be all Thine, make me what Thou wouldst have me. Make me forget everything that does not belong to Thy love. Increase in me always more and more the desire of pleasing Thee. Grant that these flowers may not always remain flowers ; make them also become fruits, by my doing and suffering something for Thee, Who hast done and suffered only too much for me. O God, O God of my soul, make Thyself loved, but really loved, by me,—not only in word, but in deed,—before death comes upon me.

X.

MY Beloved is white and ruddy, chosen out of thousands" (Cant. v. 10). Our beloved Jesus is all white by His purity, and all red by the flames of His divine love. My spotless Lamb, all burning with love for me, when shall I make myself like to Thee, pure as Thou art, O lily; burning with love of Thee as Thou dost burn with love of me? Yes, I do renounce all other love, and choose for myself Thy sweet love, my God, my All. Begone, ye creatures! what do you want with me? Go and enjoy the love of those who seek you. I wish only for my God; for God alone will I keep all my heart and all my affections.

XI.

THE goodness and kindness of God our Saviour appeared" (Tit. iii. 4). St. Paul says that God, by making Himself man, showed the world how far His goodness towards us went. But by giving Himself in this sacrament, He makes us know the depth of the tenderness of His love towards our souls. Does it not seem madness to say, "Eat my flesh, and drink my blood"? St. Augustine says, does it not seem a madness, Jesus Christ saying to us, as He said in that blessed night, "Take and eat, this is My Body"? O men, He says, to make you understand how much I love you, I will that you should come and feed on My very flesh. O holy faith! And who among us would have been able to demand so much? Who could have even thought of it, if Jesus had not thought it and done it? Some of the followers of Jesus Christ, when they heard that from His mouth, that is, that He wished to give them His Body to eat, said that this was too hard a thing, and that they could neither believe nor hear it: "This saying is hard,

and who can hear it?" (St. John vi. 61.) And they went so far as to leave Him, because they would not believe it : but yet it is of faith that so it is.

But what else does Jesus Christ ask of us, by all this He has done for us, but that we should love Him? as the Lord had once before instructed His people: "And now, Israel, what does the Lord thy God require of thee, but that thou . . . love Him and serve Him with all thy heart?"

O my most loving Jesus, what dost Thou not give, what dost Thou not promise to those that love Thee? Thou dost promise them Thy love: "I love those that love me" (Prov. viii. 17). Thou dost promise them Thy caresses, even when they have already turned their backs upon Thee: "Turn ye to Me, and I will turn to you" (Zach. i. 3). Thou dost promise to come with the Father and the Holy Spirit to abide forever in their souls: "He who loveth Me shall be loved of My Father . . . and We will come to him and make Our abode with him" (John xiv. 21-23).

And what more hast Thou to promise and to give, to entice men to love Thee? My dearest Lord, I see how it is; Thou dost wish also to be loved by me: yes, I love Thee with all my heart; and if I do not love Thee, do Thou teach me to love Thee; make me to love Thee, and to love Thee above all things: "Give what Thou commandest, and command what Thou wilt."

XII.

DO not consider me, that I am brown; for the sun has discolored me" (Cant. i. 5). The heat of my passions, said the Sacred Spouse (and still more ought I to say it, O my dear Jesus), has deformed and blackened me: "I am black, but beautiful" (Cant. i. 4). But I am black by my own works; I am beautiful by Thy merits, O my Re-

deemer. I was black at one time, when I was alone and separated from Thee; but now that I am united to Thee, Thy grace, Thy beauty, Thy love has made me beautiful. Yes, my Jesus, so do I hope. Mayest Thou be blessed forever. Never permit me to lose Thee again, and to return to my former depravity. I love Thee, O Infinite Beauty; I wish also that my soul should be beautiful, always beautiful, that it may be always pleasing in Thy divine sight, and that Thou mayest always love it.

After Holy Communion.

I.

DRAW me: we will run after Thee to the odor of Thy ointments" (Cant. i. 3). Since, then, O my dear Jesus, I cannot, while in this life, ascend to Thee, Thou hast willed to descend to me, to unite Thyself to me in this sacrament of love. Draw me, my Lord, all to Thee. I do not wish to draw Thee to me, that Thou shouldst do my pleasure; but I desire that Thou shouldst draw me so entirely to Thee by Thy sweet attractions, that I may not be able to desire or do anything else but Thy most holy will. It is just that my inclinations should yield to Thy disposition. Take me up wholly to Thyself; and, so united, I shall be free from earthly affections, and shall run with Thee in the path of virtue, and be able to repose peacefully in Thy divine will both in this life and in the next: "In peace, in the self-same I will sleep, and I will rest" (Ps. iv. 9).

II.

THE King brought me into the cellar of wine, and set in order charity in me" (Cant. ii. 4). It is precisely by this cellar of wine that St. Bonaventure understands the holy Communion,

which introduces and then unites the soul to its divine King, and gives it to taste that wine of love which destroys the desire of created things; infuses a well-regulated love, that is just towards itself, charitable towards its neighbor, supreme towards God, loving Him above all things, Who above all things deserves to be loved.

O Jesus, my King, only Lord of my heart, Thou hast already brought me into the beautiful cellar of Thy love, that is, into Thyself, uniting me to Thee by means of this sacrament of love. Yes, my Lord, I already feel my heart changed. I feel a holy desire, which gives me peace, and makes me loathe all impure affections, and enkindles in me the pure love of Thee. O my Jesus, since Thou hast given me an entrance to this beautiful cellar, let me no more depart from it. Since Thou hast united Thyself to me, do not leave me again. Detach me from the love of all creatures. Unite me to Thee continually more and more on this earth, that I may one day come to be perfectly united to Thee in heaven; where I shall love Thee face to face with all my strength, without interruption and without imperfection throughout all eternity.

III.

MY Beloved is gone down into His garden . . . to feed in the gardens, and to gather lilies" (Cant. vi. 1). My sweet Saviour, since Thou dost descend from heaven to come into my soul, by Thy grace do Thou make it become Thy garden, that Thou mayest gather in it lilies and fruits which are agreeable to Thee. Pardon me if I have offended Thee. Receive me, if I have left Thee, now that I return penitent to Thee. Give me that purity which Thou dost desire to see in me. Give me strength to do what Thou desirest. Grant me Thy

true love, and then shall I become pleasing to Thee. I sacrifice to Thee all my inclinations, and I desire and wish for nothing but to please Thee.

IV.

THE Sacred Spouse called her Beloved "altogether desirable." Jesus, to those souls who love Him as spouses, makes Himself altogether desirable, whether He chastises or consoles them, whether He appears near or distant, because He does it all for love, and that He may be loved. Treat me, then, O my Jesus, as Thou wilt, I will always love Thee; whether Thou dost give me sweetnesses or tribulations, I know that all will come to me from Thy loving Heart, and that all will be for my greater good. "My heart is ready, O God, my heart is ready." Behold my will is ready, O Lord, to accept all that Thou shalt ordain. "I will bless the Lord at all times." At all times, whether prosperous or adverse, I will bless Thee and love Thee, O my Creator. I neither seek nor merit any consolation from Thee; for I have given Thee nothing but bitterness by my sins: I seek only Thy good pleasure. Provided Thou art satisfied, I shall be content with any punishment. My Jesus, my Jesus, whether far off or near, Thou shalt always be desirable to me, always dear: whether Thou dost console or afflict me, I will always love Thee, always thank Thee.

V.

WHO is this that cometh up from the desert flowing with delights, leaning upon her Beloved?" (Cant. viii. 5.) Who, then, are those souls who, living on the earth, esteem it a desert? so that, detached from visible things, they live only to God; as if there was no one else but God, Whom alone they love and desire to please. And in this

way they almost go out of the world, and raise themselves above it; enjoying the delights which are experienced by those who wish for God alone, and who place in God all their hopes.

Who, then, are these faithful souls, if not those who often and with pure love unite themselves to Jesus in the Blessed Sacrament? Yes, my God, such do I also desire to be by the means of Thy grace, detached from all things, and to be all Thine. From henceforth the world shall be to me a desert, where, flying from all attachment to creatures, I will think of nothing but Thee; as if Thou and I were the only persons there. In Thee alone will I put all my confidence, all my love, O God, O beloved God, my Hope, my Love, my All.

VI.

IF she be a wall, let us build upon it bulwarks of silver; if she be a door, let us join it together with boards of cedar" (Cant. viii. 9). This is precisely what Jesus does when He comes to a soul in the holy Communion. He sees that she is a wall too weak to be able to resist the assaults of hell; therefore, by the virtue of the sacrament, He fortifies her with bulwarks of silver, that is, with His divine light. He sees that she is a door inclined easily to be corrupted, and He renews it, adjusting her with planks of strength and perseverance, as is signified by cedar, which is a strong and incorruptible wood; that is, with the gifts of holy fear, with detachment from creatures, with the love of prayer, with supplications, with holy desires, and still more with the gift of divine love, which are the support of holy perseverance: "Bread strengthens man's heart." Jesus teaches us, that as earthly bread preserves the life of the body, so the heavenly bread of the holy Communion preserves the life of the soul:

“He that eateth Me, the same shall live by Me. He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him.” Such are the gracious promises which Jesus makes to him who receives Him in the Blessed Sacrament.

Ah, my Jesus! who is weaker and more unfaithful than I? Thou knowest well how many times I have yielded to my enemies, and how many times they have seized the gate, that is, my will, by which they have entered to ruin me by causing me to lose Thy friendship. Oh, fortify me with Thy light and strength, that I may no more lose Thee, or drive Thee from me! My Lord and my dear Redeemer, if I am to turn back and offend Thee again, oh, let me die now, while I hope that I am in Thy grace and united to Thee! I trust not myself, no; nor will I ever, my dear Jesus, live without Thee. But as long as I live, I am in danger of changing my will and betraying Thee, as I have done before: do Thou help me. Help me also, most holy Mary; have pity on me: thou who art the Mother of perseverance, obtain for me this gift from thy Jesus, Of thee I seek it, of thee I hope it, of thee I ask it.

VII.



FOUND Him Whom my soul loveth: I held Him, and I will not let Him go” (Cant. iii. 4). So ought every soul to say who is united with Jesus in the Blessed Sacrament: Creatures, depart from me; go out altogether from my heart. I loved you once, because I was blind; now I love you not, nor can I ever love you again. I have found another good, infinitely more delightful than you; I have found in myself my Jesus, Who has enamoured me by His beauty; to this love I have given myself entirely. He has already accepted me, so that I am no longer my own. Creatures, farewell: I am not,

nor shall I ever again be, yours ; but I am and shall be always Christ's. He, too, is mine, and will always be mine : " I held Him, and I will not let Him go." Now I have pressed Him to my heart, receiving Him in the holy Communion ; for the future I will hold Him with my love, and will not let Him leave me any more.

Permit me, sweet Saviour, to embrace Thee so closely that I may never more be separated from Thee. Behold, I press Thee to myself, my Jesus ; I love Thee, I love Thee ; and, oh, that I could love Thee worthily ! I wish that my only happiness and repose should be to love Thee and please Thee. Do Thou command all creatures to leave me, and not to disturb me ; say to them : " I adjure you, do not arouse or waken My love." Ah, if I do not wish it, creatures cannot enter in to disturb and divide me from Thee. Strengthen, then, my will, unite my miserable heart to Thy divine Heart, that it may always will what Thou wilt. Do this, Lord, by Thy merits. Amen, amen. So do I hope ; so may it be.

VIII.

ARISE, O north wind, and come, O south wind, blow through my garden, and let the aromatical spices thereof flow" (Cant. iv. 16). Fly from me, O north wind ! hurtful and cold wind of earthly affections ; and come, thou soft, warm breeze of the sacred love of the Holy Spirit, which comes from the Heart of my Jesus in the Blessed Sacrament. Do thou alone breathe through my soul, which has been chosen by Jesus for His garden of delights. Blow ; for by thy breath how many fresh and sweet odors of holy virtues shalt thou draw forth from me ! My Jesus, my Jesus, Thou canst do this ; and this do I hope from Thee.

IX.

I HAVE gathered my myrrh, with my aromatical spices" (Cant. v. 1). A soul which has received Jesus must be careful to gather myrrh, that it may always offer the sweet odor of those virtues which arise from mortification. "I have eaten honeycomb with my honey" (ib.). In like manner, the soul that loves God alone is not satisfied with the honey, but will also have the honeycomb; therefore she says to Jesus: "O Lord, Thy consolations are not sufficient for me, unless Thou givest me Thyself, Who art the fountain of consolation; the fruits of love are not enough for me, if Thou dost not give me also Thyself, Who art the object of my love. Truly Thou alone wilt suffice for me; I am ready to renounce all Thy delights, provided I possess Thee alone, my God, and my only Good. I love Thee, not to please myself, but to please Thee; for Thou dost desire to be loved by me, and Thou art worthy of all our love, whether Thou dost console or try us.

X.

HE hath set me in a place of pasture, and I shall want nothing" (Ps. xxii. 1, 2). Ah, my beloved Jesus! since Thou dost invite me in this feast of love to feed on Thy divine Flesh, what more can I ever want? "The Lord is my light and my salvation, whom shall I fear?" (Ps. xxvi. 1.) Whom shall I fear, if Thou, O God omnipotent, art my light and my salvation? I give myself all to Thee. Accept me, and then do with me what Thou wilt; chastise me, show Thine indignation towards me when Thou wilt; kill me, destroy me, and I will say always, with Job: "Although He should kill me, I will trust in Him" (Job xiii. 15). Whilst I am

Thine, and Thou lovest me, I am content to be treated by Thee with every hardship; to be even annihilated, if it so pleases Thee.

XI.

HAVE graven thee in My hands, thy walls are always before My eyes" (Is. xlix. 16). See the loving care that God takes of a soul that He wishes to have to Himself. He carries it written in His hands, so that He may never forget it, and says that sooner would a mother forget her own son than He a soul in grace: "And if she should forget, yet will I not forget thee" (ib. v. 15). "And thy walls are always before My eyes." His eyes are always open, to watch over that soul, so that its enemies do it not harm: "Thou hast crowned us, as with a shield of Thy good-will" (Ps. v. 13). Our good God surrounds us with the protection of His good-will, wholly solicitous for our good; and so He delivers us from all dangers. Ah, my God! Infinite Goodness, Who more than any other lovest me and desirest my good, I abandon myself entirely to Thee. Should every other hope fail me, Thou wilt never fail me. I know that I also must co-operate by obeying Thy holy will. "Lord, what wilt Thou have me to do?" Nothing else can I say; behold me ready and determined, my sweet Saviour, to do what Thou pleasest: "Thy will be done." Nothing else do I desire but to accomplish Thy will. But do Thou help me, otherwise I shall do no good at all. Teach me not only to know, but also to do, all that pleases Thee: "Teach me to do Thy will." Eternal Father, grant that I may be able to say with truth, as Thy Jesus did whilst He was on earth: "I always do the things that are pleasing to Him." My God! this I desire, this I pray for, and this I hope, through the merits of Thy Son and the most holy Mary.

XII.

MY son, give Me thy heart" (Prov. xiii. 26). O my soul, behold this is all that thy Lord asks of thee; when He comes to visit thee, He would have thy heart and thy will. He gives Himself to thee without reserve; it is but reasonable that thou shouldst also give Him all thyself without reserve, taking care to follow His will in all things: "For the Lord will return, to rejoice over thee in all good things" (Deut. xxx. 9). Act in such a manner as that Jesus, when He comes to thee again, may find that thou hast executed all His designs. My Jesus! I wish to please Thee; help Thou my desire. Give me strength, and do with me whatsoever Thou pleasest.

XIII.

WHAT is there that I ought to do to my vineyard, that I have not done to it?" (Is. v. 4). My soul, hear what thy God says to thee: what ought I to do more for thee than I have done? For love of thee I became man: "I am the Word made flesh." Instead of Lord, I have become servant: "taking the form of a servant." I went so far as to be born in a stable, like a worm—for worms are born in stables: "I am a worm, and no man." I died for thee, I died upon the tree of shame: "I was made obedient to death, even the death of the cross." What remained more for Me to do, but to give My life for thee? "Greater love than this no man hath, that he should lay down his life for his friends." But My love has invented and done more for thee. After My death, I have chosen to leave Myself in the Most Blessed Sacrament, to give My whole self as food. Tell Me what more could I have done to gain thy love?

It is true, my Lord and my Redeemer; what can I answer? I have nothing to say. Thou hast been too good to me, and I have been too ungrateful towards Thee. I wonder at Thy immense goodness; I see my own baseness, and I throw myself at Thy feet, and say: Have pity on me, my Jesus, though I have repaid Thy love with so much ingratitude. Avenge Thyself, therefore, I pray Thee, avenge Thyself upon me, and chastise me; but do not abandon me; chastise me and change me. Let me not live any longer ungrateful to Thee. Grant that I may love Thee at least out of gratitude, and that before I die I may make Thee some recompense for Thy love.

XIV.

PUT Me as a seal upon thy heart " (Cant. viii. 6). Yes, my beloved Jesus, since I have consecrated to Thee all my heart, it is but just that I should put Thee as a seal of love upon it, to close the entrance against any other affection; and thus to make known to all that my heart is Thine, and that Thou alone possessest dominion over it. But, my Lord, what dost Thou hope from me, if Thou dost not do the work Thyself? I can do nothing but give Thee my poor heart, that Thou mayest dispose of me according to Thy pleasure. Behold, I give it all to Thee, I consecrate it to Thee, I sacrifice it to Thee. Do Thou possess it forever; I will no longer have any part in it. If Thou lovest it, mayest Thou be able to preserve it for Thyself. Leave it no longer in my hands, lest I should again take it from Thee. O God most gracious, O Infinite Love, since Thou hast so constrained me to love Thee, I pray Thee, make Thyself loved, make Thyself loved by me. I only wish to live that I may love Thee, I only wish to love Thee in order to please Thee. Thou Who dost work miracles to

be able to enter into my heart in this sacrament, work also this one, make my heart all Thine; but all, all, all, without division, without reserve, so that I may say, both in this life and in eternity, that Thou art the only Lord of my heart, and my only treasure: "God is the God of my heart, and my portion forever."

Most holy Mary, my Mother and my hope, do thou help me and I shall certainly be heard. Amen, amen. This I wish, this I hope. So be it.

SIGHS OF LOVE TOWARDS GOD.

For Holy Communion, Meditation, and Visits to the Blessed Sacrament.

1. Lord, who am I, that Thou hast loved me so much, and that Thou shouldst so much desire to be loved by me?

2. O my God, worthy of infinite love, I love Thee, or rather I should say, I love Thee not.

3. I love Thee above all things; more than my life, more than myself; but still I see that I love Thee too little.

4. O King of heaven, make Thyself also King of my heart, possess me entirely.

5. I leave all and turn to Thee. I embrace Thee, I press Thee to my soul; despise me not, Immeasurable Good; I love Thee.

6. Now that Thou hast united me to Thee, O my Jesus, how can I see myself separated from Thee? I love Thee, and will never cease to love Thee.

7. Unite Thyself to me, Lord; let not the corruption of my sins drive Thee away from me.

8. O God, O God, whom shall I love if I love not Thee, my Life, my Love, my All?

9. "Chosen amongst thousands." My God, Thou only, Thou alone do I choose for my love.

10. My Redeemer, I desire no other but Thee.

11. Oh, that I might be wholly consumed for Thee, Who wast entirely consumed for me!

12. Take possession, Lord, of my whole will, and do with me what Thou pleasest.

13. O God not known! O God not loved! he is a fool that loves Thee not.

14. O my God, when I sinned I well knew that I was greatly displeasing Thee: have I done so? could I do so?

15. If I had died then, I should no longer have been able to love Thee. Now that I can, I will love Thee.

16. Lord, after having given me so many graces, permit me not to betray Thee again. Let me sooner die.

17. Thou hast borne with me, that I might love Thee. Yes, I will love Thee.

18. My God, Thou hast conquered me; I will withstand Thee no longer, I surrender myself to Thee.

19. O God, how many years have I not lost when I might have been loving Thee!

20. I consecrate to Thee, my God, the remainder of my life; and who can tell how long it may be?

21. What are riches? what are honors? what are pleasures? God, God, I desire God alone.

22. O King of hearts, reign in my heart. Ah, draw me all to Thee!

23. Bind me, O God, to Thee, in such a way that I shall never be able to loose myself from Thee.

24. Thou wilt not leave me, I will not leave Thee. Then we shall always love each other, O my God, O my God.

25. Ah, make me all Thine before I die, my Jesus, my Love, my Life, my Treasure, my All.

26. Ah, my Jesus, the first time I see Thee, may it be with a propitious countenance!

27. When shall I be able to say: "My God, my God, I cannot lose Thee any more?"

28. When, Lord, shall I see Thee as Thou art, and love Thee face to face for all eternity with my whole strength?

29. Ah, my Infinite Good, as long as I live, then, do I stand in danger of losing Thee.

30. My Jesus, what hast Thou not done to oblige me to love Thee? Yes, I will love Thee. I love Thee, I love Thee, I love Thee.

31. O Eternal Father, for the love of Jesus give me Thy love.

32. Permit one of the most ungrateful creatures that have ever lived on the earth to love Thee.

33. My God, I will love Thee exceedingly in this life, that I may love Thee exceedingly in the next.

34. O my Jesus, Thou hast given Thyself all to me; I will give myself all to Thee.

35. What greater pleasure can I have than to please Thee, my God?

36. My beloved Jesus, I desire to love Thee as much as I have offended Thee.

37. I love Thee, Infinite Goodness; make me know the great good that I love.

38. My Jesus, Thou art the vine, I am one of Thy branches; keep me always united to Thee, never let me detach myself from Thee.

39. O my God, how much do I rejoice in that Thou art infinitely happy!

40. Ah, Lord, where art Thou? Art Thou with me or not? Am I in Thy grace or not? Thou knowest that I love Thee, I love Thee; I love Thee more than myself.

41. Give me, my Jesus, that love which Thou requirest of me.

42. Oh, that I had always loved Thee!

43. Oh, if I did but love Thee, my God, if I did but love Thee! I love Thee; but I love Thee too little.

44. Help me, Lord, to love Thee much, and to overcome all things to please Thee.

45. I give Thee my will. I desire nothing but that which Thou desirest.

46. I seek not consolations from Thee; I desire only to please Thee, my God, my Love, my All.

47. O Infinite God, I am not worthy to love Thee; suffer me to love Thee.

48. I hope to love Thee forever, O Eternal God!

49. O my dear Jesus, Thou hast suffered so much for me; I desire to suffer for Thee as much as it shall please Thee.

50. O God of my soul, I can trust myself no longer to live without loving Thee.

51. O will of God, thou art all my love.

52. O omnipotent God, make me a saint.

53. It will be for Thy glory, Lord, to make one who was Thine enemy become Thy loving servant.

54. Thou didst seek me, my God, while I was yet flying from Thee; Thou wilt not discard me now that I seek Thee.

55. My most loving Jesus, in order to pardon me Thou hast not pardoned Thyself.

56. I thank Thee for giving me time to love Thee. Yes, my God, I love Thee, I love Thee, I love Thee, and I will always love Thee.

57. O God worthy of infinite love, may I this day be entirely converted to Thee, my Love, my All!

58. Chastise me as Thou wilt; but deprive me not of the power of loving Thee.

59. Divine Father, Thou hast given me Thy Son; I, a miserable creature, give myself to Thee. Accept me, for pity's sake.

60. I desire, Lord, to make up for the offences I

have committed against Thee by doing all I can to please Thee.

61. I desire to love Thee, my God, without interest, without ceasing, and without reserve.

62. My Jesus, despised for me, may I be despised for Thee !

63. My tormented Jesus, grant that I may suffer for the love of Thee all the pains of this life.

64. I should wish, my Redeemer, to die for Thee, Who didst die for me.

65. I resolve this day to give myself all to Thee.

66. Oh, that all would love Thee as Thou deservest !

67. Grant, Lord, that I may leave undone nothing which I know to be pleasing to Thee.

68. Happy shall I be if I lose all to gain Thee, my God, my All.

69. O Jesus, sacrificed for me, I sacrifice to Thee my whole will !

70. O my God, when shall I be all Thine ?

71. Lord, what wilt Thou have me to do ?

72. I will sing forever the mercies of the Lord.

73. Who shall separate me from the love of Christ ?

74. O good Jesus, never permit me to be separated from Thee, never permit me to be separated from Thee !

75. What have I in heaven ? and, besides Thee, what do I desire upon earth ? Thou art the God of my heart, and the God that is my portion forever.

76. "May I die for the love of Thy love, Who didst deign to die for the love of my love !" (St. Francis Assisi.)

77. "My love is crucified " (St. Pasch).

78. "Give me but Thy love and Thy grace, and I am rich enough " (St. Ignatius Loyola).

79. "Let me die, Lord, that I may see Thee" (St. Augustine).

80. Ah, my Jesus, they who love Thee not do not know Thee!

81. I love Thy pleasure, Lord, more than all the pleasures of the world.

82. My crucified Jesus, how is it that all are not captivated by Thee?

83. Thou hast died for me; oh, that I could die for Thee, my Jesus, my Love, my Treasure, my All!

84. Lord, what shall I render to Thee for all Thou hast suffered for me?

85. Infinite Goodness, I esteem Thee above all things; I love Thee with all my heart; I give myself entirely to Thee. Accept my poor love, and give me more love.

86. May I forget all, that I may remember only Thee, my Love, my All!

87. I would wish to love Thee worthily. Accept, O God, this my desire, and give me Thy love!

88. I have offended Thee enough; now I desire to love Thee.

89. O God! O God! I am Thine, and Thou art mine.

90. May all be lost; but let not God be lost!

91. Let it cost what it will to gain God, He can never be dearly bought.

92. Thou alone, my Jesus, Thou alone art sufficient for me.

93. O Mary, look on me, and draw me all to God.

94. Most amiable Mother, I love thee exceedingly.

95. O Mother! give me confidence in thee, and make me always to have recourse to thee.

96. O Mary, it is for thee to save me. Thou canst make me holy: this is my hope. Have pity on me.

THIRD PART.

EXERCISES FOR EACH MONTH.

II. Visits to the Blessed Sacrament and the Blessed Virgin for Each Day of the Month.

MANNER OF MAKING THE VISITS.

To the Blessed Sacrament.¹

LORD JESUS CHRIST, Who, through the love which Thou bearest to men, dost remain with them day and night in this sacrament, full of mercy and love, expecting, inviting, and receiving all who come to visit Thee, I believe that Thou art present in the Sacrament of the Altar. From the abyss of my own nothingness I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this sacrament, for having given me for my advocate Thy most holy Mother Mary, and for having called me to visit Thee in this church. I this day

¹ An indulgence of 300 days each time that this prayer shall be devoutly recited before the Blessed Sacrament. A *plenary indulgence* once a month on the usual conditions for those who shall have recited it daily for a month. (Sept. 7, 1854.)

salute Thy most loving Heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation for all the injuries Thou hast received from Thy enemies in this sacrament; thirdly, I wish by this visit to adore Thee in all places in which Thou art least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee; and at this moment, miserable as I am, I consecrate my whole being to Thee; I give Thee my entire will, all my affections and desires, and all that I have. From this day forward do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, particularly those who were most devoted to the Blessed Sacrament and to the most holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving Heart, and, thus united, offer them to Thy eternal Father, and I entreat Him in Thy name and for Thy sake to accept them.

Read the visit for the day of the month, and then make the

Spiritual Communion.

MY Jesus, I love Thee with my whole heart, and I wish to live always united to Thee. As I cannot now receive Thee sacramentally, I receive Thee in spirit. Come, then, into my soul; I embrace Thee, and I unite my entire self to Thee; and I beseech Thee never more to allow me to be separated from Thee.

Shorter Act for a Spiritual Communion.

BELIEVE that Thou, O Jesus, art in the Most Holy Sacrament! I love Thee and desire Thee! Come into my heart. I embrace Thee; oh, never leave me!

Ejaculations.

MAY the burning and most sweet power of Thy love, O Lord Jesus Christ, I beseech Thee, absorb my mind, that I may die through love of Thy love, Who wast graciously pleased to die through love of my love."—*St. Francis of Assisi.*

"O Love Who art not loved! O Love Who art not known!"—*St. Mary Magdalen de Pazzi.*

"O my Spouse, when wilt Thou ravish me in Thyself?"—*St. Peter of Alcantara.*

Hail to the love of Jesus, our life and our All! Hail to Mary, our hope! Amen.

After Spiritual Communion make a visit to the Blessed Mother of God, before some representation of her.

Visit to the Blessed Virgin.

Read first the visit of the day, and terminate with the following prayer to the Blessed Virgin.¹

MOST holy and immaculate Virgin! O my Mother! thou who art the Mother of my Lord, the queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. I worship Thee, great Queen, and give thee thanks for the many favors thou hast bestowed upon me in the past; most of all do I thank thee for having saved me from hell, which I had so often deserved. I love

¹ An indulgence of 300 days each time that this prayer shall be devoutly recited before a representation of the Blessed Virgin Mary; A plenary indulgence once a month on the usual conditions. (Sept. 7, 1854.)

thee, Lady most worthy of all love, and by the love which I bear thee I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the Mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my Mother! by thy love for God I beseech thee to be at all times my helper, but above all at the last moment of my life. Leave me not until you see me safe in heaven, there for endless ages to bless thee and sing thy praises. Amen.

The visit to St. Joseph, p. 341, may here be made.

First Visit to the Blessed Sacrament.

Prayer before each visit, p. 277.

BEHOLD the source of every good, Jesus in the Most Holy Sacrament, Who says, "If any man thirst, let him come to Me" (John vii. 37). Oh, what torrents of grace have the saints drawn from the fountain of the Most Blessed Sacrament! For there Jesus dispenses all the merits of His Passion, as it was foretold by the prophet: "You shall draw waters with joy out of the Saviour's fountains" (Is. xii. 3). The Countess of Feria, that illustrious disciple of the venerable Father John d'Avila, afterwards a poor Clare, and surnamed the Spouse of the Most Blessed Sacrament from her long and frequent visits to it, on being asked how she employed the many hours thus passed in the presence of the Holy of holies, replied: "I could remain there for all eternity. And is not the very essence of God, which will be the food of the blessed, there

present? Good God! am I asked what I do in His presence? Rather, what is not done there? We love, we ask, we praise, we give thanks. We ask. What does the poor man do in the presence of one who is rich? What does a sick man do in the presence of his physician? What does a man do who is parched with thirst in the presence of a limpid fountain? What is the occupation of one who is starving, and is placed before a well-charged table?"

O my most amiable, most sweet, most beloved Jesus, my Life, my Hope, my Treasure, the only Love of my soul; oh, what has it cost Thee to remain thus in the midst of us in this sacrament! Thou hadst to die, that Thou mightest thus dwell amongst us on our altars; and then, how many insults hast Thou not had to endure in this sacrament, in order to aid us by Thy presence! Thy love, and the desire which Thou hast to be loved by us, have conquered all.

Come, then, O Lord, come and centre Thyself within my heart; close its doors forever, that henceforward no creature may enter there, to divide the love which is due to Thee, and which it is my ardent desire to bestow all on Thee. Do Thou alone, my dear Redeemer, rule me; do Thou alone in full possess me; and if betimes I do not obey Thee perfectly, chastise me with rigor, that thenceforward I may be more watchful to please Thee as Thou willest. Grant that I may no longer seek for any other pleasure than that of giving Thee pleasure; that all my pleasure may be to visit Thee often on Thine altars; to entertain myself with Thee; and to receive Thee in the holy Communion. Let all who will, seek other treasures; the only treasure which I love, the only one which I desire, is that of Thy love; for this alone will I ask at the foot of the altar. Do Thou make me forget myself, that thus I may alone remember Thy goodness. Blessed Seraphim, I envy

you, not for your glory, but for the love which you bear to your and my God ; oh, do you teach me what I must do to love Him, and to give Him the greatest pleasure !

Ejaculatory Prayer : My Jesus, I love Thee alone ! I will please Thee alone.

Spiritual Communion, p. 278.

Visit to the Blessed Virgin Mary.

IN our Mother Mary we have another fountain, which is indeed fruitful to us. She is so rich in good things and in graces, says St. Bernard, that there is no one in the world who does not participate in them : “ Of her fulness we have all received.” The Most Blessed Virgin Mary was filled by God with grace, and as such was saluted by the angel : “ Hail, full of grace ;” not for herself alone, but also for us. St. Peter Chrysologus adds that she received that great abyss of grace that she might then impart it to all who are devout to her. “ The Blessed Virgin received this grace that she might give in return salvation to all.”

Ejaculatory Prayer : Cause of our joy, pray for us

Prayer, Most Holy, p. 279.

Second Visit to the Blessed Sacrament.

THE devout Father Nieremberg says that bread, being a food which is consumed by eating, and which keeps when preserved for use, Jesus was pleased to dwell on earth under its species, that He might thus not only be consumed by uniting Himself to the souls of His lovers by the means of the holy Communion, but also that He might be preserved in the tabernacle, and be present with us, and thus remind us of the love which He bears us.

St. Paul says: "He emptied Himself, taking the form of a servant" (Phil. ii. 7). But what must we say when we see Him "taking the form of bread"? "No tongue would suffice," says St. Peter of Alcantara, "to proclaim the greatness of the love which Jesus bears to every soul which is in a state of grace; and, therefore, in order that His absence might not be to them an occasion of forgetting Him, this most sweet Spouse, when He was pleased to quit this life, left as a memorial this Most Blessed Sacrament, in which He Himself remained; He willed not that between these souls and Himself any other pledge but Himself should remain, whereby to keep alive their remembrance of Him."

Since, then, my Jesus, Thou art enclosed in this tabernacle to receive the supplications of miserable creatures who come to seek an audience of Thee, listen this day to the petition addressed to Thee by the most ungrateful sinner living on earth.

I come repentant to Thy feet; for I now know the evil which I have committed in giving Thee displeasure. My first prayer and desire, then, is that Thou wilt be pleased to pardon me all the sins which I have committed against Thee. Ah, my God, would that I had never offended Thee! After this I must tell Thee my next desire. Now that I have found out Thy sovereign goodness, I have become enamoured of Thee; I feel an ardent desire to love Thee and to please Thee; but I have not the strength to do this unless Thou helpst me. Manifest, O great Lord, Thy supreme power and Thy immense goodness to the whole court of heaven; change me from a great rebel, such as I have hitherto been to Thee, into a great lover of Thee. Thou canst do it, and I know that such is Thy will; supply all that is wanting in me, that thus I may be enabled to love Thee much,—at least that I may love Thee as much as I have offended Thee. I love Thee, my

Jesus ; I love Thee above all things ; I love Thee more than my life, my God, my Love, my All !

Ejac. My God and my All !

Spiritual Communion, p. 278.

Visit to Mary.

“ Let us go with confidence to the throne of grace : that we may obtain mercy, and find grace in seasonable aid.”—*Heb.* iv. 16.

ST. ANTONIUS says that Mary is this throne, from which God dispenses all graces. O most amiable Queen, since thou hast so great a desire to help sinners, behold a great sinner who has recourse to thee ; help me much, and help me without delay.

Ejac. Sole refuge of sinners, have mercy on me !
St. Aug.

Then follows the usual prayer, p. 279.

Third Visit to the Blessed Sacrament.

“ And my delights were to be with the children of men.”—*Prov.* viii. 31.

BEHOLD our Jesus, Who, not satisfied with dying on earth for our love, is pleased even after His death to dwell with us in the Most Holy Sacrament, declaring that He finds His delights among men. “ O men,” exclaims St. Teresa, “ how can you offend a God Who declares that it is with you that He finds His delights !” Jesus finds His delights with us ; and shall we not find ours with Jesus ? And we especially who have had the honor to dwell in His palace ? How greatly do those vassals esteem themselves honored to whom the king assigns an abode in his own residence ! Behold the palace of the King ; it is this house in which we dwell with Jesus Christ. Let us, then, learn to thank Him for it, and to avail ourselves of conversing with Jesus Christ.

Behold me, then, O my Lord and God, before this altar, on which Thou residest night and day for my sake. Thou art the Source of every good; Thou art the Healer of every ill; Thou art the Treasure of every poor creature. Behold now at Thy feet a sinner, who is of all others the poorest and most infirm, and who asks Thy mercy; have pity upon me! Now that I see Thee in this sacrament, come down from heaven upon earth only to do me good, I will not be disheartened at the sight of my misery. I praise Thee, I thank Thee, I love Thee; and if Thou willest that I should ask Thee for an alms, I will ask for this. Oh, listen to me! I desire never more to offend Thee; and I desire that Thou shouldst give me light and grace to love Thee with all my strength. Lord, I love Thee with my whole soul; I love Thee with all my affections. Do Thou grant that I may thus speak with truth; and that I may speak in the same way during life and for all eternity. Most holy Virgin Mary, my holy patron saints, ye angels, and all ye blessed spirits of paradise, help me to love my most amiable God.

Ejac. O Good Shepherd, true Bread, Jesus, have mercy on us: do Thou feed us; do Thou guard us; do Thou show us good things in the land of the living!

Spiritual Communion, p. 278.

Visit to Mary.

“Her bands are a healthful binding.”—*Ecclus.* vi. 31.

THE devout Pelbart says that devotion to Mary is a chain of predestination. Let us beseech our sovereign Lady to bind us always more closely by the chains of love to confidence in her protection.

Ejac. O clement, O pious, O sweet Virgin Mary!

The usual prayer, p. 279.

Fourth Visit to the Blessed Sacrament.

“Her conversation hath no bitterness, nor her company any tediousness.”—*Wisd.* viii. 16.

FRIENDS on earth find such pleasure in being together, that they lose entire days in each other's company : with Jesus in the Most Holy Sacrament, those who love Him do not get weary. After her death, St. Teresa, who was already in heaven, said to a nun : “Those who are in heaven and those who are on earth should be one and the same in purity and in love ; we enjoying, and you suffering ; and that which we do in heaven with the Divine Essence, you should do on earth with the Most Blessed Sacrament.” Behold, then, our paradise on earth—the Most Blessed Sacrament. O immaculate Lamb, sacrificed for us upon the cross, remember that I am one of those souls which Thou hast redeemed by so many sufferings and by Thy death. Grant that Thou mayest be mine, and that I may never lose Thee, since Thou hast given Thyself to me, and givest Thyself every day, sacrificing Thyself for my love on the altar ; and grant that I may be all Thine. I give myself to Thee without reserve, that Thou mayest dispose of me as Thou pleasest. I give Thee my will ; chain it with the sweet bonds of Thy love, that it may forever be the slave of Thy most holy will. I wish no longer to live for the satisfaction of my desires, but only to please Thy goodness. Destroy in me all that does not please Thee ; grant me the grace never to have any other thought than to please Thee ; any other desire than that which Thou desirest. I love Thee, O my dear Saviour, with my whole heart ; I love Thee because Thou desirest that I should love Thee ; I love Thee because Thou indeed art worthy of my love. I grieve that I love Thee not as much as Thou deservest. I desire, Lord, to die for Thy love ; accept my desire, and give me Thy love. Amen.

Ejac. O good pleasure of my God, I sacrifice myself all to Thee!

Spiritual Communion, p. 278.

Visit to Mary.

MARY says: "I am the Mother of fair love" (Ecclus. xxiv. 24); that is to say, she is the Mother of that love which beautifies souls. St. Mary Magdalen de Pazzi saw the Most Blessed Virgin Mary going about dispensing a sweet liquid, which was divine love. This gift is dispensed only by Mary; from Mary let us seek it.

Ejac. My Mother, my hope, make me belong wholly to Jesus.

The usual prayer, p. 279.

Fifth Visit to the Blessed Sacrament.

"The sparrow hath found herself a house, and the turtle a nest for herself, where she may lay her young ones: Thy altars, O Lord of hosts, my King and my God."—*Ps.* lxxxiii. 4.

THE sparrow, says David, finds a dwelling in houses; turtle-doves in nests; but Thou, my King and my God, hast made Thyself a nest and found a dwelling on earth on our altars, that we might find Thee, and that Thou mightest dwell amongst us. Lord, we cannot but say that Thou art too much enamoured of men; Thou no longer knowest what to do to gain their love. But do Thou, my most amiable Jesus, give us the grace that we also may be passionately enamoured of Thee. It would indeed be unreasonable were we cold in our love toward a God Who loves us with such affection. Draw us to Thee by the sweet attractions of Thy love; make us understand the endearing claims which Thou hast on our love.

O Infinite Majesty and Infinite Goodness, Thou lovest men so much, Thou hast done so much that Thou mightest be loved by men: how is it, then,

that amongst men there are so few who love Thee? I will no longer be as I have hitherto been, of the unhappy number of those ungrateful creatures; I am resolved to love Thee as much as I can, and to love no other than Thee: Thou deservest it; Thou commandest me with so much earnestness to do so, I am resolved to satisfy Thee. Grant, O God of my soul, that I may fully satisfy Thee. I entreat Thee to grant me this favor by the merits of Thy Passion, and I confidently hope for it. Bestow the goods of the earth on those who desire them; I desire and seek the great treasure of Thy love alone. I love Thee, my Jesus; I love Thee, Infinite Goodness. Thou art all my riches, my whole satisfaction, my entire love.

Ejac. My Jesus, Thou hast given Thy whole self to me; I give my whole self to Thee!

Spiritual Communion, p. 278.

Visit to Mary.

MY Lady, St. Bernard calls thee "the ravisher of hearts." He says that thou goest about stealing hearts by the charms of thy beauty and goodness. Steal also my heart and will, I beseech thee: I give them wholly to thee; offer them to God with thine own.

Ejac. Mother most amiable, pray for me!

The usual prayer, p. 279.

Sixth Visit to the Blessed Sacrament.

"Where your treasure is, there will your heart be also."—*St. Luke* xii. 34.

JESUS CHRIST says that where a person esteems his treasure to be, there also he keeps his affections. Therefore the saints, who neither esteem nor love any other treasure than Jesus Christ,

centre their hearts and all their love in the Most Blessed Sacrament. My most amiable Jesus, hidden under the sacramental veils, Who for the love which Thou bearest me remainest night and day imprisoned in this tabernacle, draw, I beseech Thee, my whole heart to Thee, that I may think of none but Thee, that I may love and seek and hope for Thee alone. Do this by the merits of Thy Passion, through which I seek and hope for it.

Ah, my Sacramental Lord and Divine Lover, how amiable and tender are the inventions of Thy love to gain the love of souls ! O Eternal Word, Thou, in becoming man, wast not satisfied with dying for us ; Thou hast also given us this sacrament as a companion, as food, and as a pledge of heaven. Thou reducest Thyself so as to appear amongst us, at one time as an infant in a stable, at another as a poor man in a workshop, then as a criminal on a gibbet, and now as bread on an altar. Tell me, couldst Thou invent other means to win our love ? O Infinite Goodness, when shall I really begin to correspond with such refinements of love ? Lord, I will only live to love Thee alone. And of what use is life to me, if I do not spend it wholly in loving and pleasing Thee, my beloved Redeemer, Who hast poured out Thy whole life for me ? And what have I to love, if it is not Thee, Who art all beauty, all condescension, all goodness, all loving, all worthy of love ? May my soul live only to love Thee ; may the sole remembrance of Thy love dissolve my soul with love ; may the very names of Crib, and Cross, and Sacrament inflame it with the desire to do great things for Thee, O my Jesus, Who hast indeed done and suffered great things for me !

Ejac. Grant, my Lord, that before I die, I may do something for Thee !

Visit to Mary.

“As a fair olive-tree in the plain.”—*Ecclus.* xxiv. 19.

I AM, says Mary, the beautiful olive-tree, from which the oil of mercy always flows. And I stand in the plain that all may see me, and that all may have recourse to me. “Remember” (let us say in the words of the prayer of St. Bernard), “O most compassionate Mary, that it has never been heard of in any age that any one having recourse to thy protection was abandoned by thee.” Most merciful Queen, such a thing was never heard of, that any one having recourse to thy aid was abandoned: I will not be the first unfortunate creature who, having recourse to thee, was abandoned.

Ejac. O Mary, grant me the grace always to have recourse to thee!

The usual prayer, p. 279.

Seventh Visit to the Blessed Sacrament.

“Behold, I am with you all days, even to the consummation of the world.”—*St. Matt.* xxviii. 20.

I HUS our loving Shepherd, Who has given His life for us who are His sheep, would not separate Himself from us by death. Behold Me, He says, beloved sheep, I am always with you; for you I have remained on earth in this sacrament; here you find Me whenever you please, to help and console you by My presence: I will not leave you until the end of the world, as long as you are on earth. The Bridegroom, says St. Peter of Alcantara, wished to leave His Bride company, that she might not remain alone during so long an absence; and therefore He left this sacrament, in which He Himself, the best companion He could leave her, remains.


My sweetest Lord, my most amiable Saviour, I am

now visiting Thee on this altar; but Thou returnest me the visit with far other love when Thou enterest my soul in the holy Communion. Thou art then not only present to me, but Thou becomest my food; Thou unitest and givest Thy whole self to me, so that I can then say with truth, My Jesus, Thou art now all mine. Since, then, Thou givest Thyself all to me, it is reasonable that I should give myself all to Thee. I am a worm, and Thou art God. O God of love! O Love of my soul! when shall I find myself all Thine, in deeds, and not only in words? Thou canst do it; by the merits of Thy Blood increase my confidence, that I may at once obtain this grace of Thee, that I may find myself all Thine, and in nothing mine own. Thou graciously hearest, O Lord, the prayers of all; hear now the prayers of a soul who indeed desires really to love Thee. I desire to love Thee with all my strength, I desire to obey Thee in all that Thou willest, without self-interest, without consolations, without reward. I wish to serve Thee through love, only to please Thee, only to content Thy Heart, which is so passionately enamoured of me. My reward will be to love Thee. O beloved Son of the Eternal Father, take possession of my liberty, of my will, of all I possess, and of my entire self, and give me Thyself. I love Thee, I seek after Thee, I sigh after Thee; I desire Thee, I desire Thee, I desire Thee!

Ejac. My Jesus, make me all Thine own!

Spiritual Communion, p. 278.

Visit to Mary.

 OUR own most amiable Lady, the whole Church proclaims and salutes thee as "our hope"! Thou, then, who art the hope of all, be also my hope. St. Bernard called thee "the whole ground of his hope," and said: "Let him who

despairs hope in thee." Thus also will I address thee; my own Mary, thou savest even those who are in despair; in thee I place all my hope.

Ejac. Mary, Mother of God, pray to Jesus for me!

The usual prayer, p. 279.

Eighth Visit to the Blessed Sacrament.

TO every soul who visits Jesus in the Most Holy Sacrament, He addresses the words which He said to the Sacred Spouse: "Arise, make haste, my love, my dove, my beautiful one, and come" (Cant. ii. 10). Thou soul which visitest Me, "arise" from thy miseries; I am here to enrich thee with graces. "Make haste," approach, come near Me; fear not My Majesty, which has humbled itself in this sacrament, in order to take away thy fear, and to give thee confidence. "My beloved," thou art no longer My enemy, but My friend; since thou lovest Me, and I love thee. "My beautiful one," My grace has made thee fair. "And come," draw near and cast thyself into My arms, and ask Me with the greatest confidence for whatever thou wilt.

St. Teresa says that this great King of glory has disguised Himself in the sacrament under the species of bread, and that He has concealed His Majesty, to encourage us to approach His Divine Heart with greater confidence. Let us, then, draw near to Jesus with great confidence and affection; let us unite ourselves to Him, and let us ask Him for graces. O Eternal Word made man, and present for my sake in this sacrament, what joy should be mine now that I stand in Thy presence, Who art my God, Who art Infinite Majesty and Infinite Goodness, and hast so tender an affection for my soul! Ye souls who love God, wherever you may be, either in heaven or on earth, love Him for me also. Mary, my Mother, help me to love Him. And Thou, most

beloved Lord, make Thyself the object of all my love. Make Thyself the Lord of my entire will; possess my entire self. I consecrate my whole mind to Thee, that it may always be occupied with the thought of Thy goodness; I also consecrate my body to Thee that it may help me to please Thee; I consecrate my soul to Thee that it may be all Thine. Would, O beloved of my soul, that all men could know the tenderness of the love which Thou bearest them, that all might live only to honor Thee and to please Thee, as Thou desirest and deservest. Grant that at least I may always live enamoured of Thy infinite beauty. From this day forward my desire is to do all that I can to be pleasing to Thee. I now resolve to abandon everything, be it what it may, as soon as I perceive that it displeases Thee, however much it may cost me, even should it be necessary for this purpose to lose all, or even to lay down my life. Fortunate indeed shall I be if I lose all to gain Thee, my God, my Treasure, my Love, my All!

Ejac. Jesus, my love, take all that I have; take full possession of me!

Spiritual Communion, p. 278.

Visit to Mary.

“Whosoever is a little one, let him come to me.”—*Prov.* ix. 4.

MARY invites all children who need a mother to have recourse to her, as to the most loving of all mothers. The devout Nieremberg says that the love of all mothers is a shadow in comparison with the love which Mary bears to each one of us. My Mother, Mother of my soul, thou who lovest me, and desirest my salvation more than any other after God, O Mother, “show thyself a mother.”

Ejac. My Mother, grant that I may always remember thee!

The usual prayer, p. 279.

Ninth Visit to the Blessed Sacrament.

ST. JOHN says that he saw Our Lord girt up with a golden girdle, which supported His breasts: "I saw the Son of Man girt about the paps with a golden girdle" (Apoc. i. 12, 13). Thus also is Jesus in the Sacrament of the Altar, with His breasts all filled with milk; that is to say, with the graces which, in His mercy, He desires to bestow upon us. And as a mother, whose breasts are overcharged with milk, goes about seeking for children who may draw it off and relieve her of its weight, so also does He call out to us, "You shall be carried at the breasts" (Is. lxvi. 12).

The Venerable Father Alvarez saw Jesus in the Blessed Sacrament with His hands filled with graces, and seeking to whom He might dispense them. Of St. Catharine of Siena it is related that when she approached the Most Holy Sacrament, she did so precisely with the same loving avidity with which a child flies to its mother's breast.

O most beloved and only-begotten Son of the Eternal Father, I know that Thou art the object most worthy of being loved. I desire to love Thee as much as Thou deservest to be loved, or at least as much as a soul can ever desire to love Thee. I fully understand that I, who am a traitor, and so great a rebel to Thy love, deserve not to love Thee, neither do I deserve to approach Thee so near as I now am in this church. But I feel that Thou, for all this, seekest my love; I hear Thee say, "My son, give Me thy heart. Thou shalt love the Lord thy God with thy whole heart." I understand that it is for this end that Thou hast spared my life, and not sent me to hell, that I might be converted and turn all my affections to Thee. Since, then, Thou art pleased that even I should love Thee, oh, yes, my God, I will do so. Behold me: to Thee I yield myself up; I

give myself to Thee. I love Thee. O God! all goodness, all love, I choose Thee for the only King and Lord of my poor heart. Thou desirest it, and my will is to give it to Thee: it is cold, it is loathsome; but if Thou acceptest it, Thou wilt change it. Change me, my Lord, change me; I no longer have courage to live as I have hitherto done, ungrateful, and with so little love towards Thy infinite goodness, which loves me so much, and deserves an infinite love. Enable me to supply from this day forward for all the love which I have hitherto failed to bear Thee.

Ejac. My God, my God, I will love Thee, I will love Thee, I will love Thee!

Spiritual Communion, p. 278.

Visit to Mary.

IN all things like to her Son Jesus is His Mother Mary; and as she is the Mother of mercy, she is thrice happy when she helps and consoles the miserable. So great is the desire of this Mother to bestow graces on all, that Bernardine de Bustis says that "she desires more to do us good, and to impart to us graces, than we can desire to receive them."

Ejac. Hail, our hope!

The usual prayer, p. 279.

Tenth Visit to the Blessed Sacrament.

FOOLISH ones of the world, says St. Augustine, miserable creatures, where are you going to satisfy your hearts? Come to Jesus; for by Him alone can that pleasure which you seek be bestowed. "Unhappy creatures, whither are you going? The good you seek for comes from Him." My soul, be not of the number of these foolish ones; seek God alone; "seek for that one good in which

are all good things." And if thou desirest soon to find Him, behold, He is close to thee; tell Him what thou desirest, for for this end it is that He is in the ciborium, to console thee, and to grant thy prayer. St. Teresa says that all are not allowed to speak to their king; the most that can be hoped for is to communicate with him through a third person. To converse with Thee, O King of glory, no third person is needed; Thou art always ready in the Sacrament of the Altar to give audience to all. All who desire Thee always find Thee there, and converse with Thee face to face. And even if any one at length succeeds in speaking with a king, how many difficulties has he had to overcome before he can do so! Kings grant audiences only a few times in the year; but Thou, in this sacrament, grantest audience to all, night and day, and whenever we please.

O Sacrament of Love, 'thou Who, whether Thou givest Thyself in the Communion, or dwellest on the altar, knowest, by the tender attractions of Thy love, how to draw so many hearts to Thyself, who, enamoured of Thee, and filled with amazement at the sight of such love, burn with joy, and think always of Thee; draw also my miserable heart to Thyself; for it desires to love Thee, and to live enslaved by Thy love. For my part, I now and from henceforward place all my interests, all my hopes, and all my affections, my soul, my body,—I place all in the hands of Thy goodness. Accept me, O Lord, and dispose of me as Thou pleasest. I will never again complain, O my Love, of Thy holy dispensations; I know that, as they all take their source in Thy loving heart, they will all be full of love, and for my good. It is enough for me to know that Thou willest them; I will them also in time and in eternity. Do all that Thou willest in me and with me. I unite my entire self to Thy will, which is all holy, all good,

all beautiful, all perfect, all loving. O Will of my God, how dear art Thou to me! My will is ever to live and die united to and bound up with Thee. Thy pleasure is my pleasure. I will that Thy desires shall also be my desires. My God, my God, help me; make me henceforward live for Thee alone; make me will alone what Thou willest, and make me live only to love Thy amiable will. Grant that I may die for Thy love, since Thou hast died and become food for me. I curse those days in which I did my own will, so much to Thy displeasure. I love thee, O Will of God, as much as I love God, since thou art one with Him. I love Thee, then, with my whole heart, and give myself all to Thee.

Ejac. O Will of God, thou art my love!

Spiritual Communion, p. 278.

Visit to Mary.

THE great Queen says, "With me are riches . . . that I may enrich them that love me" (Prov. viii. 18, 21). Let us love Mary, if we would be rich in graces. The writer who calls himself "the Idiot" styles her "the treasure of graces." Blessed is he who has recourse to Mary with love and confidence. My Mother, my hope, thou canst make me a saint; from thee I hope for this favor.

Ejac. Mother most amiable, pray for me!

The usual prayer, p. 279.

Eleventh Visit to the Blessed Sacrament.

LET us be careful," says St. Teresa, "never to be at a distance from, or to lose sight of, Jesus, our beloved Shepherd; for the sheep which are near their shepherd are always more caressed and better fed, and always receive some choice morsels of that which he himself eats. If by chance the shepherd sleeps, still the lamb remains near him, and

either waits until his slumber ends, or itself awakens him; and it is then caressed with new favors." My Redeemer, present in this Most Holy Sacrament, behold me near Thee: the only favor which I ask of Thee is fervor and perseverance in Thy love.

I thank thee, O holy faith; for Thou teachest and assurest me that in the Divine Sacrament of the Altar, in that heavenly bread, bread does not exist; but that my Lord Jesus Christ is all there, and that He is there for love of me. My Lord and my All, I believe that Thou art present in the Most Holy Sacrament; and though unknown to eyes of flesh, by the light of holy faith I discern Thee in the consecrated Host, as the Monarch of heaven and earth, and as the Saviour of the world. Ah, my most sweet Jesus! as Thou art my hope, my salvation, my strength, my consolation, so also I will that Thou shouldst be all my love, and the only subject of all my thoughts, of my desires, and of my affections. I rejoice more in the supreme happiness which Thou enjoyest, and wilt enjoy forever, than in any good thing which I could ever have in time or in eternity. My supreme satisfaction is that Thou, my beloved Redeemer, art supremely happy, and that Thy happiness is infinite. Reign, reign, my Lord, over my whole soul; I give it all to Thee; do Thou ever possess it. May my will, my senses, and my faculties be all servants of Thy love; and may they never in this world serve for other than to give Thee satisfaction and glory. Such was thy life, O first lover and Mother of my Jesus! Most holy Mary, do thou help me; do thou obtain for me the grace to live henceforward, as thou didst always live, in the happiness of belonging to God alone.

Ejac. My Jesus, may I be all Thine, and be Thou all mine!

Visit to Mary.

“Blessed is the man . . . that watcheth daily at My gates, and waiteth at the posts of My doors.”—*Prov.* viii. 34.

BLESSED is he who, like the poor who stand before the gates of the rich, is careful to seek for the alms of graces before the doors of the mercy of Mary! And thrice blessed is he who moreover seeks to imitate the virtues which he remarks in Mary, and more especially her purity and humility!

Ejac. My hope, help me!

The usual prayer, p. 279.

Twelfth Visit to the Blessed Sacrament.

“God is charity; and he that abideth in charity abideth in God, and God in him.”—*I John* iv. 16.

HE who loves Jesus dwells with Jesus, and Jesus with him: “If any one love Me . . . My Father will love him; and We will come to him, and will make Our abode with him” (*John* xiv. 23). When St. Philip Neri received the holy Communion as Viaticum, on seeing the Most Blessed Sacrament enter his room, he exclaimed: “Behold my Love! behold my Love!” Let each one of us, then, say, here in the presence of Jesus in the Blessed Sacrament: Behold my Love! behold the object of all my love for my whole life and for all eternity!

Since, then, my Lord and my God, Thou hast said in the Gospel that he who loves Thee will be beloved by Thee, and that Thou wilt come and dwell in him and never more leave him, I love Thee above every other good: do Thou, then, also love me; for I, indeed, esteem being loved by Thee above all the kingdoms of the world. Come and fix Thy dwelling in the poor house of my soul in such a way that Thou mayest no more depart from me; or rather, so that

I may never more drive Thee from me. Thou dost not go, if Thou art not expelled; but as I have already done this, so I might do again. Ah, never allow such a fresh act of wickedness, such horrible ingratitude, to be perpetrated in the world, as that I, who have been so especially favored by Thee, and who have received so many graces, should again drive Thee from my soul! But this might happen: I therefore, my Lord, desire death, if it so pleases Thee; that by dying united to Thee, I may live united to Thee forever. Yes, my Jesus, for this I hope. I embrace Thee; I press Thee to my poor heart; grant that I may always love Thee, and always be beloved by Thee. Yes, my most amiable Redeemer, I will always love Thee; and Thou wilt always love me. I trust that our love will ever be mutual, O God of my soul, and this for all eternity. Amen.

Ejac. My Jesus, I desire always to love Thee, and always to be beloved by Thee!

Spiritual Communion, p. 278.

Visit to Mary.

“They that work by me shall not sin.”—*Ecclus.* xxiv. 30.

HE, says Mary, who endeavors to honor me shall persevere to the end. “They that explain me shall have life everlasting;” and those who endeavor to make me known and loved by others will be of the number of the elect. Promise, then, that whenever you can, be it in public or in private, you will speak of the glories of Mary, and of devotion to her.

Ejac. Vouchsafe that I may praise thee, most sacred Virgin!

The usual prayer, p. 279.

Thirteenth Visit to the Blessed Sacrament.

“ My eyes and my heart shall be there always.”—3 *Kings* ix. 3.

BEHOLD, Jesus has verified this beautiful promise in the Sacrament of the Altar, wherein He dwells with us night and day. My Lord, would it not have been enough hadst Thou remained in this sacrament only during the day, when Thou couldst have had adorers of Thy presence to keep Thee company; but why remain also the whole night, when the churches are all closed, and when men retire to their homes, leaving Thee quite alone? Ah, yes! I already understand Thee: love has made Thee our prisoner; the excessive love which Thou bearest us has so bound Thee down on earth, that neither night nor day canst Thou leave us. Ah, most amiable Saviour, this refinement of love alone should oblige all men ever to stay with Thee in the sacred ciborium, and to remain with Thee until forcibly compelled to leave Thee; and when they do so, they should all leave at the foot of the altar their hearts and affections, inflamed with love towards an Incarnate God, Who remains alone and enclosed in a tabernacle, all eyes to see and provide for them in their necessities, and all heart to love them, and Who awaits the coming day to be again visited by His beloved souls.

Yes, my Jesus, I will please Thee; I consecrate my whole will and all my affections to Thee. O infinite Majesty of God, Thou hast left Thyself in this Divine Sacrament, not only that Thou mightest be present with and near us, but principally to communicate Thyself to Thy beloved souls. But, Lord, who will presume to approach Thee to feed upon Thy flesh? and who, on the other hand, can keep at a distance from Thee? For this purpose Thou concealest Thyself in the consecrated Host, that Thou mayest enter into us and possess our hearts. Thou

burnest with the desire of being received by us, and Thou rejoicest in being there united to us. Come, then, my Jesus, come; I desire to receive Thee within myself, that Thou mayest be the God of my heart and of my will. All that is within me I yield, my dear Redeemer, to Thy love; satisfactions, pleasures, self-will, all I give up to Thee. O Love, O God of love, reign, triumph over my entire self; destroy and sacrifice all in me which is mine and not Thine. Permit not, O my Love, that my soul, which, having received Thee in the holy Communion, is filled with the Majesty of God, should again attach itself to creatures. I love Thee; my God, I love Thee; and I will love Thee alone and forever.

Ejac. Draw me by the chains of Thy love!

Spiritual Communion, p. 278.

Visit to Mary.

ST. BERNARD exhorts us, saying: "Let us seek for grace, and let us seek it by Mary." "She," says St. Peter Damian, "is the treasure of divine graces." She can enrich us, and she desires to do so. She therefore invites and calls us, saying: "Whosoever is a little one, let him come to me" (Prov. ix. 14). Most amiable Lady, most exalted Lady, most gracious Lady, look on a poor sinner, who recommends himself to Thee, and who places all his confidence in Thee.

Ejac. We fly to Thy patronage, O holy Mother of God!

The usual prayer, p. 279.

Fourteenth Visit to the Blessed Sacrament.

MOST amiable Jesus, I hear Thee say from this tabernacle in which Thou art present: "This is My rest forever and ever; here will I dwell, for I have chosen it" (Ps. cxxxix, 14). Since, then, Thou

hast chosen Thy dwelling on our altars in the midst of us, remaining there in the Most Holy Sacrament, and since Thy love for us makes Thee there find Thy repose, it is but just that our hearts also should ever dwell with Thee in affection, and should find all pleasure and repose in Thee. Blessed are you, O loving souls, who can find no sweeter repose in the world than in remaining near to your Jesus in the Most Holy Sacrament! And blessed should I be, my Lord, did I from this time forward find no greater delight than in remaining always in Thy presence, or in always thinking of Thee, Who in the Most Holy Sacrament art always thinking of me and of my welfare. Ah, my Lord, and why have I lost so many years, in which I have not loved Thee? O miserable years, I curse you; and I bless thee, O infinite patience of my God, for having for so many years borne with me, though so ungrateful to Thy love. And still, notwithstanding this ingratitude, Thou waitest for me; and why, my God, why? It is, that one day, overcome by Thy mercies and by Thy love, I may yield wholly to Thee. Lord, I will no longer resist, I will no longer be ungrateful. It is but just that I should consecrate to Thee the time, be it long or short, which I have still to live. I hope for Thy help, O my Jesus, to become entirely Thine. Thou didst favor me so much when I fled from Thee and despised Thy love; how much more may I now hope that Thou wilt favor me, now that I seek and desire to love Thee! Give me, then, the grace to love Thee, O God, worthy of infinite love. I love Thee with my whole heart; I love Thee above all things; I love Thee more than myself, more than my life. I am sorry for having offended Thee, O Infinite Goodness: pardon me; and with Thy pardon grant me the grace to love Thee much in this life, until death, and in the next life for all eternity. O Almighty God, show the world the greatness of Thy

power, in the prodigy of a soul ungrateful as mine has been becoming one of Thy greatest lovers. Do this by Thy merits, my Jesus. It is my ardent desire, and I resolve thus to love Thee during my whole life: do Thou, Who inspiriest me with this desire, give me also the strength to accomplish it.

Ejac. My Jesus, I thank Thee for having waited for me until now!

Spiritual Communion, p. 278.

Visit to Mary.

ST. GERMANUS, addressing the Most Blessed Virgin Mary, says: "No one is saved but through thee; no one is delivered from evils but through thee; there is no one on whom any gift is bestowed but through thee." Therefore, my Lady and my hope, if thou dost not help me I am lost, and shall be unable to bless thee in heaven. But, Lady, I hear all the saints say that thou never abandonest those who have recourse to thee. He only is lost who has not recourse to thee. I, then, miserable creature that I am, have recourse to thee, and in thee place all my hopes.

Ejac. in the words of St. Bernard: Mary is my whole confidence; she is the whole ground of my hope!

The usual prayer, p. 279.

Fifteenth Visit to the Blessed Sacrament.

"I am come to cast fire on the earth: and what will I but that it be kindled?"—*St. Luke* xii. 49.

FATHER FRANCIS OLIMPIO, the Theatine, used to say that there was nothing on earth which enkindled such ardent flames of divine love in the hearts of men as the Most Holy Sacrament of the Altar. Hence Our Lord showed Himself to St. Catharine of Siena in this Blessed Sacrament as a furnace of love, from which issued forth torrents of divine flames, spreading themselves over the whole

earth: so much so, indeed, that the saint, in perfect astonishment, wondered how it was possible that men could live without burning with love for such love on the part of God towards them. My Jesus, make me burn with the desire of Thee; grant that all my thoughts, and sighs, and desires, and seekings may be for Thee alone. Oh, happy should I be did this Thy heavenly fire fully possess me, and as I advance in years, gradually consume all earthly affections in me!

O Divine Word! O my own Jesus! I see Thee all sacrificed, all annihilated, and, so to say, destroyed on the altar, for my love. It is, then, but right that, as Thou sacrificest Thyself as a victim of love for me, I at least should consecrate myself wholly to Thee. Yes, my God and my sovereign Lord, I now sacrifice to Thee my whole soul, my entire self, all my will, and my whole life. I unite this poor sacrifice of mine, O Eternal Father, with the infinite sacrifice of Himself which Jesus, Thy Son and my Saviour, once offered to Thee on the cross, and which He now offers to Thee so many times every day on our altars. Accept it, then, through the merits of Jesus; and grant me the grace to renew it every day of my life, and to die sacrificing my whole self to Thy honor. I desire the grace granted to so many martyrs to die for Thy love. But if I am unworthy of so great a grace, grant, at least, my Lord, that I may sacrifice my life to Thee, together with my entire will, by accepting the death which Thou sendest me. Lord, I desire this grace; I desire to die with the intention of honoring and pleasing Thee thereby; and from this moment I sacrifice my life to Thee; and I offer Thee my death, whensoever or wheresoever it may take place.

Ejac. My Jesus, I desire to die in order to please Thee!

Visit to Mary.

ALLOW me also, my most sweet Queen, to call thee, with thine own St. Bernard, "the whole ground of my hope," and to say, with St. John Damascene, "I have placed my whole hope in thee." Thou hast to obtain for me the forgiveness of my sins; thou, perseverance until death; thou, deliverance from purgatory. All who are saved obtain salvation through thee: thou, then, O Mary, hast to save me: "He will be saved whom thou willest." Will, then, my salvation, and I shall be saved. But thou savest all who invoke thee; behold, then, I invoke thee, and say:

Ejac. O salvation of those who invoke thee, save me!

The usual prayer, p. 279.

Sixteenth Visit to the Blessed Sacrament.

MAD men but always recourse to the Most Blessed Sacrament to seek from It the remedy for their ills, they certainly would not be as miserable as they are. The prophet Jeremias, lamenting, exclaimed: "Is there no balm in Galaad? or is there no physician there?" (Jer. viii. 22.) Galaad, a mountain of Arabia, rich in aromatical spices, according to Venerable Bede, is a figure of Jesus Christ, Who in this sacrament keeps in readiness all the remedies for our woes. Why, then, Our Redeemer seems to ask, do you complain of your misfortunes, O sons of Adam, when you have the Physician and the remedy for them all in this sacrament?" "Come to Me, and I will refresh you" (Matt. xi. 28). I will then address Thee in the words of the sisters of Lazarus: "Behold, he whom Thou lovest is sick" (John xi. 3). Lord, I am that miserable creature whom Thou lovest; my soul is all wounded by the sins which I have committed: my divine Physician,

I come to Thee, that Thou mayest heal me. "If Thou wilt, Thou canst cure me" (Ps. xl. 5). Heal my soul; for I have sinned against Thee. Draw me wholly to Thyself, my most sweet Jesus, by the all-winning attractions of Thy love. Far rather would I be bound to Thee than become the lord of the whole earth. I desire nothing else in the world but to love Thee. I have but little to give Thee; but could I gain possession of all the kingdoms of the world, I would do so, that I might renounce them all for Thy love. For Thee, then, I renounce what I can; I give up all relations, all comforts, all pleasures, and even spiritual consolations: for Thee I renounce my liberty and my will. On Thee I desire to bestow all my love. I love Thee, Infinite Goodness, I love Thee more than myself, and I hope to love Thee for all eternity.

Ejac. My Jesus, I give myself to Thee; do Thou accept me!

Spiritual Communion, p. 278.

Visit to Mary.

MY Lady, thou didst say to St. Bridget: "However much a man sins, if he returns to me with a real purpose of amendment, I am instantly ready to welcome him: neither do I pay attention to the greatness of his sins, but to the intention alone with which he comes. I do not disdain to anoint and heal his wounds; for I am called, and truly am, the Mother of mercy." Since, then, thou hast both the power and the will to heal me, behold, I have recourse to thee, O heavenly physician; heal the many wounds of my soul; with a single word addressed by thee to thy Son I shall be restored.

Ejac. O Mary, have pity on me!

The usual prayer, p. 279.

Sebenteenth Visit to the Blessed Sacrament.

LOVING souls can find no greater delight than to be in the company of those whom they love. If we, then, love Jesus Christ much, behold, we are now in His presence. Jesus in the Blessed Sacrament sees us and hears us: shall we, then, say nothing to Him? Let us console ourselves in His company; let us rejoice in His glory, and in the love which so many enamoured souls bear Him in the Most Holy Sacrament: let us desire that all should love Jesus in the Holy Sacrament, and consecrate their hearts to Him; at least let us consecrate all our affections to Him. He should be all our love and our whole desire. Father de Sales, of the Society of Jesus, felt consolation in only speaking of the Most Blessed Sacrament: he could never visit It enough. When called to the parlor, on returning to his room, when going about the house, he always profited by these occasions to repeat his visits to his beloved Lord; so much so that it was remarked that scarcely an hour of the day passed without his visiting Him. At length he obtained the favor to die by the hands of heretics while defending the truth of the Real Presence in the Blessed Sacrament. Oh, had I but the happiness to die for so noble a cause as the defence of this sacrament, in which, O most amiable Jesus, Thou has taught us the tenderness of the love which Thou bearest us! But since, my Lord, Thou workest so many miracles in this sacrament, work this one also; draw my entire self to Thee. Thou indeed desirest that I should be all Thine, and Thou dost also indeed deserve that I should be so. Give me the strength to love Thee with all the affection of my soul. Give the goods of this world to whomsoever Thou willest. I renounce them all: I sigh after and desire Thy love alone; this alone do I now, and will always seek. I love

Thee, my Jesus; grant me the grace always to love Thee, and grant me this alone.

Ejac. My Jesus, when shall I really love Thee?

Spiritual Communion, p. 278.

Visit to Mary.

MY most sweet Queen, how pleasing to me is that beautiful name by which thy devout clients address thee: "Most amiable Mother"! Yes, my Lady, thou art truly and indeed amiable. Thy beauty has captivated thy Lord Himself: "And the King shall greatly desire thy beauty" (Ps. xlv. 12). St. Bernard says that thy very name is so amiable to thy lovers, that when they pronounce or hear it they are inflamed with a fresh desire to love thee: "O sweet, O pious, O exceedingly amiable Mary! Thou canst not be named without inflaming, neither can thy name be heard without enkindling, the affections of those who love thee." It is, then, reasonable, my most amiable Mother, that I should love thee. But I am not satisfied with only loving thee: I desire, in the first place on earth, and then in heaven, to be, after God, thy greatest lover. If my desire is presumptuous, it is thou thyself who art to blame, on account of thy amiability, and the special love which thou hast shown me. If thou wert less amiable, my desire to love Thee would be less. Accept, then, O Lady, this my desire: and in token that thou hast accepted it, do thou obtain me from God this love for which I ask thee, since He is so well pleased with the love which is borne thee.

Ejac. My most amiable Mother, I love thee much!

The usual prayer, p. 279.

Eighteenth Visit to the Blessed Sacrament.

ONE day Jesus will be seated on a throne of majesty in the valley of Josaphat: but now, in the Most Blessed Sacrament, He is seated on a throne of love. Did a king, to show his love for a poor shepherd, go and live in his village, how great would be the ingratitude of this peasant did he not often go to visit him, knowing the king's wish to see him, and that for this purpose he had come to reside there! Ah, my Jesus, for love of me Thou dwellest in the Sacrament of the Altar. Could I, then, do so, my desire would be to remain night and day in Thy presence. If the angels, O my Lord, filled with astonishment at the love which Thou bearest us, remain always around Thee, it is but reasonable that I, seeing Thee for my sake on this altar, should endeavor to please Thee, at least by remaining in Thy presence, to praise the love and goodness which Thou hast for me: "I will sing praise to Thee in the sight of the angels; I will worship towards Thy holy temple, and I will give glory to Thy name: for Thy mercy and for Thy truth" (Ps. cxxxvii. 1, 2).

O God, present in this Most Holy Sacrament, O Bread of angels, O heavenly Food, I love Thee; but Thou art not, neither am I, satisfied with my love. I love Thee; but I love Thee too little. Do Thou, my Jesus, make known to me the beauty, the immense goodness, which I love: make my heart banish from itself all earthly affections and give place to Thy divine love. To fill me with Thy love, and to unite Thyself all to me, Thou descendest every day from heaven on our altars: it is, then, but just that I should think of nothing else but loving, adoring, and pleasing Thee. I love Thee with my whole soul, I love Thee with all my affections. If Thou art graciously pleased to make me a

return for this love, increase my love; render its flames more ardent; that thus I may always love Thee more, and desire more and more to please Thee.

Ejac. Jesus, my Love, give me love!

Spiritual Communion, p. 278.

Visit to Mary.

AS poor sick persons, who on account of their miseries are abandoned by all, find shelter in the public hospitals, so also do the most miserable sinners, although discarded by all, find protection in the mercy of Mary, by whom they are never rejected; for God has placed her in the world as a receptacle and as a public hospital for sinners, as St. Basil of Seleucia gives us to understand. Hence St. Ephrem also calls her "the asylum of sinners." Therefore, my Queen, if I have recourse to thee, thou canst not reject me on account of my sins; nay, even the more wretched I am, the greater is the claim which I have upon thy protection, since God has created thee as the refuge of the most miserable. Therefore to thee I have recourse, O Mary; I place myself under thy mantle. Thou art the refuge of sinners; thou art, then, my refuge, the hope of my salvation. If thou reject me, to whom shall I have recourse?

Ejac. Mary, my refuge, save me!

The usual prayer, p. 279.

Nineteenth Visit to the Blessed Sacrament.

IT is sweet to every one to be in the company of a dear friend: and shall we not find it sweet, in this valley of tears, to remain in the company of the best Friend we have, and Who can do us every kind of good; Who loves us with the most tender affection, and therefore dwells always with us? Behold, in the Most Blessed Sacra-

ment we can converse at pleasure with Jesus, we can open our hearts to Him, we can lay our wants before Him, and we can ask Him for His graces; in a word, in this sacrament we can treat with the King of heaven in all confidence and without restraint. Joseph was only too happy when, as the sacred Scripture tells us, God descended by His grace into his prison to comfort him: "She went down with him into the pit, and in bands she left him not" (Wisd. x. 13). But we are yet more highly favored; for we have always with us in this land of miseries our God made man, Who, by His real presence, is with us all the days of our life, and comforts and helps us with the greatest affection and compassion. What a consolation it is to a poor prisoner to have an affectionate friend, who keeps him company, consoles him, gives him hope, succors him, and thinks of relieving him in his misery! Behold our good Friend Jesus Christ, Who in this sacrament encourages us, saying: "Behold, I am with you all days." Behold Me, He says, all thine: I am come from heaven into thy prison expressly to console thee, to help thee, to deliver thee. Welcome Me, and do so always; cling to Me, and thus thou wilt never feel thy miseries; and afterwards thou wilt come with Me to My kingdom, where I shall make thee perfectly happy.

O God, O incomprehensible ocean of love, since Thy condescension towards us is so great that in order to dwell near us Thou descendest upon our altars, I propose often to visit Thee; I am determined, as often as I possibly can, to enjoy Thy most sweet presence, which is the beatitude of the saints in heaven. Oh, could I but always remain in Thy presence, to adore Thee, and to make Thee acts of love! Arouse, I beseech Thee, my soul, when through tepidity or worldly affairs it neglects to visit Thee. Enkindle in me a great desire always to re-

main near Thee in this sacrament. Ah, my loving Jesus, would that I had always loved Thee! would that I had always pleased Thee! I console myself that I still have time to do so, not only in the next life, but also in this. I am determined to do so; I am determined to love Thee indeed, my Sovereign Good, my Love, my Treasure, my All. I will love Thee with all my strength.

Ejac. My God, help me to love Thee!

Spiritual Communion, p. 278.

Visit to Mary.

THE devout Bernardine de Bustis says: "O sinner, whoever you may be, despair not; but with confidence have recourse to this Lady: you will find her hands filled with mercies and graces. And know also," he adds, "that this most compassionate Queen has a greater desire to do you good than you can have to be succored by her." I will ever, O my Lady, thank God for having taught me to know thee. Unfortunate indeed should I be did I not know thee, or did I forget thee. Ill would it fare with my salvation. But, my Mother, I bless thee, I love thee; and so great is my confidence in thee that I place my whole soul in thy hands.

Ejac. O Mary, blessed is he who knows thee and puts his trust in thee!

The usual prayer, p. 279.

Twentieth Visit to the Blessed Sacrament.

THE prophet Zacharias says: "In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for the washing of the sinner" (ch. xiii. 1). Jesus in the Holy Sacrament is the fountain foretold by the prophet as open to all, and to which we can go whenever we please, to wash our souls from all the

stains of sin which are daily contracted. When any one falls into some fault, what more beautiful remedy is there than to have immediate recourse to the Most Blessed Sacrament? Yes, my Jesus, I resolve always to do this; for I know that the waters of this fountain of Thine not only cleanse me, but also give me light, and strengthen me not to fall, and enable me cheerfully to bear contradictions, and also inflame me with Thy love. I know that for this end it is that Thou awaitest my visits, and recompensest those of Thy lovers with so many graces. My Jesus, delay not; but wash me now from all the defects which I have committed this day, and for which I am grieved because they have displeased Thee; strengthen me against relapse by giving me a great desire to love Thee much. Oh, could I but always dwell near Thee, as did Thy faithful servant Mary Diaz, who lived in the time of St. Teresa, and had permission from the bishop of Avila to inhabit the tribune of a church, where she remained almost always in the presence of the Most Blessed Sacrament, which she called her neighbor, and which she only left to go to confession and Communion! When the venerable Brother Francis of the Infant Jesus, of the Order of the Discalced Carmelites, passed before a church in which the Blessed Sacrament was kept, he could not refrain from entering to visit it, saying "that it was not becoming for a friend to pass before the door of a friend without entering, at least to salute him and exchange a word." But a word did not satisfy him; he always remained as long as obedience allowed him in the Presence of his beloved Lord.

My only and Infinite Good, I see that Thou hast instituted this sacrament, and that Thou remainest on this altar, to be loved by me; and that for this end Thou hast given me a heart capable of loving Thee much. Why is it, then, that I am so ungrate-

ful as not to love Thee? or that I love Thee so little? Now it is not just that such goodness as Thou art should be so little loved. The love, at least, which Thou bearest me deserves other and greater love on my part. Thou art an infinite God, and I am a miserable worm. It would be little did I die for Thee, or wear myself out for Thee, Who didst die for me, and dost sacrifice Thy entire self for me every day on the altar. Thou deservest to be much loved; I will love Thee much; help me, my Jesus, help me to love Thee, and to do that which pleases Thee so much, and which Thou so earnestly seekest of me.

Ejac. My Beloved to me, and I to my Beloved!

Spiritual Communion, p. 278.

Visit to Mary.

MY most sweet, most compassionate, most amiable Queen, oh, how great is the confidence with which St. Bernard inspires me when I have recourse to thee! He says that thou dost not go examining the merits of those who have recourse to thy compassion, but that thou offerest thyself to help all who pray to thee: "Mary does not discuss merits, but shows herself ready to hear and welcome all." Therefore, if I pray to thee, thou dost graciously hear me. Well, then, listen to what I have to ask thee: I am a poor sinner, deserving of a thousand hells. I wish to change my life; I wish to love my God, Whom I have so greatly offended. I dedicate myself to thee as thy slave; to thee I give myself, miserable as I am; save, then, a poor creature who is no longer his own, but thine. My Lady, dost thou understand me? Yes, I trust that thou hast understood me, and graciously heard my prayer.

Ejac. O Mary, I am thine; save me!

The usual prayer, p. 279.

Twenty-first Visit to the Blessed Sacrament.

“Wheresoever the body shall be, thither will the eagles also be gathered together.”—*St. Luke xvii. 37.*

THE saints generally understand by this body that of Jesus Christ; and by the eagles, souls who, being detached from creatures, rise above the things of the earth, and fly towards heaven, after which they always sigh in thought and affection, and where they constantly dwell. These eagles also find their paradise on earth wherever they find Jesus in the Most Holy Sacrament; so much so, indeed, that they seem never to tire hovering around Him. If eagles, says St. Jerome, on scenting a dead body go from afar to seek it, how much more should we run and fly to Jesus in the Most Blessed Sacrament, as to the most delicious food of our hearts! Hence saints in this valley of tears have always as parched harts run to this fountain of paradise. Father Balthasar Alvarez, of the Society of Jesus, in whatever occupation he was engaged, used often to cast his eyes towards the place in which he knew that the Blessed Sacrament was; he often visited It, and even spent entire nights before It. He used to weep when he saw the palaces of the great ones of this world filled with people who courted a man from whom they hoped for some miserable earthly good, and the churches so abandoned in which the supreme Sovereign of the world dwells, and remains with us as on a throne of love, rich in immense and eternal treasures. He used also to say that religious persons were indeed fortunate, because in the very houses in which they reside they can, whenever they please, either night or day, visit this great Lord in the Most Blessed Sacrament; and this lay people cannot do.

Since, then, my most loving Lord, notwithstanding that Thou seest me as a leper, and so ungrateful to Thy love, Thou invitest me to approach Thee, I

will not be discouraged at the sight of my miseries ; I come and approach Thee ; but do Thou wholly change me. Drive from me every love which is not for Thee, every desire which displeases Thee, every thought which does not tend towards Thee. My Jesus, my Love, my Treasure, my All, I am determined to please Thee alone. I will give pleasure to Thee alone. Thou alone deservest all my love ; Thee alone will I love with my whole heart. Detach me from everything, my Lord, and bind me to Thyself alone ; but bind me so firmly that I may never more be able to separate myself from Thee, either in this life or in the next.

Ejac. My most sweet Jesus, never allow me to be separated from Thee !

Spiritual Communion, p. 278.

Visit to Mary.

DENIS, the Carthusian, calls the Most Blessed Virgin “the advocate of all the wicked who have recourse to her.” Since, then, O great Mother of God, thy office is to defend the causes of the most guilty criminals who have recourse to thee, behold me now at thy feet ; to thee I have recourse, and I address thee in the words of St. Thomas of Villanova : “O gracious advocate, fulfil thy charge.” Now quickly enter upon thy office, undertake my cause : it is true that I have indeed been guilty before my Lord, having offended Him, after the many benefits and graces He has conferred upon me ; but the evil is done ; thou canst save me. Thou hast only to tell thy God that thou defendest me, and then I shall be forgiven, and shall be saved.

Ejac. My dear Mother, thou hast to save me !

The usual prayer, p. 279.

Twenty-second Visit to the Blessed Sacrament.

THE Spouse in the sacred Canticles went about seeking for her Beloved; and not finding Him, she asked all whom she met: "Have you seen Him Whom my soul loveth?" (Cant. iii. 3.) Jesus was not then on earth; but now, if a soul which loves Him seeks Him, she can always find Him in the Most Blessed Sacrament. The venerable Father John Avila used to say that amongst all sanctuaries he could neither find nor desire a more delightful one than a church in which the Most Blessed Sacrament is reserved.

O infinite love of my God, worthy of infinite love! And how couldst Thou, my Jesus, ever abase Thyself so far as, in order to dwell amongst men, and to unite Thyself to their hearts, to humble Thyself to such a point as to conceal Thyself under the species of bread? O incarnate Word, Thou art supreme in Thy humility, because Thou art supreme in Thy love! How can I do otherwise than love Thee with my entire self, knowing as I do how much Thou hast done to captivate my love? I love Thee much; and therefore I give Thy good pleasure the preference above every interest and every satisfaction of my own. My pleasure is to give Thee pleasure, my Jesus, my God, my Love, my All. Make me hunger to be continually in Thy presence in the Blessed Sacrament, to receive Thee into myself, and to keep Thee company. I should be indeed ungrateful did I not accept so sweet and gracious an invitation. Ah, Lord, annihilate in me all affection for created things! Thou willest that Thou alone, my Creator, shouldst be the object of all my sighs, of all my love. I love Thee, most amiable goodness of my God. I ask nothing of Thee but Thyself. I desire not my own pleasure; Thy pleasure is all my desire, and sufficient for me. Accept, my Jesus, this good

desire of a sinner who wishes to love Thee. Help me by Thy grace. Grant that I, a miserable slave of hell, may from this day forward be the happy slave of Thy love.

Ejac. I love Thee, Jesus, my Treasure, above every other treasure!

Spiritual Communion, p. 278.

Visit to Mary.

MY most sweet Lady and Mother, I am a vile rebel to thy great Son; but I come repentant to thy mercy, that thou mayest obtain me pardon. Say not that thou canst not do so; for St. Bernard calls thee "the minister of propitiation." To thee also it belongs to succor those who are in dangers, St. Ephrem calling thee "the helper of those in peril." My Lady, who is in greater danger than I am? I have lost God: it is certain that I have been condemned to hell. I know not whether God has yet pardoned me. I may again lose Him. But thou canst obtain me all; and from thee I hope for every good, for forgiveness, perseverance, and heaven. I hope to be one of those who, in the kingdom of the blessed, will most praise thy mercies, O Mary, for having saved me by thy intercession,

Ejac. I will sing the mercies of Mary for all eternity; I will sing them forever and ever! Amen, amen.

The usual prayer, p. 279.

Twenty-third Visit to the Blessed Sacrament.

MANY Christians submit to great fatigue and expose themselves to many dangers, to visit the places in the Holy Land where our most loving Saviour was born, suffered, and died. We need not undertake so long a journey, or expose ourselves to so many dangers; the same Lord is near

us, and dwells in the church, only a few steps distant from our houses. If pilgrims, says St. Paulinus, consider it a great thing to bring back a little dust from the crib, or from the holy sepulchre in which Jesus was buried, with what ardor should not we visit the Most Blessed Sacrament, where the same Jesus is in person, and where we can go without encountering so much fatigue and so many dangers? A religious person, to whom God gave great love for the Most Blessed Sacrament, amongst other things, wrote as follows in a letter: "I see that every good thing that I have comes to me from the Most Blessed Sacrament. I have given and consecrated my whole self to Jesus in this sacrament. I see innumerable graces which are not granted because people do not go to this divine sacrament. I see the great desire that Our Lord has to dispense His graces in the sacrament. O holy mystery! O sacred Host! Where is it that God manifests His power the most, if it is not in this Host? For this Host contains all that God has ever done for us. Let us not envy the blessed who are in heaven, since on earth we have the same Lord, with greater wonders of His love. Endeavor that all with whom you speak should devote themselves to the Most Blessed Sacrament. I speak thus, because this sacrament makes me beside myself. Neither can I cease speaking of the Most Blessed Sacrament, which deserves so greatly to be loved. I know not what to do for Jesus in this sacrament." Thus the letter ends.

O seraphim, who remain sweetly burning with love around your and my Lord; though it is not indeed for love of you but of me that this King of heaven is pleased to be present in this sacrament.—O loving angels, let me also burn with love; and do you enkindle your love in me, that with you I also may burn! O my Jesus, teach me to know the greatness of the love which Thou bearest to men, that, at the

sight of so great love, my desire to love Thee and please Thee may go on always increasing! I love Thee, most amiable Lord, and will always love Thee; and this alone to please Thee.

Ejac. My Jesus, I believe in Thee, I hope in Thee, I love Thee, and I give myself to Thee!

Spiritual Communion, p. 278.

Visit to Mary.

MOST amiable Virgin, St. Bonaventure calls thee “the Mother of orphans;” and St. Ephrem, moreover, calls thee “the receiver of orphans.” Alas! these wretched orphans are no others than poor sinners who have lost God. Behold, then, I have recourse to thee, most holy Mary. I have lost my Father; but thou art my Mother, who must enable me to recover Him. In this my so great misfortune I call thee to my aid; do thou succor me. Shall I remain disconsolate? No; for Innocent III., speaking of thee, asks, “Who ever called upon her and was not graciously heard by her?” And who ever prayed to thee and was not heard and helped by thee? Who was ever lost who had recourse to thee? He alone is lost who has not recourse to thee. Then, my Queen, if thou desirest my salvation, enable me always to invoke and confide in thee.

Ejac. My own most holy Mary, give me confidence in thee!

The usual prayer, p. 279.

Twenty-fourth Visit to the Blessed Sacrament.

“Verily Thou art a hidden God.”—*Is.* xlv. 15.

IN no other work of divine love are these words so fully verified as in this adorable mystery of the Most Holy Sacrament, where our God is entirely hidden. When the Eternal Word took flesh, He hid His divinity, and appeared as a man on

earth ; but remaining with us in this sacrament, He hides even His humanity, and, as remarks St. Bernard, appears only under the form of bread, to show thereby the tenderness of the love which He bears us : "The divinity is hid, the humanity is hid ; the bowels of charity alone appear." O my beloved Redeemer, at the sight of the excessive tenderness Thou hast for men, I am beside myself, my Lord, and know not what to say. In this sacrament Thou goest so far for their love as to hide Thy majesty and lower Thy glory ; Thou goest so far as even to consume and annihilate Thy divine life. And whilst Thou art on the altar Thou seemest to have nothing else to do than to love men, and to show them the love which Thou bearest them. And what gratitude do they show Thee in return, O great Son of God ?

O Jesus, O too great Lover of men, allow me so to say, for I see that Thou preferrest their advantage to Thine own glory. And didst Thou not know to how much contempt this loving design of Thine would expose Thee ? I see, and before me Thou didst see it full well Thyself, that the greater part of men adore Thee not, neither will they acknowledge Thee for what Thou art in this sacrament. I know that these very men have gone so far as to trample on the consecrated Hosts, that they have thrown them on the ground, into water, and into fire. And I see the greater part even of those who believe in Thee, O God, who, so far from repairing so many outrages by the homage of their devotion, either come to the church to offend Thee still more by their irreverences, or else abandon Thee on Thy altar, and sometimes even leave it unprovided with a lamp or the necessary ornaments !

Oh, could I, my most sweet Saviour, but wash with my tears, or even with my blood, those unhappy places in which, in this sacrament, Thy love and Thy enamoured Heart have been so greatly outraged !

But if so much is not granted me, I desire at least, my Lord, and determine, to visit Thee often, in order to adore Thee as I now adore Thee, and this in compensation for the insults which Thou receivest in this most divine mystery. Accept, O Eternal Father, this scanty honor, which I, the most miserable of men, now offer Thee in reparation of the outrages offered to Thy Son in the Most Holy Sacrament; accept it in union with that infinite honor which Jesus Christ gave Thee on the cross, and which He daily gives Thee in the Most Blessed Sacrament. O my Sacramental Jesus, would that I could fill all men with love for the Most Blessed Sacrament!

Ejac. O amiable Jesus, make Thyself known, make Thyself loved!

Spiritual Communion, p. 278.

Visit to Mary.

MY most powerful Lady, in the midst of my misgivings as to my eternal salvation, how great is the confidence which I feel when I have recourse to thee; and when I think that thou, my Mother, art, on the one hand, so rich in graces that St. John Damascene calls thee “a sea of graces;” St. Bonaventure, “the assemblage of graces,” that is, the source in which all graces are congregated; St. Ephrem, “a fountain of grace and of all consolation;” and St. Bernard, “the fulness of every good;”—and when, on the other hand, I reflect that thy desire to do us good is so great that thou esteemest thyself offended, as St. Bonaventure says, by him who does not ask thee for thy graces: “They sin against thee, O Lady,” he says, “who do not ask of thee.”—O most rich, O most wise and most merciful Queen, I see that thou knowest far better than I do the wants of my soul, and that thou lovest me far more than I can love thee! Know, then, the grace for which I now ask thee; obtain me

the grace which thou knowest to be the most expedient for my soul. Ask this favor from God, and I am satisfied.

Ejac. My God, grant me the graces which Mary asks Thee for me!

The usual prayer, p. 279.

Twenty-fifth Visit to the Blessed Sacrament.

ST. PAUL praises the obedience of Jesus Christ, saying that He obeyed His Eternal Father even to death: "becoming obedient even unto death" (Phil. ii. 8). But in this sacrament He has gone still farther; for here He has been pleased to become obedient, not only to his Eternal Father, but also to man; and not only to death, but as long as the world shall last; so that we can say: "He has become obedient even unto the consummation of the world." He, the King of heaven, comes down from heaven in obedience to man, and then seems to dwell and converse there, in order to obey men: "And I do not resist" (Is. l. 5). There He remains without moving Himself; He allows Himself to be placed where men will, be it for exposition in the remonstrance, or to be enclosed in the tabernacle; He allows Himself to be carried wheresoever He is borne, be it into houses or through the streets; He allows Himself to be given in communion to whomsoever He is administered, be they just or sinners. St. Luke says that whilst He dwelt on earth He obeyed the Most Blessed Virgin Mary and St. Joseph; but in this sacrament He obeys as many creatures as there are priests on earth: "and I do not resist." Permit me now to address Thee, O most loving Heart of my Jesus, from which indeed all the sacraments flowed forth, but principally the Sacrament of Love. I would gladly give Thee as much glory and honor as Thou givest in the Holy

Sacrament in our churches to the Eternal Father. I know that on this altar Thou still lovest me with that same love with which Thou didst love me when Thou didst close Thy divine life in the midst of so much anguish on the cross. O divine Heart, enlighten all those who know Thee not with the knowledge of Thyself! Through Thy merits deliver from, or at least relieve, the pains of the afflicted souls in purgatory, who are already Thy spouses for all eternity. I adore Thee, I thank Thee, I love Thee, in union with all souls who in this moment love Thee, be they on earth or in heaven. O most pure Heart, purify my heart from all attachment to creatures, and fill it with Thy holy love! O most sweet Heart, possess my whole heart, so that from henceforward it may be all Thine, and always be enabled to say: "Who, then, shall separate us from the love of God, which is in Christ Jesus Our Lord?" (Rom. viii. 39.) Write, O most sacred Heart, upon my heart all the bitter sorrows which for so many years Thou didst endure on earth with so much love for me that, on seeing them, I may from henceforward desire, or at least endure with patience, all the sorrows of this life. Most humble Heart of Jesus, give me a share of Thy humility. Most meek Heart, impart Thy sweetness to me. Take from my heart all that displeases Thee; convert it wholly to Thee, so that I may no longer will or desire other than what Thou willest. In a word, grant that I may live only to obey Thee, only to love Thee, only to give Thee pleasure. I know that I, indeed, owe Thee much; and that Thou hast, indeed, placed me under great obligations: it will be but little if I consume and wear myself out for Thee.

Ejac. O Heart of Jesus, Thou art the sole Lord of my heart!

Visit to Mary.

ST. BERNARD says that Mary is that heavenly ark in which, if we take timely refuge, we shall certainly be delivered from the shipwreck of eternal damnation: "She is the ark in which we escape shipwreck." The ark in which Noe escaped from the general wreck of the world was indeed a type of Mary. But Hesychius says that Mary is a more spacious, stronger, and more compassionate ark. Only a few men and a few beasts were received and saved by the former; but Mary, our ark, receives all who take refuge under her mantle, and with certainty saves them all. Unfortunate should we be had we not Mary! But still, my Queen, how many are lost! and why? Because they have not recourse to thee. And who would ever be lost had he recourse to thee?

Ejac. Grant, most holy Mary, that we may all and always have recourse to thee!

The usual prayer, p. 279.

Twenty-sixth Visit to the Blessed Sacrament.

"Rejoice and praise, O thou habitation of Sion: for great is He that is in the midst of thee, the Holy One of Israel."—*Is.* xii. 6.

GOD, and what joy ought not we men to conceive, what hopes and what affections, in knowing that in the midst of our land, in our churches, near our houses, the Holy of holies, the true God, dwells and lives in the Most Holy Sacrament of the Altar! He Who by His presence alone renders the saints in heaven blessed! He Who is love itself. "It is not so much that he has love, as that he is love itself," says St. Bernard. This sacrament is not only a sacrament of love, but is love itself; it is God Himself, Who, for the immense love which He bears His creatures, calls Himself, and is, love itself: "God is love" (1 John iv. 8). But I hear Thee complain, O my Sacramental Jesus: "I

was a stranger, and you took Me not in" (Matt. xxv. 43); that Thou camest on earth to be our guest for our good, and that we have not welcomed Thee. Thou art right, Lord, Thou art right; and I am one of these ungrateful creatures who have left Thee alone, without even visiting Thee. Chastise me as Thou pleasest; but not by depriving me of Thy presence, which is the chastisement I deserve: no, I will repair my fault, and the indignities which I have heaped upon Thee. From this day forward I will not only visit Thee often, but will remain with Thee for as long a time as I can. O most compassionate Saviour, be pleased to make me faithful to Thee; and grant that I may also, by my example, excite others to keep Thee company in the Most Blessed Sacrament. I hear the Eternal Father, Who says: "This is My beloved Son, in Whom I am well pleased" (Matt. xvii. 5). A God, then, finds all His complacency in Thee; and shall not I, a miserable worm, find mine in dwelling with Thee in this valley of tears? O consuming Fire, destroy in me all affections for earthly things; for they alone can render me unfaithful, and take me away from Thee. Thou canst do so if Thou wilt: "Lord, if Thou wilt, Thou canst make me clean" (Matt. viii. 2). Thou hast already done so much for me, do this also: banish from my heart all love which does not tend towards Thee. Behold, I give myself all to Thee: I now dedicate the whole remainder of my life to the love of the Most Blessed Sacrament. Thou, O Sacramental Jesus, hast to be my comfort, my love in life, and at the hour of my death, when Thou wilt come to be my Viaticum and my guide to Thy blessed kingdom. Amen, amen. So do I hope; so may it be!

Éjac. When, O my Jesus, shall I behold Thy beautiful face!

. Visit to Mary.

IN thee, our own most holy Mother, we find the remedy for all our woes; in thee we find strength in our weakness; for St. Germanus calls thee the “strength itself of our weakness.” In thee we find a door by which to make our exit from the slavery of sin; for St. Bonaventure calls thee “the gate of liberty.” In thee we find our certain peace; for the same saint calls thee “the safe repose of men.” In thee we find relief in our miserable life; thou art “the solace of our pilgrimage,” as St. Laurence Justinian calls thee. In thee, in a word, we find divine grace and God Himself; for St. Bonaventure calls thee “the throne of God’s grace;” and St. Proclus, “the bridge by which God descends to men;” that happy bridge by which God, Who had been driven to a distance by our sins, returns to dwell by His grace in our souls.

Ejac. O Mary, thou art my strength, my deliverance, my peace and salvation!

The usual prayer, p. 279.

Twenty-seventh Visit to the Blessed Sacrament.

IHE holy Church sings in the Office of the Most Blessed Sacrament: “There is no other country, however great, whose gods are nigh it as our God is nigh to us.” When the Gentiles heard how far our God carried His works of love, they exclaimed: Oh, how good a God is this God of the Christians! And, indeed, notwithstanding that the Gentiles imagined their gods according to their own caprices—yet, read history, and in all their fables, and among the many gods they invented, you will never find that they went so far as even to imagine a god as enamoured of men as is our true God; Who, to show His love for His adorers, and to enrich them with graces, has worked such a prodigy

of love as to become their constant companion, and to remain night and day concealed on their altars, seeming as if He knew not how to separate Himself from them even for a moment: "He hath made a remembrance of His wonderful works" (Ps. cx. 4). Thou, then, my most sweet Jesus, hast been pleased to work the greatest of Thy miracles in order to satisfy the excessive desire which Thou hast to remain always near and present to us. Why, then, do men fly from Thy presence? And how can they live for so long a time at a distance from Thee, or visit Thee so seldom? How is it that when in Thy presence they get so weary that a quarter of an hour appears an age? O patience of my Jesus, how great art Thou! Yes, my Lord, I understand Thee; Thy patience is great, because the love Thou bearest to men is great: and this it is which, so to say, forces Thee to dwell always in the midst of such ungrateful creatures.

Ah, my God, Who, because Thou art infinite in perfections, art also infinite in love, permit not that I should for the future be, as I have hitherto been, of the number of these ungrateful ones. Grant me a love equal to Thy merits and to my own obligations. At one time I also was weary in Thy presence, either because I loved Thee not, or because I loved Thee too little; but if by Thy grace I am enabled to love Thee much, I shall no longer find it tedious to remain even for whole days and nights at Thy feet in the Most Holy Sacrament. O Eternal Father, I offer Thee Thine own Son Himself; accept Him for me, and through His merits give me so ardent and tender a love towards the Most Blessed Sacrament that, constantly turning towards some church in which He dwells, I may think of and desire with longing anxiety the time when I may be able to go and entertain myself in His presence.

Ejac. My God, for the love of Jesus, give me a great love towards the Most Blessed Sacrament!

Spiritual Communion, p. 278.

Visit to Mary.

MARY is that tower of David of which the Holy Ghost says in the sacred Canticles: "It is built with bulwarks; a thousand bucklers hang upon it, all the armor of valiant men" (Cant. iv. 4). A tower built with a thousand fortresses, and containing a thousand shields and weapons, for the benefit of those who have recourse to it. Thou art, then, O most holy Mary, a most powerful defence for all those who are engaged in battle. Oh, how constantly are my enemies attacking me, in order to deprive me of the grace of God and of thy protection, my most dear Lady! But thou art my strength. Thou, indeed, dost not disdain to battle for those who trust in thee; for St. Ephrem calls thee "the bulwark of all who confide in thee." Do thou, then, defend and fight for me, who have such great hope and confidence in thee.

Ejac. Mary, Mary, thy name is my defence!

The usual prayer, p. 279.

Twenty-eighth Visit to the Blessed Sacrament.

GOD having given us His own Son, says St. Paul, what good thing is there that we can fear He might deny us? "How hath He not also with Him given us all things?" (Rom. viii. 32.) We know, indeed, that all that the Eternal Father has, He has given to Jesus Christ: "The Father has given Him all things into His hands" (John xiii. 3). Let us, then, ever thank the goodness, the mercy, the liberality of our most loving God, Who has been pleased to make us rich in all good things, and in every grace, by giving us Jesus in the Sacrament of

the Altar: "In all things you are made rich in Him, . . . so that nothing is wanting to you in any grace" (1 Cor. i. 5, 7).

Therefore, O Saviour of the world, O Incarnate Word, if I desire to have Thee, I can really think that Thou art mine, and all mine. But can I at the same time say that I am all Thine, as Thou desirest? Ah, my Lord, prevent it; and never let the world witness such disorder and such ingratitude as that I should not be Thine when Thou desirest me!

Ah, no; let it never be! If it has been so hitherto, let it never be so again. I now, with the utmost determination, consecrate myself entirely to Thee; for time and eternity I consecrate my life, my will, my thoughts, my actions, my sufferings, to Thee. Behold me all Thine; as a victim consecrated to Thee, I bid farewell to creatures, and offer my whole self to Thee. Consume me with the flames of Thy divine love. No, I am determined that creatures shall no longer share my heart. The proofs which Thou hast given me of the love which Thou bearest me, even at a time when I did not love Thee, make me hope that Thou certainly acceptest me now that I love Thee, and out of love give myself to Thee.

Eternal Father, I now offer Thee all the virtues, the actions, the affections, of the Heart of Thy dear Jesus. Accept them, and by His merits, which are all mine—for He has given them to me—grant me the graces which Jesus asks Thee for me. With these merits I thank Thee for the many mercies which Thou hast shown me; with these I satisfy for what I owe Thee for my sins; through these I hope for every grace from Thee,—pardon, perseverance, paradise, and, above all, the crowning gift of Thy pure love. I well see that to all these gifts I myself place impediments; but do Thou also remedy this. I ask it of Thee in the name of Jesus Christ, Who has promised, "Whatsoever you shall ask the Father in

My name, that I will do" (John xiv. 13, 14). Then Thou canst not refuse me. Lord, my only desire is to love Thee, to give myself to Thee without reserve, and no longer to be ungrateful to Thee, as I have hitherto been. Behold me, and graciously hear me; grant that this may be the day of my entire conversion to Thee, so that I may never more cease to love Thee. I love Thee, my God! I love Thee, Infinite Goodness! I love Thee, my Love, my Paradise, my Good, my Life, my All!

Ejac. My Jesus, Who art all mine, Thou desirest me, and I desire Thee!

Spiritual Communion, p. 278.

Visit to Mary.

WHAT relief do I feel in my miseries, and what consolation in my tribulations, what strength do I not find in the midst of temptations, when I remember and call thee to my aid, O my most sweet and most holy Mother, Mary! Yes, indeed, you were right, O ye saints, in calling my Lady "the haven of those who are in tribulation," with St. Ephrem; "the repairer of our calamities," and "the solace of the miserable," with St. Bonaventure; and "the rest from our mournings," with St. Germanus. My own Mary, do thou console me. I see myself loaded with sins, and surrounded by enemies; without virtue, and cold in my love towards God. Comfort me, comfort me; and let my consolation be to make me begin a new life, a life which will be really pleasing to thy Son and to thee.

Ejac. Change me, O Mary, my Mother; change me; thou canst do it!

The usual prayer, p. 279.

Twenty-ninth Visit to the Blessed Sacrament.

“Behold, I stand at the gate and knock.”—*Apoc.* iii. 20.



MOST loving Shepherd, Who, not satisfied with sacrificing Thyself once to death on the altar of the cross for the love of Thy sheep, hast moreover been pleased to hide Thyself in this divine sacrament on the altars of our churches, to be always nearer to, and to knock at the doors of, our hearts, and thus obtain Thy admission! Ah, did I but know how to enjoy Thy nearness to me as did the sacred Spouse in the Canticles, who says, “I sat down under His shadow, whom I desired” (*Cant.* ii. 3). Ah, did I but love Thee, did I but really love Thee, my most amiable Sacrament, I also should wish never to leave the foot of a tabernacle either night or day; and fixing myself near Thy majesty, concealed under the apparent shadow of the sacred species, I also should find those divine sweetnesses and that happiness which souls enamoured of Thee there find. Ah, do Thou be graciously pleased to draw me by the odor of Thy beauties and of the immense love which Thou manifestest in this sacrament: “Draw me; we will run after Thee to the odor of Thy ointments” (*Cant.* i. 3). Yes, my Saviour, I will leave creatures and all earthly pleasures to run after Thee in this sacrament: “As olive-plants, round about Thy table” (*Ps.* cxxvii. 3). Oh, what abundant fruits of virtues do those happy souls, like olive-plants, bring forth to God who assist with love before the sacred tabernacle! But I am ashamed to appear before Thee, O my Jesus, so naked and so devoid of all virtues. Thou hast commanded that all who approach the altar to honor Thee should present a gift: “Thou shalt not appear empty before Me” (*Ex.* xxiii. 15). What, then, am I to do? Am I no more to appear before Thee? Ah, no; this

would not please Thee. Poor as I am, I will approach Thee; and do Thou provide me with the gifts which Thou desirest. I see that Thou dwellest in the sacrament, not only to reward Thy lovers, but also to provide for the poor out of Thy riches.

Be it so, then; let us now begin. I adore Thee, O King of my heart and true Lover of men. O Shepherd, loving Thy sheep beyond all bounds, to this throne of Thy love I now approach; and having nothing else to present to Thee, I offer Thee my miserable heart, that it may be entirely consecrated to Thy love and to Thy good pleasure. With this heart I can love Thee, and I will love Thee as much as I can. Draw it, then, to Thyself, and bind it wholly to Thy will, so that, filled with consolation, it may be able from henceforth to say, as Thy dear disciple said, that it is bound by the chains of Thy love: "I, Paul, the prisoner of Jesus Christ" (Eph. iii. 1). Unite me, my Lord, entirely to Thyself, and make me forget myself, that I may have the happiness one day to lose all things, and even myself, to find Thee alone, and to love Thee forever. I love Thee, my Sacramental Lord; to Thee do I bind myself, to Thee do I unite myself; make me find Thee, make me love Thee, and never more separate Thyself from me.

Ejac. My Jesus, Thou alone art sufficient for me!

Spiritual Communion, p. 278.

Visit to Mary.

ST. BERNARD calls Mary "the royal road of the Saviour;" the safe road by which to find the Saviour and salvation. Since, then, it is true, O Queen, that thou art, as the same saint says, "the chariot in which our souls go to God,"—the one who guides us to Him,—ah, Lady, thou must not suppose that I shall advance towards God, if

thou dost not carry me in thine arms! Carry me, carry me; and if I resist, carry me by main force; do all the violence that thou canst by the sweet attractions of thy charity to my soul and to my rebellious will, that they may leave creatures, to seek for God alone and His divine will. Show the court of heaven the greatness of thy power. After so many wonders of thy mercy show this one more: make a poor creature who was far from God wholly His.

Ejac. O Mary, thou canst make me a saint; I hope for this grace from thee!

The usual prayer, p. 279.

Thirtieth Visit to the Blessed Sacrament.

“Why hidest Thou Thy face?”—*Job* xiii. 24.

JOB feared when he saw that God hid His face: but to know that Jesus Christ veils His majesty in the Most Blessed Sacrament should not inspire us with fear, but rather with greater love and confidence; since it is precisely to increase our confidence, and with greater evidence to manifest His love, that He remains on our altars concealed under the appearance of bread. Novarinus says “that whilst God hides His face in this sacrament He discloses His love.” And who would ever dare approach Him with confidence, and lay bare before Him his affections and desires, did this King of heaven appear on our altars in the splendor of His glory?

Ah, my Jesus! what loving invention was this of the Most Blessed Sacrament, to hide Thyself under the appearance of bread, in order to make Thyself loved, and that Thou mightest be found on earth by all who desire Thee! The prophet was right in saying that men should speak and raise their voices throughout the world, in order to make known to

all men to what an excess the inventions of the love of our good God go for us: "Make His works known among the people" (Is. xxi. 4). O most loving Heart of my Jesus, worthy to possess the hearts of all creatures,—Heart all and ever full of flames of most pure love! O consuming Fire, consume me all, and give me a new life of love and grace! Unite me to Thyself in such a way that I may never more be separated from Thee. O Heart opened to be the refuge of souls, receive me! O Heart, which on the cross wast so agonized for the sins of the world, give me true sorrow for my sins! I know that in this sacrament Thou preservest the same sentiments of love for me which Thou hadst for me when dying on Calvary, and therefore Thou hast an ardent desire to unite me wholly to Thyself. And is it possible that I should any longer resist yielding up my entire self to Thy love and to Thy desire? Ah, by Thy merits, my beloved Jesus, be pleased Thyself to wound me, to bind me, to force me, to unite me in all things to Thy Heart. I am now determined by Thy grace to give Thee all the pleasure that I possibly can, by trampling under foot all human respects, inclinations, repugnances, all my tastes and conveniences, which may prevent me from entirely pleasing Thee. Do Thou, my Lord, so help me that I may execute this determination in such a way that henceforward all my works, opinions, and affections may be all in conformity with Thy good pleasure. O Love of God, do Thou drive all other loves from my heart! O Mary, my hope, thou art all-powerful with God; obtain me the grace to be a faithful servant of the pure love of Jesus until death. Amen, amen. So I hope; so may it be in time and in eternity!

Ejac. Who shall separate me from the love of Christ!

Visit to Mary.

ST. BERNARD affirms that the love of Mary towards us cannot be greater or more powerful than it is; hence by her affection she is always abundant in her compassion for us, and by her power she is plentiful in the relief she affords us: "The most powerful and compassionate charity of the Mother of God abounds in tender compassion, and in kind relief: she is equally rich in both." So that, my most pure Queen, thou art rich in power, and rich in compassion; thou art able, and desirest, to save all. I therefore beseech thee, now and always, in the words of the devout Blossius, saying: "O Lady, protect me in my combats, and confirm me when I am wavering." O most holy Mary, in this great battle in which I am now engaged with hell, do thou always help me; but when thou seest me wavering and likely to fall, O my Lady! do thou then extend thy hand with greater promptitude, and sustain me with greater vigor. O God! how many temptations have I still to overcome before my death! Mary, my hope, my refuge, my strength, do thou protect me, and never allow me to lose the grace of God. And on my part, I resolve always and instantly to have recourse to thee in all temptations, saying:

Ejac. Help me, Mary! Mary, help me!

The usual prayer, p. 279.

Thirty-first Visit to the Blessed Sacrament.

H, how beautiful a sight was it to behold our sweet Redeemer on that day when, fatigued by His journey, He sat down, all engaging and loving, beside the well to await the Samaritan woman, that He might convert and save her! "Jesus, therefore, sat thus on the well" (John iv. 6). It is precisely thus that this same Lord seems sweetly

to dwell with us all the day long, having come down from heaven upon our altars as upon so many fountains of graces, where He awaits and invites souls to keep Him company, at least for a while, that He may thus draw them to His perfect love. From every altar on which Jesus remains in the Most Holy Sacrament He seems to speak and address all, saying: O men! why do you fly My presence? Why do you not come and draw near to Me, Who love you so much, and Who remain thus annihilated for your sakes? Why do you fear? I am not now come on earth to judge; but I have hid myself in this sacrament of love only to do good, and to save all who have recourse to Me: "I came not to judge the world, but to save the world" (John xii. 47).

Let us, then, understand that as Jesus Christ in heaven is "always living to make intercession for us" (Heb. vii. 25), so in the Sacrament of the Altar He is continually, both night and day, exercising the compassionate office of our Advocate; offering Himself as a Victim for us to the Eternal Father, thus to obtain for us His mercies and innumerable graces. Therefore the devout Thomas à Kempis says that we ought to approach and converse with Jesus in the Blessed Sacrament without the fear of chastisement, and unrestrained, as to a beloved friend, "as one who loves speaks to his beloved, as a friend to a friend."

Since, then, Thou thus givest me permission, let me, O my hidden King and Lord, now open my heart to Thee with confidence, and say: O my Jesus! O enamoured of souls, I well know the injustice that men do Thee. Thou lovest them, and art not beloved by them; Thou doest good, and receivest contempt; Thou desirest to make them hear Thy voice, and they give Thee no ear; Thou offerest them Thy graces, and they refuse them. Ah, my Jesus! and is it true that I also at one time joined these ungrate-

ful creatures in thus displeasing Thee? O God, it is but too true! But I am determined to amend, and to endeavor, during the time that I still have to live, to make up for the displeasure which I have caused Thee, by doing all that I possibly can to please Thee and to give Thee pleasure. Tell me, Lord; what Thou askest of me; I will execute all without any reserve: make it known to me by the means of holy obedience, and I hope to do it. My God, I now resolutely promise Thee that I will never, from this day forward, omit anything which I know to be, rather than another, pleasing to Thee, even were I thereby to lose all,—parents, friends, esteem, health, and even life. Let all perish, provided Thou art pleased: happy is that loss, when all is lost and sacrificed to satisfy Thy Heart, O God of my soul! I love Thee, O Sovereign Good, worthy of love above every other good; and in loving Thee I unite my poor heart to all the hearts with which the seraphim love Thee; I unite it to the heart of Mary, to the heart of Jesus. I love Thee with my entire self; Thee alone will I love, and Thee alone will I always love.

Ejac. My God, my God! I am Thine, and Thou art mine!

Spiritual Communion, p. 278.

Visit to Mary.

BLESSED AMADEUS says that our most blessed Queen, Mary, is always in the divine presence, acting as our advocate, and interposing with God by her prayers, which are most powerful: "The most blessed Virgin stands before the face of her Creator, interceding with her most powerful prayers for us. For," he adds, "she well sees our miseries and our dangers, and the most clement and sweet Lady compassionates and succors us with a mother's love." Thou, my advocate

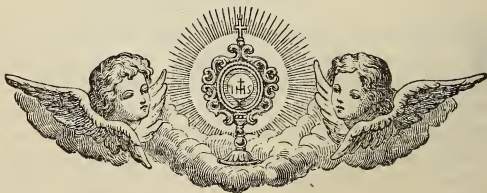
and my most loving Mother, thou even now seest the miseries of my soul; thou seest my dangers and prayest for me. Pray, pray, and cease not to pray, until thou seest me saved and thanking thee in heaven. The devout Blossius tells me that thou, O most sweet Mary, art, after Jesus, the certain salvation of those who are thy faithful servants. Ah! this grace I now ask thee; grant me the happy lot of being thy faithful servant until death; that after death I may go to bless thee in heaven, where I shall be certain never more, as long as God is God, to leave thy sacred feet.

Ejac. O Mary, my Mother, grant that I may be ever thine!

The usual prayer, p. 279.

My Good, my God, all mine Thou art;
 Myself I give Thee, all my heart;
 For Thee, and Thee alone, I sigh.

“What have I in heaven? and besides Thee, what do I desire upon earth? Thou art the God of my heart, and the God that is my portion forever” (Ps. lxxii. 25, 26).



2. Visits to St. Joseph for Every Day of the Month.

St. Alphonsus was not only the apostle of devotion to Our Lord Jesus Christ and to the Blessed Virgin Mary; he also inculcated an equally lively devotion to the great St. Joseph, whom, in his pious invocations, he never separated from Jesus and Mary. The writings which he has left us concerning this glorious patriarch bear striking testimony to the respect, confidence, and love which filled his heart for the nursing-father of Jesus. It is more than probable that if St. Alphonsus had lived in our time, which is evidently the epoch of St. Joseph's glorification and the extension of his worship, he would have added daily visits in honor of the Patriarch to those daily visits which he left us in honor of the Blessed Sacrament and the Blessed Virgin Mary. This reflection inspired a son of St. Alphonsus with the idea of extracting thirty-one visits to St. Joseph textually from the holy Doctor's works, imitating, as nearly as possible, the manner in which the saint proceeded with regard to the Visits to the Blessed Virgin.

Read the visit of the day, and terminate with the following prayer:

My holy Patriarch, I rejoice at thy happiness and greatness in being made worthy to have power to command, with the authority of a father, Him Whom heaven and earth obey, and to make Him obey thee. My holy Patron, since a God has served thee, I too wish to enroll myself in thy service; I choose thee, after Mary, for my principal advocate and protector. I promise to honor thee every day by some special devotion, and each day I will place myself under thy protection. Through the sweet company of Jesus and Mary, which thou didst enjoy during life, protect me during my whole life, that I may never be separated from God by losing His grace. And through the assistance which Jesus and Mary gave thee at death, protect me at the hour of my death, that, dying in the company of thee, of Jesus and Mary, I may one day go to thank thee in

paradise, and in thy company praise and love thy God to all eternity. Amen.

* St. Joseph, Patron of the universal Church, protect us; protect our Holy Father the Pope, and our Mother, Holy Church.

I.

GOD, in the great love He bears us, and in His great desire to see us saved, amongst the many means of salvation with which He has provided us, has given us in particular that of devotion towards the saints. He wills that they, as His friends, should intercede for us, and by their merits and prayers obtain graces for us which we do not of ourselves deserve. But who is not aware that, after the divine Mother, St. Joseph is, of all the saints, the one who is the dearest to God; and that he has in consequence great power with Him, and can therefore obtain graces for his devout clients? Let us then frequently say:

* St. Joseph, give me the greatest confidence in thy powerful intercession.

II.

WE should indeed honor St. Joseph, since the Son of God Himself was graciously pleased to honor Him, by calling him his father. "Christ," says Origen, "gave to Joseph the honor due to a parent." He is also thus spoken of in the Gospel: "And His father and mother were wondering at those things which were spoken concerning Him" (Luke ii. 33). The divine mother also spoke of him under this name. "Thy father and I have sought Thee sorrowing" (Luke ii. 48). If, then, the King of kings was pleased to raise Joseph to so high a dignity, it is right, and a duty on our part, to endeavor to honor him as much as we can.

* St. Joseph, I consecrate myself to thy service forever : do thou protect me.

III.

WHAT angel or saint" says St. Basil, "ever merited to be called the father of the Son of God? Joseph alone was thus called." Hence we can apply to St. Joseph the words of St. Paul, "being made so much better than the angels as he hath inherited a more excellent name than they" (Heb. i. 4). St. Joseph was more honored by God, in this name of father, than all the patriarchs, prophets, apostles, and pontiffs ; for all these have the name of servants, Joseph alone that of father.

* St. Joseph, pray thou for me to Jesus, Whose foster-father thou art.

IV.

JESUS Himself recommended St. Margaret of Cortona to cherish a particular devotion to St. Joseph, and never to allow a day to pass without rendering him some homage as His foster-father. Let us not, then, fail to recommend ourselves to St. Joseph daily and several times a day. Let us ask him for graces : he will obtain them all for us, so that they will be useful to our souls.

* St. Joseph, make me faithful in invoking thee daily.

V.

ST. JOSEPH, as father, was made lord of the Holy Family ; a family that was little in point of numbers, but great on account of the two great personages who composed it—the Mother of God, and the only-begotten Son of God made man : "He made him master of His house" (Ps. civ. 21). Joseph commanded in that house, and the Son of God obeyed.

* St. Joseph, by the obedience which Jesus rendered thee, make me always obedient to the will of God.

VI.

JOSUE excited the admiration of the whole world when he commanded the sun to stop in its course, that he might have time to conquer his enemies; and the sun obeyed. But what comparison can there be between Josue, whom the sun, an inanimate creature obeyed, and Joseph, who was obeyed by Jesus Christ, the Son of God?

* St. Joseph, so great, and at the same time so humble, obtain me true humility.

VII.

ST. BERNARD, speaking of St. Joseph, says: "He was a prudent and faithful servant, whom Our Lord made the solace of His Mother, the nourisher of His humanity, and, in fine, the most faithful co-operator in the great council on earth."

* St. Joseph, save us; our salvation is in thy hands.

VIII.

ACCORDING to St. John Damascene, "God gave St. Joseph the love, the care, and the authority of a father over Jesus: He gave him the affection of a father, that he might guard Him with great love; the solicitude of a father, that he might watch over Him with care; and the authority of a father, that he might feel sure that he would be obeyed in all that he arranged as to the person of this Son."

* St. Joseph, be thou always a father to us, and may we ever be thy faithful children.

IX.

MY holy Patriarch, through the pain which thou didst feel in seeing the divine Word born in a stable, so poor, without fire, without clothes, and in hearing the cries caused by the cold which afflicted Him, I pray thee to obtain for me a true sorrow for my sins, by which I have drawn tears from Jesus; and through the consolation which thou didst receive at the first sight of the Infant Jesus born in the crib, so beautiful and lovely that thy heart began from that moment to burn with such great love for so loving and amiable an infant, obtain for me also the grace to love Him with an ardent love on this earth, that I may one day go to enjoy Him in heaven.

* St. Joseph, penetrate our hearts with contrition, and render them more sensible of the loveliness of Jesus.

X.

MY holy protector, through the prompt obedience which thou hast always shown to the Divine Will, obtain for me from thy Jesus the grace of perfect obedience to the divine commands. Obtain for me the grace that, in the journey which my soul is making to eternity, in the midst of so many enemies, I may never, till the last moment of my life, lose the society of Jesus and Mary. If I am accompanied by them, all the toils of this life, and even death itself, shall be sweet and agreeable to me.

* St. Joseph, I wish to be all thine, that by thee I may remain all Jesus and Mary's.

XI.

GREAT Saint, through the merits of the pains which thou didst suffer at having lost Jesus in the Temple, obtain for me tears to weep continually for the injuries I have done Him. And

through the joy which thou didst afterwards feel in finding Him in the temple, obtain for me the grace that I may also find Him again in my heart, by His grace, and that I may never more lose Him.

* St. Joseph, increase our faith, and render it more lively, especially in the presence of Jesus in the Most Holy Sacrament.

XII.

WHEN God, says St. Thomas, destines any one for a particular charge, He gives him the graces which fit him for it. God having, then, chosen St. Joseph to fill the charge of a father over the person of the Incarnate Word, we must certainly believe that He conferred upon him all the wisdom of sanctity which became such an office. Gerson says that amongst other privileges Joseph had three which were special to him: 1. That he was sanctified in his mother's womb, as were Jeremias and St. John the Baptist; 2. That he was at the same time confirmed in grace; 3. That he was always exempt from the inclinations of concupiscence—a privilege with which St. Joseph, by the merit of his purity, favors his devout clients, delivering them from carnal appetites.

* St. Joseph, shining light of chastity, preserve the angelic virtue in me.

XIII.

IN the Gospel St. Joseph is called JUST. What is meant by a just man? St. Peter Chrysologus says that "it means a perfect man, one who possesses all virtues." Joseph was already holy before his marriage; but how much must his sanctity have increased after his union with the divine Mother? The example of his holy spouse sufficed to sanctify him. But since Mary, as St.

Bernardine of Siena says, is the dispenser of all the graces which God grants to men, in what profusion must we not believe that she showered them down upon her spouse, whom she loved so much, and by whom she was so tenderly loved!

* St. Joseph, increase my devotion to Mary.

XIV.

THE two disciples going to Emmaus were inflamed with divine love by the few moments which they spent in company with Our Saviour, and by His words. What flames of holy love must we not suppose to have been enkindled in the heart of St. Joseph, who for thirty years conversed with Jesus Christ, and listened to His words of eternal life; who observed the perfect example which He gave of humility and patience, and saw the promptitude with which He obeyed and helped him in his labors, and in all that was needed for the household!

* St. Joseph, inflame us with the love of Jesus.

XV.

THE apostle writes that in the next life Jesus Christ "will render to every man according to his works" (Rom. ii. 6). What great glory must we not suppose that He bestowed upon St. Joseph, who served and loved Him so much whilst He lived on earth! Our Lord has promised a reward to him who gives a cup of cold water to the poor in His name; what, then, must be the reward of St. Joseph, who can say to Jesus Christ: "I not only provided Thee with food, with a dwelling, and with clothes; but I saved Thee from death, delivering Thee from the hands of Herod"!

* St Joseph, do thou animate our zeal for growing in virtue by the hope of eternal rewards.

XVI.

WE ought to believe that the life of Joseph, spent in the presence of Jesus and Mary, was a continual prayer, abounding in acts of faith and confidence, of love, of resignation, of oblation. Since, then, the reward of the saints corresponds to their merits in this life, consider how great must be the glory of St. Joseph in heaven. St. Augustine compares the other saints to the stars, but St. Joseph to the sun. Father Suarez says that it is very reasonable to suppose that St. Joseph, after Mary, surpasses all the other saints in merits and glory. From this the Venerable Bernardine de Bustis infers that when St. Joseph asks any grace for those that are devoted to him, his prayers have in a certain manner the force of a command with Jesus and Mary.

* St. Joseph, obtain for us a great spirit of prayer.

XVII.

TO prove the power which St. Joseph possesses in paradise, St. Bernardine of Siena expresses himself thus: "We cannot doubt that Christ not only does not refuse to St. Joseph in heaven that familiarity and reverence which, as a son towards his father, He accorded him when He lived on earth, but rather that it is now perfected." Remark the words "familiarity and reverence"; that Lord, Who on earth revered St. Joseph as His father, will certainly deny him nothing that he asks in heaven. Let us then say to him in confidence:

* St. Joseph, powerful protector of our souls, keep us from all sin.


XVIII.

ALTHOUGH on earth St. Joseph had not the authority, by nature, of a father over the humanity of Jesus Christ, he nevertheless had it, at least in a certain manner, as the spouse of

Mary, who, as the real Mother of the Saviour, had authority over Him: he to whom the tree belongs has also a right to its fruits. This caused Jesus, when on earth, to respect and obey St. Joseph as His superior. This also causes Jesus, now in heaven, to consider the prayers of St. Joseph in the light of commands. For "when a father prays his son," says Gerson, "his prayer has the force of a command."


* St. Joseph, be our help in temptation and our strength in adversity.

XIX.

 GREAT Saint, since a God has served thee, I too wish to enroll myself in thy service. I wish henceforth to serve thee, to honor and love thee as my master. Take me under thy protection, and dispose of me as thou pleasest. My holy St. Joseph, pray to Jesus for me. Having obeyed all thy commands on earth, He will certainly never refuse anything thou askest of Him. Tell Him to pardon me the offences that I have offered Him. Tell Him to detach me from creatures and from myself; ask Him to inflame me with His holy love; and then let Him treat me as He pleases.

* St. Joseph, watch over thy children.

XX.

Y holy Patriarch, now that thou dost exult in heaven on a lofty throne, near thy beloved Jesus, Who was subject to thee on earth, have pity on me, who am exposed to the attacks of so many enemies, to the bad spirits, and passions, that continually strive to rob me of the grace of God. Ah! through the grace given to thee on earth of enjoying the continual society of Jesus and Mary, obtain for me the grace of living during the remaining days of my life always united with God, by resist-

ing the attacks of hell, and of dying loving Jesus and Mary, that I may be able one day to enjoy with thee their company in the kingdom of bliss.

* St. Joseph, give me the victory over my passions, and a horror of sin.

XXI.

ST. BERNARD, speaking of St. Joseph's power of dispensing graces to his devout servants, makes use of the following remarkable words: "To some of the saints power is granted to succor in particular necessities; but to St. Joseph power is granted to succor in all necessities, and to defend all those who, with devotion, have recourse to him." Let us then often say to him:

* St. Joseph, help us when we are in need.

XXII.

ST. TERESA says: "The narration of the many graces which God bestowed on me, and of the dangers, corporal as well as spiritual, from which He has delivered me, through St. Joseph, would excite wonder. The Lord appears to have given power to the other saints to assist us in a single necessity; but experience shows us that this saint gives aid in all necessities. The Lord gives us to understand that, as He wished to be subject to St. Joseph on earth, so in heaven He does whatever the saint asks."

* St. Joseph, obtain for me the grace of perseverance in praying well.

XXIII.

ST. TERESA says also: "I would wish to persuade all the world to be devoted to this saint, because I have long experience of the great favors which he obtains from God. I have not

known any soul particularly devoted to this saint that did not always advance in virtue. I ask, for God's sake, that they who do not believe me will at least make a trial of this devotion."

* St. Joseph, Patron of the interior life, do thou lead me to that perfection which God requireth of me!

XXIV.

LET us imagine that we hear Our Lord, when He sees us afflicted in the midst of our miseries, address us all in the words in which Pharaoh addressed his people at the time of the famine in Egypt: "Go to Joseph" (Gen. xli. 55) if you desire consolation.

* St. Joseph, consoler of afflicted souls, we will go to thee in all our trials.

XXV.

ST. TERESA said also: "I cannot understand how it is possible to think of the Queen of Angels without returning thanks to St. Joseph for all the services he rendered on earth to the Mother and the Son." Let us, then, have recourse to St. Teresa that she may obtain for us devotion to the Blessed Virgin and St. Joseph.

* St. Joseph, by thy love for thy favored servant St. Teresa, make us ever to grow in devotion to thee.

XXVI.

MY great protector, St. Joseph, do not disdain to take under thy protection the most ungrateful sinner alive. I beg this of thee for the love of thy dearest Jesus, for the love of Mary, thy spouse, and for the love of Teresa, whom thou lovest so much, and who labored so much on earth to add

to thy glory. Enable me to die, like thee, in the arms of Jesus and Mary.

* St. Joseph, be with me in my last agony!

XXVII.

BY Our Lord's grace, there is not at present a Christian in the world who is not devout to St. Joseph; but, amongst them all, those receive the most abundant graces who recommend themselves to him the most frequently and with the greatest confidence.

* St. Joseph, may I always thus invoke thee!

XXVIII.

WHEN Jesus Christ lived in this world in the house of St. Joseph, could a sinner who desired to obtain forgiveness of his sins from Our Lord have found a more efficacious means of obtaining this consolation than through St. Joseph? If, then, we desire to be pardoned by God, let us have recourse to St. Joseph, who, now that he is in heaven, is more loved by Jesus Christ than he was loved by Him on earth.

* St. Joseph, ever ask of Jesus the pardon of my sins.

XXIX.

LET us ask of St. Joseph love towards Jesus Christ; this is the particular grace which St. Joseph obtains for those who are devout to him—tender love towards the Incarnate Word; and the saint merited this by the tender love which he himself bore Him on earth.

* St. Joseph, make me to love Jesus as He would have me love Him.

XXX.

MY holy Patriarch, through the tears which thou didst shed in contemplating the future Passion of thy Jesus, obtain for me a continual and compassionate remembrance of the sorrows of my Redeemer; and through that holy flame of love which, in thy colloquies and reflections with Mary, was kindled in thy heart, obtain a spark of that love for my soul, which, by its sins, has contributed so much to the sufferings of Jesus.

* St. Joseph, may the cross of Jesus be ever in my mind and in my heart.

XXXI.

WE should especially be devout to St. Joseph, in order that the saint may obtain us a good death. He, on account of having saved the Infant Jesus from the snares of Herod, has the special privilege of delivering dying persons from the snares of the devil. Moreover, on account of the services which he rendered for so many years to Jesus and Mary, having by his labors provided them a dwelling and food, he has the privilege of obtaining the special assistance of Jesus and Mary for his devout clients at death. It is, also, well known by every one that he is the patron of a good death, because he had the happiness of dying in the arms of Jesus and Mary. Let us, then, often say to him:

* St. Joseph, obtain for me that, like thee, I may die in the arms of Jesus and Mary.

3. Prayers to obtain the Virtue of the Month.

JANUARY.—FAITH.

St. Teresa says that all sins spring from want of faith. She was right, for it is impossible to live estranged from God if we keep constantly before our eyes the truths of our faith, the greatness of God, the love He bears us, the benefits He has bestowed on us, and especially the work of our Redemption, the Passion of Jesus Christ, and the gift of the Most Holy Sacrament. The same effect is produced by frequently meditating on death, judgment, hell, eternity. This is why we must frequently renew the spirit of faith in ourselves, by calling to mind the eternal maxims. The saints did this, and it was thus they won their heavenly crown.

Act of Faith.

MY God, I believe all that the holy Church teaches me to believe, because Thou, Who art infallible truth, hast revealed it. I believe that Thou art the Creator and Lord of heaven and earth, Who eternally rewardest the just in paradise and chastisest sinners in hell. I believe that Thou art one God in essence, but three in person, Father, Son, and Holy Ghost: three in person, but one only God. I believe that God the Son, the second Person, in order to save us and redeem us from our sins, became man, and died upon the cross. I believe that the most holy Virgin Mary was conceived without sin, that she is truly Mother of God, and that she was ever a virgin. I believe that Jesus Christ, the third day after His death, rose again by His own power, and, after forty days, ascended to heaven, where He is seated on the right hand of the Eternal Father, equal to Him in majesty and glory. I believe that, at the last day, Jesus Christ shall come to judge all men who shall then rise from their graves. I believe that the Roman Catholic Church is the only true Church, out of which there is no redemption. I believe in the communion of the

saints ; that is to say, that every one of the faithful who is in a state of grace participates in the merits of all the just. I believe that God remits the sins of those who offend Him, so soon as they repent of them. I believe in the seven sacraments by means of which the grace of Jesus Christ is communicated to us. I believe the Ten Commandments of the Decalogue. I believe, finally, all that the holy Church believes. I thank Thee, O my God, for having made me a Christian, and I protest that I desire to live and die in this holy faith.

A Shorter Act of Faith.

BELIEVE all that the Church teaches us to believe, because Thou hast revealed all to us. Nor do I pretend to comprehend intellectually those mysteries which are above my mind ; it is enough that Thou hast said so. I pray Thee to increase Thy faith in me.

Act of Loving Faith.

MY beloved Redeemer, O life of my soul, I firmly believe that Thou art the only good worthy of being loved. I believe that Thou art the greatest lover of my soul, since through love alone Thou didst die, overwhelmed with sorrows, for love of me. I believe there is no greater blessing in this world, or in the next, than to love Thee, and to do Thy adorable will. All this I believe most firmly ; so that I renounce all things, that I may belong wholly to Thee, and that I may possess Thee alone. Help me through the merits of Thy sacred Passion, and make me such as Thou wouldst have me to be. I believe in Thee, O infallible Truth ! I trust in Thee, O Infinite Mercy ! I love Thee, O Infinite Goodness ! O Infinite Love, I give myself wholly to Thee, Who hast wholly given Thyself to me in Thy Passion, and in the holy Sacrament of the Altar.

And I recommend myself to thee, O Mary, refuge of sinners and Mother of God.

Prayer to thank God for the Great Gift of Faith.



SAVIOUR of the world, I return thanks for myself and for all the faithful, my brethren, for having called and admitted me to live in the true faith taught by the holy Catholic Church. "My God," I will say to you with St. Francis de Sales, "great and numberless are the benefits Thou hast bestowed on me, and for which I return Thee my most heartfelt thanks; but how can I sufficiently thank Thee for having enlightened me with the light of faith? O Lord, I tremble when I compare my ingratitude with the greatness of Thy benefits. My Lord, I thank Thee, as much as I am able, for this great gift of faith, and I pray Thee to make its beauties known to all men.

Prayer to Mary.

O MOTHER of God, increase my faith.

FEBRUARY.—HOPE.

Our hope of salvation, and of receiving the means necessary for its attainment, must be CERTAIN *on God's part*. The motives on which this certainty is founded are the power, the mercy, and the truth of God; and of these the strongest and most certain motive is God's infallible faithfulness to the promise which He has made to us, through the merits of Jesus Christ, to save us, and to give us the graces necessary to our salvation. This promise is CONDITIONAL; it depends on our actively corresponding to God's grace and praying. He who prays is certainly saved.

Prayer to obtain Confidence in the Merits of Jesus Christ and in the Intercession of Mary.



ETERNAL FATHER, I thank Thee for myself, and on behalf of all mankind, for the great mercy that Thou hast shown us, in sending Thy Son to be made man, and to die for our salvation; I thank

Thee for it, and I should wish to offer Thee in thanksgiving all that love which is Thy due for conferring on us such an inestimable benefit. By His merits our sins are pardoned, Thy justice having been satisfied for the punishment we had deserved; by these merits Thou dost receive us miserable sinners into Thy grace, while we deserve nothing but hatred and chastisement: Thou dost, by these merits, receive men to reign in paradise. Finally, Thou hast bound Thyself, in consideration of these same merits, to grant all gifts and graces to those who ask for them in the name of Jesus Christ. I thank Thee also, O Infinite Goodness, that, in order to strengthen our confidence, besides giving us Jesus Christ as Our Redeemer, Thou hast also given us Thy beloved daughter Mary as our advocate; so that, with that heart full of mercy which Thou hast given her, she may never cease, by her intercession, succoring any sinner who may have recourse to her; and this intercession is so powerful with Thee that Thou canst not deny her any grace which she asks of Thee.

Hence it is Thy will that we should have a great confidence in the merits of Jesus, and in the intercession of Mary. But this confidence is Thy gift, and it is a great gift which Thou dost grant to those only who ask Thee for it. This confidence, then, in the Blood of Jesus Christ, and in the patronage of Mary, I beg of Thee, through the merits of Jesus and Mary.

To Thee, also, my dear Redeemer, do I turn; it was to obtain for me this confidence in Thy merits that Thou didst sacrifice Thy life on the cross for me, who was only worthy of punishment. Accomplish, then, the end for which Thou didst die; enable me to hope for all things, through confidence in Thy Passion.

Prayer to Mary.

AND thou, O Mary, my Mother, and my hope after Jesus, obtain for me a firm confidence, first in the merits of Jesus, thy Son, and then in the help of thy prayers—prayers which are all-powerful with God.

MARCH.—LOVE OF GOD.

To obtain the great treasure of love of Jesus Christ we must : 1. Desire it ardently ; 2. Ask often for it ; 3. Make room for it by chasing all inordinate affections from our hearts ; 4. Make frequent acts of love ; 5. Meditate assiduously on the Passion of Jesus Christ. Charity is the queen of all virtues ; wherever she reigns she draws all other virtues along with her, as it were, in her train.

Prayer to Jesus Christ to obtain His Holy Love.

MY crucified Love, my dear Jesus ! I believe in Thee, and confess Thee to be the true Son of God and my Saviour. I adore Thee from the abyss of my own nothingness, and I thank Thee for the death Thou didst suffer for me that I might obtain the life of divine grace. My beloved Redeemer, to Thee I owe all my salvation. Through Thee I have hitherto escaped hell ; through Thee have I received the pardon of my sins. But I am so ungrateful that, instead of loving Thee, I have repeated my offences against Thee. I deserve to be condemned, so as not to be able to love Thee any more : but no, my Jesus, punish me in any other way, but not in this. If I have not loved Thee in time past, I love Thee now ; and I desire nothing but to love Thee with all my heart. But without Thy help I can do nothing. Since Thou dost command me to love Thee, give me also the strength to fulfil this Thy sweet and loving precept. Thou hast promised to grant all that we ask of Thee : “ You shall ask whatever you will, and it shall be done unto you ” (John xv. 7). Confiding, then, in this promise, my

dear Jesus, I ask, first of all, pardon of all my sins ; and I repent above all things, because I have offended Thee, O Infinite Goodness ! I ask for holy perseverance in Thy grace till my death. But, above all, I ask for the gift of Thy holy love. Ah, my Jesus, my Hope, my Love, my All, inflame me with that love which Thou didst come on earth to enkindle ! *Tui amoris in me ignem accende.* For this end make me always live in conformity with Thy holy will. Enlighten me that I may understand more and more how worthy Thou art of our love, and that I may know the immense love Thou hast borne me, especially in giving Thy life for me. Grant, then, that I may love Thee with all my heart, and may love Thee always, and never cease to beg of Thee the grace to love Thee in this life ; that living always, and dying in Thy love, I may come one day to love Thee with all my strength in heaven, never to leave off loving Thee for all eternity.

Act of Complacent Love.

MY Jesus, I rejoice that Thou art infinitely happy, and that Thy Eternal Father loves Thee as Himself.

Act of Benevolent Love.

MY Jesus, would that Thou wert known and loved by all the world !

Act of Love and Preference.

LOVE Thee, my Jesus, above all things ; but this is little. I love Thee more than myself ; but this is little also. I love Thee with all my heart ; and this also is little. My Jesus, hear me, give me more love, more love, more love.

A Short Act of Perfect Love.

MY God, I love Thee above all things, and in all things, with my whole soul, because Thou art worthy of all love.

Prayer to Mary.

MOTHER of beautiful love, my advocate and refuge; Mary, who art of all creatures the most beautiful, the most loving, and the most beloved of God, and whose only desire it is to see Him loved! ah, by the love thou bearest to Jesus Christ, pray for me, and obtain for me the grace to love Him always and with all my heart! This I ask and hope for from thee. Amen.

APRIL.—CHARITY TO OUR NEIGHBOR.

He who loves God loves his neighbor also; but he who loves not his neighbor, neither does he love God. In order to practise the virtue of charity, we must: 1. Love our neighbor as ourself, in heart as well as in deed; 2. Neither judge nor suspect evil of our neighbor, without good grounds; 3. Abstain from the least shadow of detraction; 4. Not repeat to any one the evil that has been said of him by another; 5. Not wound our neighbor by saying anything that may hurt him; 6. Avoid disputes; 7. Speak gently to all, even to our inferiors; 8. Render our neighbor any assistance in our power; 9. Seek to help the souls of our neighbors; 10. Show charity towards the sick, specially when they are poor; 11. Pardon our enemies, and show them charity; 12. Pray for sinners and for the souls in purgatory.

Prayer to obtain the Virtue of Charity.

AH, my Redeemer, how unlike am I to Thee! Thou wast all charity towards Thy persecutors; I am all rancor and hatred towards my neighbors. Thou didst pray with so much love for those who crucified Thee; and I immediately seek revenge against those who offend me. Pardon me, my Jesus; I wish to be no more what I have hitherto been; give me strength to love and to do good to all who injure me. Abandon me not, O

Lord, to my passions. Oh, what a hell it would be to me if, after having received so many of Thy graces, I were again separated from Thee and deprived of Thy friendship! For the sake of the Blood Thou hast shed for me, permit not such a separation. Eternal Father, through the merits of Thy Son, suffer me not to become Thine enemy. O my God, look not on my sins, but on Jesus, Thy Son, Who has sacrificed His life for my salvation. For the sake of Jesus have pity on me, and pardon all my offences against Thee, and especially those which I have committed by my want of charity to my neighbor.

Prayer for our Neighbor.

MY God, I love my neighbor as myself, out of love for Thee. And because I love my neighbor, I recommend to Thee the souls in purgatory, my relatives, benefactors, and friends, and all those from whom I have received any affront or injury; I pray Thee, shower down upon them every blessing. Finally, I recommend to Thee infidels, heretics, and all those who are in a state of sin. Since Thou, my God, art worthy of infinite love, make Thyself known and loved by all; but especially by me, who have been most ungrateful to Thee. I have offended Thee enough; make me love Thee exceedingly, and take me to heaven, where I shall sing Thy mercies to all eternity.

Prayer to Mary.

MOTHER of mercy, thou art full of charity to all; forget not my miseries; thou seest them full well. Recommend me to God, Who denies Thee nothing. Obtain for me the grace of imitating thy holy charity both towards God and my neighbor.

MAY.—DETACHMENT.

There are some persons who wish to become saints, but only after their own fashion; they would love Jesus Christ in their own way, without giving up their diversions, their vanity in dress, their delicacies in their food: they love God, but if they do not succeed in obtaining such or such an office, they live discontented; if, too, they happen to have a word said against them, they are all on fire; if they do not recover from some illness, they are all impatience. They love God; but, all the same, they remain attached to the riches or honors of the world, to the vainglory of passing for being well-born, learned, or better than others. Such persons practise prayer, and frequent holy Communion; but, inasmuch as they take to these exercises hearts filled with earthly affections, they derive but little profit from them. Our Lord does not even speak to them, for He knows that it is but a waste of words.

**Prayer to obtain Detachment from Earthly
Affections.**

GH, that all men loved Thee, my Jesus, Who art so worthy of love! But, my poor Lord, —give me leave thus to call Thee,—Thou art altogether lovely, and hast done and suffered so much in order to be loved by men; yet how many are there who really love Thee? I see almost all men applying themselves to loving parents, friends, wealth, honors, pleasures, and even dumb animals; but how many are there that love Thee, O Infinite Loveliness? O God, too few, indeed, are they; yet amongst these few I wish to be found. I am a miserable sinner, who at one time also offended Thee by loving creatures, and going astray from Thee. But now I love Thee, and I prize Thee above every good: and Thee only do I wish to love.

**Another Prayer for obtaining Detachment from
Earthly Goods.**

MY Jesus, if hitherto my heart has been attached to the goods of the earth, Thou shalt henceforth be my only treasure. O God of my soul! Thou art infinitely more precious than any

other possession. Thou dost merit infinite love ; I esteem and love Thee above all things, and even more than myself ; Thou art the only object of all my thoughts. I desire nothing that is in this world. If I had any desire, it would be to possess the treasures and kingdoms of the earth for the sole purpose of renouncing them all, and depriving myself of them out of love for Thee. Come, O my Love, come and consume in me every affection which is not for Thee.

**Prayer to obtain Detachment from Worldly
Esteem.**

MY Jesus, grant me the desire of pleasing Thee, and make me forget all creatures and also myself. What will it profit me to be loved by the whole world if I be not loved by Thee, the only love of my soul ! My Jesus, Thou camest into the world to win our hearts ; if I am unable to give Thee my heart, do Thou please to take it, and replenish it with Thy love, never allowing me to be separated from Thee any more. This is all my ambition ; accept of it, and be pleased to increase it, and take away from me all desire of earthly goods. Thou art indeed deserving of love, and great indeed is my obligation of loving Thee. Behold me, then, I wish to be wholly Thine ; and I will suffer whatever Thou pleasest, Thou Who for love of me didst die of sorrow on a cross !

Prayer to obtain Detachment from Pleasures.

GMY Jesus ! Thou wert so desirous of suffering for my sake that Thou wouldst even endure Thy sufferings before the appointed time ; and yet I am so greedy for the pleasures of the world. How many times have I offended Thee in order to please my body ! O my Lord ! through the

merits of Thy sufferings take away from me, I beseech Thee, all affection for earthly pleasures. Out of love for Thee I desire to abstain from the satisfaction of [*name it*].

Prayer to Mary.

AH, my most holy Mother, thou hadst indeed reason to say that in God was thy joy: "And my spirit hath rejoiced in God my Saviour" (Luke i. 19); for in this world thou didst desire and love naught but God. "Draw me after thee" (Cant. i. 3). O Lady, detach me from the world, that I may love Him alone Who alone deserves to be loved. Amen.

JUNE.—PURITY.

1. Avoid idleness, dissipated companions, immodest conversations, and, more than all, occasions of sin, especially where there is danger to purity; and for this reason you cannot be too cautious in keeping your eyes from dwelling on any dangerous object. For a person that does not avoid the voluntary occasions of sin, especially those which have frequently proved fatal to his innocence, it is morally impossible to persevere in the grace of God.

2. There are two remedies against temptations: *resignation* and *prayer*. *Resignation*, for though temptations do not come from God, yet He permits them for our good. Wherefore, beware of yielding to vexation, however annoying the temptations may be; be resigned to the will of God, Who allows them; and take up the arms of prayer, which are the most powerful and the most certain of overcoming our enemies. Bad thoughts, however filthy and abominable, are not sins; it is only the consenting to them which makes them a sin. We shall never be overcome so long as we call on the holy names of Jesus and Mary. During the assaults of temptation, it is most useful to renew our resolution of suffering death rather than offend God; it is also a good practice repeatedly to sign ourselves with the sign of the cross, and with holy water; it is of great help, too, to reveal the temptation to the confessor. But prayer is the best remedy of all, accompanied by continual cries for help to Jesus and Mary.

Prayer to obtain Purity of Heart.


O SAVIOUR of the world! O my only Hope! by the merits of Thy Passion, deliver me from every impure desire which may hinder me from loving Thee as I ought. May I be stripped of

all desires that savor of the world; grant that the only object of my desires may be Thyself, Who art the Sovereign Good and the only good that is worthy of love. By Thy sacred wounds heal my infirmities; give me grace to keep far from my heart every love which is not for Thee, Who deservest all my love. O Jesus, my Love! Thou art my hope. O sweet words! sweet consolation! Jesus, my Love, Thou art my hope!

Prayer to obtain Purity of the Body.

MY adorable Saviour, in expiation of our sins, and specially those of impurity, Thou didst vouchsafe to have Thy most pure Flesh torn in pieces. Ah! my Lord, smitten with the scourge, I return Thee thanks for such great love, and I grieve that I am myself, by reason of my sins, one of those who scourge Thee. O my Jesus! I detest all those wicked pleasures which have cost Thee so much pain. Oh, how many years ought I not already to have been in the flames of hell! And why hast Thou so patiently awaited me till now? Thou hast borne with me in order that at length, overcome by so many wiles of love, I might give myself up to love Thee, abandoning sin. O my beloved Redeemer! I will offer no further resistance to Thy loving affection; I desire to love Thee henceforth to the uttermost of my power. But Thou already knowest my weakness; Thou knowest how often I have betrayed Thee. Do Thou detach me from all earthly affections which hinder me from being all Thine own. Remind me frequently of the love which Thou hast borne me, and of the obligation I am under of loving Thee. In Thee I place all my hopes, my God, my Love, my All.


Prayer to Mary.

 MARY, O most pure Dove, how many are now in hell on account of the vice of impurity! Sovereign Lady, obtain for us the grace always to have recourse to thee in our temptations, and always to invoke thee, saying, "Mary, Mary, help me."

JULY.—OBEDIENCE.

The reason that so few persons are wholly given to God is because few are thoroughly obedient. There are some persons so fondly attached to their own opinion that, although a thing enjoined on them be in accordance with their own inclination, yet, from the very fact that it is enjoined, they lose all fancy for it; they find no relish in anything but in following the dictates of their individual will. How different is the conduct of saints! their only happiness flows from the execution of what obedience imposes upon them. St. Philip Neri says: "Let those who are desirous of progressing in the way of God submit themselves to a prudent confessor, whom they should obey as in God's place. By so doing we are certain of not having to render an account to God of the actions we perform." He said, moreover, "that we must place faith in the confessor, because the Lord will not permit him to err; that nothing is so sure to preserve us from the snares of the devil as doing the will of others in the performance of good; and that there is nothing more dangerous than to wish to direct ourselves according to our private fancy."

Promise of Fidelity to Jesus, our King.

 H, my adorable Jesus, I acknowledge Thee for my King and my God, and I protest that I wish for no other king in my heart than Thee, my Redeemer. Unhappy me! In the past I have yielded to the domination of my passions, and have banished Thee, my divine King, from my soul. I now wish that Thou alone shouldst reign in my heart; that Thou shouldst command, and I obey. I will say to Thee with St. Teresa: "O Lover, Who lovest me more than I am able to conceive, grant that my soul may serve Thee more in conformity with Thy pleasure than with its own. May self die in me, and may another live in me. May He live

and give me life. May He reign, and may I be His slave. May my soul wish for no other liberty." Oh! happy the soul who can truly say: "My Jesus, Thou art my only King, my only Good, my only Love."

Prayer to do always what God wills.

AH, my God! have mercy on me. I know that by committing sin I condemned myself to an eternity of torments; and yet I have resisted Thy will and incurred this punishment. Ah, my Lord! pardon me; I am sorry for my sins from the bottom of my heart. I do not wish ever more to oppose Thy holy will. How miserable should I now be, hadst Thou taken me out of life during my career of sin! I should at this moment be condemned to remain forever in hell, to hate Thy will. But now I love it, and wish forever to love it. Teach me and give me strength henceforth to do Thy will. I will no longer resist Thee, O Infinite Goodness. This grace only do I ask, that Thy will may be done on earth as it is in heaven. Enable me to do Thy will perfectly; and I ask nothing more. And what, O my God, dost Thou desire but my welfare and my salvation? Ah, eternal Father! hear my prayer, for the love of Jesus Christ, Who has taught me to pray continually to Thee. In His Name, I ask this grace: *Thy will be done, Thy will be done.* Happy me if I spend the remainder of my life doing Thy will, and if I end my days therein. O Mary, happy thou, who hast always done the will of God perfectly! obtain for me, through thy intercession, the grace to do His will during the remainder of my life.

To Jesus, Obedient to St. Joseph.

OMY dear Jesus, Who, to atone for my disobedience, didst wish to humble Thyself so far as to obey a man, ah, through the merits of that obedience which Thou hast shown on earth to

Joseph, give me grace henceforth to obey all Thy wishes; and through the love which Thou hast borne to Joseph, and which he bore to Thee, grant me a great love of Thee, O Infinite Goodness, Who dost deserve the love of my whole heart; forget my offences against Thee, and have mercy on me. I love Thee, O my Love; I love Thee, O my God; I wish always to love Thee.

Before the Crucifix.

MY crucified Redeemer, O King of love! With humility and tenderness do I draw near to kiss Thy sacred feet, transfixed for love of me; clasp in my arms this cross, on which Thou, being made a Victim of love, wast willing to offer Thyself in sacrifice for me to the divine justice: "being made obedient unto death, the death of the cross" (Phil. ii. 8). O blessed obedience which obtained for us the pardon of our sins! And what would have become of me, O my Saviour, hadst Thou not paid the penalty for me! I thank Thee, O my Love, and by the merits of this sublime obedience do I pray Thee to grant me the grace of obedience in everything to the divine will.

Before Confession.

MY God, through my director do Thou make known to me Thy will. I now purpose, and hope, with the assistance of Thy grace, to fulfil Thy will in all things.

After Confession and in Time of Scruples.

MY Jesus, I will obey Thy representative; and thus I hope, by the virtue of Thy Blood, to save my soul and be never separated from Thee.

Prayer to Mary.

MY Queen and my Mother! do thou pray to Jesus for me, and, by the merit of thine obedience, obtain me the grace of being faithful in obeying the divine will and the commands of my spiritual director.

AUGUST.—HUMILITY.

Without humility we cannot please God: "God resisteth the proud, and giveth grace to the humble" (James iv. 6). Humility of *spirit* consists in looking on ourselves as miserable sinners, which we indeed are. Hence: 1. Let us always distrust ourselves. 2. Let us not glorify ourselves about anything; let us even avoid speaking of ourselves. 3. Let us not be impatient with ourselves after a fall, but let us rise up from it, counting on God's help not to fall again. 4. Let us be compassionate to others who fall. 5. Let us look on ourselves as the greatest sinners on earth, since we have received so many graces and profited so little by them.—Humility of *heart* requires that we should take pleasure in being despised by others. Hence: 1. Let us receive reproofs quietly, and thank whoever corrects us. 2. When we receive some affront, let us bear it with patience, and love those who slight us. How many slights and insults did not Jesus Christ suffer for us!

Prayer to obtain Humility.

O MY most humble Jesus, Who, for the love of me, didst humble Thyself and become obedient unto the death of the cross, how have I the courage to appear before Thee, and call myself Thy follower! for I see myself to be such a sinner, and so proud that I cannot bear a single slight without resenting it. Whence can come such pride in me, who for my sins have so many times deserved to be cast forever into hell with the devils? Ah, my despised Jesus, help me and make me like unto Thee. I will change my life. Thou, for love of me, hast borne so much contempt; I, for love of Thee, will bear every slight. Thou, O my Redeemer! hast rendered contempt both desirable and honorable, since Thou didst embrace it with so much love during Thine own life. "Far be it from me to glory

but in the cross of Our Lord Jesus Christ" (Gal. vi. 14).

O my most humble mistress Mary, Mother of God! thou who in all, and especially in suffering, didst most resemble thy Son, obtain for me the grace of bearing in peace all slights which henceforward shall be offered to me. Amen.

Prayer to Mary.

MY Queen, I can never be really thy child unless I am humble; but dost thou not see that my sins, after having rendered me ungrateful to my Lord, have also made me proud? O my Mother, do thou supply a remedy. By the merit of thy humility, obtain that I may be truly humble and thus become thy child. Amen.

SEPTEMBER.—MORTIFICATION.

By *interior* mortification we study to conquer our passions, and especially our most predominant one. A person who does not overcome his predominant passion is in great danger of being lost.—*Exterior* mortification has to do with refusing to the senses those satisfactions which they ask of us. We must therefore mortify: 1. The eyes, by abstaining from looking at any object that can give occasion to temptation. 2. The tongue, by abstaining from words of detraction, abuse, or impurity. 3. The taste, by not eating or drinking too much, and also by fasting and abstaining at certain times. 4. The hearing, by avoiding listening to immodest and scandalous conversations. 5. The touch, by using all possible caution in regard to ourselves and to others.

Prayer to ask for the Spirit of Mortification.

MY beloved Redeemer, I blush to appear before Thee with so many attachments to earthly pleasures. During Thy life Thou didst think of nothing but suffering for me; but, forgetful of Thy pains and of Thy love for me, I have hitherto attended only to my own gratification. My Jesus, grant me the gift of Thy love, which will make me accept all pains and insults in order to please Thee. Give me strength to deny myself all things

which are not pleasing to Thee, and to accept all things which are disagreeable to self-love, such as sorrows, persecutions, loss of relatives, of health, of self-esteem, and all other crosses which shall come from Thee. I now accept all from Thy hand: I accept all the troubles of my life, and especially the pains of my death. Grant that I may live only to please Thee; and that at death I may sacrifice my life to Thee, with all the affection of my soul. I love Thee, O my Sovereign Good, and I hope always to love Thee.

Prayer to Mary.



LOVE thee, O Mother of Jesus! who by thy intercession hast obtained for me time for repentance.

OCTOBER.—RECOLLECTION.

Many persons who desire to separate themselves from creatures, and to converse with God alone, cannot go to live in deserts, as they would wish; but deserts and caves are not necessary in order to enjoy the solitude of the heart. Those who, from necessity, are obliged to converse with the world, whenever their hearts are free from worldly attachments, even in the public streets, in places of resort, and public assemblies, can possess solitude of heart, and continue united with God. All occupations which we undertake in order to fulfil the divine will have no power to interfere with the solitude of the heart.

Prayer to obtain Recollectedness.



MY Jesus! I have loved solitude but little, because I have loved Thee but little. I have gone about seeking pleasures and consolation from creatures who have made me lose Thee, the Infinite Good. Miserable I am, that for so many years I have kept my heart distracted, thinking only of the good things of earth, and forgetting Thee. Oh, accept Thou this heart of mine, since Thou hast bought it with Thy Blood; inflame it with Thy love, and take possession of it for Thine own. O Mary, Queen of heaven! thou canst obtain for me this grace; from thee I hope for it.

Prayer to Mary.

MOST holy Virgin, do Thou obtain us affection for prayer and retirement, that, detaching ourselves from the love of creatures, we may aspire only after God and heaven, where we hope one day to see thee, to praise thee, and to love thee, together with Jesus, thy Son, forever and ever. Amen.

NOVEMBER.—LOVE OF PRAYER.

“We ought always to pray” (Luke xviii. 1). “Ask, and you shall receive” (Matt. vii. 7). “Amen, amen, I say to you: If you ask the Father anything in My Name, He will give it to you” (John xvi. 23). He who prays is certainly saved; he who does not pray is certainly lost. All the elect are saved by prayer; all the damned are lost by neglect of prayer, and their greatest despair is, and will be, forever caused by the conviction that they had had it in their power to save their souls so easily by prayer, and that now the time of salvation is no more.

Prayer to obtain the Grace of Praying Well.

AH, my Redeemer! how have I been able hitherto to live in such forgetfulness of Thee? Thou wast prepared to grant me all the graces that I should ask of Thee; Thou didst only wait for me to ask them. But I have thought only of indulging my senses, and have been indifferent about the privation and loss of Thy love and of Thy graces. Lord! forget all my ingratitude, and have mercy on me; give me the grace always to ask Thine aid to avoid offending Thee. O God of my soul! do not permit me to be as I have hitherto been, negligent in the performance of this duty. Grant me light and strength always to recommend myself to Thee, and particularly when my enemies tempt me to offend Thee again. Grant, O my God! this grace through the merits of Jesus Christ, and through the love which Thou bearest to Him. O Lord! I have offended Thee enough. I wish to love Thee during the remainder of my life. Give me Thy love, and

may this love remind me to ask Thine aid whenever I am in danger of losing Thee by sin.

Prayer to obtain Fidelity in making Meditation.

RARDON me, O my God, my slothfulness; what treasures of grace have I lost by so often neglecting to meditate! For the future give me grace to be faithful through life in conversing with Thee, with Whom I hope to converse forever in heaven. I do not ask Thee to refresh me here with Thy consolations; I do not deserve it; it is enough that Thou dost suffer me to approach Thy feet and recommend to Thee my poor soul, which is thus miserable because it has separated itself from Thee. At Thy feet, then, O my crucified Jesus! the sole memory of Thy Passion shall keep me detached from earth, and united to Thee. O holy Virgin Mary! aid me with thy prayers.

Prayer to Mary.

MARY, my hope after Jesus! through thy intercession I hope for the grace to recommend myself in all my temptations to thee and to thy Son. Hear me, O my Queen! through the love which thou bearest to Jesus Christ.

DECEMBER.—PATIENCE.

It is by patience that we gain heaven. This earth is a place where we can gain merit; therefore it is not a place of rest, but of labors and sufferings. Sorrows, contradictions, and all other tribulations, when accepted with patience, become the brightest jewels in our heavenly crown. Let us practise patience: 1. When death takes from us our relatives and friends; 2. In poverty; 3. In contempt and persecution; 4. In spiritual desolations; 5. In temptations; 6. In sickness. Compliance with the divine will, by accepting death, is sufficient to insure eternal salvation.

Prayer for Patience.

OLORD, I am fully persuaded that without suffering, and suffering patiently, I cannot win the crown of paradise. David said: "From Him is my patience" (Ps. lxi. 6). And I say the same;

my patience in suffering must come from Thee. I make resolutions to accept all tribulations in peace ; but no sooner are they at hand than I grow sad and alarmed ; and if I suffer, I suffer without merit and without love, because I know not how to suffer in a manner pleasing Thee. O my Jesus, through the merits of Thy patience in bearing so many afflictions for love of me, grant me the grace to bear crosses for the love of Thee ! I love Thee with my whole heart, O my dear Redeemer ! I love Thee, my Sovereign Good ! I love Thee, my own Love, worthy of infinite love. I am grieved at any displeasure I have ever caused Thee, more than for any evil whatever. I promise Thee to receive with patience all the trials Thou mayest send me ; but I look to Thee for help in being faithful to my promise, and especially in being enabled to bear resignedly the throes of my last agony, and my death.

O Mary, my Queen, vouchsafe to obtain for me a true resignation in all the anguish and trials that await me in life and in death.

Act of Resignation.

BEHOLD, O my God ! my heart is ready ; behold me prepared for every cross that Thou givest me to endure. No, I desire not delights or pleasures in this life ; he who has offended Thee and has deserved hell deserves not favors. I am ready to suffer all the infirmities and adversities that Thou sendest me ; I am ready to accept all the slights of men ; I am content if it pleaseth Thee to deprive me of all bodily and spiritual consolations ; it is enough that Thou dost not deprive me of Thyself, and of the eternal love of Thee.

Prayer to Mary.

AH, my most sweet Lady, thou who wast innocent didst suffer with patience; and shall I, who deserve hell, refuse to suffer? My Mother, I now ask Thee this favor—not, indeed, to be delivered from crosses, but to bear them with patience. For the love of Jesus, I entreat thee to obtain at least this grace for me from God; from thee do I hope for it with confidence.



4. The First Friday of the Month,
Consecrated to the Sacred Heart.

Every Christian who desires to have the blessings of the Heart of Jesus during his life and, above all, at the hour of death, will sanctify the first Friday of every month by approaching the Holy Table and making an Act of Reparation to the Blessed Sacrament, and also by reciting some consecration and prayer to the Sacred Heart (see Part IV. Section 2, § 5, p. 484).

*The Litany of the Sacred Heart.

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God the Father of heaven,
 God the Son, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Heart of Jesus, hypostatically united to the
 Eternal Word,
 Heart of Jesus, sanctuary of the Divinity, and
 tabernacle of the Most Holy Trinity,
 Heart of Jesus, abyss of wisdom,
 Heart of Jesus, ocean of goodness,

Have mercy on us.

Heart of Jesus, throne of mercy,
 Heart of Jesus, treasure inexhaustible,
 Heart of Jesus, of whose fulness we have all
 received,
 Heart of Jesus, our peace and our atonement,
 Heart of Jesus, model of all virtues,
 Heart of Jesus, infinitely loving and infinitely
 worthy of love,
 Heart of Jesus, fountain of water springing up
 into everlasting life,
 Heart of Jesus, in which the Father is well
 pleased,
 Heart of Jesus, the propitiation for our sins,
 Heart of Jesus, filled with bitterness for our
 sakes,
 Heart of Jesus, sorrowful in the Garden, even
 unto death,
 Heart of Jesus, saturated with revilings,
 Heart of Jesus, wounded with love,
 Heart of Jesus, pierced with a lance,
 Heart of Jesus, exhausted of Thy Blood upon
 the cross,
 Heart of Jesus, bruised for our sins,
 Heart of Jesus, still outraged by ungrateful
 men in the Most Holy Sacrament of love,
 Heart of Jesus, refuge of sinners,
 Heart of Jesus, strength of the weak,
 Heart of Jesus, comfort of the afflicted,
 Heart of Jesus, salvation of them that hope in
 Thee,
 Heart of Jesus, hope of them that die in Thee,
 Heart of Jesus, sweet support of those who
 worship Thee,
 Heart of Jesus, our helper in our many and
 great tribulations,
 Heart of Jesus, delight of all the saints,
 Lamb of God, Who takest away the sins of the world,
Spare us, O Lord!

Have mercy on us.

Lamb of God, Who takest away the sins of the world,
Graciously hear us, O Lord!

Lamb of God, Who takest away the sins of the world,
Have mercy on us.

Christ, hear us.

Christ, graciously hear us.

V. Jesus, Who art meek and humble of heart,

R. Make our heart like unto Thy heart.

Let us Pray.

LORD JESUS, Who, by a fresh effect of Thy grace, hast vouchsafed to open to Thy Church the ineffable riches of Thy heart, grant that we may render love for love to that adorable Heart, and by worthy homage make reparation for the outrages inflicted on It through the ingratitude of men. We ask this of Thee Who liveth and reigneth world without end. Amen.

5. The Twenty-fifth Day of each Month, Consecrated to the Infant Jesus.¹

The Steps of Our Saviour's Childhood.

An excellent Devotion for Advent and until Epiphany.

DEAREST Infant Jesus, from the bosom of the Father descending for our salvation, conceived of the Holy Ghost, abhorring not the Virgin's womb, Word made flesh, receiving the form of a slave; have mercy on us.

¹ St. Alphonsus all his life had a most tender devotion to the Sacred Infancy of Jesus. He sought to propagate it by every means in his power, looking on this devotion as an efficacious means for inspiring

R. Have mercy on us, Infant Jesus.

II. O dearest Infant Jesus, with Thy Virgin Mother visiting Elizabeth, filling John the Baptist, Thy forerunner, with the Holy Ghost, and sanctifying him while yet in his mother's womb; have mercy on us.

R. Have mercy on us, Infant Jesus.

III. O dearest Infant Jesus, nine months imprisoned in the womb, anxiously expected by the Virgin Mary and St. Joseph, and by God the Father offered for the world's salvation; have mercy on us.

R. Have mercy on us, Infant Jesus.

IV. O dearest Infant Jesus, born in Bethlehem of the Virgin Mary, wrapped in swaddling-clothes, and laid in the manger, heralded by angels, and visited by shepherds; have mercy on us.

R. Have mercy on us, Infant Jesus.

V. O dearest Infant Jesus, after eight days wounded in Thy circumcision, called by the glorious name of Jesus, and thus foreshadowing both by name and blood a Saviour's office; have mercy on us.

R. Have mercy on us, Infant Jesus.

VI. O dearest Infant Jesus, revealed to the three wise men by a star, adored by them on Thy Mother's bosom, and presented with mystical gifts of gold, frankincense, and myrrh; have mercy on us.

R. Have mercy on us, Infant Jesus.

VII. O dearest Infant Jesus, presented in the temple by the Virgin Mother, caressed in the arms of Simeon, and by Anna the prophetess made known to Israel; have mercy on us.

divine love in souls. To this end he composed various discourses and meditations of heavenly unction. Not finding it sufficient to draw the attention of the faithful to the Infant Jesus during Advent and the Octave of Christmas, he wished that that sweet mystery of the Divine Childhood should be celebrated on the 25th of each month. We therefore enter into the holy Doctor's spirit by here placing suitable prayers for each 25th day of the month, and we have tried to select such as harmonize with the Virtue proposed for each month.

R. Have mercy on us, Infant Jesus.

VIII. O dearest Infant Jesus, sought for by wicked Herod to be put to death, carried by St. Joseph with Thy Mother into Egypt, rescued from the cruel slaughter, and glorified by the fame of the martyred innocents; have mercy on us.

R. Have mercy on us, Infant Jesus.

IX. O dearest Infant Jesus, in Egypt remaining with most holy Mary and the holy patriarch Joseph, until the death of Herod; have mercy on us.

R. Have mercy on us, Infant Jesus.

X. O dearest Infant Jesus, returning back from Egypt to the land of Israel, wearied by many labors in the way, and retiring into the city of Nazareth to dwell there; have mercy on us.

R. Have mercy on us, Infant Jesus.

XI. O dearest Infant Jesus, obediently remaining in the holy house of Nazareth, there dwelling piously with Thy parents, and rapidly advancing in wisdom, age, and grace; have mercy on us.

R. Have mercy on us, Infant Jesus.

XII. O dearest Infant Jesus, led to Jerusalem at the age of twelve, there sought by Thy parents with great sorrow, but after three days found with joy among the Doctors; have mercy on us.

R. Have mercy on us, Infant Jesus.

V. The Word was made flesh.

R. And dwelt among us.

Prayer.

ALMIGHTY and everlasting God, Lord of heaven and earth, Who revealest Thyself to the humble; grant, we beseech Thee, that, commemorating with due honor, and following with worthy imitation, these most sacred mysteries of Thy Son, the Infant Jesus, we may happily arrive at that heavenly kingdom which Thou hast promised

to Thy little ones; through the same Jesus Christ Our Lord. Amen.

January 25th.

TO JESUS, OBJECT OF OUR FAITH.

O holy faith, unfold to us Who Jesus Christ is, Who this Man is Who appears as insignificant as the rest of men. St. John assures us that He is the Eternal Word, the only-begotten Son of God: "The Word was made flesh" (John i. 14).



MY amiable and sweet Infant! although I behold Thee so poor and lying on straw, yet I confess and adore Thee as my Lord and Creator. I know what reduced Thee to so miserable a state; it was the love that Thou didst bear me. But when I remember, O my Jesus! how I have treated Thee in times past, my offences against Thee, I wonder in myself how Thou hast borne with me. Accursed sins, oh, what have you done! You have made me cause bitterness to the Heart of my beloved Saviour. O my dearest Redeemer, for the sake of the sufferings Thou didst endure and the tears Thou didst shed in the stable of Bethlehem, give me tears, give me a great sorrow, that may make me all my life long lament the displeasure I have caused Thee. Grant me love for Thee, but such love as may compensate for the offences I have committed against Thee. I love Thee, my Infant Saviour, my Infant God; I love Thee, my Life, my Love, my All; I promise Thee from this day forth to love none but Thee. Do Thou help me by Thy grace, without which I can do nothing. Mary, my hope, thou dost obtain whatever thou wilt from thy Son; obtain for me His holy love. My Mother, hear me!

Recite the Steps of Our Saviour's Childhood, page 377.

February 25th.**T JESUS, OUR HOPE.**

In Jesus we find all that we can desire : we find light, strength, peace, confidence, love, and eternal glory ; for Jesus Christ is a gift containing all the gifts that we can seek or desire.

MY Jesus, I should indeed do great injustice to Thy mercy and Thy love if, after Thou hast given me so many proofs of the love Thou bearest me, and the desire Thou hast of saving me, I should still distrust Thy mercy and Thy love. My beloved Redeemer, I am a poor sinner ; but Thou hast said that Thou didst come to seek sinners : “ I am not come to call the just, but sinners ” (Matt. ix. 13). I am a poor, infirm creature. Thou camest to cure the infirm, and Thou didst say, “ They that are whole need not the physician, but they that are sick ” (Luke v. 31). I was lost through my sins ; but Thou didst come to save the lost : “ The Son of man is come to save that which is lost ” (Matt. xviii. 11). What, then, can I fear if I am willing to amend my life and to become Thine ? I have only myself and my own weakness to fear ; but my own weakness and poverty ought to increase my confidence in Thee, Who hast declared Thyself to be the refuge of the destitute : “ The Lord is become a refuge for the poor ” (Ps. ix. 10). And Thou hast promised to grant their desires : “ The Lord hath heard the desire of the poor ” (Ps. x. 17). Therefore I implore this favor of Thee, O my Jesus : give me confidence in Thy merits, and grant that I may always recommend myself to God through Thy merits. Eternal Father, for the love of Jesus Christ, save me from hell, and first from sin ; for the merits of this Thy Son, enlighten my mind to obey Thy will ; give me strength against temptations ; grant me the gift of Thy holy love ; and, above all, I beseech Thee to give me the grace of praying to Thee to help me, for

the love of Jesus Christ. He has promised that Thou wilt grant to him who prays in His Name whatever he asks of Thee. If I continue to pray to Thee in this way, I shall certainly be saved; but if I neglect so doing, I shall certainly be lost. Most holy Mary, obtain for me this great gift of prayer, and also that I may persevere in recommending myself constantly to God, and also to thee, who dost obtain from God whatever thou willest.

Recite the Steps of Our Saviour's Childhood, page, 377.

March 25th.

TO JESUS, KING OF LOVE.

The Son of God wished to present Himself under the form of a sweet little child, that thus He might the more readily and the more forcibly draw to Himself the love of man. Little children of themselves are loved at once, and to see them and to love them is the same thing. With this view the Eternal Word chose first to be seen among men as an infant, that He might conciliate to Himself the love of all mankind.



DIVINE WORD, become man for me, though I behold Thee thus humbled and become a little Infant, yet I confess and acknowledge Thee for my Lord and King, but a King of love. My dearest Saviour, since Thou hast come down upon earth and clothed Thyself with our miserable flesh in order to reign over our hearts, I beseech Thee come and establish Thy reign in my heart also, which was once, alas! ruled over by Thine enemies, but is now, I hope, Thine, as I desire that it may be always Thine, and that from this day forth Thou mayest be its only Lord. Other kings reign by the strength of arms, but Thou comest to reign by the power of love; and therefore Thou dost not come with regal pomp, nor clothed in purple and gold, nor adorned with sceptre and crown, nor surrounded by armies of soldiers. Thou wast born in a stable—poor and

forsaken ; Thou wast placed in a manger on a little straw, because thus Thou wouldst begin to reign in our hearts. Ah, my Infant King, how could I so often rebel against Thee, and live so long Thine enemy! O Jesus, my King, Who art so amiable and so loving to our souls, take possession, I pray Thee, of mine ; I give it entirely to Thee : accept it, that it may serve Thee forever, but serve Thee only for love. Thy majesty deserves to be feared, but Thy goodness still more deserves to be loved. Thou art my King, and Thou shalt be always the only object of my love. O Mary, our dear Lady! it is for thee to obtain for me that I may be faithful to this beloved King of my soul.

Recite the Steps of Our Saviour's Childhood, page 377.

April 25th.

TO JESUS MOST CHARITABLE.

Earthly physicians, when they love their patients, use all their efforts to cure them ; but what physician, in order to cure his patient, ever took upon himself the sick man's disease? Jesus Christ was the physician Who charged Himself with our infirmities in order to cure them: "He hath borne our infirmities, and carried our sorrows" (*Is.* iii. 4).

MAY Thy charity, O my Redeemer! be forever praised and blessed. And what would become of my soul, infirm and afflicted with the many wounds of my sins, if I had not Thee, my Jesus, Who art both able and willing to heal me? O Blood of my Saviour, I trust in Thee ; wash me and cure me. I repent, O my Love, of having offended Thee. Thou didst lead a life of tribulations, and didst die a bitter death, to prove to me what love Thou bearest me. I would fain show Thee how much I love Thee ; but what can I do who am so miserable and weak? O God of my soul ! Thou art omnipotent ; Thou canst heal me and make me holy. Oh, awake in me a great desire of pleasing Thee. I

renounce all my pleasures to please Thee, my Redeemer, Who dost deserve to be pleased at all costs. O Sovereign Good! I esteem Thee and love Thee above every good; make me love Thee with all my heart, and always implore Thy love. I have hitherto offended Thee, and have not loved Thee, because I have not sought Thy love. I now beg of Thee this love, and the grace always to seek it. Oh, grant my prayer by the merits of Thy Passion. O Mary, my Mother! thou art always prepared to hear the prayer of him that calls upon thee. Thou lovest him that loveth thee. I love thee, my Queen; obtain for me the grace to love God, and I ask nothing more of thee.

Recite the Steps of Our Saviour's Childhood, page 377.

May 25th.

TO JESUS IN POVERTY.

O blessed straw, fairer than roses or lilies! what favored land produced you? Oh, what an enviable lot is yours, to serve as a bed for the King of heaven! But, alas! you are cold for Jesus; but you are fire and flame for us, since you supply us with a flame of love which rivers of water shall never quench.

MY Jesus, Thou art the Son of the Lord of heaven and earth, and yet Thou liest in this cold grotto without other cradle than a manger, with nothing but straw for Thy bed, and with only miserable rags to cover Thee. The angels stand round Thee, and sing Thy praises, but they do not relieve Thy poverty. My dear Redeemer, the poorer Thou art the more lovable Thou dost render Thyself in our eyes, because Thou hast embraced so great a poverty for the very end of making us love Thee more. If Thou hadst been born in a palace, if Thou hadst had a cradle of gold, if Thou hadst been assisted by the first princes of the earth, Thou wouldst have acquired more respect from men but less love; but this stable where Thou dost sleep, these miserable


rags that cover Thee, this straw that serves Thee as Thy bed, this manger that is Thy only cradle—oh, how do they attract our souls to love Thee! “The viler He was for me,” says St. Bernard, “the dearer He is to me.” Thou hast made Thyself poor to enrich us with Thy riches; that is, with grace and glory. Ah, my Jesus! this Thy poverty has induced many saints to leave all—riches, honors, and kingdoms—in order to become poor with Thee. Oh, detach me also, my Saviour, from all affection to worldly goods, so that I may be made worthy to acquire Thy holy love, and thus to possess Thee, Who art the Infinite Good. With St. Ignatius of Loyola I will say to Thee: “Give me Thy love and Thy grace, and I shall have all the riches I crave.” I wish for nothing more; Thou alone art sufficient for me, my Jesus, my Life, my All. O my Mother Mary! do thou obtain for me the grace that I may always love Jesus, and that I may always be loved by Him.

Recite the Steps of Our Saviour's Childhood, page 377.

June 25th.

TO JESUS INFINITELY PURE.

All other infants are born in original sin; but Jesus was born “holy, innocent, unpolluted.” “My beloved is white and ruddy, chosen out of thousands” (*Cant.* v. 10). In this Infant only did the Eternal Father find His delight, because in Him alone did He find no fault.

 MY innocent Saviour, Mirror without spot, Love of the Eternal Father, chastisements and maledictions did not belong to Thee, but to me, a miserable sinner; but Thou wouldst show to the world the excess of Thy love by sacrificing Thy life in order to obtain for us pardon and salvation, and thus by Thy sufferings pay the penalties which we had incurred by our sins. May all creatures bless and praise Thy mercy and Thy infinite bounty! I thank Thee on behalf of all men, but especially for myself; because as I have offended Thee more than

others, so Thou hast suffered the pains which Thou didst endure more for me than for others. Accursed a thousand times be all those sinful pleasures which I have delighted in, and which have cost Thee so much sorrow! But since Thou hast paid the price of my ransom, I beseech Thee let not the Blood which Thou hast spilled for love of me be lost to me. I love Thee, O Infinite Bounty, but I desire to love Thee more; I desire to love Thee as much as Thou deservest to be loved. O my Jesus, do Thou cause Thyself to be loved by me and by all men; for Thou dost indeed deserve to be loved. I pray Thee, enlighten the minds of those sinners who neither know nor love Thee; make them understand what Thou hast done for the love of them, and the ardent desire Thou hast for their salvation. Most holy Mary, pray to Jesus for me and for all sinners; obtain for us light and grace to love Thy Son, Who has loved us so much.

Recite the Steps of Our Saviour's Childhood, page 377.

July 25th.

TO JESUS OBEDIENT.

During thirty years Jesus Christ respected St. Joseph as a father, and obeyed him as such. Without the order of St. Joseph He performed no action, took no step, tasted no food, indulged in no repose. He was all attention in listening to and executing whatever St. Joseph enjoined upon Him.

MY beloved Jesus, Thou art the Sovereign of heaven and earth; but for the love of me Thou didst make Thyself a servant even of the executioners who tore Thy flesh, pierced Thy head, and finally left Thee nailed on the cross to die of sorrow. I adore Thee as my God and Lord, and I am ashamed to appear before Thee when I remember how often, for the sake of some miserable pleasure, I have rent asunder Thy holy bonds, and have told Thee that I would not serve Thee. But still,

O my Saviour, Thy merits and Thy goodness, which despise not a heart that repents and humbles itself, give me the hope of pardon. I confess, my Jesus, that I have offended Thee greatly; I confess that I deserve a thousand hells for the sins I have committed against Thee; chastise me as Thou seest fit, but do not deprive me of Thy grace and love. I repent above every other evil of having despised Thee, and I love Thee with my whole heart. I purpose from this day forth to desire to serve Thee and love Thee alone. I pray Thee, bind me by Thy merits with the chains of Thy holy love, and never suffer that I be again released from them. I love Thee above everything, O my deliverer; and I would prefer being Thy servant to being master of the whole world. And of what avail would all the world be to one who lives deprived of Thy grace? "My sweetest Jesus, permit me not to separate myself from Thee." This grace I ask of Thee, and I intend always to ask it to the end of my life. I ask this favor of thee also, O Mary, my Mother: help me that I may never separate myself again from God.

Recite the Steps of Our Saviour's Childhood, page 377.

August 25th.

TO JESUS MOST HUMBLE.

An angel announced to the shepherds the birth of the Messiah; and the signs which He gave them wherewith to find Him and recognize Him were all signs of lowliness. "When you shall find a child," said he, "in a stable, wrapped up in rags, and lying in a manger on the straw, know that it is your Saviour."



MY despised Jesus! by Thy example Thou hast rendered reproaches and contempt sweet in the eyes of those that love Thee. But how is it, then, that instead of embracing them, as Thou hast done, when I have received some little slight from men, I have behaved with so much pride, and

taken therefrom occasion to offend Thy infinite majesty, proud sinner that I was? Ah, Lord, I see why it is; I did not know how to bear an affront patiently, because I did not know how to love Thee. If I had loved Thee truly, it would have been sweet and pleasing to me. But since Thou dost promise pardon to him who repents, I repent with all my heart of all the faults of my whole life—a life so unlike Thine. But I desire to amend; and therefore I promise Thee to be willing to suffer patiently from this day forward all the contempt which I shall meet with for Thy love, O my Jesus! Who wast so much despised for the love of me. I understand that humiliations are precious mines from which Thou drawest eternal treasures to enrich souls. I deserve far greater humiliations and reproaches for having despised Thy grace; I deserve to be trampled on by the devils. But Thy merits are my hope. I will change my life, and will no longer displease Thee; henceforth I will seek for nothing but Thy divine pleasure. For the future I will love Thee only; I desire that my heart should belong to Thee alone. Ah, take possession of it, and keep it forever, that I may be always Thine, and Thou mayest be always mine; that I may love Thee; and that Thou mayest love me forever. Yes, this is my hope, O my God! always to love Thee and always to be loved by Thee. I believe in Thee, Infinite Goodness; I hope in Thee, Infinite Goodness; I love Thee, Infinite Goodness; I love Thee and I will always say: I love Thee, I love Thee, I love Thee. O Mary, help me always to love God.

Recite the Steps of Our Saviour's Childhood, page 377.

September 25th.

TO JESUS A MODEL OF MORTIFICATION.

The Eternal Word came from heaven to teach us the love of suffering; and He began as a child to teach it to us by choosing for Himself the most acute sufferings that an infant can endure. It was He Himself Who inspired His Mother to put Him away from her tender arms, and to replace Him on the hard bed that He might feel the more the cold of the cave and the pricking of the rough straw.



LOVER of souls, my loving Redeemer! is not, then, the sorrowful Passion that awaits Thee, and the bitter death that is prepared for Thee on the cross, sufficient, but that, even from the commencement of Thy life, from Thy very infancy, Thou shouldst begin to suffer? Yes, because even as an infant Thou wouldst begin to be my Redeemer, and to satisfy the divine justice for my sins. Thou didst choose a bed of straw to deliver me from the fire of hell, into which I have deserved so many times to be cast. Thou didst cry and mourn on this bed of straw to obtain for me pardon from Thy Father. Oh, how these Thy tears afflict and yet console me! They afflict me from compassion at seeing Thee, an innocent babe, suffering so much for sins not Thine own; but they console me, because Thy sufferings assure me of my salvation, and of Thy immense love for me. But, my Jesus, I will not leave Thee alone to cry and to suffer. I myself will also weep. I do not seek for consolation in this life; he does not deserve consolation or pleasure who has had the temerity to offend Thee, O Infinite Goodness. I am content to suffer all the crosses Thou shalt send me; but, my Jesus, I will love Thee still. O Mary, who didst sympathize by thy sufferings with the sufferings of Jesus, obtain for me the grace to suffer all my trials with patience.

Recite the Steps of Our Saviour's Childhood, page 377.

October 25th.

TO JESUS IN SOLITUDE.

Jesus disposed of events so as to be born out of the city, in a solitary cave, in order to recommend to us the love of solitude and of silence. In fact, if we enter the grotto we shall see that solitude and silence reign therein. Jesus remains in silence in the manger; Mary and Joseph adore and contemplate Him in silence. Happy the soul that shuts itself up in the solitude of Bethlehem to contemplate the love that God has borne to men!

MY dearest Saviour, Thou art the King of heaven, the King of kings, the Son of God; and how is it, then, that I see Thee in this cave, forsaken by all? I see no one with Thee but Joseph and Thy holy Mother. I desire to unite myself to them in keeping Thee company. Do not reject me. I do not deserve it; but I feel that Thou dost invite me by Thy sweet voice, speaking to my heart. Yes, I come, O my beloved Infant! I will leave all things to pass my whole life along with Thee, my beloved little Hermit, only love of my soul. Fool that I was, I have hitherto forsaken Thee and left Thee alone, O my Jesus, whilst I was seeking miserable and baneful pleasures from creatures, but now, enlightened by Thy grace, I desire nothing but to live in solitude with Thee, who didst Thyself live in solitude on this earth. "Who will give me wings like a dove, and I will fly and be at rest" (Ps. liv. 7). Ah, who will enable me to fly from this world, where I have so often found my ruin—to fly, and to come and remain always with Thee, Who art the joy of paradise and the true Lover of my soul? Oh, bind me, I pray Thee, to Thy feet, so that I may no longer be separated from Thee, but may find my happiness in continually keeping company with Thee! Ah, by the merits of Thy solitude in the cave of Bethlehem, give me a constant interior recollection, so that my soul may become a solitary little cell, where I may attend to nothing but

conversing with Thee; where I may take counsel with Thee in all my thoughts and all my actions; where I may dedicate to Thee all my affections; where I may always love Thee, and sigh to leave the prison of this body to come and love Thee face to face in heaven. I love Thee, O Infinite Goodness, and I hope always to love Thee, in time and in eternity. O Mary, thou who canst do all things, pray to Him to enchain me with His love, and not to permit me ever again to lose His grace.

Recite the Steps of Our Saviour's Childhood, page 377.

November 25th.

TO JESUS PRAYING.

Oh, how beautiful, perfect, and dear to God were the prayers of the Infant Jesus! At every moment He prayed to His Father, and His prayers were all for us, and for each one of us in particular. All the graces that each one of us has received from the Lord are the effect of the prayers of Jesus.

MY dear Redeemer, how much do I owe Thee! If Thou hadst not prayed for me, in what a state of ruin should I find myself! I thank Thee, O my Jesus; Thy prayers have obtained for me pardon of my sins, and I hope that they will also obtain for me perseverance unto death. Thou hast prayed for me, and I bless Thee with my whole heart for so doing, but I beseech Thee not to leave off praying. I know that Thou dost continue even in heaven to be our advocate and to pray for us. Continue, therefore, to pray; but pray more particularly, O my Jesus, for me, who am so much in want of Thy prayers. I hope that God has already pardoned me through Thy merits; but as I have already so often fallen, I may therefore fall again. Hell does not cease, and will never cease, tempting me, in order to make me again lose Thy friendship. Ah, my Jesus, Thou art my hope; it is Thou that must give

me fortitude to resist; from Thee I seek it, and of Thee I hope for it! But I will not content myself only with the grace of not falling again; I desire also the grace of loving Thee exceedingly during the days that remain to me, so that I may love Thee still more in eternity. O Mary, my Mother! do thou also pray, and beseech Jesus for me; thy prayers are all-powerful with thy Son, Who loves thee so much. Thou who desirest so much that He should be loved, beseech Him to give me a great love for His goodness, and let this love be constant and eternal.

Recite the Steps of Our Saviour's Childhood, page 377.

6. Exercises for the Fourth Sunday of the Month, Consecrated to the Preparation for Death.

1. He that Loves God must Love and not Abhor Death.

HOW can he ever abhor death who is in the grace of God? "He that abideth in love dwelleth in God, and God in him" (1 John iv. 16). He, therefore, that loves God is secure of His grace, and, thus dying, he is sure of going to rejoice forever in the kingdom of the blessed; and shall such a one fear death? David truly said: "Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified" (Ps. cxlii. 2). This means that no man may presume to be saved by his own merits; for no one but Jesus and Mary can say that he has been without sin throughout his life. But he ought not to fear death, if, with true repentance for his sins, he trusts in the merits of Jesus Christ. It was to save sinners that Jesus

Christ died and poured forth His Blood. The Blood of Jesus Christ, says the apostle, speaks more in favor of sinners than the blood of Abel spoke against Cain, who slew him.

It is true that without a divine revelation no man can possess an infallible certainty of his own salvation; but he that has given himself with a true heart to God, and is ready to lose everything, even life itself, rather than lose the divine grace, has a moral certainty that he will be saved. This certainty is founded on the divine promises: "no man," says the Scripture, "ever trusted in God and was confounded" (Ecclus. ii. 11). Almighty God declares in many passages that He does not desire the death of the sinner, but that he be converted and live. "Is it My will that a sinner should die, saith the Lord God, and not that he should be converted from his ways and live?" (Ezech. xviii. 23.) And in the same chapter God laments over those obstinate sinners who choose to perish because they will not leave their sins, and says: "Why will you die, O house of Israel?" And to those who repent of their sins He promises to forget all their iniquities. "If the wicked do penance for all his sins which he hath committed, he shall live. I will not remember all his iniquities that he hath done" (Ezech. xviii. 21).

When a sinner also hates the sins he has committed, it is a certain sign that he has been pardoned. A holy Father says that whoever can say with truth, "I hate and abhor my iniquities," may be certain that they are forgiven. We have another sign of pardon when we recover grace and persevere in a good life for a considerable time after having sinned. It is also a sure sign to the same effect when we have a fixed resolution to die rather than lose the friendship of God, as also when we earnestly desire to love Him, and to see Him loved by others, and when we feel distress at seeing Him offended.

How is it, then, that certain great saints, after having given themselves wholly to God, and after a life of mortification and detachment from all earthly things, at the hour of death have felt great terror at the thought of appearing before Christ, their Judge? I reply that those great saints who have suffered these fears at the moment of death have been very few, and that it was the will of God that they should thus purge away the remains of their sins before entering on eternal blessedness; but that, ordinarily speaking, all the saints have died in remarkable peace, and with earnest desires to depart to the presence of God. And for the rest, this is the very difference between sinners and saints at the hour of death, that sinners from fear pass on to despair, and saints from fear pass on to confidence, and thus die in peace.

Therefore, every one who has a hope that he is in the grace of God ought to desire death, repeating the prayer which Jesus Christ has taught us: "Thy kingdom come;" and he ought to embrace death with joy when it comes, that he may thus be freed from sin, and leave this world, where no one lives without imperfections, and go to behold God, face to face, and love Him with all his powers in the kingdom of love.

2. Protestation for a Happy Death.

MY God, being certain that I shall die, and not knowing when it will be, I intend now to prepare myself for death; and I therefore declare that I believe all that the holy Church believes, and especially the mystery of the most holy Trinity, the incarnation and death of Jesus Christ, paradise and hell; because Thou Who art truth itself hast revealed all these truths.

I deserve a thousand hells: but I hope in Thy

mercy, through the merits of Jesus Christ, to obtain pardon, final perseverance, and the glory of paradise.

I protest that I love Thee above all things, because Thou art the Infinite Good; and because I love Thee I am more sorry that I have so often offended Thee than for any other evil, and I resolve rather to die than offend Thee again. I pray Thee rather to take away my life than to permit me to lose Thee by another sin.

I thank Thee, my Jesus, for all the sufferings Thou hast undergone for me, and for the many mercies Thou hast shown me, after I had so greatly offended Thee.

My beloved Lord, I rejoice in that Thou art infinitely happy, and that Thou art loved by so many souls in heaven and on earth. I desire that all should know and love Thee.

I protest that if any one has offended me, I pardon him for the love of Thee, O my Jesus; and I beg of Thee to do good to him!

I declare that I desire to receive the most holy sacraments, both in life and death: and I intend now to ask for absolution of my sins, in case I should not be able to give any sign of it at my death.

I accept my death, and all the pains which shall accompany it, in union with the death and sorrows which Jesus suffered on the cross. And I accept, my God, all the pains and tribulations which Thou shalt send me before my death. Do with me, and with all that belongs to me, what Thou pleasest. Give me Thy love and holy perseverance, and I ask nothing more.

My Mother Mary, assist me always, but especially at my death; in the mean time help me and keep me in the grace of God. Thou art my hope. Under thy mantle I will live and die. St. Joseph, St. Michael, Archangel, my guardian angel, help me always, but especially in the hour of my death.

And Thou, my dear Jesus, Who to obtain for me a happy death didst give Thyself to suffer such a bitter death, abandon me not in my last hour. From this time I embrace Thee, that I may die in Thy arms. I deserve hell; but I throw myself on Thy mercy, hoping in Thy Blood to die in Thy friendship, and to receive Thy blessing when I shall see Thee first as my judge. Into Thy hands, wounded for my love, I commend my soul. I hope in Thee, that Thou wilt not then condemn me to hell. *In te, Domine, speravi, non confundar in æternum.* Ah, help me always, but especially at my death; grant me to die loving Thee, so that the last sigh of life may be an act of love, which shall transport me from this earth to love Thee forever in paradise.

Jesus, Mary, and Joseph, assist me in my agony! Jesus, Mary, and Joseph, I give myself to you; do you receive my soul at that moment.

3. The Words of a Dying Man to Jesus Crucified.



Q JESUS, my Redeemer, Who within a few moments wilt be my Judge, have mercy upon me before the moment comes when Thou wilt judge me. No, my sins do not terrify me, nor the rigors of Thy judgment, while I see Thee dead upon this cross to save me.

Yet, cease not to comfort me in the agony to which I am come: my enemies would terrify me by saying that there is no salvation for me: "Many say unto my soul, there is no salvation for him in his God." But I will never cease to trust in Thy goodness, and say, "Thou, O Lord, art my lifter up." Do Thou comfort me; do Thou make me feel that Thou art my salvation: "Say unto my soul, I am Thy salvation." Oh, let not all those pangs, those insults endured, that blood poured forth by Thee, be lost unto me. "Thou hast redeemed me, dying upon the cross; let not so great labor be in vain." Especially,

I pray Thee, through that bitterness Thou didst feel when Thy blessed soul was separated from Thy most holy body, have mercy upon my soul when it departs from my body.

It is true that through my sins I have continually despised Thee; but now I love Thee above everything, I love Thee more than myself; and I grieve with all my heart for all the offences I have committed against Thee; I detest them, I hate them above every evil. I see that through the offences I have been guilty of I have deserved a thousand hells; but the bitter death which Thou hast been willing to endure for me, and the great mercies Thou hast already shown me, make me confidently hope that when I appear before Thee Thou wilt welcome me with the kiss of peace.

Trusting all in Thy goodness, O my God, I abandon myself into Thy loving arms. "In Thee, O Lord, I have hoped; I shall not be confounded forever." Through the sins I have committed, I have again and again deserved hell; but I hope in Thy Blood, that Thou hast now pardoned me; and I hope that I shall come to heaven to praise Thy mercies forever: "the mercies of God I will sing forever."

I willingly accept all the pains Thou dost destine for me in purgatory: it is just that the fire should purge away the wrongs I have done Thee. O holy prison, when shall I find myself shut up in thee, secure from being able ever to lose my God! O holy fire, when wilt thou purge away my vileness, and make me worthy to enter the kingdom of the blessed!


O Eternal Father, through the merits of the death of Thy Son, Jesus Christ, make me to die in Thy grace, and in Thy love, that I may come to love Thee throughout eternity. I thank Thee for all the graces Thou hast given me through my life, and especially for the great grace of Thy holy faith, and for having caused

me to receive, in these my last days, all the holy sacraments. Thou willest that I should die, and I desire to die to please Thee. It is little, O Jesus, my Saviour, that I should die for Thee, Who hast died for me. I am satisfied to say to Thee, with St. Francis, "Let me die for love of Thee, Who hast vouchsafed to die for love of me."

I receive death with peace, and also the pains which I must endure so long as I breathe; give me strength to suffer with a perfect conformity to Thy will. I offer them all to Thy glory, uniting them to the pains which Thou didst suffer in Thy Passion. O Eternal Father, I sacrifice to Thee my life, and all my being; and I pray Thee to accept this my sacrifice, through the merits of that great sacrifice which Jesus Thy Son offered up of Himself upon the cross.

O Mother of God, and my Mother Mary, thou hast obtained many graces from God for me during my life; I thank thee with all my heart. O abandon me not in this hour of my death, in which I have greater need of thy prayers. Pray to Jesus for me, and increase thy prayers; obtain for me sorrow for my sins, and more love for God, that I may come to love Him forever, in company with thee, and with all my powers, in heaven. "In thee, O Lady, I have hoped: I shall not be confounded forever." Mary, my hope, in thee I trust.

4. Acts to be frequently made during Life and at the Time of Death.

 MY God, I offer Thee my life, and I am prepared to die at any hour which may be pleasing to Thy holy will. "Thy will be done;" ever, ever, may Thy will be done.

O Lord, if Thou willest to leave me in life for some time longer, blessed be Thy name; but I desire not life, except to spend it all in loving Thee and giving Thee pleasure. If Thou wilt that I should die of

this sickness, still blessed art Thou. I embrace death to do Thy will, and I repeat, "Thy will, Thy will be done;" I only beg Thee to help me all through this hour. "Have mercy on me, O God, according to Thy great mercy." If, then, Thou wilt that I should leave this earth, I declare that I desire to die, because thus Thou wilt have it.

I desire also to die, in order that, by the pain and bitterness of my death, I may satisfy Thy divine justice for all my sins, through which I have offended Thee and deserved hell.

I desire also to die, that I may never more offend Thee or cause Thee displeasure in this life.

I also desire to die in acknowledgment of the gratitude which I owe Thee for all the benefits and gifts that Thou hast given me, contrary to all my own deserts.

I desire to die, that I may show that I love Thy will more than my life.

I desire, if it pleases Thee, to die now, at a time when I trust I am in Thy grace, in order to be assured that I shall praise and bless Thee forever.

I desire, above all, to die, in order that I may come to love Thee eternally, and with all my powers, in heaven; where through Thy Blood, O my Redeemer, I hope to come, and to be safe from ceasing to love Thee through all eternity. O my Jesus, Thou didst accept the death of the cross through love of me; I accept death, and all the pains which await me, through love of Thee. Therefore I say with St. Francis, "May I die, O Lord, through love of Thee, Who, through love of me, didst not disdain to die."

I pray Thee, O my Saviour, my love, and my only Good, by Thy holy wounds and Thy bitter death make me to die in Thy grace, and through Thy Blood suffer me not to perish. O sweetest Jesus, suffer me not to be separated from Thee; suffer me not to be separated from Thee,

O Lord, drive me not away from Thy face. I confess that, through my sins, I have deserved hell, and I mourn for them more than for any evil; and I hope to come to heaven to praise forever the great mercies Thou hast shown to me. "The mercies of the Lord I shall sing forever."

I adore Thee, O my God, Who hast created me. I believe in Thee, O Eternal Truth. I hope in Thee, O Infinite Mercy. I love Thee, O Supreme Goodness; I love Thee above everything; I love Thee more than myself, for Thou art worthy of being loved: and because I love Thee, I repent with all my heart for having despised Thy grace. I promise Thee to suffer every kind of death, and a thousand deaths, rather than displease Thee.

O Jesus, Son of God, Who didst die for me, have pity upon me! My Saviour, save me; and let it be my salvation to praise Thee through eternity.

O Mary, Mother of God, pray to Jesus for me; now it is the time for thee to aid me. Mary, Mother of grace, Mother of mercy, do thou defend us from the enemy, and receive us in the hour of death. To thy protection we fly, O holy Mother of God! O Mary, holy Mother of God, pray for us sinners!

St. Joseph, my patron and father, help me in this hour. St. Michael the Archangel, deliver me from the devils who lie in wait for my soul. O my holy advocates, and ye saints of paradise, pray to God for me.

And Thou, my Jesus crucified, at the moment when I must breathe my last breath, receive my soul in Thy arms; to Thee I recommend it; remember that Thou hast redeemed me with Thy Blood. "We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious Blood." O my crucified Jesus, my love, and my hope, whether I live or die, I declare that I desire Thee alone, and nothing more. Thou art my God and my all, and

what else can I desire but Thee! What have I in heaven or upon earth? Thou art the God of my heart and my portion forever! Thou art the love of my heart; Thou art all my riches!

To Thee, then, I recommend my soul; to Thee, Who hast redeemed it with Thy death. Into Thy hands, O Lord, I commend my spirit: Thou hast redeemed me, O Lord God of truth. Trusting in Thy mercy, I therefore say, In Thee, O Lord, have I hoped; I shall not be confounded forever. O Mary, thou art my hope; to thee, therefore, I say again, In thee, O Lady, have I hoped; I shall not be confounded forever.

5. Ejaculations to be used in Preparation for a good Death.

Those who wish to make sure of dying well should frequently make use of these beautiful ejaculations in time of health as well as in time of sickness.—As for those persons who are in attendance on the sick, their duty is from time to time to suggest or recite the Christian Acts, short prayers, etc., but always with great sweetness and discretion.

1. *Confidence in God.*

HE who has placed his confidence in God is never abandoned by Him.

Jesus Christ died to obtain for us the pardon of our sins.

God gave us His only Son to die for us; therefore how can He refuse to pardon us?

The Lord is my light and my salvation; of whom, then, shall I be afraid?

Into Thy hands I commend my spirit; Thou didst redeem me, Lord, Thou God of truth.

We pray Thee, therefore, help Thy servants whom Thou hast redeemed with Thy precious Blood.

In Thee, O Lord, have I trusted; let me never be confounded, Good Jesus, hide me in Thy sacred Wounds.

Thy wounds will plead for me.

My Jesus, Thou wilt not refuse me the pardon of my sins, since Thou hast not refused me Thy Blood and Thy Life.

Passion of Jesus, thou art my hope.

Merits of Jesus, ye are my hope.

Wounds of Jesus, ye are my hope.

Blood of Jesus, thou art my hope.

Death of Jesus, thou art my hope.

Eternally will I sing the Lord's mercy.

O Mary, my Mother, it is for thee to save me; have pity on me. Hail! our Queen and our hope, hail!

Holy Mary, pray for me, a poor sinner.

I take refuge under thy protection, holy Mother of God!

Mary, Mother of God, pray to Jesus for me.

2. *Contrition.*

MY Jesus, Who wilt be my Judge, forgive me before Thou comest to judge me.

A broken and a contrite heart Thou wilt not despise, O my God!

How happy should I be had I never offended Thee! Lord, Thou didst not deserve that I should thus ill-treat Thee!

I have offended Thee, O Infinite Goodness; I heartily repent, and, with all my soul, regret having done so.

Heavenly Father, I am not worthy to be called Thy child: I have abandoned Thee, I have despised Thy grace, I have lost Thee of my own free will; ah! forgive me, for the love of Jesus, and by His Blood; I repent with my whole heart.

Unhappy sins, that have made me lose God, I detest ye, I hate ye, I curse ye.

My God, whom I have so often offended, what

evil hadst Thou done me? Ah! for the love of Jesus, have pity on me. Henceforth, Lord, no more sins; I wish to employ the remainder of my life in loving Thee.

To expiate my offences against Thee, O my God, I offer Thee my death and all the sufferings I shall have to endure until the end, by uniting them to those of Jesus crucified for me.

O Mary, obtain for me true sorrow for my sins, and also pardon and perseverance.

3. *Love of God.*

MY God, because Thou art of infinite goodness and worthy of infinite love, I love Thee beyond every created thing, I love Thee more than myself, I love Thee with my whole heart.

Lord, I am not worthy of loving Thee, because I have offended Thee; but for Jesus' sake grant that I may love Thee.

Would that I could see Thee loved by all!

I rejoice in Thine infinite happiness.

My Jesus, I desire to suffer and die for Thy sake, since Thou didst suffer and die for mine.

Chastise me, Lord, as seemeth best to Thee; but deprive me not of the power of loving Thee.

I desire paradise that I may love Thee eternally with my whole heart.

Lord, send me not to hell, though such is what I deserve; for there I ought to hate Thee, and I know not how. What hast Thou done to me that I should ever hate Thee? Grant that I may love Thee, and then send me where Thou wilt.

I desire to suffer all that it pleases Thee to send me; I desire to die that I may do Thy will.

Bind me, my Jesus, so firmly to Thyself that I may never again be separated from Thee.

My God, may I be all Thine before my death.

Then shall I be able to say: my God, I can never again lose Thee.

My God, would that I could love Thee as Thou dost deserve to be loved.

O Mary, make my heart all God's. My tender Mother, I love Thee with all the ardor of my soul, and I desire to love Thee eternally in paradise.

4. *Conformity to God's Will.*

BEHOLD me, Lord; do with me what Thou wilt. May Thy Will be ever done; I only desire what Thou wilt. I desire to suffer what Thou willest; I desire to die when Thou willest.

Into Thy hands I commend my body, my soul, my life, and my death. I love Thee, O my God, whether it pleaseth Thee to send me consolations or afflictions, and I desire to love Thee always.

Eternal Father, I unite my death to that of Jesus Christ, and I offer it to Thee in order to please Thee. Will of my God, Thou art my love.

Good pleasure of my God, I devote myself entirely to Thee.

5. *Desire of Paradise.*

BY MY God, when shall I behold Thine infinite beauty, and when shall I behold Thee face to face?

In paradise I shall love Thee, and Thou wilt love me to all eternity, my God and my All!

My Jesus, when shall I be admitted to kissing those wounds which were imprinted for my sake?

O Mary, when shall I find myself at the feet of the Mother who has so loved and aided me?

My sweet Protectress, turn thou on me thine eyes of mercy. Take me from this land of exile, and show me the blessed fruit of thy womb, Jesus.

6. *On Kissing the Crucifix.*

MY Jesus, look not on my sins, but look on what Thou didst suffer for me.

Remember, I am a sheep of that flock for which Thou didst lay down Thy life.

I consent to being consumed for Thee, my Jesus, Who didst consume Thyself entirely for me.

Thou didst give Thyself entirely to me; I now give myself entirely to Thee.

My innocent Lord, Thou didst suffer for me far more than I, a sinner, am now suffering.

My beloved Redeemer, like Magdalen I kiss Thy sacred feet; vouchsafe me a pardoning word.

My God, for the love of Jesus Christ, pardon me, and grant me a good death.

Eternal Father, Thou didst give me Thy beloved Son; to Thee I consecrate my body and soul.

My Jesus, I have repaid Thee with ingratitude; have pity on me, for I have so often merited being cast into hell; I pray Thee to punish me in this life rather than in the next.

Thou didst not abandon me when I strayed away from Thee; abandon me not, I pray Thee, now that I would seek Thee.

Sweet Jesus, let me not be separated from Thee. Who can separate me from the love of Jesus?

My sweet Lord Jesus Christ, by Thy sufferings when Thy pure and innocent soul left Thy most holy Body, have pity on my guilty soul when it shall leave my body. Amen.

My Jesus, Thou didst die for love of me; I would die for love of Thee.

7. Pious Exercises for the Monthly Retreat.

Pious soul, be careful to choose every month a special day of recollection. On that day read over your Rule of Life; examine yourself as to the resolutions and devotional exercises you have adopted, and strengthen your soul by means of loving aspirations.

1. Rule of Life.

IN the morning, rise from bed at a fixed hour, and immediately recite your morning prayers. During the day, make half an hour's mental prayer, and at least a quarter of an hour's spiritual reading. Hear Mass. Make a visit to the Most Blessed Sacrament and to the Divine Mother. Say the beads. In the evening make an examination of conscience, and recite your evening prayers.

2. Go to confession and Communion at least every week, and oftener if possible, always with the advice of your spiritual director.

3. Choose a good, learned, and pious confessor, and be directed always by him, as well in your exercises of devotion, as in all affairs of importance; and do not leave him without a good reason.

4. Avoid idleness, bad companions, immodest conversations, and, above all, the occasions of sin.

5. In temptations, sign yourself immediately with the sign of the holy cross, and invoke the most holy names of Jesus and Mary so long as the temptation lasts.

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

7. Hear sermons as often as you can, and belong to some confraternity.

8. In adverse circumstances, sickness, losses, persecutions, unite yourself to the will of God, saying: "This is the will of God; may His will be done."

9. Fast in honor of the Blessed Virgin, or make some corporal mortification on the Saturday and on the vigils of her seven Feasts, as well as on the eves of Christmas, Pentecost, and the Feast of your holy patron.

10. Make a yearly retreat of some days, and make a day's retreat every month by going to Communion, and as much as possible avoiding all conversation.

11. According to your means, take part in works that have been established for the good of the Church or the conversion of souls.

N.B.—In times of retreat it would be well to take for spiritual reading "The way to converse always and familiarly with God," page 81.

2. *Maxims for the Direction of a Soul that desires to attain Perfection in the Love of Jesus Christ.*

IO desire ardently to increase in the love of Jesus Christ.

2. Often to make acts of love towards Jesus Christ. Immediately on waking, and before going to sleep, to make an act of love, seeking always to unite your own will to the will of Jesus Christ.

3. Frequently to meditate on the Passion.

4. Always to ask Jesus Christ for greater love of Him.

5. Frequently to receive holy Communion, and to make several spiritual Communions daily.

6. Frequently to visit the Most Holy Sacrament.

7. Every morning to receive your daily cross from the hands of Jesus Christ Himself.

8. To desire paradise and death in order to be able to love Jesus Christ perfectly and for all eternity.

9. Often to speak of the love of Jesus Christ.

10. To accept contradictions for the sake of Jesus Christ.
11. To rejoice in God's perfect happiness.
12. To do that which is most pleasing to Jesus Christ, and to refuse Him nothing that would be agreeable to Him.
13. To desire and endeavor that all men should love Jesus Christ.
14. To pray always for sinners, and for the souls in purgatory.
15. To drive from your heart every affection that does not belong to Jesus Christ.
16. Always to have recourse to Mary, that she may obtain for us the love of Jesus Christ.
17. To honor Mary in order to please Jesus Christ.
18. To seek to please Jesus Christ in all your actions.
19. To offer Jesus Christ to suffer any pain for love of Him.
20. To be always determined to die rather than commit a wilful venial sin.
21. To suffer crosses patiently, saying: "Thus it pleases Jesus Christ."
22. To renounce your own pleasures for the love of Jesus Christ.
23. To pray as much as possible.
24. To practise all the mortifications that obedience permits.
25. To do all your spiritual exercises as if it were for the last time.
26. To persevere in good works in time of aridity.
27. Neither to do nor leave undone anything through human respect.
28. Not to complain in time of sickness.
29. To love solitude, so as to be able to converse alone with Jesus.
30. To drive away melancholy.
31. Often to recommend yourself to the prayers of those who love Jesus Christ.

32. In temptations, to have recourse to Jesus crucified, and to Mary in her sorrow.

33. To trust entirely in the Passion of Jesus Christ.

34. After committing a fault, not to be discouraged, but to repent and resolve to amend.

35. To do good to those who do evil to you.

36. To speak well of all, and to excuse the intention when you cannot approve the action.

37. To help your neighbor as much as you can.

38. Neither to do nor say anything that might vex your neighbor, and, if you have been wanting in charity towards him, to ask pardon for it, and speak gently to him.

39. Always to speak with gentleness and in a low voice.

40. To offer to Jesus Christ all the humiliations and persecutions you may meet with.

41. To look upon your superiors as the representatives of Jesus Christ.

42. To obey without answering and without repugnance, and not to seek your own satisfaction in anything.

43. To like the lowest employments.

44. To like the poorest things.

45. Not to speak either good or evil of yourself.

46. To humble yourself even towards your inferiors.

47. Not to excuse yourself when you are reprov'd.

48. Not to defend yourself when you are found fault with.

49. To be silent when you are disquieted.

50. Always to renew your determination to become a saint, saying: "My Jesus, I desire to be all Thine, and Thou must be all mine."

3. *Thoughts and Ejaculations.*

LOVE Thee, my Jesus, Who didst die for me
Would that I had died before I ever of-
fended Thee!

I will rather die than lose God.

Jesus and Mary, you are my hope!

My God, help me, for the love of Jesus Christ!

My Jesus, Thou alone art sufficient for me!

Suffer me not to separate myself from Thee.

Give me Thy love, and then do with me what Thou
pleasest.

Whom shall I love, if I love not Thee, my God?

Eternal Father, help me, for the love of Jesus!

I believe in Thee, I hope in Thee, I love Thee!

Here I am, O Lord; do with me what Thou wilt!

When shall I see myself altogether Thine, my
God?

When shall I be able to say to Thee, My God, I
cannot lose Thee more?

Mary, my hope, have pity on me!

Mother of God, pray to Jesus for me!

Lord, who am I, that Thou shouldst desire to be
loved by me?

My God, I desire Thee alone, and nothing more.'

I desire all that Thou desirest, and only what
Thou desirest.

Oh, that I might be annihilated for Thee, Who
wast annihilated for me!

Towards Thee alone, my God, have I been un-
grateful!

I have offended Thee enough; I will no longer dis-
please Thee.

If I had died then, I could not have loved Thee
any more!

Let me die before again offending Thee.

Thou hast waited for me that I might love Thee.
Yea, I will love Thee.

I consecrate the remainder of my life to Thee.

O my Jesus, draw me entirely to Thyself!

Thou wilt not leave me; I will not leave Thee. O God of my soul, may it be ever thus!

My Jesus, make me all Thine before I die.

Grant that when Thou shalt come to judge me, I may see Thee with a benign and favorable countenance.

Thou hast done more than enough to oblige me to love Thee. I love Thee, I love Thee!

Deign to accept the love of a sinner who has so often offended Thee.

Thou hast given Thyself all to me; I give myself all to Thee.

I desire to love Thee exceedingly in this life, so that I may love Thee exceedingly in the next.

Teach me to know Thy great goodness, that I may love Thee with all my heart.

Thou lovest those that love Thee. I love Thee; therefore do Thou love me.

Give me the amount of love which Thou requirest of me.

I rejoice that Thou art infinitely happy.

Oh, that I had always loved Thee, and had died before I offended Thee.

Grant that I may overcome all things to please Thee.

I give Thee my whole will; dispose of me as Thou pleasest.

My pleasure is to please Thee, O Infinite Goodness.

I hope to love Thee to all eternity, O eternal God!

Thou art omnipotent; make me a saint.

Thou didst seek me while I was fleeing from Thee. Thou wilt not drive me away now that I am seeking after Thee.

I thank Thee for giving me the time to love Thee. I thank Thee, and I love Thee.

Let me give myself entirely to Thee this day.

Punish me in any way, but deprive me not of the power of loving Thee.

I will love Thee, my God, without reserve.

I accept all sufferings, all contempt, provided I may love Thee.

I desire to die for Thee, Who didst die for me.

I wish that all could love Thee as Thou meritest.

I wish to do everything that I know to be Thy pleasure.

I care more to please Thee than I care for all the pleasures in the world.

O holy will of God, you are my love!

O Mary, draw me entirely to God.

O my Mother, make me always to have recourse to Thee; it is for thee to make me a saint; this is my hope.



FOURTH PART.

DEVOTIONS FOR THE DIFFERENT SEASONS OF THE YEAR.

1. Devotion to the Holy Trinity.

Invocation of the Most Holy Trinity on making the Sign of the Cross.

* In the name of the Father, and of the Son, and of the Holy Ghost.¹

* Praises in honor of the Most Holy Trinity.

GLORY be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

* We call on Thee, we praise Thee, we adore Thee, O blessed Trinity! Deliver us, save us, give us life, O blessed Trinity! Let us bless the Father and the Son together with the Holy Ghost; let us praise and bless them to all eternity.

¹ 50 *days'* indulgence every time of making the sign of the cross, using the above words. 100 *days* if made with holy water. (July 28th, 1863.)

* **Angelic Trisagion.**¹

HOLY, holy, holy, Lord God of Hosts; the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

Little Chaplet of the Blessed Trinity, in honor of the Blessed Virgin.

The Blessed Virgin revealed to one of her pious clients that she takes great pleasure in the honor paid her by the recitation of the following prayers:

RENDER Thee thanks, O Eternal Father, for the power that Thou hast given to Mary, Thy daughter.

“Our Father,” “Hail Mary,” “Glory be,” etc.

I render Thee thanks, O Eternal Son! for the wisdom that Thou hast given to Mary, Thy Mother.

“Our Father,” “Hail Mary,” “Glory be,” etc.

I render Thee thanks, O Eternal Spirit! for the love that Thou hast given to Mary, Thy Spouse.

“Our Father,” “Hail Mary,” “Glory be,” etc.

Hail, Daughter of God the Father; hail, Mother of God the Son; hail, Spouse of God the Holy Ghost; hail, living Temple of the Holy Trinity.

In Thy conception, O Mary, thou wast immaculate. Pray for us to the Eternal Father, Whose only-begotten Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth (100 days' indulgence each time).

May all things be to the eternal glory of the Most Holy Trinity and of Immaculate Mary.

Thanks be to God and to Mary!

¹ 100 days, once a day; the same three times on Sundays, and daily throughout the Octave of Trinity Sunday. *Plenary*, once a month, on the usual conditions, for those who recite it daily. (June 6th, 1769.)

Litany of the Love of God.

(Composed by His Holiness Pope Pius VI.)

LORD, have mercy on us, etc.
Thou Who art Infinite Love,
Thou Who didst first love me,
Thou Who commandest me to love Thee,
With all my heart,
With all my soul,
With all my mind,
With all my strength,
Above all possessions and honors,
Above all pleasures and enjoyments,
More than myself, and everything belonging
to me,
More than all my relations and friends,
More than all men and angels,
Above all created things in heaven or on earth,
Only for Thyself,
Because Thou art the Sovereign Good,
Because Thou art infinitely worthy of being
loved,
Because Thou art infinitely perfect,
Even hadst Thou not promised me heaven,
Even hadst Thou not menaced me with hell,
Even shouldst Thou try me by want and
misfortune,
In wealth and in poverty,
In prosperity and in adversity,
In health and in sickness,
In life and in death,
In time and in eternity,
In union with that love wherewith all the
saints and all the angels love Thee in heaven,
In union with that love wherewith the Blessed
Virgin Mary loveth Thee,
In union with that infinite love wherewith
Thou lovest Thyself eternally,

I love Thee, O my God.

Prayer.

My God, Who dost possess in incomprehensible abundance all that is perfect and worthy of love! annihilate in me all guilty, sensual, and undue love for creatures, kindle in my heart the pure fire of Thy love, so that I may love nothing but Thee, or in Thee, until, being entirely consumed by holy love of Thee, I may go to love Thee eternally with the elect in heaven, the country of pure love. Amen.

2. Devotion to Our Lord Jesus Christ.

DEVOTION TO THE INFANT JESUS.

Chaplet in Honor of the Incarnate Word.

MY most sweet Jesus, Who wast born in a cave and wast afterwards laid in a manger upon straw, have mercy on us.

R. Have mercy, O Lord, have mercy on us. "Our Father," "Hail Mary," "Glory be," etc.

2. My most sweet Jesus, Who wast presented and offered by Mary in the Temple, to be afterwards one day sacrificed for us upon the cross, have mercy on us.

R. Have mercy, O Lord, have mercy on us. "Our Father," "Hail Mary," "Glory be," etc.

3. My most sweet Jesus, Who wast persecuted by Herod and constrained to fly into Egypt, have mercy on us.

R. Have mercy, O Lord, have mercy on us. "Our Father," "Hail Mary," "Glory be," etc.

4. My most sweet Jesus, Who didst dwell in Egypt for seven years, poor, unknown, and despised by that barbarous nation, have mercy on us.

R. Have mercy, O Lord, have mercy on us. "Our Father," "Hail Mary," "Glory be," etc.

5. My most sweet Jesus, Who didst return to Thy country to be one day crucified there in the midst of two thieves, have mercy on us.

R. Have mercy, O Lord, have mercy on us. "Our Father," "Hail Mary," "Glory be," etc.

6. My most sweet Jesus, Who at the age of twelve years didst remain in the temple to dispute with the doctors, and after three days wast found by Mary, have mercy on us.

R. Have mercy, O Lord, have mercy on us. "Our Father," "Hail Mary," "Glory be," etc.

7. My most sweet Jesus, Who didst live concealed from the world for so many years in the shop at Nazareth, serving Mary and Joseph, have mercy on us.

R. Have mercy, O Lord, have mercy on us. "Our Father," "Hail Mary," "Glory be," etc.

8. My most sweet Jesus, Who for three years before Thy passion didst go about preaching and teaching the way of salvation, have mercy on us.

R. Have mercy, O Lord, have mercy on us. "Our Father," "Hail Mary," "Glory be," etc.

9. My most sweet Jesus, Who for the love of us didst terminate Thy life by dying on the cross, have mercy on us.

R. Have mercy, O Lord, have mercy on us. "Our Father," "Hail Mary," "Glory be," etc.

Ejaculation. My Jesus, be Thou born in my heart.



PRAYERS TO THE INFANT JESUS.

To Jesus coming into this World to accomplish
His Father's Will.

“I came down from heaven, not to do My own will, but the will of Him that sent Me.”—*John vi. 38.*



MY beloved Infant, my dear Redeemer, since Thou hast come down from heaven to give Thyself to me, what else shall I go about seeking in heaven or on earth besides Thee, Who art my Sovereign Good, my only Treasure, the Paradise of souls? Be Thou, then, the sole Lord of my heart, do Thou possess it wholly. May my heart obey Thee alone, and seek to please Thee alone! May my soul love Thee alone, and mayest Thou alone be its portion! Let others strive after and enjoy (if enjoyment can ever be found out of Thee) the goods and fortunes of this world; Thee alone do I desire, Who art my fortune, my riches, my peace, my hope, in this life and in eternity. Behold, then, my heart; I give it wholly to Thee; it is no longer mine own, but Thine. In the same manner as at Thy entrance into the world Thou didst offer to the Eternal Father and present to Him Thine eternal will, as David has taught: “In the head of the book it is written of Me; that I should do Thy will; O My God, I have desired it” (Ps. xxxix. 9), so do I on this day offer to Thee, my Saviour, my entire will. At one time it was rebellious against Thee, and with it I offended Thee; but for all the wicked consent by which I have miserably forfeited Thy friendship, I am now heartily sorry, and I consecrate my entire will to Thee. “Lord, what wilt Thou have Me to do?” (Acts ix. 6.) Tell me what Thou desirest of me, for I am willing to do all. Dispose of me and of my affairs as Thou wilt, for I accept of all, and in everything I resign myself to Thee. I know well that Thou wilt what is best for me, and therefore

I abandon my soul fully into Thy hands: "Into Thy hands I commend My spirit." For pity's sake, help it, and preserve it! and grant that it may be always and entirely Thine own, since Thou hast redeemed it with the last drop of Thy Blood: "Thou hast redeemed Me, O Lord, the God of truth" (Ps. xxx. 6). O Mary, help me to do the will of God!

To Jesus all Ours.

If we wish God to give Himself entirely to us, it is likewise necessary for us to give ourselves entirely to Him.

MY dearest Jesus, if it be true (as the law says) that dominion is required by gift, since Thy Father hath given Thee to me, Thou art mine; for me Thou wast born, to me hast Thou been given: "A Child is born to us, a Son is given to us" (Is. ix. 6). Therefore I may well say: "My Jesus and my All." Since Thou art mine, everything that belongs to Thee is also mine. Of this I am assured by Thy apostle: "How hath He not also with Him given us all things" (Rom viii. 32). Thy Blood is mine, Thy merits are mine, Thy grace is mine, Thy paradise is mine; and if Thou art mine, who shall be able to take Thee from me? "No man can take God away from me," said with joy the abbot St. Antony. So, from this day forth, will I also continually say. It is only through my own fault that I can lose Thee and separate myself from Thee; but if in past times I have abandoned Thee and lost Thee, O my Jesus, I now repent of it with all my soul, and I am resolved to lose my life and everything sooner than lose Thee, O Infinite Good and only love of my soul! I thank Thee, Eternal Father, for having given me Thy Son; and since Thou hast given Him entirely to me, I, miserable sinner, give myself entirely to Thee. For the sake of this same Son, accept me, and bind me with the chains of love to this my Redeemer; but bind me so strongly that

I also may be able to say : "Who shall separate me from the love of Christ?" (Rom. viii. 35.) What good shall there ever be in the world that shall separate me from my Jesus? And Thou, my Saviour, if Thou art all mine, know that I am all Thine. Dispose of me, and of all that belongs to me, as shall best please Thee. And how can I refuse anything to a God Who has not refused me His Blood and His Life? Mary, my Mother, do Thou guard me with thy protection. I will no longer be my own. I will be all my Saviour's. Do thou help me to be faithful ; I trust in thee.

To Jesus afflicted at the Sight of our Sins.

From the very first moment of His existence Jesus beheld every single fault of every one of us, and each sin afflicted Him immeasurably.

MY beloved Jesus, I who have offended Thee am not worthy of Thy favors, but through the merit of that pain which Thou didst suffer, and which Thou didst offer up to God at the sight of my sins, and to satisfy divine justice for them, give me a share in that light by which Thou didst see their malice, and in that hatred with which Thou didst then abominate them. Can it then be true, my amiable Saviour, that ever since Thou wast an Infant, and in every moment of Thy life, I have been a murderer of Thy Sacred Heart, and a murderer more cruel than all those who crucified Thee? And I have renewed and increased this suffering every time I have repeated my offences against Thee? O Lord! Thou hast indeed died to save me; but Thy death will not save me, if I do not on my part detest every evil, and have true sorrow for the sins I have committed against Thee. But even this sorrow must be given me by Thee. Thou givest it to him that asks it of Thee. I ask it of Thee through the merits of all the sufferings Thou didst endure on

this earth; give me sorrow for my sins, but a sorrow that will correspond to my transgressions. Help me, O Lord! to make that act of contrition which I now intend to do. O eternal God, supreme and infinite Good! I, a miserable worm, have dared to lose respect for Thee, and to despise Thy grace; I detest above every evil and abhor the injuries I have committed against Thee; I repent of them with my whole heart, not so much on account of hell, which I have deserved, as because I have offended Thy infinite goodness. I hope for pardon from Thee through the merits of Jesus Christ; and I hope also to obtain, together with Thy pardon, the grace of loving Thee. I love Thee, O God, Who art worthy of infinite love, and I will always repeat to Thee, I love Thee, I love Thee, I love Thee; and as Thy beloved St. Catharine of Genoa said to Thee, while she stood in spirit at Thy feet, O Thou crucified one, so will I also say to Thee now that I am standing at Thy feet, "My Lord, no more sins, no more sins!" No, for Thou indeed dost not deserve to be offended, O my Jesus, but Thou only deservest to be loved. My blessed Redeemer, help me. My Mother Mary, assist me, I pray thee; I only ask of thee to obtain for me that I may love God during the time that is left me in this life.

To Jesus too little Loved.

In order to oblige us to love Him, God would not confide the work of our salvation to another, but Himself vouchsafed to redeem us by becoming man.

LET us say with St. Augustine: "O fire, ever burning, inflame me!" O Word Incarnate, Thou wast made man to enkindle divine love in our hearts: and how couldst Thou have met with such a want of gratitude in the hearts of men? Thou hast spared nothing to induce them to love Thee; Thou hast even gone so far as to give Thy Blood

and Thy life for them: and how, then, can men still remain so ungrateful? Do they, perchance, not know it? Yes, they know it, and they believe that for them Thou hast come down from heaven to put on mortal flesh, and to load Thyself with our miseries; they know that for their love Thou hast led a painful life, and embraced an ignominious death; and how, then, can they live forgetful of Thee? They love relatives, friends; they love even animals: if from them they receive any token of good-will, they are anxious to repay it; and yet towards Thee alone are they so loveless and ungrateful. But, alas! in accusing them I am my own accuser: I who have treated Thee worse than any one else. But Thy goodness encourages me, which I feel has borne with me so long, in order at length to pardon me, and to inflame me with Thy love, provided I will but repent and love Thee. Indeed, my God, I do wish to repent; and I grieve with my whole soul for having offended Thee; I wish to love Thee with my whole heart. I am well aware, my Redeemer, that my heart is no longer worthy of Thy acceptance, since it has forsaken Thee for the love of creatures; but, at the same time, I see that Thou art willing to have it, and with my entire will I dedicate it and present it to Thee. Inflame it, then, wholly with Thy divine love, and grant that from this day forward it may never love any other but Thee, O Infinite Goodness! worthy of an infinite love. I love Thee, my Jesus; I love Thee, O Sovereign Good! I love Thee, O only Love of my soul!

O Mary my Mother, thou who art the mother of fair love (Ecclus. xxiv. 24), do thou obtain for me this grace to love my God; I hope it of thee.

To Jesus about to be born.

Let us unite ourselves to Mary and Joseph, and with them, let us bear company to the King of heaven, Who is about to be born in a cave, and make His first appearance in the world under the form of a little child, the poorest and most forlorn ever born among men.

MY beloved Redeemer, I know that in this journey Thou wast accompanied by hosts of angels from heaven; but on this earth who was there that bore Thee company? Thou hadst but Joseph and Mary, who carried Thee with her. Refuse not, O my Jesus! that I also accompany Thee. Miserable, ungrateful sinner that I have been, I now see the injuries I have done Thee; Thou didst come down from heaven to make Thyself my companion on earth, and I by my frequent offences have ungratefully abandoned Thee! When I remember, O my Saviour! that for the sake of my own cursed inclinations I have often separated myself from Thee and renounced Thy friendship, I could wish to die of sorrow. But Thou didst come into the world to forgive me; therefore forgive me now, I beseech Thee, for I repent with all my soul of having so often turned my back upon Thee and forsaken Thee. I purpose and hope, through Thy grace, nevermore to leave or separate myself from Thee, O my only love! My soul has become enamoured of Thee, O my amiable Infant God! I love Thee, my sweet Saviour; and since Thou hast come upon earth to save me and to dispense to me Thy graces, I ask this one only grace of Thee, permit me not to be ever again separated from Thee. Unite me, bind me to Thyself, enchain me with the sweet cords of Thy holy love. O my Redeemer and my God, who will then have the heart to leave Thee, and to live without Thee, deprived of Thy grace? Most holy Mary, I come to accompany thee in this journey; and thou, O my Mother, cease not to accompany me in the journey that I am making to eternity. Do thou

assist me always, but especially when I shall find myself at the end of my life, and near that moment on which will depend either my remaining always with thee to love Jesus in Paradise, or my being forever separated from thee and hating Jesus in hell. My Queen, save me by thy intercession; and may my salvation be to love thee and Jesus forever, in time and in eternity. Thou art my hope; I hope everything from thee.

To Jesus newly born.

O all ye devout souls, Jesus now invites you to come and kiss His feet. The shepherds who came to visit Him in the stable of Bethlehem brought their gifts; you must also bring your gifts. What will you bring Him? Listen to me: the most acceptable present you can bring Him is that of a contrite heart. Let each one, then, say to Him:

LORD, I should not have dared to approach Thee, seeing myself so deformed by my sins; but since Thou, my Jesus, dost invite me so courteously, and dost call me so lovingly, I will not refuse. After having so many times turned my back upon Thee, I will not add this fresh insult, namely, that of refusing this affectionate, this loving invitation, out of distrust. Say to him, Thou must know that I am poor, and that I have nothing to give Thee. I have nothing but this heart; this I now offer to Thee. It is true that this my heart offended Thee at one time; but now it is penitent, and I bring it to Thee penitent. Yes, O Infant! I repent of having offended Thee. I confess that I have been a traitor, cruel and ungrateful; that it is I who have caused Thee to suffer so much, and who have made Thee shed so many tears in the stable of Bethlehem: but Thy tears are my hope. I am a sinner, it is true, and I do not deserve to be pardoned; but I come before Thee, Who, being God, hast become a little child to obtain pardon for me. Eternal Father, if I merit hell, look at the tears of Thy innocent

Son; they invoke Thy pardon in my behalf. Thou dost deny nothing to the prayers of Thy Son. Listen to Him, then, now that He asks Thee to pardon me on this night,—the night of joy, the night of salvation, the night of pardon. Ah, my Infant Jesus, I hope for pardon from Thee; but the forgiveness of my sins alone is not sufficient for me. On this night Thou dost grant great spiritual graces; I also desire that Thou shouldst bestow a great grace on me,—it is, the grace to love Thee. Now that I am about to approach Thy feet, inflame me wholly with Thy holy love, and bind me to Thee; but bind me so effectually that I may nevermore be separated from Thee. I love Thee, O my God, Who didst become a little child for my sake; but I love Thee very little; I desire to love Thee very much, and Thou hast to enable me to do it. I come, then, to kiss Thy feet, and I offer Thee my heart; I leave it in Thy hands; I will have it no longer; do Thou change it, and keep it forever; do not give it back to me again; for if Thou dost, I fear lest it should betray Thee afresh.

Most holy Mary, thou who art the Mother of this great Son, but who art also my Mother, it is to thee that I consecrate my poor heart; present it to Jesus; and He will not refuse to receive it, when presented by thee. Do thou, then, present it, and beg Him to accept it.

To Jesus become a Child out of love for us.

O man, behold with what love this tender Saviour has come down from heaven in order to seek Thee! Dost thou not hear His childish cries? Though but just born, He is addressing Himself to thee; listen to His plaintive wailings, which seem to say: O soul that I love, I am seeking for thee; it is for thee, and to gain thy love, that I have come down to earth from heaven.



MY Jesus, my supreme and true God! what can have attracted Thee from heaven to be born in a cave, if it be not the love that Thou bearest to man? What has drawn Thee from the

bosom of Thy Father to lay Thyself down in a manger? What has brought Thee down from Thy throne above the stars, to stretch Thyself on a little straw? What, from the midst of the nine choirs of angels, has placed Thee between two animals? Thou dost inflame the seraphim with holy fire, and lo, Thou art trembling with cold in this stable! Thou dost give motion to the heavens and the sun, and now Thou canst not move without being carried in some one's arms! Thou dost provide both man and beast with food, and dost Thou now require a little milk to sustain Thy life? Thou art the delight of heaven, and yet I hear Thee weep and moan? Tell me who hath reduced Thee to such misery? "Who hath done this? Love hath done it," says St. Bernard; the love that Thou bearest to man hath done it.

O dearest Infant! tell me what Thou camest on earth to do? Tell me whom Thou art seeking? Ah, I understand Thee now; Thou art come in order to die for me, to deliver me from hell. Thou art come to seek me, a lost sheep, in order that I may no more fly from Thee, but love Thee. Ah, my Jesus, my treasure, my life, my love, my all; if I do not love Thee, whom, then, shall I love? Where can I find a father, a friend, a spouse more worthy of love than Thou, and who has loved me more than Thou hast done? I am sorry to have been so many years in the world, and yet not to have loved Thee; yea, rather to have offended and despised Thee. Forgive me, O my beloved Redeemer; for I repent of having treated Thee thus; I am sorry for it with all my heart. Pardon me, and give me Thy grace, that I may never again separate myself from Thee, and that I may love Thee constantly during the years that remain to me in this life. My Love, I give myself entirely to Thee; accept me, and do not reject me, though I deserve it. O Mary, thou art my

advocate; thou dost obtain by thy prayers whatever thou wilt from thy Son; beg of Him to forgive me, and to give me holy perseverance unto death.

To the Infant Jesus asking for our Heart.

There are some who might desire to have the Holy Infant in their arms, as the aged Simeon had; but faith teaches us that when we receive Communion the same Jesus Who was in the manger of Bethlehem is not only in our arms, but rests on our hearts.

LORD, what need I fear? why should I not confide entirely in Thee, O my Saviour, Who wast born on purpose to save me? "Behold, God is my Saviour; I will put my trust in Him, and will not fear" (Isa. xii. 2). What greater proof couldst Thou give me of Thy mercy, O my dearest Redeemer, to inspire me with confidence, than to give me Thyself? O my dear Infant, how grieved am I that I have offended Thee! I have made Thee weep in the stable of Bethlehem. But since Thou art come to seek me, I throw myself at Thy feet; and although I behold Thee afflicted and humbled, lying upon straw in the manger, I acknowledge Thee for my supreme King and Sovereign. I feel that Thy tender infant-cries invite me to love Thee, and demand my heart. Behold it, my Jesus; I present it to-day at Thy feet; change it and inflame it, O Thou Who didst come into the world to inflame the hearts of men with Thy holy love. I feel as if I heard Thee say to me in Thy manger, "Love the Lord thy God with thy whole heart" (Matt. xxii. 37). And I will answer, Ah, my Jesus, if I do not love Thee, Who art my Lord and my God, whom shall I love? Thou callest Thyself mine, because Thou wast born in order to give Thyself entirely to me; and shall I refuse to be Thine? No, my beloved Lord: I give myself entirely to Thee; and I love Thee with my whole heart. I love Thee, I love Thee, I love Thee, O Sovereign Good, the one only love of my soul. I

beseech Thee accept me this day, and permit me not ever again to cease loving Thee. O Mary, my Queen, I pray thee, through that consolation which thou didst enjoy the first time thou didst behold thy new-born Son and didst give Him thy first kiss, beseech Him to accept me for His servant, and to enchain me forever to Himself by the gift of His holy love.

Offering of the Merits of the Infant Jesus.

We have offended God, and we thus merit being condemned to eternal death; divine Justice requires satisfaction: what are we to do then? Give way to despair? Ah! no: let us offer to God this tender child, Who is His Son, and, filled with confidence, let us say:

FTERNAL FATHER, I, a miserable sinner, worthy of hell, have nothing of my own to offer Thee in satisfaction for my sins; I offer Thee the tears, the sufferings, the blood, the death, of this Infant, Who is Thy Son; and through them I implore pity from Thee. If I had not this Son to offer Thee, I should be lost; there would be no longer any hope for me; but Thou hast given Him to me for this purpose, in order that, in offering Thee His merits, I might have a good hope of my salvation. My ingratitude, O Lord! is great; but Thy mercy is still greater. And what greater mercy could I hope for from Thee, than that Thou shouldst give me Thine own Son for my Redeemer, and for the Victim of my sins? For the love, therefore, of Jesus Christ, forgive me all the offences that I have committed against Thee, of which I repent with my whole heart, because by them I have offended Thee, O Infinite Goodness. And for the sake of Jesus Christ, I ask of Thee holy perseverance. O my God, if I should again offend Thee, after Thou hast waited for me with so much patience; after Thou hast assisted me with so much light, and forgiven me with so much love,—I should indeed deserve a special hell for myself. O my Father, do not forsake me, I

pray Thee. Do Thou always give me the grace to repeat to Thee this prayer: "Permit me not to be separated from Thee." My Jesus, my dearest Infant, enchain me with Thy love. I love Thee, and will always love Thee. Permit me not to be ever again separated from Thy love. I love thee too, my Mother; oh, do thou also love me. And if thou lovest me, this is the favor I beg thee to obtain for me, that I may never cease to love my God.

To Jesus wrapped in Swaddling-clothes.


Behold the Infant Jesus, Who, obedient in all things, stretches forth His little hands and feet, and allows Himself to be wrapped in swaddling-clothes in order to expiate the bad use we have made of our liberty. The bonds that we should take ought to be a firm resolution of uniting ourselves to God by means of love.

AND what fear can I have of Thy chastisement, O my beloved Infant, now that I see Thee bound in swaddling-clothes, depriving Thyself, as it were, of the power of raising Thy hands to punish me? Thou dost give me to understand by these bonds that Thou wilt not chastise me if I will detach myself from the chains of vice and bind myself to Thee. Yes, my Jesus, I will bind myself. I repent with all my heart of having separated myself from Thee, by abusing that liberty which Thou hast given me. Thou dost offer me a more desirable liberty; a liberty which delivers me from the chains of the devil, and places me among the children of God. Thou hast given Thyself up to be imprisoned in these swaddling-clothes for the love of me; I will be in future a prisoner of Thy infinite love. O blessed chains, O beautiful emblems of salvation, which bind souls to God, bind also my poor heart; but bind it so fast that it may never in future be able to disengage itself from the love of this Sovereign Good. My Jesus, I love Thee; I bind myself to Thee; I give Thee my whole heart, my whole will. No, I will never leave Thee again, my beloved Lord. O Mary,

who didst one day bind in swaddling-clothes this thy innocent Son, I pray thee, do thou bind me also, a miserable sinner; bind me to Jesus, so that I may never again separate myself from His feet, that I may always live and die bound to Him, so that one day I may have the happiness of entering into that blessed country where I shall never be able to detach myself from His holy love.

To Jesus taking some Milk.

How precious to us was that milk! It was to be changed into blood in the veins of Jesus Christ, and so to be made by Him a bath of salvation, in which we might cleanse our souls! Besides, Jesus took this milk in order to nourish the body which He wished to leave us as food in the holy Communion.

 MY sweet and most amiable Infant, Thou art the Bread of heaven, and dost sustain the angels: Thou dost provide all creatures with food; and yet how art Thou reduced to the necessity of begging a little milk from a virgin in order to preserve Thy life! O divine Love, how couldst Thou reduce a God to such a state of poverty that He was in want of a little food? But I understand Thee, O my Jesus! Thou didst take milk from Mary in this stable to offer it to God changed into Blood on the cross as a sacrifice, and in satisfaction for our sins. Give, O Mary! give all the milk thou canst to this Son, because every drop of this milk will serve to wash out the sins of my soul, and to nourish it afterwards in the holy Communion. My beloved Redeemer, give me, I pray Thee, a tender devotion to Thy holy Infancy, such as Thou hast given to so many souls, who, meditating on Thee, as an Infant, forgetting all else, seem unable to think of anything but loving Thee. It is true that they are innocent, and I am a sinner; but Thou didst become a child to make Thyself loved even by sinners. I have been such; but now I love Thee with my whole heart, and I desire nothing but Thy love. O Infant, so

dear to my heart, my Jesus, allow me to exclaim with the woman spoken of in the Gospel: "Blessed is the womb that bore Thee, and the paps that gave Thee suck" (Luke xi. 27). Yes, blessed art thou, O Mother of God, thou who didst give suck to the Incarnate Word. Ah! may I be united with thy Son in receiving from thee the milk of a tender and affectionate devotion towards thee, my best loved Mother!

To Jesus sleeping.

"I sleep and My heart watcheth" (Cant. v. 2). While Jesus slept, His soul was watching. He thought of all the sufferings He was to endure, and offered them all to His Eternal Father for our pardon and salvation.

MY beloved and holy Infant, Thou sleepest, and oh, how do Thy slumbers ravish my heart! With others sleep is the emblem of death; but in Thee it is the sign of eternal life, because whilst Thou art sleeping Thou art meriting for me eternal salvation. Thou sleepest; but Thy heart sleeps not, it is thinking of suffering and dying for me. Whilst Thou art slumbering Thou art praying for me, and obtaining for me from God the eternal rest of paradise. But before Thou dost carry me (as I hope) to repose with Thee in heaven, I desire that Thou shouldst repose forever in my soul. There was a time, O my God! when I drove Thee away from me; but I trust that, by means of knocking so often at the door of my heart,—sometimes by making it afraid, sometimes by enlightening it, sometimes by the voice of love,—Thou hast already obtained an entrance there. This, I say, is my hope, because I feel a great confidence that I have been forgiven by Thee; I feel a great hatred and sorrow for the offences I have committed against Thee, sorrow that causes me great regret; but a sorrow of peace, a sorrow that comforts me and makes me hope most assuredly for pardon from Thy goodness. I thank

Thee, my Jesus, and I pray Thee never again to separate Thyself from my soul. I know indeed that Thou wilt not leave me, if I do not drive Thee away; but this is the favor I ask of Thee (and I pray Thee to give me Thy assistance that I may always seek it of Thee), that Thou wouldst not permit me ever to drive Thee from me. Make me forget everything in order to think of Thee Who hast always thought of me and of my welfare. Make me always love Thee in this life, so that I may breathe forth my soul in Thy arms, united to Thee, and may repose eternally in Thee without fear of losing Thee again. O Mary, assist me in life and in death, so that Jesus may always repose in me, and that I may always repose in Jesus.

To Jesus weeping in the Stable.

Tears are a great sign of love. Therefore did the Jews say when they saw the Saviour weeping for the death of Lazarus: "Behold how He loved him!" (John xi. 36.) Thus also might the angels have said on beholding the tears of the Infant Jesus: "Behold how our God loved men!" Jesus wept for love, but He also wept for grief on beholding so many sinners despising His grace.

MY beloved Infant, whilst Thou wast weeping in the stable of Bethlehem, Thou wast thinking of me; beholding even then my sins, which were the cause of Thy tears. And have I, then, O my Jesus! instead of consoling Thee by my love and gratitude at the thought of what Thou hast suffered to save me, have I increased Thy sorrow and the cause of Thy tears? If I had sinned less, Thou wouldst have wept less. Weep, oh, weep, for Thou hast cause to weep in seeing man's great ingratitude for Thy great love. But Thou weepest, weep also for me; Thy tears are my hope. I also will weep for the offences I have committed against Thee, O my Redeemer! I hate them, I detest them, I repent of them with my whole heart. I weep for all those days and those wretched nights of mine in which I lived as Thy enemy, deprived of Thy beauti-

ful face ; but what would my tears avail, O my Jesus, without Thine !

Eternal Father, I offer Thee the tears of the Infant Jesus ; for their sake forgive me. And Thou, my dearest Saviour, offer to Him all the tears that Thou didst shed for me during Thy life, and with them appease His anger against me. I beseech Thee also, O my Love, to soften my heart by these tears, and to inflame it with Thy holy love. Oh, that I could from this day forth console Thee by my love for all the pain I have caused Thee by offending Thee ! Grant, therefore, O Lord ! that the days that remain to me in this life may not any more be spent in offending Thee, but in weeping for the offences I have committed against Thee, and in loving Thee with all the affections of my soul. O Mary ! I beseech thee, by that tender compassion which thou didst so often feel at the sight of the Infant Jesus in tears, obtain for me a constant sorrow for the offences of which I have so ungratefully been guilty against Him.

To Jesus adored by the Wise Men.

The Wise Men adore the Infant Jesus, acknowledging Him as their God, kissing His feet, and offering Him their gifts of gold, frankincense, and myrrh. Let us also with the holy Magi adore our little King Jesus, and let us offer Him all our hearts.

QUAMIALE Infant ! though I see Thee in this cavern lying on straw, poor and despised, yet faith teaches me that Thou art my God, Who camest down from heaven for my salvation. I acknowledge Thee, then, for my Sovereign Lord and Saviour ; but I have nothing, alas ! to offer Thee. I have no gold of love, because I have loved creatures ; I have loved my own caprices, but I have not loved Thee, Thou Who art worthy of infinite love ! I have not the incense of prayer, because I have lived in a miserable state of forgetfulness of Thee. I have no myrrh of mortification, for I have often displeased Thy infinite goodness that I might not

be deprived of my miserable pleasures. What, then, shall I offer Thee? I offer Thee my heart, filthy and poor as it is; do Thou accept it, and change it. Thou camest into the world for this purpose, to wash the hearts of men from their sins by Thy Blood, and thus change them from sinners into saints. Give me, therefore, I pray Thee, this gold, this incense, and this myrrh. Give me the gold of Thy holy love; give me the spirit of holy prayer; give me the desire and strength to mortify myself in everything that displeases Thee. I am resolved to obey Thee and to love Thee; but Thou knowest my weakness, oh, give me the grace to be faithful to Thee! Most holy Virgin, thou who didst welcome with such affection and didst console the holy Magi, do thou welcome and console me also, who come to visit thy Son and to offer myself to Him. O my Mother, I have great confidence in thy intercession! Do thou recommend me to Jesus. To thee do I intrust my soul and my will; bind it forever to the love of Jesus!

To Jesus fleeing into Egypt.

Herod is a figure of those miserable sinners who, as soon as they see Jesus Christ born again in their souls by the pardon of sin, persecute Him to death by returning to their sins.

MY dear Jesus, Thou art the King of heaven, but now I behold Thee as an infant wandering over the earth; tell me of whom art Thou in search? I pity Thee when I see Thee so poor and humbled; but I pity Thee more when I see Thee treated with such ingratitude by those same men whom Thou camest to save. Thou dost weep; but I also weep, because I have been one of those who in times past have despised and persecuted Thee. But now I value Thy grace more than all the kingdoms of the world; forgive me, O my Jesus! all the evil I have committed against Thee, and permit me

to carry Thee always in my heart during the journey of my life to eternity, even as Mary carried Thee in her arms during the flight into Egypt. My beloved Redeemer, I have many times driven Thee out of my soul; but now I hope that Thou hast again taken possession of it. I beseech Thee, do Thou bind it to Thyself with the sweet chains of Thy love. I love Thee, O Infinite Goodness; and I will always repeat to Thee, I love Thee, I love Thee, I love Thee. O my Jesus! Thou art so good, so worthy of being loved, oh, do Thou make Thyself loved; make Thyself loved by all the sinners who persecute Thee; give them light, make them know the love Thou hast borne them, and the love that Thou deservest since Thou goest wandering about the earth as a poor Infant, weeping and trembling with cold, and seeking souls to love Thee! O Mary, most holy Virgin, O dearest Mother and companion of the sufferings of Jesus, do thou help me, in life and in death, ever to bear thy Son in my heart.

To Jesus dwelling in Exile.

Jesus passed His first years in Egypt, in order that He might lead a less easy life and be more despised.



HOLY INFANT, Who livest in this country of barbarians poor, unknown, and despised, I acknowledge Thee for my God and Saviour, and I thank Thee for all the humiliations and sufferings Thou didst endure in Egypt for the love of me. By Thy manner of life there Thou dost teach me to live as a pilgrim on this earth, giving me to understand that this is not my country, but that my home is that paradise which Thou hast purchased for me by Thy death. Ah, my Jesus, I have been ungrateful to Thee because I have thought but little of what Thou hast done and suffered for me. When I think that Thou, the Son of God, didst lead a life of such tribulation upon this earth, being poor and neglect-

ed, how is it possible that I should go about seeking the amusements and good things of the earth? Take me, I pray Thee, my dear Redeemer, for Thy companion; admit me to living always united with Thee upon this earth, in order that, united with Thee in heaven, I may love Thee there, and be Thy companion throughout eternity. Give me light, increase my faith. What are goods, pleasures, dignities, honors? All is vanity and folly. The only real riches, the only real good, is to possess Thee, Who art the Infinite Good. Blessed is he who loveth Thee! I love Thee, O my Jesus, and I seek none other but Thee. I desire Thee, and Thou desirest me. If I had a thousand kingdoms, I would renounce them all to please Thee, "my God and my All." If in times past I have sought after the vanities and pleasures of this world, I now detest them, and am sorry that I have ever done so. My beloved Saviour, from this day forward Thou shalt be my only delight, my only love, my only treasure. Most holy Mary, pray to Jesus for me; beseech Him to make me rich in His love alone, and I desire nothing else.

To Jesus returning into Palestine.

Poor soul, says Jesus, break these horrible chains which bind thee to hell; let thyself be bound to Me by golden chains, chains of love, chains of price, chains of salvation.

BLOVED and adored Child, Thou dost return to Thy country; but where, O God, where dost Thou return? Thou comest to that place where Thy countrymen prepare for Thee insults during life, and then scourges, thorns, ignominy, and a cross at Thy death. But all was already present to Thy divine eyes, O my Jesus! and yet Thou comest of Thine own will to meet that Passion which men prepare for Thee. But, my Redeemer, if Thou hadst not come to die for me, I could not go to love

Thee in paradise, but must have always remained far away from Thee. Thy death hath been my salvation. But how is it, Lord, that by despising Thy grace I have again condemned myself to hell, even after Thy death, by which Thou didst deliver me from it? I acknowledge that hell is but a slight punishment for me. But Thou hast waited to pardon me. I thank Thee for it, O my Redeemer, and I repent, and detest all the offences I have committed against Thee. O Lord, I beseech Thee, deliver me from hell. Ah, if I were miserable enough to merit damnation, how would my torments in hell be increased by the remorse caused by having, during my life, known the love Thou didst bear me! It would not be so much the fire of hell as Thy love, O my Jesus, that would be my hell. But Thou didst come into the world to kindle the fire of Thy holy love; I desire to burn with this fire, and not with that which would keep me forever separated from Thee. I repeat, therefore, O my Jesus! deliver me from hell, because in hell I cannot love Thee. O Mary, my Mother! I hear it everywhere said and preached that those who love thee and trust in thee, provided they desire to amend their lives, will not go to hell. I love thee, my Lady, and I trust in thee; I will amend my life: O Mary, do thou remember to deliver me from hell!

To Jesus increasing in Age.

“Jesus advanced in wisdom and age, and in grace with God and men” (Luke ii. 52). Oh, how Jesus, as He grew in age, showed Himself more and more amiable every day, showing more and more the claims He had upon men’s love!

GROW, my beloved Jesus, grow continually for me; grow to teach me Thy virtues by Thy divine example; grow to consummate the great sacrifice on the cross, on which depends my

eternal salvation! Grant also, my Saviour, that I too may grow more in Thy love and grace. Miserable that I have been, I have hitherto only increased in ingratitude towards Thee Who hast loved me so much. O my Jesus, grant that in future it may be just the contrary with me; Thou knowest all my weakness, it is from Thee that I must receive light and strength. Make me know the claims which Thou hast to my love. Thou art a God of infinite beauty and of infinite majesty, Who didst not refuse to come down upon this earth and become man for us, and for our sakes to lead an abject and painful life, and to end it by a most cruel death. And where can we ever find an object more amiable and more worthy of love than Thee? Fool that I was, in times past I refused to know Thee, and therefore I have lost Thee. I implore Thy pardon; I am heartily sorry, and I am determined to be entirely devoted to Thee in future. But do Thou assist me; remind me constantly of the life of suffering and the bitter death Thou hast endured for the love of me. Give me life and give me strength. When the devil presents to me forbidden fruit, grant me strength to despise it; and let me not for some vile and momentary good risk losing Thee, O Infinite Good. I love Thee, my Jesus, Who hast died for me; I love Thee, Infinite Goodness; I love Thee, O Beloved of my soul. O Mary, thou art my hope; through thy intercession I hope to obtain grace to love my God from this time forth and forever more, and never to love any but God.

To Jesus working for His Daily Bread.

Until the age of thirty Jesus held no other office than that of a simple shop-boy, being obedient to Joseph and Mary. *And He was subject to them.* Jesus went to fetch the water; Jesus opened and shut up the shop; Jesus swept the house; He collected the fragments of wood for the fire, and worked all day, helping Joseph in His labors.

O wonder! A God serving as a boy! a God sweeping the house! a God working and sweating to plane a piece of wood!



MY adorable Infant, I see Thee an humble servant-boy working even in the sweat of Thy brow in this poor shop. I understand it all: Thou art serving and working for me. But since Thou dost employ Thy whole life for the love of me, so grant, I pray Thee, my dear Saviour, that I may employ all the rest of my life for Thy love. Look not at my past life: it has been a life of sorrow and tears both for me and for Thee,—a life of disorder, a life of sins. Oh, permit me at least to keep Thee company during the remainder of my days, and to labor and suffer with Thee in the shop of Nazareth, and afterwards to die with Thee on Calvary, embracing that death which Thou hast destined for me. My dear Jesus, my love, suffer me not to leave and forsake Thee again, as I have done in times past. Thou, my God, art suffering such poverty in a shop, hidden, unknown, and despised; and I, a vile worm, have gone about seeking honors and pleasures, and for the sake of these have separated myself from Thee, O Sovereign Good! No, my Jesus, I love Thee; and because I love Thee, I will not remain any longer separated from Thee. I renounce all things, in order to unite myself to Thee, my hidden and despised Redeemer. Thy grace gives me more happiness than have all the vanities and pleasures of the world, for which I have so miserably forsaken Thee. Eternal Father, for the merits of Jesus Christ, unite me to Thyself by the gift of Thy holy love. Most holy Virgin, how blessed wast thou, who, being the companion of thy Son in His poor and hidden life, didst make thyself so like to thy Jesus! O my Mother, grant that I also, at least during the short remainder of my life, may endeavor to become like to thee and to my Redeemer.

To Jesus lost in the Temple.

There is no sorrow on earth to be compared to that experienced by a soul that loves Jesus, and fears that Jesus has withdrawn from it through some fault of its own. This was the sorrow of Mary and Joseph, which afflicted them so much during these days; for they perhaps feared, through their humility, as says the devout Lanspergius, that they had rendered themselves unworthy of the care of such a treasure.



MARY, thou weepest because thou hast lost thy Son for a few days; He has withdrawn Himself from thy eyes, but not from thy heart. Dost thou not see that that pure love with which thou lovest Him keeps Him constantly united and bound to thee? Thou knowest well that he who loves God cannot but be loved by God, Who says: "I love those that love Me" (Prov. viii. 17); and with St. John: "He that abideth in charity abideth in God, and God in him" (1 John iv. 16). Wherefore, then, dost thou fear? Wherefore dost thou weep? Leave these tears to me, who have so often lost God through my own fault by driving Him away from my soul. O my Jesus! how could I offend Thee thus with my eyes open, when I knew that by sinning I should lose Thee? But Thou willest not that the heart that seeks Thee should despair, but rather that it should rejoice: "Let the heart of them rejoice that seek the Lord" (Ps. civ. 3). If hitherto I have forsaken Thee, O my Love, I will now seek Thee, and none but Thee. And provided I possess Thy grace, I renounce all the goods and pleasures of this world; I renounce even my own life. Thou hast said that Thou lovest him who loveth Thee; I love Thee, do Thou also love me. I esteem Thy love more than the dominion of the whole world. O my Jesus, I desire not to lose Thee any more; but I cannot trust to myself, I trust in Thee: "In Thee, O Lord, have I put my trust; I shall not be confounded forever" (Ps. xxx. 6). I beseech Thee, do Thou bind me to Thee, and permit

me not to be again separated from Thee. O Mary! through thee have I found my God, Whom I had once lost; do thou obtain for me also holy perseverance; wherefore I will also say to thee with St. Bonaventure: "In thee, O Lady, have I hoped; let me not be confounded forever."

DEVOTION TO THE HOLY NAME OF JESUS.

If we are in affliction, let us invoke Jesus, and He will console us. If we are tempted, let us invoke Jesus, and He will give us strength to withstand all our enemies. If, lastly, we are in aridity, and are cold in divine love, let us invoke Jesus, and He will inflame our hearts. Happy are they who have this most tender and holy name always on their lips! A name of peace, a name of hope, a name of salvation, and a name of love.

SINCE, then, O my Jesus! Thou art the Saviour Who hast given Thy Blood and Thy life for me, I pray Thee to write Thy adorable name on my poor heart; so that having it always there imprinted by love, I may also have it ever on my lips, by invoking it in all my necessities. If the devil tempts me, Thy name will give me strength to resist him; if I lose confidence, Thy name will animate me to hope; if I am in affliction, Thy name will comfort me by reminding me of all Thou didst endure for me. If I find myself cold in Thy love, Thy name will inflame me by reminding me of the love Thou hast shown me. If I have hitherto fallen into so many sins, it is because I did not call on Thee; from henceforth Thy name shall be my defence, my refuge, my hope, my only consolation, my only love. Thus do I hope to live, and so do I hope to die, having Thy name always on my lips.

Most holy Virgin, obtain for me the grace of invoking the name of thy Son Jesus in all my necessities together with thine own, my Mother Mary; but let me invoke them always with confidence and love. O my beloved Jesus! O Mary, my beloved Lady! give me the grace to suffer and to die for

love of you. I will be no longer mine own, but altogether yours; yours in life, and yours in death, when I hope by your help to expire saying, Jesus and Mary, help me! Jesus and Mary, I recommend myself to you; Jesus and Mary, I love you, and I give and deliver up to you my whole soul.

DEVOTION TO THE PASSION.

Prayers to Jesus by the Merit of each Particular Pain which He suffered in His Passion.



MY Jesus! by that humiliation which Thou didst practise in washing the feet of Thy disciples, I pray Thee to bestow upon me the grace of true humility, so that I may humble myself to all, especially to such as treat me with contempt.

My Jesus, by that sorrow which Thou didst suffer in the Garden, sufficient, as it was, to cause Thy death, I pray Thee to deliver me from the sorrow of hell, from living for evermore at a distance from Thee, and without the power of ever loving Thee again.

My Jesus, by that horror which Thou hadst of my sins, which were then present to Thy sight, give me a true sorrow for all the offences which I have committed against Thee.

My Jesus, by that pain which Thou didst experience at seeing Thyself betrayed by Judas with a kiss, give me the grace to be ever faithful unto Thee, and nevermore to betray Thee, as I have done in time past.

My Jesus, by that pain which Thou didst feel at seeing Thyself bound like a culprit to be taken before the judges, I pray Thee to bind me to Thyself by the sweet chains of holy love, that so I may nevermore see myself separated from Thee, my only Good.

My Jesus, by all those insults, buffetings, and spitings which Thou didst on that night suffer in the house of Caiphias, give me the strength to suffer in peace, for love of Thee, all the affronts which I shall meet with from men.

My Jesus, by that ridicule which Thou didst receive from Herod in being treated as a fool, give me the grace to endure with patience all that men shall say of me, treating me as base, senseless, or wicked.

My Jesus, by that outrage which Thou didst receive from the Jews in seeing Thyself placed after Barabbas, give me the grace to suffer with patience the dishonor of seeing myself placed after others.

My Jesus, by that pain which Thou didst suffer in Thy most holy Body when Thou wast so cruelly scourged, give me the grace to suffer with patience all the pains of my sicknesses, and especially those of my death.

My Jesus, by that pain which Thou didst suffer in Thy most sacred Head when it was pierced with the thorns, give me the grace never to consent to thoughts displeasing unto Thee.

My Jesus, by that act of Thine by which Thou didst accept of the death of the cross to which Pilate condemned Thee, give me the grace to accept of my death with resignation, together with all the other pains which shall accompany it.

My Jesus, by the pain which Thou didst suffer in carrying Thy cross on Thy journey to Calvary, give me the grace to suffer with patience all my crosses in this life.

My Jesus, by that pain which Thou didst suffer in having the nails driven through Thy hands and Thy feet, I pray Thee to nail my will unto Thy feet, that so I may will nothing save that which Thou dost will.

My Jesus, by the affliction which Thou didst suffer

in having gall given Thee to drink, give me the grace not to offend Thee by intemperance in eating and drinking.

My Jesus, by that pain which Thou didst experience in taking leave of Thy holy Mother upon the cross, deliver me from an inordinate love of my relatives, or of any other creature, that so my heart may be wholly and always Thine.

My Jesus, by that desolation which Thou didst suffer in Thy death in seeing Thyself abandoned by Thy Eternal Father, give me the grace to suffer all my desolations with patience, without ever losing my confidence in Thy goodness.

My Jesus, by those three hours of affliction and agony which Thou didst suffer when dying upon the cross, give me the grace to suffer with resignation, for love of Thee, the pains of my agony at the hour of death.

My Jesus, by that great sorrow which Thou didst feel when Thy most holy Soul, as Thou wast expiring, separated itself from Thy most sacred Body, give me the grace to breathe forth my soul in the hour of my death, offering up my sorrow then to Thee, together with an act of perfect love, that so I may go to love Thee in heaven, face to face, with all my strength, and for all eternity.

And thee, most holy Virgin, and My Mother Mary, by that sword which pierced thy heart when thou didst behold thy Son bow down His head and expire, do I pray to assist me in the hour of my death, that so I may come to praise thee and to thank thee in paradise for all the graces that thou hast obtained for me from God.

To Jesus our Good Shepherd.

But who has ever seen such an example, the shepherd dying for his sheep, the Creator for His creatures!

MY Jesus, what Shepherd has ever given His life for His sheep? Thou alone, because Thou art a God of infinite love, canst say, "And I lay down My life for My sheep" (John x. 15). Thou alone hast been able to show to the world this excess of love that, being our God and our supreme Lord, Thou hast yet willed to die for us. It was of this excess of love that Moses and Elias spoke on Mount Tabor: "They spoke of His decease that He should accomplish in Jerusalem" (Luke ix. 31). Hence St. John exhorts us to love a God Who was the first to love us: "Let us therefore love God because God first hath loved us" (1 John iv. 19). As if He said, If we will not love this God for His infinite goodness, let us love Him at least for the love that He has borne us in suffering willingly the pains that were due to us.

Remember, then, my Jesus, that I am one of those sheep for whom Thou hast given Thy life. Ah, cast on me one of those looks of pity with which Thou didst regard me once when Thou wast dying on the cross for me; look on me, change me, and save me. Thou hast called Thyself the loving Shepherd Who, finding the lost sheep, takes it with joy and carries it on His shoulders, and then calls His friends to rejoice with Him: "Rejoice with me, for I have found the sheep that was lost" (Luke xv. 6). Behold, I am the lost sheep; seek me and find me: "I have gone astray like a sheep that is lost; seek Thy servant" (Ps. cxviii. 176). If through my fault Thou hast not yet found me, take me now and unite me and bind me to Thee, that Thou mayest not lose me again. The bond must be that of Thy love; if Thou dost not bind me with this sweet chain Thou

wilt again lose me. Ah, it is not Thou Who didst neglect to bind me by holy love; but I, an ungrateful wretch, who did continually flee from Thee. But now I pray Thee, by that infinite mercy which caused Thee to come down to the earth to find me, ah, bind me; but bind me with a double chain of love, that Thou mayest not lose me again, and that I may no more lose Thee. I renounce all the goods and pleasures of the world, and offer myself to suffer every pain and death, provided that I live and die always united to Thee. I love Thee, my sweet Jesus; I love Thee, my good Shepherd, Who hast died for Thy lost sheep; but know that this sheep now loves Thee more than himself, and desires nothing but to love Thee and to be consumed by Thy love. Have pity on him, then, and permit him never again to be separated from Thee.

Jesus in the Garden of Olives.

Our afflicted Lord, during His agony in the garden, exclaimed: "Is this, O men, the reward that you render Me for My immeasurable love?"

FTERNAL FATHER, look on the face of Thy "Christ" (Ps. xxxiii. 10): look not on my iniquities; behold this, Thy beloved Son, trembling, agonizing, and sweating blood in order to obtain Thy pardon for me. "And His sweat became as drops of blood, trickling down upon the ground" (Luke xxii. 44). Behold me, and have pity on me. But, my Jesus, in this garden there are not executioners to scourge Thee, nor thorns, nor nails to torture Thee; what, then, extracts so much blood from Thee? Ah, I understand Thee: it was not the foresight of Thy approaching sufferings that then afflicted Thee so grievously; for to these pains Thou didst spontaneously offer Thyself: "He was offered because it was His own will" (Isa. liii. 7). It was

the sight of my sins; these were the cruel press which forced so much blood from Thy sacred veins. Hence, it was not the executioners, nor the nails, nor the thorns, that were cruel and barbarous in Thy regard: no, my sins, which made Thee so sorrowful in the garden, have been barbarous and cruel to Thee, my sweet Redeemer. Then, in Thy great affliction, I too have added to Thy sorrows, and have grievously afflicted Thee by the weight of my sins. Had I been guilty of fewer sins, Thou wouldst have suffered less. Behold, then, the return I have made for Thy love in dying for me. I have added to Thy great sufferings! My beloved Lord, I repent of having offended Thee, I am sorry for my sins, but my sorrow is not sufficiently great; I would wish for sorrow that would take away my life. Ah, through the bitter Agony which Thou didst suffer in the Garden, give me a portion of that abhorrence which Thou didst then feel for my sins. And if my ingratitude was then a cause of affliction to Thee, grant that I may now please Thee by my love. Yes, my Jesus, I love Thee with my whole heart. I love Thee more than myself, and for Thy love I renounce all the pleasures and goods of this earth. Thou alone art, and shalt always be, my only good and my only love.

To Jesus being scourged.

“Ah! let us love this divine Bridegroom of our souls,” says the loving St. Augustine, “and the more He is disfigured by suffering, the more sweet and precious let Him seem to us.”

YES, my sweet Saviour. I see Thee all covered with wounds; I look into Thy beautiful face; but, O my God, it no longer wears its beautiful appearance, but is disfigured and blackened with blood, and bruises, and shameful spittings: “There is no beauty in Him, nor comeliness; and

we beheld Him, and esteemed Him not" (Isa. liii. 2). But the more I see Thee so disfigured, O my Lord, the more beautiful and lovely dost Thou appear to me. And what are these disfigurements that I behold but signs of the tenderness of that love which Thou dost bear towards me? I love Thee, my Jesus, thus wounded and torn to pieces for me; would that I too could see myself torn to pieces for Thee, like so many martyrs whose portion this has been! But if I cannot offer Thee wounds and blood, I offer Thee at least all the pains which it will be my lot to suffer. I offer Thee my heart; with this I desire to love Thee more tenderly even than I am really able. And who is there that my soul should love more tenderly than a God, Who has endured scourging and been drained of His blood for me? I love Thee, O God of love! I love Thee, O Infinite Goodness! I love Thee, O my Love, my All! I love Thee, and I will never cease to say, both in this life and in the other, I love Thee, I love Thee, I love Thee. Amen.

To Jesus crowned with Thorns.

Our sins, our evil thoughts, were the wicked thorns which pierced the head of Jesus Christ.

SINFUL thoughts of men! it was you that pierced the head of the Redeemer. Yes, my Jesus, by our criminal consent to sin we have formed Thy crown of thorns. I now detest this compliance with sin, and abhor it more than death or any other evil. To you, O thorns, consecrated with the blood of the Son of God, I again turn with an humble heart; ah, pierce this soul of mine, make it always sorrowful for having offended so good a God. O my afflicted Saviour! O King of the world! to what do I see Thee reduced? I behold Thee a

king of mockery and sorrow ! In a word, I see Thee the laughing-stock of all Jerusalem ! From the wounded head of Our Lord streams of blood flow down His face and breast. I am filled with astonishment, O my Jesus ! at the cruelty of Thy enemies, who are not content with having, as it were, excoriated Thy flesh from head to foot, but still continue to torment Thee with fresh cruelties and insults ; but I admire still more Thy meekness and Thy love in suffering and accepting all with so much patience for the love of us : “ Who when He was reviled, did not revile ; when He suffered, He threatened not ; but delivered Himself to him that judged Him unjustly ” (1 Peter ii. 23). Ah, my Jesus, true, indeed, it is that love makes Thee sweet and merciful, as regards us, showing Thee to be a passionate lover of our souls ; but it makes Thee pitiless towards Thyself, causing Thee to suffer such bitter torments. Thou wast willing to be crowned with thorns to obtain for us a crown of glory in heaven : “ He was crowned with thorns, that we may be crowned with the crown that is to be given to the elect in heaven.” O my sweetest Saviour, I hope to be Thy crown in paradise, obtaining my salvation through the merits of Thy sufferings ; there will I forever praise Thy love and Thy mercies : “ The mercies of the Lord will I forever sing ; yea, I will sing them forever.”

To Jesus carrying His Cross.

Jesus goeth before us, as our Captain, with His cross ; under this standard we must follow Him, each bearing his own cross.

MY Jesus, since God has burdened Thee with all the sins of men, my sins, alas ! have added to the weight of the cross that Thou didst bear to Calvary. Ah, my sweetest Saviour, Thou didst even then foresee all the wrongs that I should do Thee ; yet Thou didst not cease to love me, or

to prepare for me all the mercies that Thou hast since employed towards me. If, then, I, a most vile and ungrateful sinner who has so much offended Thee, am dear to Thee, it is but just that Thou shouldst be dear to me,—Thou, my God, Who art infinite in beauty and goodness, and Who hast loved me so much. Ah, would that I had never displeased Thee! Now, my Jesus, do I know the wrong that I have done Thee. O ye accursed sins of mine, what have you done? You have caused me to sadden the loving heart of my Redeemer. Thou dost go before me with Thy cross, innocent as Thou art, and dost invite me to follow Thee with mine; go forward, then, for I will not abandon Thee. If, in time past, I have abandoned Thee, I confess that I have done wrong. Give me now whatever cross Thou wilt, and, whatsoever it may be, I will embrace it and accompany Thee with it even unto death: “Let us go forth from the camp, bearing His reproach.” And how, O Lord, how can it be possible for us not to love sufferings and shame out of love for Thee, since Thou didst love them so well for our salvation? But since Thou dost invite us to follow Thee, it is our wish to follow Thee and to die with Thee: give us only the strength to carry out our desire. This strength we ask of Thee, and hope for by Thy merits. I love Thee, O my Jesus, I love Thee with all my soul, and I will never abandon Thee more; too long have I gone astray from Thee. Bind me now to Thy cross. If I have despised Thy love, I repent of it with all my heart; and I now prize it above every good. Help me, O my Jesus, to be ever making acts of love towards Thee, and to depart out of this life while making an act of love, that so I may arrive at loving Thee without imperfection and without interruption, and with all my powers, to all eternity, O Mother of God, pray for me. Amen.

To Jesus nailed to the Cross.

The wounds of Jesus are wounds which soften the hardest hearts and inflame the most frozen souls.

AH, my Jesus, what was it that nailed Thy Hands and Thy Feet to this wood but the love Thou didst bear to men? Thou, by the pain of Thy pierced Hands, wast willing to pay the penalty due to all the sins of touch that men have committed; and, by the pain of Thy Feet, Thou wast willing to pay for all the steps by which we have gone our way to offend Thee. O my crucified Love, with these pierced Hands give me Thy benediction! Oh, nail this ungrateful heart of mine to Thy Feet, that so I may no more depart from Thee, and that this will of mine, which has so often rebelled against Thee, may remain ever steadily fixed in Thy love. Grant that nothing else but Thy love, and the desire of pleasing Thee, may move me. Although I behold Thee suspended upon this gibbet, I believe Thee to be the Lord of the world, the true Son of God, and the Saviour of mankind. For pity's sake, O my Jesus, never abandon me again at any period of my life; and more especially at the hour of my death, in those last agonies and struggles with hell, do Thou assist me, and strengthen me to die in Thy love. I love Thee, my crucified Love, I love Thee with all my heart.

To Jesus dead on the Cross.

Had He not loved me He would not have died for me!

SAVIOUR of the world, O my Jesus, behold to what Thy love for men has at length reduced Thee! I thank Thee that Thou hast been willing, Thou, Our God, to lose Thy life that we might not lose our souls. I thank Thee for all men, but especially for myself. And who is theré more than I that has reaped the fruits of Thy death? I,

through Thy merits, without even so much as knowing it, was, by baptism, made a child of the Church; through Thy love my sins have been often forgiven, and I have received many special graces; through Thee I have the hope of dying in the grace of God, and of loving Thee eternally in paradise.

O my beloved Redeemer, what gratitude do I not owe Thee! Into Thy pierced hands I commend my poor soul. Make me well understand the excess of that love which made God die for me: would that I could die for Thee! But what would the death of a wicked slave weigh against the death of his Lord and God? Would that I could, at least, love Thee with my whole heart; but without Thy help, O my Jesus, I can do nothing. Oh, help me! and, through the merits of Thy death, make me die to all earthly affections, that so I may love Thee only, Who dost deserve all my love. I love Thee, O Infinite Goodness. I love Thee, my chief Good. O Mary, my Mother, intercede for me. Amen.

Petitions to Jesus crucified.

AH, my crucified Jesus, look on me with the same love with which Thou didst look on me when dying on the cross for me; look on me, and have pity on me; give me a general pardon for all the displeasure I have given Thee; give me holy perseverance; give me Thy holy love; give me a perfect conformity to Thy will; give me paradise, that I may love Thee there forever. I deserve nothing; but Thy wounds encourage me to hope for every good from Thee. Ah, Jesus of my soul, by that love which made Thee die for me, give me Thy love. Take away from me all affection to creatures, give me resignation in tribulation, and make Thyself the object of all my affections, that from this day forward I may love none other but Thee.

Prayer in Honor of the Precious Blood.

SO, then, my Jesus, in order to save my soul, Thou hast prepared a bath of Thine own Blood wherein to cleanse it from the filth of its sins. If, then, our souls have been bought by Thy Blood, "For you are bought with a great price" (1 Cor. vi. 20), it is a sign that Thou lovest them much; and as Thou dost love them, let us pray thus to Thee: "We therefore pray Thee to help Thy servants, whom Thou hast redeemed with Thy precious Blood." It is true that by my sins I have separated myself from Thee, and have knowingly lost Thee. But remember, my Jesus, that Thou hast bought me with Thy Blood. Ah, may this Blood not have been given in vain for me, which was shed with so much grief and so much love.

Prayers in Honor of the Five Wounds.

O MY Jesus, by the pain Thou didst suffer when Thy left Hand was nailed to the cross, give me true sorrow for my sins.

O my Jesus, by the pain which Thou didst suffer when Thy right Hand was nailed to the cross, grant me perseverance in Thy grace.

O my Jesus, by the pain which Thou didst suffer when Thy left Foot was nailed to the cross, save me from the pains of hell.

O my Jesus, by the pain which Thou didst suffer when Thy right Foot was nailed to the cross, grant me the grace of eternally loving Thee in heaven.

O my Jesus, by the Wound made in Thine adorable Heart, procure for me the happiness of ever loving Thee in this life and in the next.

Prayer before a Crucifix.

WOUNDS of Jesus! you are my hope. I should despair of the pardon of my sins, and of my eternal salvation, did I not behold you, the fountains of mercy and grace, through which a God has shed all His Blood, to wash my soul from the sins I have committed. I adore ye, then, O holy Wounds! and I trust in you. I detest a thousand times and I curse those vile pleasures by which I have displeased my Redeemer, and have miserably lost His friendship. On beholding ye, my hopes revive, and the affection of my heart is renewed.

O Wounds of my sorrowful Jesus, ye are living evidences of the love which my Redeemer has for me; with tender words do ye force me to love Him for the many sufferings that He underwent for love of me. Eternal Father, "look at the Face of Thy Christ" (Ps. lxxxiii. 10); look at the Wounds of Thy Son, which ask pity for me, and for their sake pardon the outrages that I have committed against Thee; take my heart entirely to Thyself that it may not love, seek, nor sigh after any other but Thee. O Wounds of my Redeemer, how many souls have ye not inflamed with love! inflame my soul also. O Wounds of Jesus, ye constrain me to love Jesus! O Wounds of my Jesus, O blessed furnaces of love! receive me that I may not burn in the fire of hell, as I have deserved, but be consumed in the holy flames of love for that God Who condescended to die in torment for my salvation.

Little Chaplet of the Five Wounds of Jesus crucified.

MY Lord Jesus Christ, I adore the Wound in Thy left Foot. I thank Thee for having suffered it for me with so much sorrow and with so much love. I compassionate Thy pain, and

that of Thine afflicted Mother. And, by the merit of this sacred Wound, I pray Thee to grant me the pardon of my sins, of which I repent with all my heart, because they have offended Thine infinite goodness. O sorrowing Mary, pray to Jesus for me.

“Our Father,” “Hail Mary,” “Glory be,” etc.

O my Lord Jesus Christ, I adore the Wound in Thy right Foot. I thank Thee for having suffered it for me with so much sorrow and with so much love. I compassionate Thy pain, and that of Thine afflicted Mother. And, by the merit of this sacred Wound, I pray Thee to give me the strength not to fall into mortal sin for the future, but to persevere in Thy grace unto my death. O sorrowing Mary, pray to Jesus for me.

“Our Father,” etc.

O my Lord Jesus Christ, I adore the Wound in Thy left Hand. I thank Thee for having suffered it for me with so much sorrow and with so much love. I compassionate Thy pain, and that of Thine afflicted Mother. And, by the merit of this sacred Wound, I pray Thee to deliver me from hell, which I have so often deserved, and where I could never love Thee more. O sorrowing Mary, pray to Jesus for me.

“Our Father,” etc.

O my Lord Jesus Christ, I adore the Wound in Thy right Hand. I thank Thee for having suffered it for me with so much sorrow and with so much love. I compassionate Thy pain, and that of Thy most afflicted Mother. And, by the merit of this sacred Wound, I pray Thee to give me the glory of paradise, where I shall love Thee perfectly, and with all my strength. O sorrowing Mary, pray to Jesus for me.

“Our Father,” etc.

O my Lord Jesus Christ, I adore the Wound in Thy Side. I thank Thee for having willed, even after Thy death, to suffer this additional injury,

without pain indeed, yet with consummate love. I compassionate Thine afflicted Mother, who alone felt all its pain. And, by the merit of this sacred Wound, I pray Thee to bestow upon me the gift of holy love for Thee, that so I may ever love Thee in this life, and, in the other, face to face to all eternity in paradise. O sorrowing Mary, pray for me.

“Our Father,” etc.

Offering.

FTERNAL Father, I offer Thee the precious Blood, the Passion, and the Death of Jesus Christ, the sorrows of the Blessed Virgin Mary and of St. Joseph, in expiation of my sins, for the deliverance of the souls in purgatory, for the needs of our holy mother the Church, and for the conversion of sinners.¹

* Litany of the Passion.

WORD, have mercy on us, etc.
 Jesus prostrate in the Garden of Olives before Thy Father, and charged with the sins of the whole world,

Jesus, overwhelmed with sadness, reduced to agony, and submerged in a sea of sorrow,

Jesus, Who, from every part of Thy body, didst sweat blood abundantly,

Jesus, betrayed by a traitor-apostle and sold at a low price, like a slave,

Jesus, giving a loving kiss to the traitor Judas,

Jesus, dragged by a rope through the streets of Jerusalem, and overwhelmed with curses,

Jesus, unjustly accused and condemned,

Jesus, overwhelmed with insults, spat upon, and buffeted,

Have mercy on us.

¹ 100 days' indulgence, once a day. (April 30, 1860.)

Jesus, clothed in a robe of ignominy and treated as a madman at Herod's court,

Jesus, Thy flesh torn with scourges, and Thy blood flowing plentifully,

Jesus, crowned with sharp thorns,

Jesus, treated as a mock king,

Jesus, placed on a parallel with Barabbas, who was preferred to Thee,

Jesus, given over to Thine enemies by Pilate,

Jesus, exhausted with suffering and bending beneath the burden of Thy cross,

Jesus, fastened to the cross between two malefactors,

Jesus, man of sorrows,

Jesus, obedient unto death, even unto the death of the cross,

Jesus, filled with mercy towards those who offered Thee gall and vinegar,

Jesus, praying for Thy executioners, and pleading for them with Thy Father,

Jesus, for our redemption sacrificing Thine honor and Thy life,

Jesus, expiring on the cross out of love for us,

Be merciful unto us and pardon us, O Lord.

Be merciful unto us and hear us, O Lord.

From all evil,

From all sin,

From a bad death,

From everlasting damnation,

By Thine agony and bloody sweat,

By Thy cruel scourging,

By Thy crown of thorns,

By Thy cross and sufferings,

By Thy sacred thirst and dereliction,

By Thy Five Wounds,

By Thy death,

By Thy resurrection,

At the day of judgment,

Have mercy on us.

O Lord, deliver us.

We sinners beseech Thee to hear us.

That, by Thy Passion, Thou wouldst make known to us the enormity of sin, the cause of Thy suffering,

That, by the remembrance of Thy sorrows and sufferings, we may be enabled patiently to bear all trials, adversities, and sickness,

That in all our afflictions, sadness, and tribulations we may look to Thee to obtain patience,

That, without murmuring, we may receive from Thy hands humiliations, scorn, outrage, and persecution,

That, following Thy example, we may patiently bear with false accusations and unjust judgments,

That Thou wouldst vouchsafe to make us share in the fruits of Thy cross,

That, by virtue of Thy cross, we may triumph over the devil, the world, and the flesh,

That we may be purified from all sin in Thy blood,

That we may daily take up our cross and follow Thee,

That we may frequently and lovingly think on Thy Passion,

That, calling to mind that Thou didst die for love of us, we may love Thee with our whole heart, and live for Thee alone,

That at the hour of our death Thou wilt vouchsafe to strengthen us by Thy cross and death,

That, by Thy cross, Thou wilt vouchsafe to bring us to eternal glory,

Lamb of God, etc.

We beseech Thee to hear us.

Let us Pray.

Lord Jesus, Who, having come down from heaven and from the bosom of Thy Father, didst shed

Thy precious Blood for the remission of our sins, we humbly beg of Thee that at the day of judgment we may be placed on Thy right hand and may merit hearing from Thy lips these words: "Come, ye blessed of my Father." Amen.

DEVOTION TO THE BLESSED SACRAMENT.

An Hour's Adoration before the Blessed Sacrament.¹

Prayers for the Hour of Adoration.

ANIMATE thy faith and thy confidence, O my soul: thou art now in the presence of God's infinite majesty; it is He Who, out of love for thee, came down from heaven to earth, became man, and vouchsafed to die on a cross for thy salvation. Now He is dwelling here in the Blessed Sacrament, in order to listen to thee and to grant thee the graces thou askest of Him; say then to Him:

Acts of Faith and Adoration.

MY God, I believe all that the Holy Church teaches me to believe, because Thou, Who art infallible truth, hast revealed it. I believe that Thou art the Creator and Lord of heaven and earth, Who eternally rewardest the just in paradise, and chastisest sinners in hell. I believe that Thou art one God in essence, but three in Persons, Father, Son, and Holy Ghost. I believe, O Eternal Son of God, that Thou didst take flesh, and didst become man in the womb of Mary, and that Thou didst die on a cross for our salvation, and that Thou art now present in the Most Blessed Sacrament, to feed us with Thy most sacred Flesh in the holy Communion, and to hear and grant our prayers when we come to visit Thee on the altar. Prostrate, then, at

¹ Specially adapted for the Hour of Perpetual Adoration, the Forty Hours' Devotion, the Nocturnal Adoration, the Hour of Guard, Vespers on Sunday, Benediction Service, or for any other occasion.

Thy feet, I, a miserable sinner, unworthy to appear before Thee, only fit for hell, which I have so often deserved, adore Thee, O Infinite Majesty, and unite my adoration to that which all the angels and saints of heaven, together with the most holy Virgin Mary, now offer Thee.

Act of Hope.

MY dear Redeemer, relying on Thy promises, and because Thou art faithful, powerful, and merciful, I hope, through the merits of Thy Passion, for the forgiveness of my sins, perseverance until death in Thy grace; and at length I hope, by Thy mercy, to see Thee and love Thee eternally in heaven.

Act of Love.

MY own dear God, because Thou art an infinite good, and worthy of infinite love, I love Thee with my whole heart, and above all things; and I desire to see Thee loved by all men on earth as much as Thou deservest. I rejoice that Thou art and wilt be infinitely happy for all eternity.

Act of Contrition, and Purpose of Amendment.

MY beloved Redeemer, had I for Thy sake abandoned all, had I spent my entire life in a desert, and at length died of torments endured for love of Thee, it would still have been nothing when compared with the cruel death which Thou, my God, wast pleased to endure for love of me. But what has my conduct towards Thee been hitherto? I have paid Thee with ingratitude; instead of loving Thee, I have so often offended Thee. I have turned my back upon Thee, and ungratefully despised Thy grace and Thy love. I am sorry, my Jesus, and from the bottom of my heart am grieved for having offended Thee, O Infinite Goodness! Oh,

that I had rather died, and thus never displeased Thee! I hate and detest above every evil all the injuries which I have committed against Thee. My Lord, I promise Thee and now determine rather to die than ever more to offend Thee; I also determine to receive the holy sacraments during my life and at my death. I am resolved, O Infinite Majesty, to spend the remainder of my life, be it long or short, in loving Thee, my only good, Who art amiable above every other good. But, O God of my soul, what will be the use of all my promises if Thou dost not help me? Without Thy aid I shall again betray Thee worse than ever. I ask Thee, then, for this grace, and I hope for it through the merits of Thy Passion; give me holy perseverance, and never again permit me to separate myself from Thee. Grant that I may rather die than again have the misfortune to incur Thy displeasure.

Act of Thanksgiving.

MY Jesus, I thank Thee for all the graces which Thou hast granted me; for having created me, for having redeemed me with Thy precious Blood, and for having made me a Christian by the Sacrament of Baptism; for having borne with me for so long a time when I was at enmity with Thee. Unfortunate, indeed, would my lot have been, had I then died; I should now have been in hell; there, O my God, I should now be forever lost, and unable to love Thee. I thank Thee, then, for having awaited me with so much patience, and for having (as I trust) pardoned me with so much mercy. I thank Thee especially for dwelling in the Most Blessed Sacrament, and for having given me Thy entire Self as my Food so many times in the holy Communion, and for now admitting me to Thy Presence. I thank Thee for all; and I hope to thank Thee in a still more becoming manner for all eter-

nity in heaven, where I hope to sing Thy mercies forever.

Offering.

MY Jesus, for love of me Thou wast pleased to die a shameful and cruel death on an infamous gibbet; what return can I make to Thee for so great love? I can make no other than the offering of my entire self. Yes, my Lord, I offer and consecrate my whole self to Thee. I give Thee my soul, my body, and my will, resigning myself in all and forever to Thy most holy will. Do with me what Thou pleasest. Make me ever love Thee in this life and in the next; do this, and then dispose of me and of everything I have as Thou wilt. Tell me what Thou askest of me; for with Thy grace I will execute it, be it what it may.

Prayer for Our Neighbor and for Ourselves.

WORD, I recommend to Thee the Sovereign Pontiff, and likewise all other prelates and priests; fill them with Thy Spirit, so that they may convert and sanctify the whole earth. I recommend to Thee all infidels, heretics, and sinners; give unto them the light and strength of which they stand in need in order to leave the paths of sin and devote themselves to loving Thee alone—Thee, the Sovereign Good.

I recommend to Thee the agonizing, all my relations, friends, and benefactors; I also recommend my enemies to Thee in an especial manner, because such is Thy command: make them happy and saints. I recommend the holy souls in purgatory to Thee; relieve them in their sufferings, and shorten the time of their exile, that they may soon go to enjoy Thee in heaven.

And now, O Jesus, hidden in the Most Blessed Sacrament, I pray to Thee for myself; from the

throne of love on which Thou art on this altar, grant me by Thy merits great sorrow for my sins, and the forgiveness of all the offences which I have committed against Thee. Grant me holy humility and meekness that I may bear all insults and persecutions with patience. Grant me the grace to mortify myself in all which is displeasing to Thee. Grant me perfect resignation to Thy holy will, so that I may with interior peace embrace all crosses which come to me from Thy hands. Grant me light to know, and strength to execute, Thy holy will. Grant me great confidence in Thy most holy Passion, and in the patronage of Thy most holy Mother Mary. Grant me the supreme gift of Thy holy love, together with a great desire to love and please Thee; so that from henceforward I may always repeat the words which I now address to Thee: "My God, Thee alone do I desire, and nothing more." Grant me perseverance until death in Thy love, so that I may never again have the misfortune to lose Thy holy grace. Above all, I beseech Thee to help me always to seek for this holy perseverance from Thee, by always recommending myself to Thee and to Thy holy Mother, more especially when I am tempted to offend Thee, saying, "Jesus and Mary, Jesus and Mary, help me!" Eternal Father, for the love of Jesus Thy Son, grant me all these graces.

Spiritual Communion and Prayer to Mary, pages 278, 279.

Considerations for the Hour of Adoration.

FIRST DAY.

Jesus makes Himself Accessible to Every One.

HAVING to depart from this world after He had completed the work of redemption, our loving Saviour did not wish to leave us alone in this valley of tears. "No tongue," says St. Peter of

Alcantara, "can express the greatness of the love which Jesus Christ bears to our souls. Hence, that His absence from us might not be an occasion of forgetting Him, this Spouse, before His *départure* from this world, left, as a memorial of His love, this Most Holy Sacrament, in which He Himself has remained. He did not wish that between Him and His servants there should be any other pledge than Himself, to keep alive the remembrance of Him." This effort of love on the part of Jesus Christ merits great love from us; and, according to the revelation said to have been made to His servant, Sister Margaret Mary Alacoque, He wished that in these latter times a Feast should be instituted in honor of His Most Sacred Heart, in order that, by our devotions and affections, we might make some return for His loving dwelling on our altars, and thus compensate the insults which He has received in this Sacrament of Love, and which he receives every day from heretics and bad Catholics.

Jesus has left Himself in the Most Holy Sacrament, first, that all may be able to find Him; secondly, to give audience to all; thirdly, to give His graces to all. He, in the first place, remains on so many altars, that all who wish may be able to find Him. On the night on which the Redeemer took leave of His disciples to go to His death, they shed tears of sorrow at the thought of being separated from their dear Master; but Jesus consoled them, saying (and this was equally addressed to us): My children, I am going to die for you, in order to show you the love which I bear you. But at my death I will not leave you alone: as long as you are on earth, I will remain with you in the Most Holy Sacrament. I leave you my Body, my Soul, my Divinity: I leave Myself entirely to you. As long as you remain on earth, I will not depart from you. "Behold I am with you all days, even to the consummation of the world" (Matt.

xxviii. 20). The Saviour, says St. Peter of Alcantara, did not wish to leave His spouse alone at such a distance, and therefore He has left this sacrament, in which He Himself, the best of all companions, has remained with her. The Gentiles have invented many gods; but they could never imagine a god more loving than our God, who remains nigh to us, and assists us with so much love.

Behold, then, Jesus Christ remains in our tabernacles, as if confined in so many prisons of love. His priests remove Him from the tabernacle to expose Him on the altar, or to give Communion, and afterwards put Him back to be again shut up: and Jesus is content to remain there day and night. But why, my Redeemer, dost thou remain in so many churches, even during the night, when the faithful lock the doors and leave Thee alone? It would be enough for Thee to remain during the day. No; He wished to remain also during the night, though left alone, that, in the morning, all who seek may instantly find Him. The sacred spouse went in search of her Beloved, saying to every one she met: "Have you seen Him whom my soul loveth?" (Cant. iii. 3.) And, not finding Him, she raised her voice and exclaimed: My spouse, tell me where Thou art. "Show me . . . where Thou feedest, where Thou liest in the midday" (Cant. i. 6). The spouse did not find Him, because then the Most Holy Sacrament was not instituted; but, at present, if a soul wishes to find Jesus Christ, it has only to go to a church in which the Holy Eucharist is preserved, and there it will find its Beloved expecting it. There is not a town nor a convent in which the Holy Sacrament is not kept; and in all these places the King of heaven is content to remain shut up in a case of wood or of stone, often almost without a lamp burning before Him, and without any one to keep Him company. But, "O Lord!" says St. Bernard, "this is not suited to Thy


Majesty." "No matter," Jesus replies; "if it becomes not my Majesty, it well becomes my love."

What tender devotion do pilgrims feel in visiting the holy house of Loreto—the Holy Land—the stable at Bethlehem—the hill of Calvary—or the Holy Sepulchre, in which Jesus Christ was born, or lived, or died, or was buried! But how much greater tenderness should we feel in a church, in presence of Jesus Himself in the Blessed Sacrament! The venerable Father John D'Avila used to say that he knew no sanctuary capable of inspiring greater devotion or consolation than a church in which Jesus remains in the Holy Eucharist. Father Balthazar Alvarez would weep in seeing the palaces of princes filled with courtiers, and the churches, in which Jesus Christ dwells, solitary and abandoned. O God! if the Lord remained only in one church—for example, in St. Peter's in Rome—and only on one day in the year, oh! how many pilgrims, how many nobles, how many princes would endeavor to have the happiness of being there on that day, to pay court and homage to the King of heaven descended again upon the earth! Oh, what a splendid tabernacle of gold, adorned with gems, would be prepared for Him! Oh, with what an abundance of lights would the dwelling of Jesus Christ on the earth be celebrated on that day! But, says the Redeemer, I do not wish to remain only in a single church, or but for a single day: nor do I require either such riches, nor such a profusion of lights. I wish to dwell continually in all places in which my servants are found; so that all may easily find Me at all times, and at any hour they wish.

Ah! if Jesus Christ had not invented this excess of love, who could have ever thought of it? Should a Christian, after the ascension of the Redeemer into heaven, have said to Him, Lord, if Thou wishest to show us Thy affection, remain with us on our

altars under the appearance of bread, that we may be able to find Thee whenever we wish: would not such a demand have been regarded as the extreme of temerity? But, what no man could ever even have imagined, Our Saviour has invented and accomplished. But, alas! where is our gratitude for so great a favor? If a prince came from a distance to a village for the purpose of being visited by a peasant, how great would be the ingratitude of the peasant if he refused to visit his sovereign, or if he paid him only a passing visit!

Affections and Prayers.

 JESUS, my Redeemer, O Love of my soul! how much has it cost Thee to remain with us in this sacrament! To be able to remain on our altars, Thou hadst first to suffer death; afterwards, in order to aid us by Thy presence, Thou hadst to submit to many grievous insults in this sacrament. And, after all this, we are so slothful and negligent in visiting Thee, though we know that Thou ardently desirest our visits for the purpose of enriching us with Thy graces when Thou seest us in Thy presence. Lord, pardon me; for I too have been one of these ungrateful souls. From this day forward, O my Jesus! I wish to visit Thee often, and to remain as long as I can in Thy presence, to thank Thee, to love Thee, and to ask Thy graces; for it is for this purpose that Thou remainest on earth shut up in our tabernacles, and made our Prisoner of Love. I love Thee, O Infinite Goodness! I love Thee, O God of love! I love Thee, O Sovereign Good! amiable above every good. Grant that I may forget myself and all things, in order to remember only Thy love, and to spend the remainder of my life wholly occupied in pleasing Thee. Grant that from this day forward I may relish no pleasure more than that of remaining at Thy feet. In flame my whole soul with Thy holy

love. Mary, my Mother, obtain for me a great love for the Most Holy Sacrament; and whenever Thou seest that I am negligent, remind me of the promise I now make of going every day to visit the Holy Sacrament.

SECOND DAY.

Jesus gives Audience to All at all Times.

IN the second place, Jesus Christ, in the Blessed Sacrament, gives audience to all. St. Teresa used to say that all cannot speak with the sovereign. The poor can scarcely hope to address him and make known to him their necessities, even through a third person. But to speak to the King of heaven, the intervention of a third person is not necessary: all, the poor as well as the nobles of the earth, may speak to Him face to face in the Holy Sacrament. Hence Jesus is called the Flower of the field. "I am the flower of the field, and the lily of the valleys" (Cant. ii. 1). The flowers of gardens are inclosed and reserved; but the flowers of the fields are exposed to all. With Jesus, then, in the Holy Sacrament, all may speak every hour in the day. Speaking of the birth of the Redeemer in the stable of Bethlehem, St. Peter Chrysologus says that princes do not always give audience; that when a person goes to address the king, the guards send him away, saying that the hour or day for giving audience is not yet arrived, and telling him to come at another time. But the Redeemer chose to be born in an open cave, without a door and without guards, in order to give audience to all, at all hours. The same happens in the Holy Sacrament. The churches are always open: all can go to converse with the King of heaven whenever they wish. Jesus desires that we speak to Him with unbounded confidence: it is for this purpose that He remains under the

species of bread. If Jesus appeared on our altars, as He will on the day of judgment, on a throne of glory, who among us would dare to approach Him? But, says St. Teresa, because the Lord desires that we speak to Him, and ask His graces with confidence and without fear, he has therefore clothed His majesty with the appearance of bread. He desires, as Thomas à Kempis says, that we converse with him as one friend does with another.

What joy would you not feel, dear reader, if a king called you into his cabinet and said to you: "What do you wish for? Of what do you stand in need? I love you, and I desire to promote your welfare"! This Jesus Christ, the King of heaven, says to all who visit Him: "Come to Me, all you that labor and are burthened, and I will refresh you" (Matt. xi. 28). Come, all you that are poor, infirm, or afflicted; I am able and willing to enrich you, to heal you, to console you. For this purpose I remain on your altars.

Affections and Prayers.

SINCE, then, my beloved Jesus, Thou remainest on our altars to hear the supplications of the miserable who have recourse to Thee, hear the prayer which I, a miserable sinner, present to Thee. O Lamb of God! sacrificed and lifeless on the cross, I am a soul redeemed by Thy Blood; pardon me all my offences against Thee, and assist me by Thy grace, that I may never lose Thee again. Impart to me, O my Jesus! a portion of the sorrow which Thou didst feel in the garden of Gethsemane for my sins. O my God! would that I had never offended Thee! My dear Lord, had I died in sin, I could never more love Thee; but Thou hast waited for me that I might love Thee. I thank Thee for the time which Thou givest me: and since I can now love Thee, I wish to love Thee. Give me the grace

of Thy holy love, but of a love which will make me forget all things, to think only of pleasing Thy most loving heart. Ah, my Jesus! Thou hast spent Thy whole life for me: grant that I may spend at least the remainder of my life for Thee. Draw me entirely to Thy love; make me all Thine before I die. I hope for all graces through the merits of Thy Passion. I also hope in thy intercession, O Mary! Thou knowest that I love thee: have pity on me.

THIRD DAY.

Jesus only wishes to bestow His Graces.

JESUS, in the Holy Sacrament, gives audience to all in order to bestow His graces on all. St. Augustine says that the Lord has a greater desire of communicating His graces to us than we have of receiving them. The reason is that God is infinite goodness, and goodness is naturally diffusive; therefore it desires to impart its goods to all. God complains when souls do not come to ask His graces. "Am I," he says, "become a wilderness to Israel, or a lateward springing land? Why, then, have My people said, 'We are revolted; we will come to Thee no more?'" (Jer. ii. 31.) Why, says the Lord, will you come to Me no more? Have you, when you asked My graces, found Me like a barren or lateward springing land?

Jesus Christ complained to the servant of God, Sister Margaret Mary Alacoque, of the ingratitude of men to Him in this Sacrament of Love. To make her understand the love with which He dwells on our altars, He showed her His heart on a throne of flames, surrounded with thorns and surmounted by a cross, and said to her: "Behold that Heart, which has loved men so tenderly, which has reserved nothing, and which has been even consumed to show its love for them. But, in return, the greater part of

them treat Me with ingratitude by their irreverence and by their contempt of My love in this sacrament. And what is most painful to Me is that they are hearts which are consecrated to Me." Christians do not visit Jesus Christ because they do not love Him. They spend entire hours in the society of friends; and they feel tediousness in conversing half an hour with Jesus Christ. Some will say: Why does not Jesus Christ give me His love? I answer: If you do not banish the world from your heart, how can divine love enter it? Ah! if you could say with sincerity what St. Philip Neri said at the sight of the Holy Sacrament—"Behold my love! behold my love!"—you would not feel tediousness in spending hours and entire days before the Blessed Sacrament.

To souls enamoured of God, hours spent before Jesus in the Blessed Sacrament appear moments. St. Francis Xavier labored the whole day for the salvation of souls; and what was his repose at night? It consisted in remaining before the Holy Sacrament. St. John Francis Regis, that great missionary of France, after having spent the entire day in preaching and hearing confessions, went at night to the church. And having sometimes found it shut, he remained outside the door, exposed to the cold and wind, to pay homage, at least at a distance, to his beloved Lord. St. Aloysius Gonzaga wished to remain always before the Holy Sacrament, but was forbidden to do so by his superiors. In passing by the altar, he felt himself drawn by Jesus to remain, but was compelled by obedience to depart. Hence he would lovingly say to his Saviour: "Withdraw from me, O Lord! withdraw." Lord, do not draw me; allow me to depart; obedience obliges me to go away. If, my brother, you do not feel this love for Jesus, endeavor at least to visit Him every day: He will certainly inflame your heart. Do you feel cold?

“Approach the fire,” says St. Catharine of Siena. Ah! happy you, if Jesus, by His grace, inflames you with His love! Then you will certainly no longer love the goods of this world; on the contrary, you will despise them. “When,” says St. Francis de Sales, “a house is on fire, all that is within is thrown out through the windows.”

Affections and Prayers.

AH, my Jesus! make Thyself known, make Thyself loved. Thou art so amiable, Thou canst do nothing more to induce men to love Thee; how then does it happen that so few among them love Thee? Alas! I have been among these ungrateful wretches. I have been sufficiently grateful to creatures, who have bestowed no gift or favor upon me: to Thee only, Who hast given me Thyself, have I been ungrateful, so as often to offend Thee grievously, and insult Thee by my sins. But I see that, instead of abandoning me, Thou continuest to seek after me, and to ask my love. I feel that Thou continuest to propose to me this loving precept: “Thou shalt love the Lord thy God with thy whole heart.” Since, then, Thou didst wish to be loved even by me after my ingratitude, I desire to love Thee. Thou wishest for my love, and at present, through Thy grace, I desire only to love Thee. I love Thee, my Love, my All. Through that Blood which Thou hast shed for me, help me to love Thee. My beloved Redeemer! I place all my hopes in this Blood, and also in the intercession of Thy most holy Mother, whom Thou wishest to assist me by her prayers in the work of my salvation. O Mary, my Mother! pray to Jesus for me. Thou inflamest all thy lovers with the divine love; I love Thee tenderly; procure it also for me.

* O Sacrament most holy ! O Sacrament divine !
All praise and all thanksgiving be every moment
thine !¹

Sentiments of Love towards Jesus Christ in the
Blessed Eucharist.

I.

Thou remainest there alone and abandoned by all !

MY beloved Jesus, O God, Who hast loved men with such exceeding love ! what more canst Thou do to make Thyself loved by these ungrateful men ? Oh, if men loved Thee, all the churches would be continually filled with people prostrate on the ground, adoring and thanking Thee, and burning with love for Thee at seeing Thee with the eyes of faith hidden in a tabernacle. But no ; men, forgetful of Thee and of Thy love, are ready enough to court a man from whom they hope some miserable advantage, whilst Thou, O my Lord, *Thou remainest there alone and abandoned by all.* Oh, that I could by my devotion make reparation for such ingratitude ! I am sorry that I also have hitherto been, like them, careless and ungrateful. But for the future I will not be so any longer, and I will devote myself to Thy service as much as I possibly can. Do Thou inflame me with Thy holy love, so that from this day forth I may live only to love and to please Thee. Thou deservest the love of all hearts. If at one time I have despised Thee, I now desire nothing but to love Thee. O my Jesus, Thou art my Love and my only Good, "my God and my All." Most holy Virgin Mary, obtain for me, I pray thee, a great love for the Most Holy Sacrament.

¹ 100 days' indulgence once a day, and three times a day every Thursday in the year and during the Octave of Corpus Christi. (May 24, 1776.) 100 days at each Mass, on condition of making use of this ejaculation at the Elevation of the two species. (Dec. 7, 1819.)

II.

Behold my Love!



MY Jesus, from this day forward I also hope to say always to Thee, when I come to visit Thee on Thy altars: "*Behold my Love*, behold all my Love." Yes, my beloved Redeemer, I will love none other but Thee; I desire that Thou shouldst be the only love of my soul. I seem to die of sorrow when I think that hitherto I have loved creatures and my own pleasures more than Thee, and have turned my back upon Thee, the Sovereign Good. But Thou wouldst not have me lost, and therefore hast Thou borne with me with so much patience; and instead of chastising me, Thou hast pierced my heart with so many darts of love, that I could no longer resist Thy kindness, but have given myself up to Thee; I see that Thou wouldst have me to be entirely Thine. But since Thou wouldst have it to be so, do Thou make me so Thyself; for it is Thou Who must do it. Do Thou detach my heart from all earthly affections and from myself, and grant that I may seek none other but Thee, that I may think of none but Thee, that I may speak of none but Thee, and that I may only desire and sigh to burn with love for Thee, and to live and die for Thee alone. O love of my Jesus, come and occupy my whole heart, and expel from it all other love but that of God! I love Thee, O Jesus in the Sacrament, I love Thee, my Treasure, my Love, my All. O Mary, my hope, pray for me, and make me belong entirely to Jesus.

III.

Come, Lord!




MY dear Jesus, what more canst Thou do to make us love Thee? Oh, make us understand what an excess of love Thou hast shown us in reducing Thyself to food, in order to

unite Thyself thus to us poor sinners ! Thou, therefore, my dear Redeemer, hast had so much affection for me that Thou hast not refused to give Thyself again and again entirely for me in the holy Communion. And yet I have had the courage to drive Thee so many times away from my soul ! But Thou canst not despise a humble and contrite heart. Thou didst become man for my sake, Thou didst die for me, Thou didst even go so far as to become my food ; and what more can there remain for Thee to do to gain my love ? Oh, that I could die with grief every time that I remember to have thus despised Thy grace ! I repent, O my Love, with my whole heart, for having offended Thee. I love Thee, O Infinite Goodness ! I love Thee, O Infinite Love ! I desire nothing but to love Thee, and I fear nothing but to live without Thy love. My beloved Jesus, do not refuse to come for the future into my soul. *Come, Lord,* because I would rather die a thousand times than drive Thee away again, and I will do all I can to please Thee. Come and inflame my whole soul with Thy love. Grant that I may forget everything, to think only of Thee, and to aspire to Thee alone, my Sovereign and my only Good. O Mary, my Mother, pray for me ; and by thy prayers make me grateful for all the love of Jesus towards me.

IV.

I would unite myself to Thee OFTEN.

 INFINITE LOVE of Jesus, infinitely worthy of love ! When shall I love Thee, my Jesus, as Thou hast loved me ? Thou didst spare nothing to make Thyself loved by me, and I have been heartless enough to quit an Infinite Good that I might run after vile and miserable creatures ! I pray Thee, open my eyes, O my God ! Make me to see more clearly how great hath been Thy goodness to me, so that my heart may be inflamed with love for Thee,

and that I may strive more and more to please Thee. I love Thee, my Jesus, my Love, my All, *and I would unite myself* OFTEN to Thee in holy Communion, so that I may be detached from all else and love naught but Thee, Who art my Life. My Redeemer, help me by the merits of Thy Passion. O Mother of Jesus and my Mother! do thou also assist me, and pray thy divine Son to inflame me with His love.

V.

O Beloved of my soul! .

INFINITE Love of Jesus, worthy of being loved in return with infinite love! Thou dost burn with love for men; how, then, do they love Thee so little? What more couldst Thou do to make Thyself loved? O my Jesus, my loving Jesus, so worthy of love! I pray Thee make Thyself known, make Thyself loved. *O beloved One of my soul*, would that I had always loved Thee! Alas, there was a time when I not only did not love Thee, but despised Thy grace and Thy love! I am consoled by the sorrow which I feel for it, and I hope for pardon through Thy promise to forgive whoever repents of his sins. To Thee, O my Saviour, do I turn all my affections; help me, through the merits of Thy Passion, to love Thee with my whole strength. Oh, that I could die for Thee, as Thou didst die for me! O Mary, my Mother, do thou obtain for me the grace from henceforth to love God alone.

VI.

Let us be always united, and never more be separated.

O MY Jesus, this is what I seek of Thee, and what I will always seek for from Thee in the holy Communion: "*Let us be always united, and never more be separated.*" I know that Thou

wilt not separate Thyself from me if I do not first separate myself from Thee. But this is my fear, lest I should in future separate myself from Thee by sin, as I have done in times past. O my blessed Redeemer, permit it not: "Suffer me not to be separated from Thee." As long as I am alive, I am in danger of this. Oh, through the merits of Thy death, I beseech Thee let me die, rather than repeat this great injury against Thee. I repeat it, and pray Thee to grant me Thy grace always to repeat: "Suffer me not to be separated from Thee; suffer me not to be separated from Thee." O God of my soul, I love Thee; I love Thee, and will always love Thee, and will love Thee alone. I protest before heaven and earth that I desire Thee alone, and nothing but Thee. O my Jesus, hear me; I desire Thee alone, and nothing but Thee. O Mary, Mother of mercy, pray for me now; and obtain for me the grace never more to separate myself from Jesus, and to love only Jesus.

VII.

Away from me, all earthly affections!

MY adorable Jesus, Thou canst not give us greater proofs of Thy love to show us how much Thou lovest us. Thou hast given Thy life for us; Thou hast bequeathed Thyself to us in the Holy Sacrament, in order that we may come and nourish ourselves with Thy Flesh; and Thou art most anxious that we should receive Thee. How, then, can we behold all these proofs of Thy love, and not burn with love for Thee? Begone, ye! *away from me, all earthly affections!* begone from my heart; it is you that hinder me from burning with love for Jesus as He burns with love for me. And what other pledges of Thy love can I expect, O my Redeemer, than those which Thou hast already given me? Thou hast sacrificed Thy whole life for the love of me; Thou hast embraced for my sake a most

bitter and infamous death; Thou hast for my sake reduced Thyself almost to annihilation, by becoming food in the Holy Eucharist in order to give Thyself entirely to us. O Lord, let me no longer live ungrateful for such great goodness. I thank Thee for having given me time to bewail the offences I have committed against Thee, and to love Thee during the days that remain to me in this life. I repent, O Sovereign Good, for having hitherto despised Thy love. I love Thee, O Infinite Goodness! I love Thee, O Infinite Treasure! I love Thee, O Infinite Love, Who art worthy of infinite love! Oh, help me, my Jesus, to discard from my heart all affections that are not directed to Thee; so that from this day forward I may not desire, or seek, or love any other but Thee. My beloved Lord, grant that I may always find Thee, grant that I may always love Thee. Do Thou take possession of my whole will, in order that I may never desire anything but what is pleasing to Thee. My God, my God, whom shall I love if I love not Thee, Who art the Supreme Good? I do indeed desire Thee, and nothing more. O Mary, my Mother, take my heart into thy keeping, and fill it with pure love for Jesus Christ.

VIII.


Thou wilt strengthen me!

MISERABLE sinner that I am, O Lord! wherefore do I lament my weakness when I consider my many falls from grace? How was it possible that I should have resisted the assaults of the devil, while I stayed away from Thee, Who art my strength? If I had oftener approached holy Communion, I should not have been so often overpowered by my enemies. But in future it shall not be so: "In Thee, O Lord, have I hoped; I shall not be confounded forever." No, I will no longer rely on my own resolution. Thou alone art my hope, O my

Jesus ; *Thou wilt strengthen me*, that I may no more fall into sin. I am weak ; but Thou, by the holy Communion, wilt make me strong against every temptation : “ I can do all things in Him Who strengtheneth Me.” Forgive me, O my Jesus, all the offences I have committed against Thee, of which I repent with my whole heart. I resolve rather to die than ever to offend Thee again ; and I trust, in Thy Passion, that Thou wilt give me Thy help to persevere in Thy grace to the end of my life : “ In Thee, O Lord, have I hoped ; I shall not be confounded forever.” And with St. Bonaventure I will say the same to thee, O Mary, my Mother : “ In thee, O Lady, have I hoped ; I shall not be confounded forever.”

IX.

What treasures of grace are lost by those who pray for a short time only after receiving holy Communion !

 GOD of love, dost Thou, then, so much desire to dispense Thy favors to us, and yet are we so little anxious to obtain them ? Oh, what sorrow we shall feel at the hour of death when we think of this negligence, so pernicious to our souls ! O my Lord, forget, I beseech Thee, all that is past ; for the future, with Thy help, I will prepare myself better, by endeavoring to detach my affections from everything that prevents me from receiving all those graces which Thou desirest to bestow upon me. And after Communion I will lift up my heart to Thee as much as I can, in order to obtain Thy help that I may advance in Thy love—oh, grant me grace to accomplish this. O my Jesus, how negligent have I hitherto been in loving Thee ! The time which Thou in Thy mercy mayest yet allot to me in this life is the time to prepare myself for death, and to make amends by my love for the offences I have

committed against Thee. I will spend it entirely in lamenting my sins and in loving Thee. I love Thee, my Jesus, my Love; I love Thee, my only Good; have pity on me, and do not forsake me. And thou, O Mary, my hope, do not cease to help me by thy holy intercession!

Sentiments of a Religious before the Blessed Sacrament.

How have I deserved this happy lot?

BEHOLD me in Thy presence, O my Jesus! Hidden in the sacrament, Thou art the self-same Jesus Who for me didst sacrifice Thyself on the cross. Thou art He Who lovest me so much, and Who hast therefore confined Thyself in this prison of love. Amongst so many who have offended Thee less than I, and who have loved Thee better than I, Thou hast chosen me, in Thy goodness, to keep Thee company in this house, where, having drawn me from the midst of the world, Thou hast destined me always to live united with Thee, and afterwards to have me nigh unto Thee to praise and to love Thee in Thy eternal kingdom. O Lord! I thank Thee. *How have I deserved this happy lot?* Happy indeed am I, O my Jesus! to have left the world; and it is my great desire to perform the vilest office in Thy house rather than dwell in the proudest royal palaces of men. Receive me, then, O Lord! to stay with Thee all my life long; do not chase me away, as I deserve. Be pleased to allow that, among the many pious souls who serve Thee in this house, I, though I am a miserable sinner, may serve Thee also. Many years already have I lived far from Thee. But now that Thou hast enlightened me to know the vanity of the world, and my own foolishness, I will not depart any more from Thy feet, O my Jesus! Thy

sacramental presence shall animate me to fight when I am tempted. Dwelling so near to Thee, I shall be reminded of the obligation I am under to love Thee, and always have recourse to Thee in my combats against hell. I will always keep near to Thee, that I may unite myself to Thee, and attach myself closer to Thee. I love Thee, O my God! hidden in this sacrament. Thou, for the love of me, remainest always on this altar. I, for the love of Thee, will always remain in Thy presence as much as I shall be able. There enclosed Thou always lovest me, and here enclosed I will always love Thee. Always, then, O my Jesus, my Love, my All! shall we remain together, —in time in this house, and during eternity in paradise. This is my hope, so may it be. Most holy Mary, obtain for me a great love for the Most Holy Sacrament.

* *Litany of the Blessed Sacrament.*

LORD, have mercy, etc.
Living Bread, that camest down from
heaven,
Hidden God and Saviour,
Corn of the elect,
Wine, whose fruit are virgins,
Perpetual Sacrifice,
Clean Oblation,
Lamb without spot,
Most pure Feast,
Food of angels,
Hidden Manna,
Memorial of the wonders of God,
Super-substantial Bread,
Word made flesh, dwelling in us,
Sacred Host,
Chalice of benediction,
Mystery of Faith,

Have mercy on us.

Most high and adorable Sacrament,
 Most holy of all sacrifices,
 True Propitiation for the living and the dead,
 Heavenly Antidote against the poison of sin,
 Most wonderful of all miracles,
 Most holy Commemoration of the Passion of
 Christ,

Gift transcending all fulness,
 Special Memorial of divine love,
 Affluence of divine bounty,
 Most august and holy Mystery,
 Medicine of immortality,
 Tremendous and life-giving Sacrament,
 Bread made flesh by the omnipotence of the
 Word,

Unbloody Sacrifice,
 Our Feast at once and our Fellow-guest,
 Sacrament of piety,
 Bond of charity,
 Priest and Victim,
 Spiritual Sweetness tasted in its proper source,
 Refreshment of holy souls,
 Viaticum of such as die in the Lord,
 Pledge of future glory,

From an unworthy reception of Thy Body
 and Blood,

From the lust of the flesh,
 From the lust of the eyes,
 From the pride of life,
 From every occasion of sin,

Through the desire wherewith Thou didst
 desire to eat this Passover with Thy disciples,

Through that ardent charity whereby Thou
 didst institute this divine sacrament,

Through Thy precious Blood, which Thou
 hast left us on our altars,

We sinners beseech Thee, hear us.

Have mercy on us.

O Lord, deliver us.

That Thou wouldst vouchsafe to preserve and increase our faith, reverence, and devotion towards this admirable sacrament,

That Thou wouldst vouchsafe to conduct us, through a true confession of our sins, to a frequent reception of the holy Eucharist,

That Thou wouldst vouchsafe to deliver us from all heresy, perfidy, and blindness of heart,

That Thou wouldst vouchsafe to impart to us the precious and heavenly fruits of this Most Holy Sacrament,

That at the hour of death Thou wouldst strengthen and defend us by this heavenly viaticum,

Eternal Son of the true God,
Lamb of God, etc.

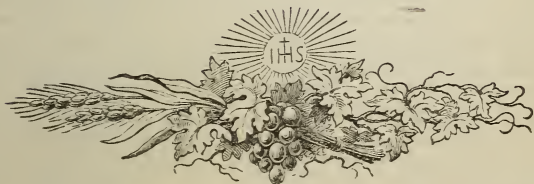
V. Thou gavest them Bread from heaven,

R. And therein was sweetness of every kind.

We beseech Thee, hear us.

Let us Pray.

O God, Who under this wonderful sacrament hast left unto us the memorials of Thy Passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Thy Blood that we may constantly experience within ourselves the fruit of Thy redemption. Who livest and reignest world without end. Amen.



DEVOTION TO THE SACRED HEART OF JESUS.¹

To the Heart of the Infant Jesus.

Consider the great bitterness with which the Heart of the Infant Jesus must have felt itself afflicted and oppressed in the womb of Mary at the first moment when His Father proposed to His consideration all the series of contempt, sorrow, and agonies which He was to suffer during His life, to deliver men from their miseries.



SWEET, O amiable, O loving Heart of Jesus! even from Thy Infancy Thou wast full of bitterness, and Thou didst suffer agonies in the womb of Mary without consolation, and without having any one to look upon Thee and to console Thee by his sympathy. All this Thou didst suffer, O my Jesus! in order to satisfy for the eternal sorrow and agony which I deserved to endure in hell for my sins. Thou didst then suffer, deprived of all relief, in order to save me, who have had the boldness to forsake God, and to turn my back upon Him, in order to satisfy my miserable inclinations. I thank Thee, O afflicted and loving Heart of my Lord! I thank Thee, and I sympathize with Thee, especially when I see that whilst Thou dost suffer so much for the love of man, these very men do not even pity Thee. O love of God, O ingratitude of man! O men, O men, behold this little innocent Lamb Who is in agony for you, to satisfy the divine justice for the injuries you have committed against Him. See how He prays and intercedes for you

¹ With regard to this devotion, we refer our readers to the book entitled *THE SACRED HEART OF JESUS, ACCORDING TO ST. ALPHON-SUS*, which contains devotions for the Holy Hour, for the First Friday of the Month, and for a Novena to the Sacred Heart. It is enriched with numerous examples. The Sacred Heart has vouchsafed to bless this work by making the French original run through an unprecedented number of editions in a very short space of time. It is compiled by Rev. Father St. Omer, Redemptorist, and an English translation has been published by Desclée & Co., Lisle and Bruges.

with His eternal Father; behold Him and love Him. O my Redeemer! how few are those who think of Thy sorrows and Thy love! O God, how few are those that love Thee! But, alas! I also have lived too many years in forgetfulness of Thee! Thou hast suffered so much in order to be loved by me, and I have not loved Thee. Forgive me, my Jesus, forgive me, for I will amend my life and love Thee. My beloved Jesus, have pity on me; let me not live any longer ungrateful to Thy love; give me light, give me strength to conquer everything, in order to accomplish Thy will. Grant my prayer, I beseech Thee, by the merits of Thy Passion. In this is all my confidence, and in thy intercession, O Mary! My dearest Mother, help me; it is thou who hast obtained for me all the favors I have received from God: I bless thee for them; but if thou dost not persevere in helping me, I shall persevere in being faithless, as I have been in times past.

To the Heart of Jesus during His Passion.

I have increased the affliction of the Heart of Jesus in the same measure as I have taken pleasure in offending God.

O MY adored and dear Jesus! behold at Thy feet one who has so much afflicted Thy amiable Heart. O God! how have I been able to sadden that Heart which has loved me so tenderly, and has spared nothing to gain my love? But, my Saviour, be comforted; know that my heart, wounded by the grace of Thy holy love, now feels so great a sorrow for the offences I have offered to Thee, that it would die of grief. Oh! that some one would give me the sorrow for my sins which Thou hadst for them during Thy mortal life! Eternal Father, I offer to Thee the grief and abhorrence which Thy Son felt for my transgressions, and, through that grief and abhorrence, I implore of Thee to give me, for the insults I have offered to Thee, a sorrow

which will make me live always in affliction and grief at the thought of having despised Thy friendship. And do Thou, O my Jesus! give me henceforth a sorrow for sin which will make me abhor even the lightest faults, because they displease Thee Who dost not deserve to be offended venially or grievously, but meritest infinite love. My beloved Lord, I now detest whatever displeases Thee, and I wish, for the future, to love nothing but Thee and what Thou lovest. Assist me, give me strength, give me grace always to invoke Thee: O my Jesus! give me Thy love, give me Thy love, give me Thy love.

O most holy Mary, obtain for me the grace always to pray to Thee, and to say: My Mother, obtain for me the grace to love Jesus Christ.

To the Heart of Jesus in the Blessed Eucharist.

Shall we not endeavor, by our love, to compensate the infinite love of the divine Heart of Jesus dwelling on the altar in the Blessed Sacrament?



C HEART of my Jesus, abyss of mercy and love! how does it happen that at the sight of Thy goodness and my ingratitude, I do not die and melt away through grief? Thou, O my Saviour! after having created me, hast given me all Thy blood and Thy life, abandoning Thyself to ignominies and death for the love of me; and, not content with all this, Thou hast invented a means of sacrificing Thyself every day in the holy Eucharist, consenting to expose Thyself to all the injuries which Thou didst foresee would be offered to Thee in this Sacrament of Love. O God! after all this, how can I see myself so ungrateful to Thee, without dying of sorrow and confusion? Ah! Lord, put an end to my ingratitude by wounding my heart with Thy love, and making me Thine without reserve. Remember the blood and the tears Thou hast shed for me, and pardon me. Ah! let not so many pains

be lost. But though Thou sawest me so ungrateful and so unworthy of Thy love, Thou hast not ceased to love me, even when I neither loved Thee nor desired to be loved by Thee. Ah! satisfy to the full this my desire, or, rather, Thy desire, for it is Thou that hast given it to me. Grant that this may be the day of my entire conversion, so that I may begin to love Thee, O Sovereign Good! Grant that I may die entirely to myself, to live only to Thee, and to burn always with Thy holy love.

O Mary! thy heart was the blessed altar which was always inflamed with divine love. My dear Mother, make me like to thee; ask this favor of thy Son, Who delighteth in honoring thee, by never refusing anything thou askest of Him.

To the Merciful Heart of Jesus.

And where, O my dear Saviour! can a heart be found more amiable and more compassionate than Thine?

COMPASSIONATE Heart of my Jesus, have pity on me. "Most sweet Jesus, have mercy on me." I now say, and do Thou give me the grace to say it always: "Most sweet Jesus, have mercy on me." Before I offended Thee, O my Redeemer! I certainly did not merit any of the graces which Thou hast bestowed on me. Thou hast created me, Thou hast given me so many lights, and all without any merit of mine. But after I had offended Thee, I not only did not deserve favors, but I merited abandonment and hell. Thy mercy hath induced Thee to wait for me, and to preserve my life when I was thine enemy. Thy mercy hath enlightened me, and invited me to pardon; it hath given me sorrow for my sins and a desire to love Thee, and now I hope that through Thy mercy I am in a state of grace. Ah! do not cease, O my Jesus! to treat me with mercy. The mercy which I ask of Thee is the light and strength to be never more un-

grateful to Thee. No, my Love, I can have no claims to pardon, should I again turn my back upon Thee. To claim pardon in such a case would be presumption, which might hinder Thee from showing me any more mercy. And should I again ungratefully despise Thy friendship, and separate from Thee, what further mercy ought I to expect from Thee? No, my Jesus, I love Thee, and I wish to love Thee forever. This is the mercy which I hope and seek for from Thee. "Do not permit me to be separated from Thee; do not permit me to be separated from Thee."

I also entreat thee, O my Mother, Mary! not to permit me to be separated from my God.

To the Amiable Heart of Jesus.

Among all hearts, what heart can be found more amiable than the Heart of Jesus.

MY amiable Redeemer, what object more worthy of love could Thy Eternal Father command me to love? Thou art the beauty of heaven, the love of Thy Father. Thy Heart is the seat of all virtues. O amiable Heart of my Jesus! Thou deservest the love of all hearts. Miserable and unhappy the heart that does not love Thee! Such was my miserable heart during the time that I did not love Thee. But I will not continue to be so unhappy; I love Thee, and I wish always to love Thee, O my Jesus! Lord, I have hitherto forgotten Thee, and what do I now wait for? Will I wait till I oblige Thee to forget me entirely and to abandon me? No, my dear Saviour, do not permit it. Thou art the love of a God; and shalt Thou not be the love of me, a miserable sinner, on whom Thou hast lavished so many favors and so much love? O beautiful flames that burn in the enamoured Heart of my Jesus! ah! kindle in my poor heart that holy and blessed fire which Jesus came from heaven to cast

upon the earth. Reduce to ashes and destroy all the affections which live in my heart and prevent it from not being entirely Thine. Grant, O my God! that it may live only to love Thee alone. My dear Saviour, I have hitherto despised Thee; know that now Thou art my only love. I love Thee, I love Thee, I love Thee, and I wish to love nothing but Thee. My beloved Lord, do not refuse to accept the love of a heart that has once afflicted Thee. Let it be Thy glory to show to the angels a heart that once fled from Thee, and despised Thee, all on fire with the love of Thee.

Most holy Virgin Mary, my hope, assist me: pray to Jesus that He may make me by His grace what He desires me to be.

To the Faithful Heart of Jesus.

Oh! how faithful is the beautiful Heart of Jesus to all who ask His holy love! Whatever He promises He will not fail in accomplishing.

MY dear Redeemer, oh, that I had been faithful to Thee as Thou hast been to me! As often as I have opened my heart, Thou hast entered to pardon me, and to receive me into favor; so often as I have invoked Thee, Thou hast come to my aid. Thou hast been faithful to me, but I have been very unfaithful to Thee. I have promised to serve Thee, but afterwards I have so often turned my back upon Thee. I have promised Thee my love, and have afterwards refused it, as if Thou, my God, Who hast created and redeemed me, wast less worthy of my love than the creatures and the miserable pleasures for which I have forsaken Thee. Pardon me, my Jesus. I know my ingratitude, and I abhor it. I know that Thou art Infinite Goodness, and that Thou dost merit infinite love, especially from me, whom Thou hast loved so tenderly, after Thou hast received so many insults from me. Unhappy me! Should I be damned, the graces which

Thou hast bestowed upon me, and the proofs of special love which Thou hast given me, would be the hell of my hell. Ah! no, my Love, have mercy on me; do not permit me ever to forsake Thee again, and to have, as I would deserve, to continue in hell, to repay with injuries and hatred the love which Thou hast borne me. Ah! enamoured and faithful Heart of Jesus, inflame my miserable heart, that it may burn for Thee as Thou dost burn for me. My Jesus, it appears to me that I love Thee; but I love Thee too little: make me love Thee ardently, that I may be faithful to Thee till death. This grace I ask of Thee, along with the grace to continue always to pray for it. Strike me dead rather than permit me to betray Thee again.

O Mary, my Mother! help me to be faithful to thy Son.

Consecration to the Heart of Jesus.

My amiable Redeemer, what object more worthy of love could Thy Eternal Father command me to love? Thou art the beauty of heaven, the love of Thy Father; Thy heart is the seat of all virtues. O amiable Heart of my Jesus! Thou deservest the love of all hearts: and shall I refuse to give Thee my miserable heart? No, my dear Redeemer, I offer it to Thee without reserve. I give Thee my entire will; accept it, and dispose of it as Thou pleasest. I have nothing; I can do nothing; but I have received from Thee this heart, which no one can take from me, I may be deprived of my property, of my blood, of my life, but not of my heart. With this heart I can love Thee; with this heart I wish to love Thee. Ah! teach me, O my God! a perfect forgetfulness of myself; teach me what I ought to do in order to acquire Thy pure love which Thy goodness has inspired me to seek after. I feel within me a fixed determination to please

Thee ; but to fulfil it I expect and ask aid from Thee. To Thee, O loving Heart of Jesus ! it belongs to draw entirely to Thyself my poor heart, which has been hitherto so ungrateful to Thee, and which has, through its own fault, been deprived of Thy love. Ah ! grant that this heart of mine may be wholly on fire with the love of Thee, as Thine has been with the love of me. Grant that my will may be entirely united to Thy will, so that I may wish only what Thou wishest, and that henceforth Thy holy will may be the rule of all my actions, of all my thoughts, and of all my desires. I hope, O Lord ! that Thou wilt not refuse me the grace to fulfil this resolution which I make at Thy feet, of embracing in peace whatsoever arrangements Thou shalt make regarding me and all that belongs to me, as well during my life as at my death.

Happy you, O immaculate Mary, whose heart was always and entirely conformed to the Heart of Jesus. Ah, my Mother, obtain for me the grace that for the future I may neither wish nor desire anything but what Jesus wishes and what you wish.

Another Consecration to the Heart of Jesus.

DIVINE HEART of Jesus, Heart filled with love for us, Heart created expressly for loving us, I this day draw near to the throne of Thy love, and present to Thee my miserable heart, so that it may be entirely consecrated to Thy good pleasure. I likewise consecrate to Thee my body, so that it may aid me in pleasing Thee ; I consecrate to Thee my mind, that it may always be occupied with Thee ; I consecrate to Thee my soul, that it may be all Thine. I choose Thee as the only King of my heart. Loving Heart, to thy goodness I entrust all my interests, all my hopes, all my affections, all my life ; accept me and dispose of me as Thou wilt. May everything within me yield to Thy love :

satisfactions, pleasures, self-will—do Thou be master over all. I prefer Thy love to all the kingdoms of the world. Beloved of my heart, I would that all men knew the tenderness of Thy love, so that all might live only to honor Thee. Beautiful flames, issuing from the Heart of Jesus burning with love, inflame me and destroy in my heart every affection that is not for Jesus. May I live only for that amiable Saviour Who vouchsafed to give His life that He might be loved by me! May I never cease saying in all truth: Heart of Jesus, Thou art the only Sovereign of my heart!

Mary, Mother of God, my Queen and my Mother, it is thou that hast bound my heart to the Heart of Jesus; succor me always, that I may remain faithful to Him in life and in death.

Act of Reparation to the Heart of Jesus.

See Twenty-fourth Visit, page 321. See also "Sentiments of Love toward Jesus Christ in the Blessed Sacrament," page 473.

Sentiments of Tender Affection for the Heart of Jesus.

AMIALE HEART of my Saviour, Thou art the seat of all virtue, the fountain of all graces, the burning furnace in which holy souls are enkindled with divine love; Thou art the delight of God; Thou art the refuge of the afflicted and the dwelling-place of souls who love Thee. O Heart worthy of reigning over and being loved by all hearts! O Heart wounded for me on the cross by the lance of my sins, and Who, since then, hast been continually dwelling on our altars, forever being wounded by no other lance than that of the love Thou bearest me! O loving Heart that lovest men so tenderly and art so little loved by men! do Thou Thyself remedy this great ingratitude, do Thou inflame our hearts with true love for Thee.

Would that I could publish to the whole world the graces, the sweetness, the treasures Thou dost lavish on those who truly love Thee! Accept my ardent desire of seeing all hearts burn with love of Thee.

Divine Heart, be my consolation in my trials, my repose from my work, my relief in suffering, my haven in the tempest. To Thee I consecrate my body and my soul, my heart, my life, and all that I am. I unite all my thoughts, all my affections, all my desires to thine, Eternal Father. I offer Thee the most pure affections of the Heart of Jesus: if Thou dost reject mine, Thou canst not reject those of Thy Son, Who is holiness itself; may they supply for what is wanting in me and render me agreeable in Thine eyes.

Litany of the Sacred Heart, see page 375.

3. Devotion to the Holy Ghost.

Humble Supplication to the Holy Ghost.

HOLY SPIRIT, divine Paraclete, Father of the poor, Consoler of the afflicted, Light of hearts, Sanctifier of souls! behold me prostrate in Thy presence; I adore Thee with the most profound submission, and I repeat a thousand times with the seraphs who are before Thy throne: "Holy, Holy, Holy!" I firmly believe that Thou art eternal, consubstantial with the Father and the Son. I hope that by Thy goodness Thou wilt sanctify and save my soul. I love Thee, O God of love! I love Thee more than all the things of this world; I love Thee with all my affections, because Thou art infinite goodness that dost alone merit all my love; and since, insensible as I have been to Thy holy inspirations, I have been so ungrateful as to offend Thee by so many sins, I ask Thee a thousand pardons for them,

and I supremely regret having ever displeased Thee, O Sovereign Good! I offer Thee my heart, cold as it is, and I supplicate Thee to let a ray of Thy light and a spark of Thy fire enter therein to melt the hardened ice of my iniquities. Thou Who didst fill the soul of Mary with immense graces, and didst inflame the hearts of the apostles, vouchsafe also to set my heart on fire with Thy love. Thou art a divine Spirit: fortify me against evil spirits: Thou art a fire; enkindle in me the fire of Thy love: Thou art a light; enlighten me so that I may know eternal things: Thou art a Dove; give me great purity of heart: Thou art a Breath that is full of sweetness; dissipate the storms that my passions raise up against me: Thou art a Tongue; teach me the manner of praising Thee without ceasing: Thou art a Cloud; cover me with the shadow of Thy protection: and if, finally, Thou art the Author of all heavenly gifts, ah, I beseech Thee to grant them to me. Vivify me by Thy grace, sanctify me by Thy charity, govern me by Thy wisdom, adopt me by Thy bounty as Thy child, and save me by Thy infinite mercy, so that I may never cease to bless Thee, to praise Thee, to love Thee, at first during my life on this earth, and afterwards to all eternity in heaven. Amen.

Prayers to obtain the Seven Gifts of the Holy Ghost.

I. To obtain the Gift of the Fear of the Lord.

HOLY SPIRIT, divine Consoler! I adore Thee as my true God, in the same way as I adore God the Father and God the Son. I bless Thee by uniting myself to the blessings Thou dost receive from the angels and the seraphs. I offer Thee my whole heart, and I render Thee heart-felt thanks for all the benefits that Thou hast bestowed, and dost

unceasingly bestow, upon the world. Thou Who art the Author of all supernatural gifts, and Who didst enrich with immense favors the soul of the Blessed Virgin Mary, the Mother of God, I beseech Thee to visit me by Thy grace and Thy love, and to grant me † the gift of Thy holy Fear, in order that it may prevent me from falling any more into my past infidelities, for which I now ask Thy pardon a thousand times.

“Our Father,” “Hail Mary,” “Glory be,” etc., *three times.*

2. To obtain the Gift of Piety.

HOLY SPIRIT, etc. (as far as the mark †)—the gift of Piety, in order that I may in future serve Thee with greater fervor, follow Thy holy inspirations with greater promptness, and observe Thy holy precepts with greater exactness.

“Our Father,” “Hail Mary,” “Glory be,” etc., *three times.*

3. To obtain the Gift of Knowledge.

HOLY SPIRIT, etc. †—the gift of Knowledge, in order that I may be able to know well the things of God, and that, enlightened by Thy holy instructions, I may steadily walk in the way of my eternal salvation.

“Our Father,” “Hail Mary,” “Glory be,” etc., *three times.*

4. To obtain the Gift of Fortitude.

HOLY SPIRIT, etc. †—the gift of Fortitude, in order that I may be able courageously to overcome all the attacks of the devil, and escape all the dangers of the world which stand in the way of my eternal salvation.

“Our Father,” “Hail Mary,” “Glory be,” etc., *three times.*

5. To obtain the Gift of Counsel.

HOLY SPIRIT, etc. †—the gift of Counsel, in order that I may be able to choose what is most suitable to my spiritual advancement, and to discover all the snares and artifices of the evil spirit who tempts me.

“Our Father,” “Hail Mary,” “Glory be,” etc., *three times.*

6. To obtain the Gift of Understanding.

HOLY SPIRIT, etc. †—the gift of Understanding, in order that I may be able to understand the divine mysteries, and by the contemplation of heavenly things may detach my thoughts and affections from all the vanities of this miserable world.

“Our Father,” “Hail Mary,” “Glory be,” etc., *three times.*

7. To obtain the Gift of Wisdom.

HOLY SPIRIT, etc. †—the gift of Wisdom, in order that I may be able to direct all my actions by referring them to God as my last end, so that by loving and serving Thee in this life as I ought to do, I may have the happiness of eternally possessing Thee in the next.

“Our Father,” “Hail Mary,” “Glory be,” etc., *three times.*

These prayers may be recited one on each day of the week, or may be used all together as a sort of crown or chaplet.

Meditations on the Holy Ghost.

MEDITATION I.

Love is a Fire that inflames the Heart.

GOD had ordered, in the ancient law, that there should be a fire kept continually burning on His altar: “The fire on the altar shall always burn” (Lev. vi, 12). St. Gregory says that the altars

of God are our hearts, where He desires that the fire of His divine love should always be burning; and therefore the Eternal Father, not satisfied with having given us His Son Jesus Christ, to save us by His death, would also give us the Holy Ghost, that He might dwell in our souls, and keep them constantly on fire with love. And Jesus Himself declared that He had come into the world on purpose to inflame our hearts with this holy fire, and that He desired nothing more than to see it kindled: "I am come to cast fire upon the earth; and what will I but that it be kindled?" (Luke xii. 49.) Forgetting, therefore, the injuries and ingratitude He received from men on this earth, when He had ascended into heaven He sent down upon us the Holy Spirit. O most loving Redeemer, Thou dost, then, love us as well in Thy sufferings and ignominies as in Thy kingdom of glory! Hence it was that the Holy Ghost chose to appear in the supper-room under the form of tongues of fire: "And there appeared to them parted tongues, as it were of fire" (Acts ii. 3). This was the holy fire which has inflamed the saints to do such great things for God, to love their enemies, to desire contempt, to deprive themselves of all earthly goods, and to embrace with delight even torments and death. Love cannot remain idle, and never says, "It is enough." When a soul loves God, the more she does for her Beloved, the more she desires to do, in order to please Him, and to attract to herself His affections. This holy fire is enkindled by mental prayer: "In my meditation a fire shall flame out" (Ps. xxxviii. 4). If, therefore, we desire to burn with love towards God, let us love prayer; this is the blessed furnace in which this divine ardor is enkindled.¹

¹ These meditations may be made: 1. At any season of the year to obtain the grace of divine love; 2. In preparation for holy Com-

Affections and Prayers.

Q MY God, hitherto I have done nothing for Thee Who hast done such great things for me! Alas! my coldness deserves that Thou shouldst "vomit me out of Thy mouth." O Holy Spirit, I beseech Thee, "warm what is cold," deliver me from this coldness, and enkindle within me an earnest desire of pleasing Thee. I now renounce all my worldly gratifications; and I will rather die than give Thee the least displeasure. Thou didst appear in the shape of fiery tongues; I consecrate my tongue to Thee, that it may never offend Thee more. Thou didst give it me, O my God, to praise Thee with; and I have made use of it to offend Thee, and to draw others also into sinning against Thee. I repent of it with my whole soul. Oh, for the love of Jesus Christ, Who, during His life on earth, honored Thee so much with His tongue, grant that I also may from this day forth honor Thee constantly, by celebrating Thy praises, by frequently invoking Thine aid, and by speaking of Thy goodness and the infinite love which Thou deservest! I love Thee, my Sovereign Good; I love Thee, O God of love! O Mary, thou art the most dear spouse of the Holy Ghost; obtain for me this holy fire!


MEDITATION II.**Love is a Light that enlightens the Soul.**

Q NE of the greatest evils which the sin of Adam has produced in us is that darkening of our reason by means of the passions which cloud our mind. Oh, how miserable is that soul which allows itself to be ruled by any passion! Passion is,

munion, or thanksgiving afterwards; 3. As a novena to obtain detachment from some creature;—or daily, from Ascension Day to Pentecost.

as it were, a vapor, a veil which prevents our seeing the truth. How can he fly from evil who does not know what is evil? Besides, this obscurity increases in proportion as our sins increase. But the Holy Spirit, Who is called "most blessed light," is He Who not only inflames our hearts to love Him, through His divine splendor, but also dispels our darkness, and shows us the vanity of earthly things, the value of eternal goods, the importance of salvation, the price of grace, the goodness of God, the infinite love which He deserves, and the immense love which He bears us. "The sensual man perceiveth not those things that are of the Spirit of God" (1 Cor. ii. 14). A man who is absorbed in the pleasures of earth knows little of these truths, and therefore, unfortunate that he is, he loves what he ought to hate, and hates what he ought to love. St. Mary Magdalen de Pazzi exclaimed: "O love not known! O love not loved!" And therefore St. Teresa said that God is not loved because He is not known. Hence the saints were always seeking light from God: "Send forth Thy light; illuminate my darkness; open Thou my eyes." Yes: because without light we cannot avoid precipices, nor can one find God.

Affections and Prayers.

 HOLY and divine Spirit, I believe that Thou art really God, but one only God with the Father and the Son. I adore Thee, and acknowledge Thee as the giver of all those lights by which Thou hast made known to me the evil which I have committed in offending Thee, and the obligation which I am under of loving Thee. I thank Thee for them, and I repent with my whole heart of having offended Thee. I have deserved that Thou shouldst abandon me in my darkness; but I see that

Thou hast not yet forsaken me. Continue, O eternal Spirit, to enlighten me, and to make me know more and more Thy infinite goodness; and give me strength to love Thee for the future with my whole heart. Add grace to grace; so that I may be sweetly overcome, and constrained to love none other but Thee. I implore this of Thee, through the merits of Jesus Christ. I love Thee, my Sovereign Good; I love Thee more than myself. I desire to be entirely Thine; do Thou accept me, and suffer me not to be separated from Thee any more. O Mary, my Mother, do thou always assist me by thy intercession!

MEDITATION III.

Love is a Fountain that Satisfies.

LOVE is also called a living fountain: "a living fountain, fire, and charity." Our Blessed Redeemer said to the Samaritan woman: "But he that shall drink of the water that I will give him shall not thirst forever" (John iv. 13). Love is the water which satisfies our thirst; he who loves God really with his whole heart neither seeks nor desires anything else; because in God he finds every good. Wherefore, satisfied with God, he often joyfully exclaims, "My God and my All!" My God, Thou art my whole good. But, however, the Almighty complains that many souls go about seeking for fleeting and miserable pleasures from creatures, and leave Him Who is the Infinite Good and Fountain of all joy: "They have forsaken Me, the Fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water" (Jer. ii. 13). Wherefore God, Who loves us, and desires to see us happy, cries out and makes known to all; "If any thirst, let him come to Me" (John

vii. 37). He who desires to be happy, let him come to Me; and I will give him the Holy Ghost, Who will make him blessed both in this life and the next. "He that believeth in Me," He goes on to say, "as the Scripture saith, Out of his belly shall flow rivers of living water" (John vii. 38). He, therefore, that believes in Jesus Christ, and loves Him, shall be enriched with so much grace, that from his heart (the heart, that is, the will, is the belly of the soul) shall flow many fountains of holy virtues, which shall not only serve to preserve his own life, but also to give life to others. And this water was the Holy Ghost, the substantial love which Jesus Christ promised to send us from heaven after His ascension. The key which opens the channels of this blessed water is holy prayer, which obtains every good for us in virtue of the promise, "Ask, and you shall receive." We are blind, poor, and weak; but prayer obtains for us light, strength, and abundance of grace. Theodoret said: "Prayer, though but one, can do all things." He who prays receives all he wishes. God desires to give us His graces; but He will have us pray for them.

Affections and Prayers.

WORD, give me this water." O my Jesus, with the Samaritan woman, I beseech Thee, give me this water of Thy love, which may make me forget the earth, to live only for Thee, O amiable, infinite One. "Water that which is dry." My soul is a barren soil, which produces nothing but the weeds and thorns of sin; oh, do Thou water it with Thy grace, so that it may bring forth some fruits to Thy glory, before death takes me out of this world. O Fountain of living water, O Sovereign Good, how many times have I left Thee for the puddles of this earth, which have deprived me of Thy

love! Oh, would that I had died before I offended Thee! But for the future I will seek after nothing but Thee, O my God. Do Thou assist me, and enable me to be faithful to Thee. Mary, my hope, do thou keep me always under thy protection!

MEDITATION IV.

Love is a Dew which Fertilizes.

THUS does holy Church teach us to pray: "May the infusion of the Holy Ghost cleanse our hearts, and fertilize them by the interior sprinkling of His dew." Love fertilizes the good desires, the holy purposes, and the good works of our souls: these are the flowers and fruits which the grace of the Holy Spirit produces. Love is also called dew, because it cools the heart of bad passions and of temptations. Therefore the Holy Ghost is also called refreshment and cooling in the heat: "In heat refreshment and pleasing coolness." This dew descends into our hearts in the time of prayer. A quarter of an hour's prayer is sufficient to appease every passion of hatred or of inordinate love, however ardent it may be: "He brought me into the cellar of wine, He set in order charity in me" (Cant. ii. 4). Holy meditation is this cellar where love is set in order, so that we love our neighbor as ourselves, and God above everything. He who loves God loves prayer; and he that loves not prayer will find it morally impossible to overcome his passions.

Affections and Prayers.

HOLY and Divine Spirit, I will no longer live to myself; but I will spend all the days that remain for me in this life in loving Thee and pleasing Thee. Therefore I beseech Thee to grant me the gift of prayer. Do Thou descend into my

heart, and teach me to pray as I ought. Give me strength not to leave it off through weariness in times of aridity; and give me the spirit of prayer, that is to say, the grace constantly to pray to Thee, and to use those prayers which are dearest to Thy Sacred Heart. I was once lost through my sins; but I see, from all the kindnesses I have received from Thee, that Thou willest that I should be saved and become a saint; and I desire to become a saint to give Thee pleasure, and that I may love Thy infinite goodness more and more. I love Thee, O my Sovereign Good, my Love, my All; and because I love Thee I give myself entirely to Thee. O Mary, my hope, do Thou protect me!

MEDITATION V.

Love is a Repose that Refreshes.

LOVE is also called, "in labor rest, in mourning comfort." Love is repose that refreshes; because the principal office of love is to unite the will of the lover to that of the beloved one. To a soul that loves God, in every affront that it receives, in every sorrow that it endures, in every loss that happens to it, the knowledge that it is the will of its Beloved that it should suffer these trials is enough to comfort it. It finds peace and contentment in all tribulations by merely saying, This is the will of my God. This is that peace which surpasses all the pleasure of sense: "The peace of God which surpasseth all understanding" (Phil. iv. 7). St. Mary Magdalen de Pazzi, by merely saying, "The will of God," was always filled with joy.

In this life every one must carry his cross; but St. Teresa says that the cross is heavy for him that drags it, not for him that embraces it. Thus Our Lord knows well how to strike and how to heal: 'He woundeth and cureth,' as said Job (v. 18).

The Holy Spirit, by His sweet unction, renders even ignominies and torments sweet and pleasant: "Yea, Lord; for so hath it seemed good in Thy sight" (Matt. xi. 26). Thus ought we to say in all adversities that happen to us: "So be it done, Lord, because so hath it pleased Thee." And when the fear of any temporal evil that may befall us alarms us, let us always say: "Do what Thou wilt, my God; whatever Thou dost, I accept it all from henceforth." And thus it is a very good thing to offer one's self constantly during the day to God, as did St. Teresa.

Affections and Prayers.

MY God, how often, for the sake of doing my own will, have I opposed myself to Thy will and despised it! I regret this evil more than every other evil. O Lord, from this day forward I will love Thee with my whole heart: "Speak, Lord; for Thy servant heareth." Tell me what Thou wouldst have me to do, I will do it all. Thy will shall be my only desire, my only love. O Holy Spirit, help my weakness. Thou art goodness itself; how can I love any other but Thee? Oh, do Thou draw all my affections to Thyself by the sweetness of Thy holy love. I renounce everything, to give myself entirely to Thee. Do Thou accept me and help me. O Mary, my Mother, I trust in thee!

MEDITATION VI.

Love is the Virtue which gives us Strength.

LOVE is strong as death" (Cant. viii. 6). As there is no created strength that can resist death, so there is no difficulty for a loving soul which love cannot overcome. When there is question of pleasing its Beloved, love conquers all,—losses, contempt, and sorrow: "Nothing is so

hard but that the fire of love can conquer it." This is the most certain mark whereby to know if a soul really loves God, if it is as faithful in love when things are adverse as when they are prosperous. St. Francis de Sales said that "God is quite as amiable when He chastises as when He consoles us, because He does all for love." Indeed, when He strikes us most in this life, then it is that He loves us most. St. John Chrysostom esteemed St. Paul in chains more fortunate than St. Paul rapt up into the third heaven. Hence the holy martyrs, in the midst of their torments, rejoiced and thanked the Lord, as for the greatest favor that could fall to their lot, that of having to suffer for His love. And other saints, where there were wanting tyrants to afflict them, became their own executioners, by the penances which they inflicted upon themselves in order to please God. St. Augustine says that "For that which men love, either no labor is felt, or the labor itself is loved."

Affections and Prayers.



GOD of my soul, I say that I love Thee; and yet what do I do for Thy love? Nothing. This shows, therefore, that either I do not love Thee, or I love Thee too little. Send me, therefore, O my Jesus, Thy Holy Spirit, that He may come and give me strength to suffer for Thy love, and to do something for the love of Thee before death overtakes me. O my beloved Redeemer, let me not die cold and ungrateful as I have hitherto been to Thee. Grant me strength to love suffering, after so many sins whereby I have deserved hell. O my God, Who art all goodness and love, Thou desirest to dwell in my heart from which I have so often expelled Thee; come, then, dwell within it, take possession of it, and make it entirely Thine. I love Thee, O my Lord; and if I love Thee, Thou

Augustine, "uniting us with God." Hence, full of joy, St. Laurence Justinian exclaims: O love, thy bond has such strength that it is able to bind even God, and unite Him to our souls: "O love, how strong is thy bond which could bind God!" The bonds of the world are bonds of death; but the bonds of God are bonds of life and salvation: "Her bonds are a healthful binding" (Ecclus. vi. 31). Yes, because the bonds of God by means of love unite us to God, Who is our true and only life.

Before the coming of Jesus Christ men fled away from God, and, being attached to the earth, refused to unite themselves to their Creator; but the loving God has drawn them to Himself by the bonds of love, as He promised by the prophet Osee: "I will draw them with the cords of Adam, with the bands of love" (ch. xi. 4). These bands are the benefits, the lights, the calls to His love, the promises of paradise, which He makes to us; but above all, the gift which He has bestowed upon us of Jesus Christ in the Sacrifice of the Cross and in the Sacrament of the Altar, and, finally, the gift of His Holy Spirit. Therefore the prophet exclaims: "Loose the bonds from off thy neck, O captive daughter of Sion" (Is. lii. 2). O my soul, thou who art created for heaven, loose thyself from the bonds of earth, and unite thyself to God by the bonds of holy love: "Have charity, which is the bond of perfection" (Coloss. iii. 14). Love is a bond which unites with herself all other virtues, and makes the soul perfect. "Love, and do what you will," said St. Augustine. Love God, and do what thou wilt; because he who loves God tries to avoid causing any displeasure to his Beloved, and seeks in all things to please Him.

Affections and Prayers.

MY dearest Jesus, how much hast Thou not done to oblige me to love Thee, and how much hath it cost Thee to gain to Thyself my love! Ah, I should be too ungrateful if I loved Thee little, or divided my heart between Thy creatures and Thyself, after Thou hast given me Thy Blood and Thy Life. I will detach myself from everything, and in Thee alone will I place all my affections. But I am weak in carrying out this my desire. O Thou Who hast inspired me with it, do Thou give me strength to execute it. Pierce my poor soul, O dearest Jesus, with the sweet dart of Thy love, so that I may ever languish with desire of Thee, and be dissolved with the love of Thee; that I may seek Thee alone, desire only Thee, and find none but Thee. My Jesus, I desire Thee, and Thee alone. Make me repeat continually in this life, and especially at the hour of my death: "Thee alone do I desire, and nothing else." O Mary, my Mother, obtain for me that from henceforth I may desire nothing but God!

MEDITATION IX.

Love is a Treasure containing every Good.

LOVE is that treasure of which the Gospel says that we must leave all to obtain it; yes, because love makes us partakers of the friendship of God: "An infinite treasure to men, which they that use become the friends of God" (Wisd. vii. 14). "O man," says St. Augustine, "wherefore, then, goest thou about seeking for good things? Seek that one good alone in which all other good things are contained." But we cannot find God, Who is this Sovereign Good, if we do not forsake the things of the earth. St. Teresa writes: "Detach thy heart from creatures, and thou shalt find God." He that finds God finds all that he can desire: "Delight in

the Lord, and He will give thee the requests of thy heart" (Ps. xxxvi. 4). The human heart is constantly seeking after good things that may render it happy; but if it seeks them from creatures, how much soever it may acquire, it will never be satisfied with them; but if it seeks God alone, God will satisfy all its desires. Who are the happiest people in this world, if it be not the saints? And why? Because they desire and seek only God. A certain prince, as he was going out hunting, saw a solitary who was running about in the forest, and asked him what he was doing in that desert. The solitary replied: "And thou, O prince, what art thou seeking?" The prince said: "I am going out in search of wild beasts." "And I," said the hermit, "am going out in search of God."

The tyrant offered gold and gems to St. Clement, in order to persuade him to renounce Jesus Christ; the saint exclaimed, with a sigh: "Alas, is God put into competition with a little dirt? Blessed is he who knows this treasure of divine love, and strives to obtain it. He who obtains it will of his own accord divest himself of everything else, that he may have nothing else but God." "When the house is on fire," says St. Francis de Sales, "all the goods are thrown out of the windows." And Father Paul Segneri the Younger, a great servant of God, used to say that love is a thief which robs us of all earthly affections; so that we can say: "And what else do I desire but Thee alone, O my Lord?"

Affections and Prayers.



MY God, hitherto I have not sought Thee, but myself and my own pleasures; and for the sake of these I have turned my back upon Thee, my Sovereign Good. But I am comforted by these words of Jeremias: "The Lord is good to the soul that seeketh Him" (Lam. iii. 25). My beloved Saviour, I know the evil that I have committed in

forsaking Thee, and I repent of it with my whole heart. I know that Thou art an infinite treasure. I will not abuse this light; I will forsake all, and choose Thee for my only love. My God, my Love, my All, I love Thee, I desire Thee, I sigh after Thee. Come, O Holy Spirit, and destroy in me by Thy sacred fire every affection which has not Thee for its object. Grant that I may be all Thine, and that I may conquer everything to please Thee. O Mary, my Advocate and Mother, do thou help me by thy prayers!

MEDITATION X.

**On the Means of loving God and of becoming
a Saint.**

THE more we love God, the more holy do we become. St. Francis Borgia says that it is prayer that introduces divine love into the human heart; and it is mortification that withdraws the heart from the earth, and renders it capable of receiving this holy fire. The more there is of the earth in the heart, the less room there is for holy love: "Wisdom is not to be found in the land of them that live in delights" (Job xxviii. 12, 13). Hence the saints have always sought to mortify as much as possible their self-love and their senses. The saints are few; but we must live with the few, if we will be saved with the few: "Live with the few," writes St. John Climacus, "if you would reign with the few." And St. Bernard says: "That cannot be perfect which is not singular." But before all, in order to become saints, it is necessary to have the desire to be saints; we must have the desire and the resolution. Some are always desiring, but they never begin to put their hands to the work. "Of these irresolute souls," says St. Teresa, "the devil has no fear." On the other hand, the saint said, "God is a friend of generous souls." The devil tries to make

it appear to us to be pride to think of doing great things for God. It would indeed be pride in us, if we thought of doing them trusting in our own strength; but it is not pride to resolve to become saints trusting in God, and saying: "I can do all things in Him Who strengtheneth me." We must therefore be of good courage, make strong resolutions, and begin. Prayer can do everything. What we cannot do by our own strength, we shall do easily with the help of God, Who has promised to give us whatever we ask of Him: "You shall ask whatever you will, and it shall be done unto you" (John. xv. 7).

Affections and Prayers.

MY dearest Redeemer, Thou desirest my love, and commandest me to love Thee with my whole heart. Yes, my Jesus, I desire to love Thee with my whole heart. O my God, I will say to Thee, trusting in Thy mercy, my past sins do not make me fear, because I now hate them and detest them above every other evil; and I know that Thou dost forget the offences of a soul that is penitent and loves Thee. Indeed, because I have offended Thee more than others, I will also love Thee more than others, with the help that I hope to obtain from Thee. O my Lord, Thou desirest that I should be a saint; and I desire to become a saint to please Thee. I love Thee, O Infinite Goodness. To Thee do I give myself entirely. Thou art my only Good, my only Love. Accept me, O my Beloved, and make me entirely Thine, and suffer me not to offend Thee any more. Grant that I may be wholly consumed for Thee, as Thou hast wholly consumed Thyself for me. O Mary, the most loving and most beloved spouse of the Holy Spirit, obtain for me love and fidelity!

*** Litany of the Holy Ghost.**

LORD, have mercy on us.
Jesus Christ, have mercy on us.
Lord, have mercy on us.

Almighty and Eternal Father, have mercy on us.
Jesus, Eternal Son of the Father and Redeemer of the world, save us.

Spirit of the Father and the Son, eternal love of both, sanctify us.

Holy Trinity, one God, hear us.

Holy Ghost, Who proceedest from the Father and the Son,

Holy Ghost, coequal with the Father and the Son,

Promise of the Father, most loving and most bounteous,

Gift of the most high God,

Ray of heavenly light,

Author of all good,

Source of living water,

Consuming Fire,

Spiritual Unction,

Spirit of truth and of power,

Spirit of wisdom and of understanding,

Spirit of counsel and of fortitude,

Spirit of knowledge and of piety,

Spirit of the fear of the Lord,

Spirit of grace and of prayer,

Spirit of charity, peace, and joy,

Spirit of patience and of goodness,

Spirit of modesty and of chastity,

Spirit of adoption of the sons of God,

Holy Ghost, the Comforter,

Holy Ghost, the Sanctifier,

Holy Ghost Who governest the Church,

Holy Ghost Who fillest the whole world,

Come Thou into our hearts.

Holy Ghost, *We beseech Thee, hear us.*

That Thou wouldst renew the face of the earth,

That Thou wouldst shed abroad Thy light in our hearts,

That Thou wouldst write Thy law in our hearts,

That Thou wouldst inflame them with the fire of Thy love,

That Thou wouldst open to us the treasures of Thy grace,

That Thou wouldst teach us to ask for them according to Thy will,

That Thou wouldst enlighten us with Thy heavenly inspirations,

That Thou wouldst grant to us the knowledge alone necessary,

That Thou wouldst direct us in the practice of good,

That Thou wouldst give us the grace of all virtues,

That Thou wouldst cause us to persevere in justice,

That Thou wouldst be Thyself our everlasting reward,

Lamb of God, Who takest away the sins of the world, etc.

V. Create in us a clean heart, O God.

R. And renew a right spirit within us.

Let us Pray.

Grant, O merciful Father, that Thy divine Spirit may enlighten, inflame, and cleanse our hearts; that He may penetrate us with His heavenly dew, and make us fruitful in good works. Through Jesus Christ Our Lord. Amen.

We beseech Thee, hear us.

**Nobena to the Holy Ghost in Preparation for the
Feast of Pentecost.**

(Commencing on Ascension Day.)

THE Novena of the Holy Spirit is the chief of all the Novenas, because it was the first that was ever celebrated, and that by the holy apostles and the most holy Mary in the supper-room, being distinguished by so many remarkable wonders and gifts; principally by the gift of the same Holy Spirit, a gift merited for us by the Passion of Jesus Christ Himself. Jesus Himself made this known to us when He said to His disciples that if He did not die He could not send us the Holy Ghost: "If I go not, the Paraclete will not come to you; but if I go, I will send Him to you" (John xvi. 7). We know well by faith that the Holy Ghost is the love that the Father and the Eternal Word bear one to the other; and therefore the gift of love, which the Lord infuses into our souls, and which is the greatest of all gifts, is particularly attributed to the Holy Ghost, as St. Paul says, "The Charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us" (Rom. v. 5). In this Novena, therefore, we must consider, above all, the great value of divine love, in order that we may desire to obtain it, and endeavor, by devout exercises, and especially by prayer, to be made partakers of it, since God has promised it to him who asks for it with humility: "Your Father from heaven will give the good Spirit to them that ask Him" (Luke xi. 13).

N. B.—During this Novena the Meditations, page 496, may be used.

4. Devotion to the Blessed Virgin.

PRAYERS TO MARY.

To Mary, the Most Merciful of Queens.

Mary is a Queen; not a Queen of justice punishing the wicked, but a Queen of mercy, whose only office is having pity on sinners and pardoning them.



MOTHER of my God, and my Lady Mary! as a beggar, all wounded and sore, presents himself before a great queen, so do I present myself before thee, who art the Queen of heaven and earth. From the lofty throne on which thou sittest, disdain not, I implore thee, to cast thine eyes on me, a poor sinner. God has made thee so rich in order that thou mightest assist the poor, and has constituted thee Queen of Mercy in order that thou mightest relieve the miserable. Behold me, then, and pity me; behold me and abandon me not, until thou seest me changed from a sinner into a saint. I know well that I merit nothing; nay, more: that I deserve, on account of my ingratitude, to be deprived of the graces which, through thy means, I have already received from God. But thou, who art the Queen of Mercy, seekest not merits, but miseries, in order to help the needy. But who is more needy than I? O exalted Virgin, well do I know that thou, who art the Queen of the universe, art already my Queen; yet am I determined to dedicate myself more especially to Thy service, in order that thou mayest dispose of me as thou pleasest. Therefore do I address thee in the words of St. Bonaventure: "Do thou govern me, O my Queen, and leave me not to myself." Command me; employ me as thou wilt, and chastise me when I do not obey; for the

chastisements that come from thy hands will be to me pledges of salvation. I would rather be thy servant than the ruler of the earth. "I am thine; save me." Accept me, O Mary, for thine own, and, as thine, take charge of my salvation. I will no longer be mine own: to thee do I give myself. If during the time past I have served thee ill, and lost so many occasions of honoring thee, for the future I will be one of thy most loving and faithful servants. I am determined that from this day forward no one shall surpass me in honoring and loving thee, my most amiable Queen. This I promise; and this, with Thy help, I hope to execute. Amen.

To Mary, the Tenderest of Mothers.

Jesus, in dying for the redemption of the human race, chose to be alone; but seeing the ardent desire of Mary to aid in the salvation of man, He disposed it so that she, by the sacrifice and offering of the life of her Jesus, should co-operate in our salvation and thus become the Mother of our souls.



MOST holy Mother Mary, how is it possible that I, having so holy a Mother, should be so wicked; having a Mother all burning with the love of God, should love creatures; a Mother so rich in virtue, should be so poor? Ah, amiable Mother, it is true that I do not deserve any longer to be thy son, for by my wicked life I have rendered myself unworthy of so great an honor. I am satisfied to be thy servant; and in order to be admitted amongst the humblest of them, I am ready to renounce all the kingdoms of the world. Yes, I am satisfied. But still thou must not forbid me to call thee Mother. This name consoles me and fills me with tenderness, reminding me of my obligation to love thee. This name excites me to great confidence in thee. When my sins and the divine justice fill me most with consternation, I am all consoled at the thought that thou art my Mother. Allow me, then,

to call thee Mother, my most amiable Mother. Thus do I call thee, and thus will I always call thee. Thou, after God, must be my hope, my refuge, my love in this valley of tears. Thus do I hope to die, breathing forth my soul into thy holy hands, and saying, My Mother, my Mother Mary, help me, have pity on me! Amen.

To Mary, Ravisher of Hearts.

Our Lord revealed to St. Catherine of Siena "that he had created this His beloved Daughter to be as a most sweet bait by which to catch men, and especially sinners, and draw them to God."




LADY, O ravisher of hearts! I will exclaim with St. Bonaventure: "Lady, who with the love and favor thou showest thy servants dost ravish their hearts, ravish also my miserable heart, which desires ardently to love Thee. Thou, my Mother, hast enamoured a God with thy beauty, and drawn him from heaven into thy chaste womb; and shall I live without loving thee? "No," I will say to thee with one of thy most loving sons, John Berchmans of the Society of Jesus, "I will never rest until I am certain of having obtained a tender love of thee, my Mother, who hast loved me with so much tenderness," even when I was ungrateful towards thee. And what should I now be, O Mary, if thou hadst not obtained so many mercies for me? Since, then, thou didst love me so much when I loved thee not, how much more may I not now hope from thee, now that I love thee? I love thee, O my Mother, and I would that I had a heart to love thee in place of all those unfortunate creatures who love thee not. I would that I could speak with a thousand tongues, that all might know thy greatness, thy holiness, thy mercy, and the love with which thou lovest all who love thee. Had I riches, I would employ them all for thy honor. Had I subjects, I would make them all lovers of thee. In fine, if the occasion presented

itself I would lay down my life for thy glory. I love thee, then, O my Mother; but at the same time I fear that I do not love thee as I ought; for I hear that love makes lovers like the person loved. If, then, I see myself so unlike thee, it is a mark that I do not love thee. Thou art so pure, and I am defiled with many sins; thou art so humble, and I am so proud; thou art so holy, and I am so wicked. This, then, is what thou hast to do, O Mary: since thou lovest me, make me like unto thee. Thou hast all power to change hearts; take, then, mine and change it. Show the world what thou canst do for those who love thee. Make me a saint; make me thy worthy child. This is my hope.

To Mary, Mother of Mercy.

Mary is the Mother of Mercy. Now, mercy can only be exercised where there are sins to be forgiven.

 MY sovereign Queen and worthy Mother of my God, most holy Mary! seeing myself so despicable and loaded with so many sins, I ought not to presume to call thee Mother, or even to approach thee; yet I will not allow my miseries to deprive me of the consolation and confidence that I feel in calling thee Mother; I know well that I deserve that thou shouldst reject me; but I beseech thee to remember all that thy Son Jesus has endured for me, and then reject me if thou canst. I am a wretched sinner, who, more than all others, has despised the infinite majesty of God: but the evil is done. To thee have I recourse; thou canst help me; my Mother, help me. Say not that thou canst not do so; for I know that thou art all-powerful, and that thou obtainest whatever thou desirest of God; and if thou sayest that thou wilt not help me, tell me at least to whom I can apply in this my so great misfortune. "Either pity me," will I say with

the devout St. Anselm, "O my Jesus, by forgiving me, and thou, my Mother Mary, by interceding for me; or at least tell me who is more compassionate, or in whom I can have greater confidence than in ye." Oh, no; neither on earth nor in heaven can I find any one who has more compassion for the miserable, or who is better able to assist me, than thou canst, O Mary. Thou, O Jesus, art my Father, and thou, Mary, art my Mother. Ye both love those who are the most miserable, and go seeking them to save them. I deserve hell, and am the most miserable of all. But you need not seek me, nor do I presume to ask so much. I now present myself before you with a certain hope that I shall not be abandoned. Behold me at your feet: my Jesus, forgive me; My Mother Mary, help me.

To Mary, Refuge of Sinners.

Mary is the only refuge of those who have offended God, the asylum of all who are oppressed by temptation, calamity, or persecution. This Mother is all mercy, benignity, and sweetness, not only to the just, but also to despairing sinners; so that no sooner does she perceive them coming to her, than she aids them, welcomes them, and obtains their pardon from her Son.

BEHOLD, O Mother of my God, my only hope, Mary! behold at thy feet a miserable sinner, who asks thee for mercy. Thou art proclaimed and called by the whole Church, and by all the faithful, the Refuge of sinners. Thou art consequently my refuge; thou hast to save me. Thou knowest, most sweet Mother of God, how much thy blessed Son desires our salvation. Thou knowest all that Jesus Christ endured to obtain it. I present thee, O my Mother, the sufferings of Jesus: the cold that He endured in the stable, His journey into Egypt, His toils, His sweat, the blood that He shed; the anguish which caused His death on the cross, and of which thou wast thyself a witness. Oh, show that thou lovest thy beloved Son, by assisting me. Ex-

tend thy hand to a poor creature who has fallen and asks thy help. Were I a saint, I would not need seek thy mercy; but because I am a sinner, I fly to thee, who art the Mother of mercies. I know that thy compassionate heart finds its consolation in assisting the miserable, when thou canst do so and dost not find them obstinate. Console, then, thy compassionate heart, and console me also this day; for now thou hast the opportunity of saving a poor creature condemned to hell; and thou canst do so, for I will not be obstinate. I abandon myself into thy hands; only tell me what thou wouldst have me do, and obtain for me strength to do it, for I am resolved on recovering divine grace. I take refuge under thy mantle; Jesus wills that I should have recourse to thee, in order not only that His Blood may save me, but also that thy prayers may assist me. He sends me to thee, that thou mayest help me. O Mary, see, I have recourse to thee; in thee do I confide. Thou prayest for so many others, pray also for me. Tell Our Lord that thou desirest my salvation, and God will certainly save me. Say that I am thine, and then I have obtained all that I ask, all that I desire.

To Mary, our only Hope after God.

Ah! if all men would but have recourse to Mary! He who does not have recourse to Mary is sure to fall and be lost.



MOTHER of holy love, our life, our refuge, and our hope, thou well knowest that thy Son Jesus Christ, not content with being Himself our perpetual advocate with the Eternal Father, has willed that thou also shouldst interest thyself with Him, in order to obtain the divine mercies for us. He has decreed that thy prayers should aid our salvation, and has made them so efficacious that they obtain all that they ask. To

thee, therefore, who art the hope of the miserable, do I, a wretched sinner, turn my eyes. I trust, O Lady, that in the first place through the merits of Jesus Christ, and then through thy intercession, I shall be saved. Of this I am certain; and my confidence in thee is such, that if my eternal salvation were in my own hands, I should place it in thine, for I rely more on thy mercy and protection than on all my own works. My Mother and my hope, abandon me not, though I deserve that thou shouldst do so. See my miseries, and, being moved thereby with compassion, help and save me. I own that I have too often closed my heart, by my sins, against the lights and helps that thou hast procured for me from the Lord. But thy compassion for the miserable, and thy power with God, far surpass the number and malice of my sins. It is well known to all, both in heaven and on earth, that whosoever is protected by thee is certainly saved. All may forget me, provided only that thou dost remember me, O Mother of an Omnipotent God. Tell Him that I am thy servant; say only that thou protectest me, and I shall be saved. O Mary, I trust in thee; I desire and hope to live and die, repeating always, Jesus is my only hope, and after Jesus the most Blessed Virgin Mary."

To Mary, our Amiable Benefactress.

"Every good, every help, every grace that men ever have received or ever will receive from God, to the end of time, comes to them by the hands of Mary."




THANK thee, my most loving Mother, for all thou hast done for me who am deserving of hell. And from how many dangers hast thou not delivered me, O Queen! How many inspirations and mercies hast thou not obtained for me from God! What service, what honor, have I ever rendered thee, that thou shouldst do so much

for me? I know that it is thy sole goodness that has impelled thee. Ah, too little would it be, in comparison with all that I owe Thee, did I shed my blood and give my life for thee; for thou hast delivered me from eternal death; thou hast enabled me, as I hope, to recover divine grace; in fine, it is to thee I owe all I have. My most amiable Lady, I, a poor wretch, can make thee no return but that of always loving and praising thee. Ah, disdain not to accept the tender affection of a poor sinner, who is inflamed with love for thy goodness. If my heart is unworthy to love thee, because it is impure and filled with earthly affections, thou must change it. Ah, change it, then. Bind me to my God, and bind me so that I may never more have it in my power to separate myself from His love. Thou askest of me that I should love thy God, and I ask of thee that thou shouldst obtain for me that I may love Him always; this is what I desire. Amen.

To Mary, the Distributor of Graces.

Mary is God's treasure and the treasurer of His graces; she plentifully endows her servants with choice gifts.

 **QUEEN** and Mother of mercy, who so liberally dispensest graces to all who have recourse to thee because thou art a Queen, and so lovingly because thou art our most loving Mother: to Thee do I, who am devoid of all merit and virtue, and loaded with debts to divine justice, recommend myself this day. O Mary, thou holdest the keys of all the divine mercies; forget not my miseries, and leave me not in my poverty. Thou art so liberal with all, and givest more than is asked of thee; oh, be thou equally liberal with me. O Lady, protect me; this is all that I ask of thee. If thou protectest me, I fear nothing. I fear not the evil spirits; for thou art more powerful than they. I fear not my sins; for thou by one word canst obtain their full pardon

from God. And if I have thy favor, I do not even fear an angry God; for a single prayer of thine will appease Him. In fine, if thou protectest me, I hope all; for thou art all-powerful. O Mother of mercy, I know that thou takest pleasure in helping those who are most miserable, and thou canst help them if they be not obstinate. I am a sinner, but I am not obstinate; I desire to change my life. Thou canst, then, help me: oh, help me and save me. I now place myself entirely in thy hands. Tell me what I must do in order to please God, and I am ready to do all, with thy help, O Mary—Mary my Mother, my light, my consolation, my refuge, my hope. Amen, amen, amen.

To Mary, our All-powerful Advocate.

“O wonderful mercy of our God, Who, in order that we might not fly on account of the sentence that might be pronounced against us, has given us His own Mother and the Patroness of graces to be our Advocate!”




MY most sweet Lady, since thy office is, as William of Paris says, that of a Mediatress between God and sinners, I will address thee in the words of St. Thomas of Villanova: “Fulfil thy office in my behalf, O tender Advocate; do thy work.” Say not that my cause is too difficult to be gained; for I know, and all tell me, that every cause, no matter how desperate, if undertaken by thee, never can or will be lost. And will mine be lost? Ah, no; this I cannot fear. The only thing that I might fear is that, on seeing the multitude of my sins, thou mightest not undertake my defence. But, on seeing thy immense mercy, and the very great desire of thy most sweet heart to help the most abandoned sinners, even this I cannot fear. And who that had recourse to thee was ever lost? Therefore I invoke thy aid, O my great Advocate, my refuge, my hope, my Mother Mary. To thy hands do

I entrust the cause of my eternal salvation. To thee do I commit my soul; it was lost, but thou hast to save it. I will always thank Our Lord for having given me this great confidence in thee, which, notwithstanding my unworthiness, I feel is an assurance of salvation. I have but one fear to afflict me, O beloved Queen, and that is that I may one day, by my own negligence, lose this confidence in thee. And therefore I implore thee, O Mary, by the love thou bearest to Jesus, to preserve and increase in me more and more this sweet confidence in thy intercession, by which I hope most certainly to recover the divine friendship which I have hitherto so madly despised and lost; and having recovered it, I hope, through thee, to preserve it; and preserving it by the same means, I hope at length to thank thee for it in heaven, and there to sing God's mercies and thine to all eternity. Amen. This is my hope; thus may it be, thus will it be.

To Mary, Help of those who call on her.

Many things are asked from God, and are not granted; they are asked from Mary, and are obtained. And how is this? Is Mary more powerful than God? No; it is because God has decreed that He will thus honor His Mother.

 **M**OOTHER of God, Queen of angels and hope of men, give ear to one who calls upon thee and has recourse to thy protection. Behold me this day prostrate at thy feet; I, a miserable slave of hell, devote myself entirely to thee. I desire to be forever thy servant. I offer myself to serve and honor thee to the utmost of my power during the whole of my life. I know that the service of one so vile and miserable as I can be no honor to thee, since I have grievously offended Jesus, thy Son and my Redeemer. But if thou wilt accept one so unworthy for thy servant, and, by thy intercession, change me, thus making me worthy, this very mercy

will give thee that honor which so miserable a wretch as I can never give thee. Receive me, then, and reject me not, O my Mother. The Eternal Word came from heaven on earth to seek for lost sheep, and to save them He became thy Son. And when one of them goes to thee to find Jesus, wilt thou despise it? The price of my salvation is already paid; my Saviour has already shed His Blood, which suffices to save an infinity of worlds. This Blood has only to be applied even to such a one as I am. And that is thy office, O Blessed Virgin; to thee does it belong, as I am told by St. Bernard, to dispense the merits of this Blood to whom thou pleasest. To thee does it belong, says St. Bonaventure, to save whomsoever thou willest. Oh, then, help me, my Queen; my Queen, save me. To thee do I this day consecrate my whole soul; do thou save it, O salvation of those who invoke thee.

To Mary, Advocate of the Unfortunate

The Son loves that His Mother should ask Him favors, because He wishes to grant her all that she asks of Him, as a recognition of His obligations to her for her having consented to give Him His human nature.

I WILL address thee, O great Mother of God, in the words of St. Bernard: "Speak, O Lady, for thy Son heareth thee, and whatever thou askest thou wilt obtain." Speak, speak, then, O Mary, our Advocate, in favor of us poor miserable creatures. Remember that it was also for our good that thou didst receive such great power and so high a dignity. A God was pleased to become thy debtor by taking human nature of thee, in order that thou mightest dispense at will the riches of divine mercy to sinners. We are thy servants, devoted in a special manner to thee; and I am one of these, I trust. We glory in living under thy protection. Since thou dost good to all, even to those who neither know

nor honor thee, nay, more, to those who outrage and blaspheme thee, how much more may we not hope from thy benignity, which seeks out the wretched in order to relieve them—we who honor, love, and confide in thee? We are great sinners, but God has enriched thee with compassion and power far exceeding our iniquities. Thou canst and hast the will to save us; and the greater our unworthiness, the greater will be our hope in order to glorify thee the more in heaven, when, by thy intercession, we get there. O Mother of mercy, we present thee our souls, once cleansed and rendered beautiful in the Blood of Jesus Christ, but, alas since that time! defiled by sin. To thee do we present them; do thou purify them. Obtain for us true conversion; obtain for us the love of God, perseverance, heaven. We ask thee for much; but what is it? perhaps thou canst not obtain all? It is perhaps too much for the love God bears thee? Ah, no! for thou hast only to open thy lips and ask thy divine Son: He will deny thee nothing. Pray, then, pray, O Mary, for us; pray; thou wilt certainly obtain all: and we shall with the same certainty obtain the kingdom of heaven.

To Mary, our Certain Defender.

Since this divine Mother brought into the world the source of tender compassion, far be it from her ever to deny her mercy to a sinner who has recourse to her.



GREAT Mother of my Lord, I see full well that my ingratitude towards God and thee for so many years has merited for me that thou shouldst abandon me and no longer have a care of me, for an ungrateful soul is no longer worthy of favors. But I, O Lady, have a high idea of thy great goodness, I believe it to be far greater than my ingratitude. Continue, then, O refuge of sinners, and cease not to help a miserable sinner who confides in

thee. O Mother of mercy, deign to extend a helping hand to a poor fallen wretch who asks thee for pity. O Mary, either defend me thyself or tell me to whom I can have recourse; and who is better able to defend me than thou? and where can I find a more clement and powerful advocate than thou, who art the Mother of God? Thou, in becoming the Mother of Our Saviour, wast thereby made a fitting instrument to save sinners, and wast given me for my salvation. O Mary, save him who has recourse to thee. I deserve not thy love; but it is thine own desire to save sinners; therefore do I hope that thou lovest me. And if thou lovest me, how can I be lost? O my own beloved Mother, if by thee I save my soul, as I hope to do, I shall no longer be ungrateful; I shall make up for my past ingratitude, and for the love which thou hast shown me, by my everlasting praises, and all the affections of my soul. Happy in heaven, where thou reignest, and wilt reign forever, I shall always sing thy mercies, and to all eternity kiss those loving hands which have delivered me from hell, which I have deserved by my sins. O Mary, my liberator, my hope, my Queen, my advocate, my own sweet Mother, I love thee; I desire thy glory, and I love thee forever. Amen, amen. Thus do I hope.

To Mary, Reconciler of Sinners.

A generous dispenser of divine grace, this Mother of mercy showers down the treasures of liberality on her servants.




GREATEST and most sublime of all creatures, most sacred Virgin, I salute thee from this earth—I, a miserable and unfortunate rebel against my God, who deserve chastisement, not favors, justice, or mercy. O Lady, I say not this because I doubt thy compassion. I know that the greater thou art the more thou dost glory in being benign. I know that thou rejoicest that thou art so

rich, because thou art thus enabled to succor us poor miserable creatures. I know that the greater the poverty of those who have recourse to thee, the more dost thou exert thyself to protect and save them. O my Mother, it was thou who didst one day weep over thy Son who died for me. Offer, I beseech thee, thy tears to God, and by them obtain for me true sorrow for my sins. Even as sinners then afflicted thee, I, by my crimes, am now doing the same. Obtain for me, O Mary, that at least from this day forward I may not continue to afflict thee and thy Son by my ingratitude. Of what avail would be thy sorrow if I continued to be ungrateful to thee? To what purpose would thy mercy have been shown me if, again, I was unfaithful? No, my Queen, permit it not; thou hast supplied for all my shortcomings. Thou obtainest from God what thou wilt. Thou grantest the prayers of all. I ask of thee two graces; I claim them from thee, and will not be satisfied with less. Obtain for me that I may be faithful to God, never more offend Him, and love Him during the remainder of my life as much as I had previously offended Him.

To Mary, most Amiable of Creatures.

Although this loving Sovereign is good to all, even to the ungrateful and negligent, yet she is still more loving to those who love her and call on her.

 **QUEEN** of heaven and earth! O Mother of the Lord of the world! O Mary, of all creatures the greatest, the most exalted, and the most amiable! it is true that there are many in this world who neither know thee nor love thee; but in heaven there are many millions of angels and blessed spirits, who love and praise thee continually. Even in this world, how many happy souls are there not who burn with thy love and are enamoured with thy goodness! Oh, that I also could

love thee, O Lady worthy of all love! Oh, that I could always remember to serve thee, to praise thee, to honor thee, and engage all to love thee! Thou didst attract the love of God, Whom, by thy beauty, thou didst draw down from the bosom of His Eternal Father, and engage to become man, and to be thy Son. And shall not I, a poor worm of the earth, be enamoured of thee? Ah, my most sweet Mother, I also will love thee much, and will do all that I can to make others love thee also. Accept, then, O Mary, the desire that I have of loving thee. I know how favorably thy lovers are looked upon by God. He, after His own glory, desires nothing more than thine, and to see thee honored and loved by all. From thee, O Lady, do I expect all; through thee I look for the remission of my sins, and perseverance. Thou must assist me at death, and deliver me from purgatory; and, finally, thou must lead me to heaven. All this thy lovers hope from thee, and are not deceived. I, who love thee with so much affection, and above all but God, hope for the same favors.

To Mary, Queen of Paradise.


In the realms of glory, Mary's servants will be clothed in dazzling and rich garments, by which they will be recognized as belonging to her court and high in her friendship.



QUEEN of heaven, Mother of holy love! since thou art the most amiable of creatures, the most beloved of God, and His greatest lover, be pleased to accept the love of the most miserable sinner living in this world, who by thy means was delivered from hell, without any merit on his part. I would desire, were it in my power, to let all men who know thee not know how worthy thou art of love, so that all might love and honor thee. I would desire to die for the love of thee, in defence of thy virginity, of thy dignity of Mother of God, of thy Immaculate Conception, should this be necessary.

Ah! my most beloved Mother, accept this my ardent desire, and never allow a servant of thine, who loves thee, to become the enemy of that God Whom thou lovest so well. Alas! I, too, was His enemy when I offended Him. But then, O Mary, I loved thee but little, and strove but little to be beloved by thee. But now there is nothing that I so much desire, after the grace of God, as to love and be loved by thee. I am not discouraged on account of my past sins, for I know that thou, O most benign and gracious Lady, dost not disdain to love even the most wretched sinners if they but love thee; nay, more: that thou never allowest thyself to be surpassed by any in love. Ah! Queen most worthy of love, I desire to love thee in heaven. There, at thy feet, I shall better know how worthy thou art of love, how much thou hast done to save me; and thus I shall love thee with greater love, and love thee eternally, without fear of ever ceasing to love thee.

Prayer to Mary for acquiring Virtues.

 MOTHER of mercy, others may ask what they please of thee,—bodily health, earthly goods and advantages; but I come, O Lady, to ask thee for that which thou desirest of me, and which is most in conformity with thy most sacred heart. Thou art so humble; obtain for me humility and love of contempt. Thou wast so patient under the sufferings of this life; obtain for me patience in trials. Thou wast all filled with the love of God; obtain for me the gift of His pure and holy love. Thou wast all love towards thy neighbor; obtain for me charity towards all, and particularly towards those who are in any way my enemies. Thou wast entirely united to the divine will; obtain for me entire conformity to the will of God in whatever way He may be pleased to dispose of me. Thou, in fine,

art the most holy of all creatures ; O Mary, make me a saint. Love for me is not wanting on thy part ; thou canst do all, and thou hast the will to obtain me all. The only thing, then, that can prevent me from receiving thy graces is, either neglect on my part in having recourse to thee, or too little confidence in thy intercession ; but these two things thou must obtain for me. These two great graces I ask from thee ; from thee I must obtain them ; from thee I hope for them with the greatest confidence, O Mary, my Mother Mary, my hope, my love, my life, my refuge, my help, and my consolation. Amen.

Prayer to the Immaculate Heart of Mary.

What but compassion can ever flow from a source of compassion ?

Q MOST pure Virgin Mary, I venerate thy most holy heart, that heart overflowing with humility, purity, and divine love, which was the delight and resting-place of God. I, an unhappy sinner, approach thee with a heart all stained and wounded. O compassionate Mother, disdain me not on this account ; let such a sight rather move thee to greater tenderness, and excite thee to help me. Consider all that Jesus has done and suffered for me, and then abandon me if thou canst. I offer thee all the pains of His life ; the cold that he endured in the stable ; His journey into Egypt ; the blood which He shed ; the poverty, sweats, sorrows, and death that he endured for me. O Lady, deny not thy compassion to one to whom Jesus has not denied His Blood. But the merits of this Blood will not be applied to me unless thou recommendest me to God. Through thee do I hope for salvation. I ask not for riches, honors, or earthly goods. I seek only the grace of God, love towards thy Son, the accomplishment of His will, and His heavenly kingdom, that I may love Him

eternally. Is it possible that thou wilt not hear me? No; for already thou hast granted my prayer, as I hope; already thou art praying for me; already thou art obtaining me the graces that I ask; already thou art taking me under thy protection. My Mother, abandon me not. Never, never cease to pray for me, until thou seest me safe in heaven at thy feet, blessing and thanking thee forever. Amen.

Prayer of a Religious to Mary.

If Mary so loves the faithful, how must she not love religious who have sacrificed their liberty, their life, their all for the love of Jesus Christ!

MOST amiable, loving, and beloved Queen, I render thee continual thanks, as also to my Saviour, for having taken me out of the world and called me to this order, where devotion to thee is singularly held in honor and practised. Take me into thy service, O my tender Mother; miserable though I be, yet refuse me not a place among the many souls thou holdest dear. After God, thou shalt always be my hope and my love. In all my needs, in all my trials, in all my temptations, it is to thee that I will always have recourse as my refuge and my consolation. I wish for naught but God and thee to support me in the struggles, afflictions, and contrarieties of life. I renounce all else, preferring to serve thee rather than to reign over the whole world. For me, reigning would be serving, loving, and blessing thee on earth, my sweetest sovereign; for, as St. Anselm says, serving Thee is reigning. Mother of Perseverance, obtain for me the grace of being faithful to thee until death, and thus I hope to arrive one day in thy glorious dwelling: there will I kneel at thy feet, praising and blessing thee to all eternity. Jesus and Mary, sweet objects of my love, may I suffer for ye, may I die for ye, may I be all yours and in no way my own!

FEASTS OF MARY.

Devout clients of Mary are all attention and fervor in celebrating the Novenas of her Feasts, and in return the Blessed Virgin is all love in dispensing innumerable and most special graces to them.

The following devotions may be used during the Novenas:


1. Make a meditation.
2. Visit Mary (before her statue or picture), reciting nine times the "Hail Mary" and the prayer given here proper to the feast being commemorated.
3. Make many acts of love to Mary and to Jesus.
4. Each day make a quarter of an hour's spiritual reading on the glories of Mary.
5. Practise some mortification.
6. Receive holy Communion on the day of the feast.
7. Make a solemn act of consecration to Mary after receiving holy Communion.

Nobena of the Immaculate Conception.

Commencing November 29.

Virtue to be asked: Purity of Intention.

Recite daily nine times the "Hail Mary," and then say the following prayer:

H, my Immaculate Lady! I rejoice with thee on seeing thee enriched with so great purity. I thank our common Creator for having preserved thee from every stain of sin, and will always thank Him. I would that the whole world knew thee and acknowledged thee as being that beautiful "Dawn" which was always illumined with divine light; as that chosen "Ark" of salvation, free from the common shipwreck of sin; that perfect and immaculate "Dove" which thy divine Spouse declared thee to be; that "enclosed Garden" which was the delight of God; that "sealed Fountain" whose waters were never troubled by an enemy; and, finally, as that "white Lily" which was born in the midst of the thorns of the children of Adam. His children are conceived in sin, and are the enemies of God; but thou alone wast conceived pure and spotless, and in all things agreeable to thy Creator. Permit me, then,

to praise thee also as thy God Himself has praised thee: "Thou art all fair, and there is not a spot in thee." O most pure Dove, all fair, all beautiful, always the friend of God. "Oh, how beautiful art thou, my beloved! how beautiful art thou!" Ah, most sweet, most amiable, immaculate Mary, thou who art so beautiful in the eyes of thy Lord,—ah, disdain not to cast thy compassionate eyes on the wounds of my soul, loathsome though they be. Behold me, pity me, heal me. O beautiful Loadstone of hearts, draw my miserable heart to thyself. O thou who from the first moment of thy life didst appear pure and beautiful before God, pity me, who not only was born in sin, but since baptism have again stained my soul with sin. What grace will God ever refuse thee, Who chose thee for His Daughter, His Mother, and His Spouse, and therefore preserved thee from every stain, and in His love preferred thee to all other creatures? "Immaculate Virgin, thou hast to save me." Grant that I may always remember thee; and thou, do thou never forget me. The happy day when I shall go to behold thy beauty in paradise seems a thousand years off; so much do I long to praise and love thee more than I can now do, my Mother, my Queen, my beloved, most beautiful, most sweet, most pure, immaculate Mary. Amen.

Nobena of the Purification.

Commencing January 24th.

Virtue: Obedience.

Recite daily nine times the "Hail Mary," and then say the following prayer:



O HOLY Mother of God, and my Mother Mary, thou wast so deeply interested in my salvation as to offer up the dearest object of thy heart, thy beloved Jesus! Since, then, thou didst so much desire to see me saved, it is right that, after

God, I should place all my hopes in thee. Oh, yes, most Blessed Virgin, I do indeed entirely confide in thee. Ah, by the merit of the great sacrifice which thou didst offer this day to God, the sacrifice of the life of thy Son, entreat Him to have pity on my poor soul, for which this Immaculate Lamb did not refuse to die on the cross. I could desire, O my Queen, to offer my poor heart to God on this day, in imitation of thee; but I fear that, seeing it so sinful and loathsome, He may refuse it. But if thou offerest it to Him, He will not reject it. He accepts the offerings presented to Him by thy most pure hands. To thee, then, O Mary, do I this day present myself, miserable as I am; to thee do I give myself without reserve. Do thou offer me as thy servant, together with Jesus, to the Eternal Father; and beseech Him, by the merits of thy Son and for thy sake, to accept me and take me as His own. Ah, my sweetest Mother, for the love of thy sacrificed Son, help me always and at all times, and abandon me not. Never permit me to lose by my sins this most amiable Redeemer, Whom on this day thou didst offer with such bitter grief to the cruel death of the cross. Remind Him that I am thy servant; that I have placed all my hope in thee; say, in fine, that thou willest my salvation, and then He will graciously hear thee.

Nobena of the Annunciation.

Commencing March 16th.

Virtue: Humility.

Recite daily nine times the "Hail Mary," and then say the following prayer:



IMMACULATE and holy Virgin! O creature most humble and yet most exalted before God! Thou wast so lowly in thine own eyes, but so great in the eyes of thy Lord, that He exalted thee to such a degree as to choose thee for His Mother,

and then made thee Queen of heaven and earth. I therefore thank God Who so greatly has exalted thee, and rejoice in seeing thee so closely united with Him that more cannot be granted to a pure creature. Before thee, who art so humble, though endowed with such precious gifts, I am ashamed to appear—I, who am so proud in spite of my many sins. But miserable as I am, I will also salute thee: *Hail Mary, full of grace.* Thou art already full of grace; impart a portion of it to me. *Our Lord is with thee.* That Lord Who was always with thee from the first moment of thy creation has now united Himself more closely to thee by becoming thy Son. *Blessed art thou amongst women.* O Lady, blessed amongst all women, obtain the divine blessing for us also. *And blessed is the fruit of thy womb.* O blessed Plant which hath given to the world so noble and holy a fruit! *Holy Mary, Mother of God!* O Mary, I acknowledge that thou art the true Mother of God, and in defence of this truth I am ready to give my life a thousand times. *Pray for us sinners.* But if thou art the Mother of God, thou art also the Mother of our salvation, and of us poor sinners; for God became man to save sinners, and made thee His Mother, that thy prayers might have power to save any sinner. Hasten, then, O Mary, and pray for us, *now and at the hour of our death.* Pray always: pray now, whilst we live in the midst of so many temptations and dangers of losing God; but still more, pray for us at the hour of our death, when we are on the point of leaving this world, and being presented before God's tribunal, so that, being saved by the merits of Jesus Christ and by thy intercession, we may come one day, without further danger of being lost, to salute thee and praise thee with thy Son in heaven for all eternity. Amen.

Nobena of the Visitation,*Commencing June 23d.***Virtue: Charity towards our Neighbor.**

Recite daily nine times the "Hail Mary," and then say the following prayer:

IMMACULATE and Blessed Virgin, since thou art the universal dispenser of all divine graces, thou art the hope of all, and my hope. I will ever thank my Lord for having granted me the grace of knowing thee, and for having shown me the means by which I may obtain graces and be saved. Thou art this means, O great Mother of God; for I now understand that it is principally through the merits of Jesus Christ, and then through thy intercession, that my soul must be saved. Ah! my Queen, thou who didst hasten so greatly to visit and sanctify the dwelling of St. Elizabeth; deign to visit quickly the poor house of my soul. Ah! hasten, then, for thou well knowest how poor it is, and with how many maladies it is afflicted; how my disordered affections, evil habits, and sins are pestiferous diseases, which would lead it to eternal death. Thou canst enrich it, O treasurer of God; and thou canst heal all its infirmities. Visit me, then, in life, and visit me especially at the moment of death, for then I shall more than ever require thy aid. I do not indeed expect that thou shouldst visit me on this earth with thy visible presence, as thou hast visited so many of thy servants; but they were not unworthy and ungrateful as I am. I am satisfied to see thee in thy kingdom of heaven, there to be able to love thee more, and thank thee for all that thou hast done for me. At present I am satisfied that thou shouldst visit me with thy mercy; thy prayers are all that I desire.


Let us make an agreement, O Lady: while I live may I confide in thee; thou, on thy part, do thou charge thyself with my salvation. Amen.

Nobena of the Assumption.

Commencing August 6th.


Virtue: Universal Detachment with a View of Preparing for Death.

Recite daily nine times the "Hail Mary," and then say the following prayer:

 MOST sweet Lady and our Mother, thou hast already left the earth and reached thy kingdom, where, as queen, thou art enthroned above all the choirs of angels, as the Church sings: "She is exalted above the choirs of angels in the celestial kingdom." We well know that we sinners are not worthy to possess thee in this valley of darkness; but we also know that thou, in thy greatness, hast never forgotten us miserable creatures, and that, though exalted to so great glory, thou hast never lost compassion for us poor children of Adam; nay, even that it is increased in thee. From the high throne, then, to which thou art exalted, turn, O Mary, thy compassionate eyes upon us, and pity us. Remember, also, that in leaving this world thou didst promise not to forget us. Look at us and succor us. See in the midst of what tempests and dangers we shall constantly be until the end of our lives. By the merits of thy happy death, obtain us holy perseverance in the divine friendship, that we may finally quit this life in God's grace; and thus we also shall one day come to kiss thy feet in paradise, and unite with the blessed spirits in praising thee and singing thy glories as thou deservest. Amen.

Nobena of the Nativity.*Commencing August 30th.***Virtue: Commencement of a more Fervent Life.**


Recite daily nine times the "Hail Mary," then say the following prayer:

 HOLY and heavenly Infant, Thou Who art the destined Mother of my Redeemer and the great mediatrix of miserable sinners, pity me. It is true that for my ingratitude to God and to thee I deserve that God and thou should abandon me; but I have heard, and believe it to be so (knowing the greatness of thy mercy), that thou dost not refuse to help any one who recommends himself to thee with confidence. O most exalted creature in the world! O saint of saints! O Mary! abyss of charity, and full of grace, succor a miserable creature who by his own fault has lost the divine favor. I know that thou art so dear to God that He denies thee nothing. I know also that thy pleasure is to use thy greatness for the relief of miserable sinners. Ah, then show how great is the favor that thou enjoyest with God, by obtaining me a divine light and flame so powerful that I may be changed from a sinner into a saint; and that, detaching myself from every earthly affection, divine love may be enkindled in me. Do this, O Lady, for thou canst do it. Do it for the love of God, Who has made thee so great, so powerful, and so compassionate. This is my hope. Amen.

Nobena of the Presentation.*Commencing November 12th.*

Virtue: The Sacrifice of some Object to which we are particularly attached.

Recite daily nine times the "Hail Mary," then say the following prayer:

 BELOVED Mother of God, most amiable child Mary, thou didst present thyself in the Temple, and with promptitude and without

reserve didst consecrate thyself to the glory and love of God; could I but offer thee, this day, the first years of my life, to devote myself without reserve to thy service, my holy and most sweet Lady! But it is now too late to do this; for, unfortunate creature that I am, I have lost so many years in the service of the world and my own caprices, and have lived in almost entire forgetfulness of thee and of God: "Woe to that time in which I did not love thee!" But it is better to begin late than not at all. Behold, O Mary, I this day present myself to thee, and I offer myself without reserve to thy service for the long or short time that I still have to live in this world; and in union with thee I renounce all creatures, and devote myself entirely to the love of my Creator. I consecrate my mind to thee, O Queen, that it may always dwell on the love that thou deservest, my tongue that it may praise thee; my heart, that it may love thee. Do thou accept, O most holy Virgin, the offering which this miserable sinner now makes thee; accept it, I beseech thee, by the consolation that thy heart experienced when thou didst give thyself to God in the Temple. But since I enter thy service late, it is reasonable that I should redouble my acts of homage and love, thereby to compensate for lost time. Do thou help my weakness with thy powerful intercession, O Mother of mercy, by obtaining me perseverance from thy Jesus, and strength to be always faithful to thee until death; that, thus always serving thee in life, I may praise thee in paradise for all eternity. Amen.

* MONTH OF MARY.

The month of Mary may be celebrated by the same exercises as are prescribed, page 534, for Novenas. In addition it would be well to prepare a little altar in the house, and place on it a statue of the Blessed Virgin adorned with some flowers. Before this altar, the Litany, the Beads, and other prayers could be recited. If the "Month of Mary" is publicly celebrated in the parish or neighboring church, it would be well to attend these exercises, not only to satisfy

private devotion, but also in order to give a good example. It would be well, also, to contribute in some way to the decoration of the Blessed Virgin's altar during the month.

DEVOTION TO THE DOLORS OF MARY.

Prayer to Our Lady of Sorrows.

MY afflicted Mother! Queen of martyrs and of sorrows, thou didst bitterly weep over thy Son, Who died for my salvation; but what will thy tears avail me if I have the misfortune of losing my soul? By the merits, then, of thy sorrows, obtain for me true contrition for my sins, and a real amendment of life, together with constant and tender compassion for the sufferings of Jesus and thy dolours. And if Jesus and thou, being so innocent, have suffered so much for love of me, obtain that at least I, who am deserving of hell, may suffer something for your love. "O Lady," will I say with St. Bonaventure, "if I have offended thee, in justice wound my heart; if I have served thee, I now ask wounds for my reward. It is shameful to me to see my Lord Jesus wounded, and thee wounded with Him, and myself without a wound." In fine, O my Mother, by the grief that thou didst experience in seeing thy Son bow down his head and expire on the cross in the midst of so many torments, I beseech thee to obtain me a good death. Ah, cease not, O advocate of sinners, to assist my afflicted soul in the midst of the combat in which it will have to engage on its great passage from time to eternity. And as it is probable that I may then have lost my speech and strength to invoke thy name and that of Jesus, Who are all my hope, I do so now; I invoke thy Son and thee to succor me in that last moment; and I say, Jesus and Mary, to you I commend my soul. Amen.

Recite seven times the "Hail Mary," followed each time by the prayer:

* Bid me bear, O Mother blessed !
On my heart the wounds impressèd
Suffered by the Crucified.

300 *days'* indulgence, once a day, to all who, contrite in heart, shall say "Hail Mary" seven times, with the above stanza to each "Hail Mary." *Plenary* indulgence, once a month, on the usual conditions, on a day at choice, for all who shall devoutly practise this exercise for a month. (June 18, 1876.)

Nobena to the Mother of Sorrows.

*Commencing the Friday before the second Sunday in
September.*

Virtue: Courage and Patience under Affliction.

Recite daily the prayer "O my afflicted Mother," etc., and also the seven indulgenced "Hail Marys," with the versicle as given above.

Little Rosary in Honor of the Seven Dolors of Mary.

INCLINE unto mine aid, O God! O Lord! make haste to help me. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

I PITY THEE, O afflicted Mother, on account of the first sword of sorrow that pierced thy heart, when in the Temple all the outrages which men would inflict on thy beloved Jesus were presented before thee by St. Simeon, which outrages thou already knewest by the Sacred Scriptures. These outrages were to cause Him to die before thine eyes, on that infamous cross, exhausted of His blood, abandoned by all, and thyself unable to defend or help Him. By that bitter knowledge, then, which for so many years afflicted thy heart, I beseech thee, my Queen, to obtain me the grace that during my life and at my death I may

ever keep the Passion of Jesus and thy sorrows impressed on my heart.

“Our Father,” “Hail Mary,” “Glory be,” etc.

I PITY THEE, my afflicted Mother, for the second sword which pierced thy heart, when, soon after His birth, thou didst behold thy innocent Son threatened with death by those very men for whose salvation He had come into the world; so that in the darkness of night thou wast obliged to fly secretly with Him into Egypt. By the many hardships, then, which thou, a delicate young virgin, in company with thine exiled Child, didst endure in so long and fatiguing a journey through rough and desert countries, and during thy residence in Egypt, where, being unknown and a stranger, thou didst live for so many years in poverty and contempt,—I beseech thee, my beloved Lady, to obtain for me grace to suffer with patience until death, in thy company, the trials of this miserable life; that I may thus in the next escape the eternal punishments of hell, which I have deserved.

“Our Father,” etc.

I PITY THEE, my sorrowful Mother, on account of the third sword which pierced thy heart in the loss of thy dear Son Jesus, Who remained absent from thee in Jerusalem for three days. No longer seeing thy Beloved by thy side, and not knowing the cause of His absence, I can well imagine, my loving Queen, that during those nights thou didst only sigh for Him, Who was all thy treasure. By the sighs, then, of those three days, for thee too long and bitter, I beseech thee to obtain me the grace that I may never lose my God; that thus, always clinging to Him, I may leave the world united to Him.

“Our Father,” etc.

I PITY THEE, my sorrowful Mother, for the fourth sword which pierced thy heart, in seeing thy Son condemned to death, bound with cords and chains covered with blood and wounds, crowned with thorns

falling under the weight of a heavy cross which He carried on His wounded shoulders, going as an innocent Lamb to die for love of us. Thine eyes met His, and His met thine; and your glances were as so many cruel arrows, which wounded your loving hearts. By this great sorrow, then, I beseech thee to obtain me the grace to live in all things resigned to the will of my God, and to carry my cross cheerfully in company with Jesus, until my last breath.

“Our Father,” etc.

I PITY THEE, my afflicted Mother, for the fifth sword which pierced thy heart, when on Mount Calvary thou didst behold thy beloved Son Jesus slowly dying before thy eyes, amid so many torments and insults, on that hard bed of the cross, where thou couldst not administer Him even the least of those comforts that are granted to the greatest criminals at the hour of death. I beseech thee, by the agony which thou, my most loving Mother, didst endure together with thy dying Son, and by the sadness which thou didst feel when, for the last time, He spoke to thee from the cross and bade thee farewell, and left all of us, in the person of St. John, to thee as thy children; by that constancy with which thou didst then see Him bow down His head and expire, I beseech thee to obtain me the grace, from thy crucified love, to live and die crucified to all earthly things, that I may spend my life for God alone, and thus one day enter paradise to enjoy Him face to face.

“Our Father,” etc.

I PITY THEE, my afflicted Mother, for the sixth sword which pierced thy heart, when thou didst see the sweet Heart of thy Son pierced through and through. He was already dead, and had died for those ungrateful creatures who, even after His death, were not satisfied with the torments they had inflicted upon Him. By this cruel sorrow, then, which

was all thine, I beseech thee to obtain me the grace to dwell in the heart of Jesus, wounded and opened for me; in that heart, I say, which is the beautiful abode of love in which all souls who love God repose; so that, living there, I may never think of or love anything but God. Most sacred Virgin, thou canst obtain this for me; from thee do I hope for it.

“Our Father,” etc.

I PITY THEE, my afflicted Mother, for the seventh sword which pierced thy heart on seeing thy Son in thy arms already dead, no longer fair and beautiful as thou didst receive Him in the stable of Bethlehem, but covered with blood, livid and all lacerated with wounds, so that even His bones were seen; thou didst then say: “My Son, my Son, to what has love reduced Thee!” And when He was borne to the sepulchre, thou wouldst thyself accompany Him, and place Him with thy own hands in the tomb; and bidding Him the last farewell, thou didst leave thy loving heart buried with thy Son. By this martyrdom of thy beautiful soul do thou obtain me, O Mother of fair love, the forgiveness of the offences which I have committed against my beloved God, and of which I repent with my whole heart. Do thou defend me in temptations, do thou assist me at the moment of my death, that, saving my soul through the merits of Jesus and through thine, I may one day, after this miserable exile, go to paradise to sing the praises of Jesus and of thee for all eternity. Amen.

“Our Father,” etc.

Pray for us, O most sorrowful Virgin: that we may be made worthy of the promises of Christ.

Let us Pray.

O God, at Whose Passion, according to the prophecy of Simeon, a sword of sorrow did pierce through the most sweet soul of the glorious Virgin and

Mother Mary; grant that we, who commemorate and reverence her dolours, may experience the blessed effect of Thy Passion, Who livest and reignest world without end. Amen.

DEVOTION TO OUR LADY OF PERPETUAL HELP.¹

Indulgenced Prayer to the Holy Name of Mary.²

MOTHER OF PERPETUAL HELP! grant that I may ever invoke thy most powerful name, which is the safeguard of the living, and the salvation of the dying. O purest Mary! O sweetest Mary! let thy name henceforth be ever on my lips. Delay not, O blessed Lady! to succor me, whenever I call on thee; for in all my temptations, in all my needs, I shall never cease to call on thee, ever repeating thy sacred name, Mary, Mary. Oh, what consolation, what sweetness, what confidence, what emotion fills my soul when I utter thy sacred name, or even only think of thee! I thank the Lord for having given thee, for my good, so sweet, so powerful, so lovely a name. But I will not be content with merely uttering thy name. Let my love for thee prompt me ever to hail thee, Mother of Perpetual Help.

Dedication of One's Self to Mary.

MOST holy Virgin Mary, Mother of God, whom I love to honor under the lovely title of Mother of Perpetual Help, I, N., although most unworthy to be thy servant, yet moved by thy wonderful compassion, and by my desire to serve thee, now choose thee, in presence of my guardian

¹ See note page 134.

² By a rescript of May 17, 1866, 100 days' indulgence is granted, once a day, to all the faithful who devoutly and with a contrite heart shall recite the above prayer.

angel and of the whole celestial court, for my especial Lady, Advocate, and Mother : and I firmly purpose always to love and serve thee for the future, and to do whatever I can to induce others to love and serve thee also. I beseech thee, O Mother of God, and my most compassionate and loving Mother, by the Blood which thy Son shed for me, to receive me into the number of thy servants, to be thy child and servant forever. Assist me in all my thoughts, words, and actions in every moment of my life, so that every step that I take, and every breath that I draw, may be directed to the greater glory of my God ; and through thy most powerful intercession, may I never more offend my beloved Jesus, but may I glorify Him, and love Him in this life, and love thee also, my most beloved and dear Mother, so that I may love thee and enjoy thee in heaven for all eternity. Amen.

My Mother Mary, I recommend my soul to thee, and especially at the hour of my death.

Dedication of a Family to Mary.



OUR LADY OF PERPETUAL HELP, Blessed Virgin, Immaculate Queen and our Mother Mary, refuge and consolation of all miserable creatures ; prostrate before thy throne, with my whole family, I choose thee for my Lady, Mother, and Advocate with God. I dedicate myself, with all who belong to me, forever to thy service, and beseech thee, O Mother of God, to receive us into the number of thy servants, by taking us all under thy protection, helping us in life, and still more at the hour of our death. O Mother of mercy, I appoint thee as Lady and Ruler of my whole house, of my relatives, of my interests, and of all my affairs. Disdain not to take charge of them : dispose of all as it pleases thee. Bless me, then, and all my family, and do not permit that any of us should offend thy Son.

Do thou defend us in temptations, deliver us from dangers, provide for us our necessities, counsel us in our doubts, comfort us in our afflictions, assist us in our infirmities, and especially in the sorrows of death. Never allow the devil to glory in having any of us who are now consecrated to thee in his power; but grant that in heaven we may with thee, and thanking thee, praise and love Jesus our Redeemer to all eternity. Amen.

* **Novena to Our Lady of Perpetual Help.**

To obtain some spiritual or temporal favor.

Recite each day nine "Hail Marys," and then say the following prayer:



OUR LADY OF PERPETUAL HELP, show that thou art indeed our Mother, and obtain for me (*Here specify the desired favor, such as: restoration to health, the cure of a child, the conversion of a spouse, of a son, of a father, the success of some affair, the outcry over some fault, etc.*), and the grace to use it for the glory of God and the salvation of my soul.

Glorious St. Alphonsus, who by thy confidence in the Blessed Virgin didst obtain from her so many favors, and who, by thy writings, hast shown us what graces God bestows on us by the hands of Mary! obtain for me the greatest confidence in our good Mother of Perpetual Help, and beg of her to grant me the favor I am asking of her power and maternal goodness.

Eternal Father, in the name of Jesus, and by the intercession of our Mother of Perpetual Help, and of St. Alphonsus, I pray Thee to hear my prayer, to the greater glory of God and the good of my soul. Amen.

It would be of great utility for several to unite in making the Novena, and to terminate it by a good confession and Communion.—A promise might also be made to the Blessed Virgin if she will grant

your request that, in her honor, you will receive Holy Communion in thanksgiving on seven consecutive Saturdays or Sundays, or establish the custom in your family of the daily recitation of the Beads, etc.

Pious Invocations to Our Mother of Perpetual Help.

OUR MOTHER OF PERPETUAL HELP, blessed amongst women, who didst find grace before God, Help us.

Daughter of Adam, honored by God as His true Mother,

Spiritual Mother of our souls and of our salvation,

Mother of beautiful love,

Who hast loved us so much that, for our sake, thou didst consent to the death of thine only Son,

To whom Jesus Christ, in dying, confided us, saying, "Woman, behold thy Son,"

Who wast given to us for Mother by thy crucified Son, when He said to St. John, "Behold thy Mother,"

Who, by the merit of thy sorrows, didst co-operate in our salvation,

In whose hands God has placed the price of our redemption,

Whom we cannot weary of calling our Mother,

Whom God created as a sweet enticement to sinners,

Who art the Ravisher of hearts,

Who surpassest all other mothers in love,

Who art the Mediatrix between God and man,

Who art all-powerful through thy Son's omnipotence,

Our Mother of Perpetual Help,

Help us.

Our Mother of Perpetual Help,

Who art the Dispenser of the treasures
contained in the Heart of Jesus,

Who desirest still more ardently to dis-
pense graces than we to receive them,

Who canst not behold our miseries with-
out taking compassion on them,

Who art immensely rich in mercy,

Who feelest thyself slighted when we
ask naught of thee,

Who prayest unceasingly to preserve us
from all the ills that threaten us,

Who dost obtain the pardon of all sin-
ners who have recourse to thee,

Whose glory it is to be Mother of mercy,

Who hast the privilege of always having
thy petitions granted by thy Son,

Who hastenest to the help of those who
invoke thee,

Who art prompter in helping us than we
in invoking thee,

Invoking whom is the sure means by
which to triumph over all the assaults of
hell,

Who dost never repulse those who call
on thee,

Who offerest the effects of thy mercy to
all men without any exception,

Who art ever praying to thy divine Son
for us,

Who hast never been invoked in vain,

Who art the salvation of all who call on
thee,

Whose name is one of grace and heaven-
ly benediction,

Who consolest in their afflictions all
who rely on thee,

Who art our assured refuge in all the
dangers of this life,

Help us.

Our Mother of Perpetual Help,

Who art our consoler in our sorrows,
 Who bestowest special favors on the
 faithful imitators of thy chastity,
 Who kindlest divine love in the hearts
 that love thee,

Whose function it is to be the Advocate
 of sinners,

Who art always occupied with the great
 affair of our salvation,

Filled with insatiable zeal for our de-
 fense,

Who dost gain every cause that thou
 dost undertake,

Who art filled with solicitude for men,

Who, after God, art our only hope,

In whom we can still hope when hope
 seems at an end,

Who dost promise perseverance to all
 who serve thee faithfully,

Who art the consoler of the dying,

Devotion to whom is a safe-conduct to
 keep out of hell,

Who dost solace souls and deliver them
 from purgatory,

Through whom the elect arrive at eter-
 nal blessedness,

Who dost promise eternal life to those
 who make thee known and loved by others,

Great sovereign of heaven and earth,

Help us.

5. Devotion to St. Joseph.

VISITS TO ST. JOSEPH for every day of the month, page 341.

* *The Seven Sorrows and the Seven Joys.*

RURE husband of most holy Mary, glorious St. Joseph, great was the travail and anguish of thy heart when, in sore perplexity, thou wast minded to put away thy stainless spouse; but unspeakable was thy joy when the angel revealed to thee the high mystery of the Incarnation.

By this thy sorrow and thy joy, we pray thee, comfort our souls now and in their dying agony with the sweet consolation of a well-spent life, and a death like unto thine own, in the embrace of Jesus and of Mary.

“Our Father,” “Hail Mary,” “Glory be,” etc.

II. Thrice happy patriarch, glorious St. Joseph, chosen to be the foster-father of the Word made man, keen was the pain thou didst feel when thou didst see the infant Jesus born in abject poverty; but thy pain was suddenly changed into heavenly joy when upon thee burst the harmony of the angel-choirs, and thou didst behold the glory of that refulgent night.

By this thy sorrow and thy joy, we pray thee, obtain for us that, when the journey of our life is over, we too may pass to that blessed land where we shall hear the angel-chants, and enjoy the brightness of celestial glory.

“Our Father,” “Hail Mary,” “Glory be,” etc.

III. O thou who wast ever most obedient in fulfilling the law of God, glorious St. Joseph! when, at His circumcision, the infant Saviour’s precious blood was shed, thy heart was pierced through and

through ; but with the name of Jesus came again to thee new life and heavenly joy.

By this thy sorrow and thy joy, obtain for us that, freed in life from the vile yoke of sin, we too may die with joy, with the sweet name of Jesus in our hearts and on our lips.

“Our Father,” “Hail Mary,” “Glory be,” etc.

IV. Faithful saint, who wast admitted to take part in man’s redemption, glorious St. Joseph, Simeon’s prophecy of the coming woes of Jesus and of Mary filled thy soul with agony like death : but thy soul was filled with blessedness when he foretold salvation and glorious resurrection to innumerable souls.

By this thy sorrow and thy joy, help us with thy prayers to be of those who, by the merits of Jesus and His Virgin Mother, shall be partakers of the glorious resurrection.

“Our Father,” “Hail Mary,” “Glory be,” etc.

V. Watchful guardian, bosom-friend of the incarnate Son of God, glorious St. Joseph, how didst thou toil to nurture and to serve the Son of the Most High, especially in the flight into Egypt ; but far greater was thy joy in having with thee God Himself, and in seeing Egypt’s idols fall to the earth !

By this thy sorrow and thy joy, obtain for us to keep aloof from the infernal tyrant, quitting all dangerous occasions, that all earthly idols may be cast out from our hearts, and that, employed in the service of Jesus and Mary, we may ever live for them alone, and with them calmly die.

“Our Father,” “Hail Mary,” “Glory be,” etc.

VI. Angel on earth, glorious St. Joseph, while thou didst marvel at seeing the King of heaven obedient to thy bidding, fear of the tyrant mingled with thy joy when thou didst bring him back from Egypt : but, reassured by the angel, thou didst dwell

at Nazareth with glad heart, in the sweet company of Jesus and Mary.

By this thy sorrow and thy joy, obtain for us that, with heart set free from every hurtful fear, we, too, may taste the quiet of a tranquil conscience, safely dwelling with Jesus and with Mary, and one day die within their loving arms.

“Our Father,” “Hail Mary,” “Glory be,” etc.

VII. Pattern of all holiness, glorious St. Joseph, without fault of thine, thou didst lose the holy Child, Jesus, and for three days, to thy great sorrow, didst seek for Him, until, with joy unspeakable, thou didst find thy Life amid the doctors in the temple.

By this thy sorrow and thy joy, we pray thee with all our heart, stand between us and danger, that we may never lose Jesus by mortal sin; but if, to our shame and disgrace, we lose Him, may we seek Him with such ceaseless grief that we may find him propitious to us, especially at the hour of our death, and thus go to enjoy Him in heaven, and there with thee sing His divine mercy forever!

“Our Father,” “Hail Mary,” “Glory be,” etc.

Ant. Jesus was about thirty years old, being, as was supposed, the son of Joseph.

V. Pray for us, blessed Joseph.

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

Let us Pray.

God, Who in Thine ineffable Providence didst vouchsafe to choose blessed Joseph to be the husband of Thy most holy Mother: grant, we beseech Thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.¹

¹ Indulgences: 100 *days* each time. 300 *days* on Wednesdays. 300 *days* on each day of the two Novenas before his Feast and his

The Seven Sundays consecrated to St. Joseph.

Recite the preceding exercise.

*** Litany of St. Joseph.**

ORD have mercy on us, etc.

Holy Mary, spouse of St. Joseph, pray for us.

St. Joseph, son of David, pray for us.

Model and honor of husbands,

To whom was given the title of Father
of Jesus Christ,

Nursing father of the Infant Jesus,

Honored with the continual presence of
the Incarnate Word,

Spouse of the Virgin Mary,

Head of the Holy Family,

Imitator of Jesus and Mary,

Filled with the gifts of the Holy Ghost,

Emulator of the purity of angels,

Model of humility and patience,

Perfect model of the interior life,

Chosen minister of God's will,

Who didst bear in thine arms the Son of
the Eternal,Who wast the guardian of the purest of
virgins,Who didst share Jesus Christ's exile in
Egypt,Who hadst the joy of finding Jesus in
the Temple,To whom the King of Glory and the
Queen of heaven were subject,Who wast admitted to the contempla-
tion of the depths of divine wisdom,Who didst have the happiness of expir-
ing in the arms of Jesus and Mary,*St. Joseph,**Pray for us.*

Patronage. *Plenary*, with the usual conditions, on those two Feasts. *Plenary* once a month for daily recital. *Plenary* for each Sunday, when recited any seven Sundays running. Applicable to the dead. (Dec. 9, 1819—Feb. 1, 1847.)

St. Joseph,	}	Who didst obtain special graces from	}	Pray for us.
		the Most High,		
		Powerful Pillar of the Church of Jesus		
		Christ,		
		Patron of all those who call on thee,		
		Our Protector in life and in death,		
		Lamb of God, etc.		

V. Pray for us, blessed Joseph.

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

Let us Pray.

WE beg of Thee, Lord Jesus, that, by the merits of the most chaste spouse of thy most holy Mother, Thou wouldst grant us what we cannot obtain of ourselves, Thou Who, being God, livest with God the Father in the unity of the Holy Ghost, world without end. Amen.

Prayer to St. Joseph to obtain the Gift of Purity.

(Called the Efficacious Prayer.)

GUARDIAN of virgins, and holy father St. Joseph, to whose faithful custody Christ Jesus, innocence itself, and Mary, Virgin of virgins, were committed, I pray and beseech thee, by these dear pledges Jesus and Mary, that, being preserved from all uncleanness, I may with spotless mind, pure heart, and chaste body, ever most chastely serve Jesus and Mary all the days of my life. Amen.¹

Novena to St. Joseph.

Recite the "Hail Mary" nine times, and then the following prayer:

REMEMBER, O most pure spouse of the Blessed Virgin Mary, my sweet protector St. Joseph! that no one ever had recourse to thy pro-

¹ 100 days, once a day. (Feb. 4, 1877.)

tection or implored thy aid without obtaining relief. Confiding therefore in thy goodness, I come before thee, and humbly supplicate thee. Oh, despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.¹

*“*Ave*” *Joseph.*

HAIL, Joseph, son of David, spouse of the Blessed Virgin Mary, from whom was born Jesus. St. Joseph, nursing father of Jesus, pray for us, sinners, now and at the hour of our death. Amen.

**Prayer to St. Joseph to obtain the Grace of Sanctification.*

GLORIOUS St. Joseph, I pray thee, by the father's heart which God gave thee for His Son, and by the filial love which Jesus had for thee, to have a special care for the saving of my soul. Be thou, thyself, my director, my guide, and my model. Make me humble, fill me with the spirit of prayer, give me a most generous love for Jesus and Mary, so that by imitating thy virtues I may arrive at the happiness of the elect. Amen.

**Prayer by the Blessed Clement Mary Hofbauer.*

ST. JOSEPH, my loving father, I place myself forever under thy protection; look on me as thy child, and keep me from all sin. I take refuge in thy arms, so that Thou mayest lead me in the path of virtue, and assist me at the hour of my death.

¹ 300 *days'* indulgence, once a day. (June 26, 1863.)

6. Devotion to the Holy Angels.

Prayer to St. Michael the Archangel.

St. Michael is *especially* entrusted by Our Lord with assisting us at the hour of our death.

GLORIOUS archangel St. Michael, do thou by thy protection enable my soul, enriched by grace, to become worthy of being presented by thy hand to Jesus Christ, my Judge, at the hour of my death. O holy archangel, the devil has many weapons to employ against me at that last hour; these weapons are my sins by which he will then endeavor to throw me into despair; he is also preparing furious assaults of temptations, to cause me then to fall again into sin. Thou who didst conquer him, and didst expel him from heaven, conquer him again, and drive him far away from me at the hour of my death. I beseech thee to grant this my prayer, for the love of that God Who so much loves thee, and Whom thou lovest so much. O Mary, Queen of heaven, procure for me the assistance of St. Michael at the hour of my death.

Practices of Piety in Honor of St. Michael.

1. Salute him morning and evening by the following prayer of the Church:


HOLY Michael the Archangel, defend us in the battle, that we may not perish in the dreadful judgment!

2. Celebrate his Novena every year¹ by reciting in his honor on each of the nine days nine times the "Our Father," "Hail Mary," and the "Glory be to the Father," etc., and then reciting the prayer "Glorious archangel," etc.

3. Call on him for assistance when we are tempted, and offer him


¹ May 8th or September 29th.

every day a special prayer to secure his protection during life, and above all at the moment of death; for instance by reciting:

 THOU prince most glorious, Michael the Archangel, remember us; here and everywhere always entreat for us the countenance of the Son of God.


Before the angels will I sing praise unto Thee, O my God. I will worship toward Thy holy Temple, and praise Thy name.

Let us Pray.

 GOD, Who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that, as Thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succor and defend us on earth. Through Christ Our Lord. Amen.

Prayer to our Angel Guardian.

“God hath given His angels charge over thee, to keep thee in all thy ways.”—*Ps. xc ii.*

 H, how much do I thank thee, my holy guardian, for the lights which thou hast committed to me. Oh, that I had always obeyed thee! Do thou continue to enlighten me, rebuke me when I fail, and forsake me not unto the last moment of my life.

O my holy guardian angel, how many times have I by my sins obliged thee to cover thy face! I ask thy forgiveness, and I beseech thee to implore forgiveness for me from God, for I am resolved to offend neither God nor thee any longer.

I thank thee also, O prince of paradise, my good angel, who for so many years hast assisted and protected me. I have been unmindful of thee, but thou hast not forgotten me. Who knows how much farther I may have to go before I enter eternity? O my good angel, guide me in the way to heaven, and cease not to assist me, until thou beholdest me

become thy eternal companion in the kingdom of heaven. Amen.

*** Litany of the Angel-Guardian.**



ORD, have mercy on us, etc.

Holy Mary, Queen of angels,

Holy angel, my guardian,

Holy angel, my prince,
Holy angel, my monitor,
Holy angel, my counsellor,
Holy angel, my defender,
Holy angel, my steward,
Holy angel, my friend,
Holy angel, my intercessor,
Holy angel, my patron,
Holy angel, my director,
Holy angel, my ruler,
Holy angel, my protector,
Holy angel, my comforter,
Holy angel, my brother,
Holy angel, my teacher,
Holy angel, my shepherd,
Holy angel, my witness,
Holy angel, my helper,
Holy angel, my conductor,
Holy angel, my preserver,
Holy angel, my instructor,
Holy angel, my enlightener,
Lamb of God, etc.

Pray for us.

Prayer.

Almighty, everlasting God, Who in the counsel of Thy ineffable goodness hast appointed to all the faithful, from their mother's womb, a special angel-guardian of their body and soul: grant that I may so love and honor him whom Thou hast so mercifully given me, that, protected by the bounty of Thy grace, and by his assistance, I may merit to behold, with him and all the angelic host, the glory of Thy counte-

nance in the heavenly country. Who livest and reignest, world without end. Amen.

Indulgenced Prayer.

ANGEL of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.¹

7. Devotion to the Saints.

God, in the great love which He bears us, and in His great desire to see us saved, amongst the many means of salvation with which He has provided us, has given us in particular that of devotion towards the saints. He wills that they, as His friends, should intercede for us, and by their merits and prayers obtain graces for us which we do not of ourselves deserve. Not, indeed, that the merits of Jesus Christ are insufficient to enrich us with every grace, for they are superabundant; but because He is pleased, on the one hand, to honor His faithful servants by making them co-operators in our salvation; and, on the other, to increase our confidence of obtaining the graces which we require by bidding us seek them through the medium of the saints.

* Litany of the Saints.

LORD, have mercy on us, etc.
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John Baptist,

Pray for us.

¹ 100 days' indulgence each time this prayer is said. *Plenary*, on the feast of the holy guardian angels, October 2; to those who shall have said this prayer, morning and evening, throughout the year (October 2, 1795). *Plenary*, at the hour of death, to those who during life shall have frequently said the prayer (June 11, 1796). *Plenary*, once a month, to all who shall have said it every day for a month (May 15, 1821).

St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy apostles and evangelists,
All ye holy disciples of Our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,

Pray for us.

St. Antony,
 St. Benedict,
 St. Bernard,
 St. Dominic,
 St. Francis,
 All ye holy priests and levites,
 All ye holy monks and hermits,
 St. Mary Magdalen,
 St. Agatha,
 St. Lucy,
 St. Agnes,
 St. Cecily,
 St. Catherine,
 St. Anastasia,
 All ye holy virgins and widows,
 All ye holy men and women, saints of God,
Make intercession for us.

Be merciful,
Spare us, O Lord.
 Be merciful,
Graciously hear us, O Lord.

From all evil,
 From all sin,
 From Thy wrath,
 From sudden and unlooked-for death,
 From the snares of the devil,
 From anger and hatred, and every evil will,
 From the spirit of fornication,
 From pestilence, famine, and war,
 From lightning and tempest,
 From dangerous earthquakes,
 From everlasting death,
 Through the mystery of Thy holy Incarnation,
 Through Thy coming,
 Through Thy nativity,
 Through Thy baptism and holy fasting,
 Through Thy cross and passion,
 Through Thy death and burial,

Pray for us.

O Lord, deliver us.

Through Thy holy resurrection,
 Through Thine admirable ascension,
 Through the coming of the Holy Ghost the
 Paraclete,

In the day of judgment,

We sinners,

Beseech Thee, hear us.

That Thou wouldst spare us,

That Thou wouldst pardon us,

That Thou wouldst show us indulgence,

That Thou wouldst bring us to true penance,

That Thou wouldst vouchsafe to govern and
 preserve Thy holy Church.

That Thou wouldst vouchsafe to preserve our
 apostolic prelate, and all orders of the Church
 in holy religion,

That Thou wouldst vouchsafe to humble the
 enemies of holy Church,

That Thou wouldst vouchsafe to give peace
 and true concord to Christian kings and princes,

That Thou wouldst vouchsafe to grant peace
 and unity to all Christian people,

That Thou wouldst vouchsafe to confirm and
 preserve us in Thy holy service,

That Thou wouldst lift up our minds to heav-
 enly desires,

That Thou wouldst render eternal blessings
 to all our benefactors,

That Thou wouldst deliver our souls, and the
 souls of our brethren, relations, and benefactors,
 from eternal damnation,

That Thou wouldst vouchsafe to give and
 preserve the fruits of the earth,

That Thou wouldst vouchsafe to grant eternal
 rest to all the faithful departed,

That Thou wouldst vouchsafe graciously to
 hear us,

Son of God,

O Lord, deliver
 us.

We beseech Thee, hear us.

Lamb of God, Who takest away the sins of the world, etc.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

“Our Father” (*secretly*).

Psalm 69.

GOD, come to my assistance: O Lord, make haste to help me.

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

3. Let them be turned backward and blush for shame that desire evils to me.

4. Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

5. Let all that seek Thee rejoice and be glad in Thee, and let such as love Thy salvation say always: The Lord be magnified.

6. But I am needy and poor: O God, help me.

7. Thou art my helper and my deliverer: O Lord, make no delay.

“Glory be,” etc.

V. Save Thy servants.

R. Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity approach to hurt us.

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

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those that do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord: and let perpetual light shine upon them.

V. Let them rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from the sanctuary.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us Pray.

O God, Whose property is always to have mercy and to spare, receive our humble petition; that we, and all Thy servants who are bound by the chain of sins, may, by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and forgive the sins of those who confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

Show forth upon us, O Lord, in Thy mercy, Thy unspeakable loving-kindness; that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

O God, Who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon Thy servant N., our Sovereign Pontiff, and direct him, according to Thy clemency, into the way of everlasting

salvation; that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

O God, from Whom all holy desires, all right counsels, and all just works do proceed, give unto Thy servants that peace which the world cannot give; that, both our hearts being devoted to the keeping of Thy commandments, and the fear of our enemies being taken away from us, we may pass our time, by Thy protection, peacefully.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Prevent, we beseech Thee, O Lord, our actions by Thy inspirations, and further them with Thy continual help; that every prayer and work of ours may always begin from Thee, and through Thee be likewise ended.

Almighty, everlasting God, Who hast dominion over the living and the dead, and art merciful to all who Thou foreknowest will be Thine by faith and works: we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their mortal bodies, may, by the grace of Thy loving kindness, and by the intercession of all the saints, obtain the remission of all their sins. Through Thy Son, etc.

V. May the Almighty and merciful Lord graciously hear us.

R. Amen.

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

R. Amen.

Prayer to the Holy Apostles.

HOLY choir of apostles, and thou especially, St. N....., we venture to ask by Him who hath chosen you, that you will vouchsafe to pray for us. We beseech ye to cure our languishing souls, to increase in us all virtue, and to deliver us from all evil. O holy apostles, by your glorious martyrdom, obtain us the grace of dying in the love of God. Amen.

Prayer to the Holy Martyrs.


ST. N....., and ye also, ye princes of paradise, who, having sacrificed to God all that ye possessed on earth, your possessions, your honors, your life, have now the happiness of reigning in heaven, filled with joy and glory, forever assured of the crown merited by your sufferings, have compassion on us, poor wanderers, sighing in this valley of tears, uncertain of our eternal destiny: obtain for us, from that God for Whose sake ye suffered such torments, and Who now loves you with such tender love, and keeps you so near to Himself—obtain for us, we pray ye, a great love of God, a love which will give us strength resignedly to bear the evils of this life, to overcome all the temptations of our foes, and thus to persevere until death, so that we also may, one day, praise and bless with you that infinite Good which ye already possess, love, and behold face to face. Amen.

Prayer to the Holy Confessors.


GLORIOUS St. N....., and ye, ye happy confessors, I rejoice with you, now that I behold you in heaven, where you are loving

your God with a love that fully contents your hearts, which hearts so much desired to love Him upon earth. But since, in heaven, the desire of seeing God loved has strengthened with your own love of Him, assist, O great saints! this miserable soul of mine, that desires to burn, like yourselves, with holy love for that Infinite Goodness that deserves the love of an infinity of hearts. Ask of Jesus that He would inspire me with the resolution of consecrating my whole will, once for all, to Him, and of studying in everything that only which is most pleasing in His sight, and which may best promote His glory. Amen:

Prayer to the Virgin Saints.

 GLORIOUS St., and all ye blessed virgins who, by your purity and your ardent love, were upon earth the delight of your God, pray for me, who, alas! am not the object of His delight, but who am the cause of His sufferings through my evil life. Pray to Him to pardon me, to give me a new heart, a heart pure and full of love, like unto yours. Amen.

Prayer to the Holy Widows.

 GREAT holy St. N., and all ye holy widows, I rejoice with you that you have reached the haven and the termination of your exile; there you behold the beauty of God; you are possessed of the Sovereign Good; you are now rejoicing in the clear vision of that God Whom you so long desired and loved here below. There your love is satiated; there is nothing for your loving hearts to long for more. O great saints! have compassion on me, who am still in the midst of the storm; pray for me that I may obtain salvation, and that I may go to join you in loving that God Whom you so greatly desire to see beloved. Amen.

** Prayer to St Joachim.*

GOD, Who from amongst Thy elect didst choose St. Joachim to be the father of Thy well-beloved Son's Mother, we pray Thee that, whilst we celebrate his memory on earth, we may experience the effects of his constant protection in heaven. Through the same Jesus Christ Our Lord. Amen.

** Prayer to St. Anne.*

GOD, Who didst deign to grant to St. Anne the grace of becoming mother of her who gave birth to Thine only Son, grant, in Thy goodness, that we may revere her memory, and may also obtain the powerful aid of her protection. Through Jesus Christ Our Lord. Amen.

** Prayer to St. Anne to obtain some Special Favor.*

GLORIOUS St. Anne, filled with compassion for those who invoke thee, and with love for those who suffer, heavily laden with the weight of my troubles, I cast myself at thy feet, and humbly beg of thee to take the present affair which I recommend to thee under thy special protection. Vouchsafe to recommend it to thy Daughter, the Blessed Virgin Mary, and to lay it before the throne of Jesus, so that He may bring it to a happy issue. Cease not to intercede for me until my request is granted. Above all, obtain for me the grace of one day beholding my God face to face and with thee and Mary and all the saints, praising and blessing Him to all eternity. Amen.

Prayer to St. Francis de Sales.

GREAT Saint, who wast so careful to expel from thy heart every affection which was not directed towards God that thou didst say,

“ If I knew that there existed in my heart a single fibre of affection that is not from God and directed towards God, I would immediately pluck it out :” I pray thee, holy saint, since thou art now in heaven loving Jesus face to face, obtain for me the grace to love Him as thou didst love Him in thy lifetime. Amen.

Litany of St. Anne.

LORD, have mercy on us, etc.
 St. Anne, Grandmother of Our Saviour,
 St. Anne, Mother of Mary, the divine
 Virgin and Mother,
 St. Anne, Ark of Noe,
 St. Anne, Ark of the Covenant,
 St. Anne, Root of Jesse,
 St. Anne, Fruitful Vine,
 St. Anne, Issue of a royal race,
 St. Anne, Joy of angels,
 St. Anne, Daughter of the patriarchs,
 St. Anne, filled with grace,
 St. Anne, Mirror of obedience,
 St. Anne, Mirror of patience,
 St. Anne, Mirror of mercy,
 St. Anne, Mirror of piety,
 St. Anne, Bulwark of the Church,
 St. Anne, Liberator of captives,
 St. Anne, Refuge of sinners,
 St. Anne, Consoler of the married,
 St. Anne, Mother of widows,
 St. Anne, Mother of virgins,
 St. Anne, Mother of the sick,
 St. Anne, Harbor of salvation,
 St. Anne, Light of the blind,
 St. Anne, Tongue of the dumb,
 St. Anne, Hearing of the deaf,
 St. Anne, Consolation of the afflicted,
 St. Anne, Help of all who have recourse to
 thee,

Pray for us.

“Our Father,” “Hail Mary.”

V. God has loved St. Anne,

R. And delighted in her beauty.

Let us Pray.

O almighty and eternal God, Who didst vouchsafe to choose St. Anne to bring into the world the Mother of thy only Son: mercifully grant to us, we beseech thee, who devoutly honor her memory, grace to obtain, through her merits, the blessings of eternal life. Who livest and reignest, world without end. Amen.

Prayer to St. Anne.

HAIL, glorious St. Anne, be thou blessed amongst women, thou who didst have the happiness of bearing in thy womb the most holy and immaculate Virgin Mary, Mother of God. We participate in the joy thou didst feel when thou didst give birth to thine august Child, and in the admiration thou hadst for the virtues of that holy Virgin, elected by God to be the Mother of His Son, and in the generous sacrifice thou didst make of thy beloved Child, by presenting her in the temple of the Lord. Great Saint, do thou present us also to thy beloved Daughter and to Jesus Christ, her Son, and be thou also our advocate and protectress with Jesus and Mary. Teach us to model our conduct by that of Mary. Like her and like thee, may we live humble, retired lives, unknown to the world, but full of merit in the eyes of God, and may we remit our souls in peace into His hands whilst invoking, with confidence, the holy names of Jesus and Mary!

I hope to obtain all the graces by thy mediation, if I have found grace in thine eyes, O merciful St. Anne, mother of the Immaculate Mary. Amen.

DEVOTION TO ST. ALPHONSUS DE LIGUORI.

Prayer to St. Alphonsus.

GREAT saint, illustrious Doctor of the Church, who on earth didst burn with so ardent a love of God, and who now in heaven art burning with a still more ardent and consuming fire; thou who didst always desire to see God loved by all men, obtain me, I pray thee, a spark of that celestial flame, so that it may consume in my soul all attachment to the world, to creatures, and to myself, and may turn all my thoughts, desires, and affections incessantly, in the time of trial as in that of consolation, to accomplishing the will of that Sovereign Good Who so infinitely merits obedience and love. Thou, great saint, canst, if thou wilt, obtain me the grace of being inflamed with divine love, even as thou wast. Following thine example, may I frequently make use of the beautiful words: O Jesus, O Mary, sweet objects of my love, may I suffer for you, may I die for you, may I be all yours and no longer mine own.

* *Litany of St. Alphonsus.*

LORD, have mercy on us, etc.
Holy Mary, conceived without sin, pray for us.

St. Alphonsus, model of innocence and piety from thy very childhood, pray for us.

<i>St. Alphonsus,</i>	{	Despiser of the riches and vanities of the world, Always subject to the voice of Divine Providence, Rich in the treasures of Christian poverty, Model of patience in pains and afflictions,	}	<i>Pray for us.</i>
-----------------------	---	--	---	---------------------

Model of meekness and of resignation in contradictions,

Burning with a holy zeal for the salvation of souls,

Scourge of heresies,

Defender of the Catholic faith,

Always occupied in evangelizing the poor,

Tender comforter of the afflicted,

Instructed in the divine art of converting sinners,

Enlightened guide in the path of perfection,

Who became all things to all men, to gain all to Jesus Christ,

New ornament of religion,

Full of solicitude to procure the common good of the Church,

Glory of the Priesthood and of the Episcopate,

Shining mirror of all virtues,

Full of tenderest love for the Infant Jesus,

Inflamed with divine love in offering the holy Sacrifice,

Fervent worshipper of Jesus Christ in the holy Eucharist,

Penetrated with lively grief at the meditation of the sufferings of our divine Saviour,

Specially devoted to the worship of Mary,

Honored by the apparition of the Blessed Virgin, while preaching in her honor,

Of angelic life and purity,

True patriarch in your paternal solicitude for the people of God,

Endowed with the gift of prophecy and miracles,

St. Alphonsus,

Pray for us.

St. Alphonsus,	Apostle by the extent and fruit of your labors, Martyr through your unheard-of austerities, Confessor by your writings full of the Spirit of God, Virgin by purity of body and soul, Founder of the Order of the Most Holy Redeemer, Model of missionaries, Most zealous Doctor of the holy Roman Catholic Church, Our tender father and powerful protector,	Pray for us.
----------------	---	--------------

Lamb of God, Who takest away the sins of the world, etc.

Christ, hear us. Christ, graciously hear us.

V. Pray for us, St. Alphonsus.

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

Let us Pray.

Q GOD, Who, by means of the Blessed Alphonsus Mary, Thy Confessor and Pontiff, inflamed with zeal for souls, hast given true children to Thy Church, grant, we beseech Thee, that, taught by his salutary lessons and strengthened by his example, we may happily arrive with Thee. Through Jesus Christ, Our Lord. Amen.

* **Prayers to St. Alphonsus to obtain the Graces necessary for Salvation.**

Q MOST zealous Doctor of the Church, St. Alphonsus, obtain for me a *lively faith* in all the truths that the holy Catholic Church teaches; together with light to know the vanity of all earthly things, and the hideousness of my sins. "Glory be," etc.

2. O most zealous Doctor of the Church, St. Alphonsus, obtain for me the *firm hope* of receiving from God, through the merits of Jesus Christ, and the intercession of Mary and your prayers, the pardon of my sins, final perseverance, and paradise. "Glory be," etc.

3. O most zealous Doctor of the Church, St. Alphonsus, obtain for me an *ardent love* of God that will detach me from all created things and from myself, to love Him alone and consume myself for His glory. "Glory be," etc.

4. O most zealous Doctor of the Church, St. Alphonsus, obtain for me perfect *resignation to the holy Will of God*, that I may accept in peace sufferings, persecutions, contempt, loss of goods and reputation, the loss of my relations, and finally death itself. "Glory be," etc.

5. O most zealous Doctor of the Church, St. Alphonsus, obtain for me a *heartfelt sorrow for my sins*, that I may never cease to weep over the displeasure I have given my God. "Glory be," etc.

6. O most zealous Doctor of the Church, St. Alphonsus, obtain for me a *practical love towards my neighbor* that will make me do good even to those who have offended me. "Glory be," etc.


7. O most zealous Doctor of the Church, St. Alphonsus, obtain for me the *holy virtue of purity*, and the help required to resist impure temptations, by invoking the holy names of Jesus and Mary. "Glory," etc.

8. O most zealous Doctor of the Church, St. Alphonsus, obtain for me a *tender devotion* to the Passion of Jesus Christ, to the Most Blessed Sacrament, and to my dear Mother Mary. "Glory be," etc.


9. O most zealous Doctor of the Church, St. Alphonsus, obtain for me above all *the grace of final perseverance*, and the grace *always to pray* for it, especially in the time of temptation and in the hour of my death. "Glory be," etc.

DEVOTION TO ST. TERESA.

Prayer to St. Teresa.

 MY seraphic St. Teresa, now that thou art rejoicing in thy God, Whom thou didst love so much during Thy lifetime, have compassion on us here below, exposed to so many dangers of losing Him. Obtain for us, by thy prayers, the grace of loving our God, with thee, in paradise for evermore. Amen.

A Little Chaplet in Honor of St. Teresa.

 MOST AMIABLE Lord, Jesus Christ! we thank Thee for the great gift of faith and of devotion to the Holy Sacrament, that Thou didst grant to Thy beloved Teresa. We pray Thee, by Thy merits, and by those of Thy faithful spouse, to grant us the gift of a lively faith and of a fervent devotion toward the Most Holy Sacrament of the Altar where Thou, O Infinite Majesty! hast obliged Thyself to abide with us even to the end of the world, and wherein Thou didst so lovingly give Thy whole self to us.

“Our Father,” “Hail Mary,” “Glory be,” etc.

O MOST MERCIFUL Lord, Jesus Christ! we thank Thee for the great gift of hope that Thou didst grant to Thy beloved Teresa. We pray Thee, by Thy merits, and by those of Thy holy spouse, to give us a great confidence in Thy goodness, by reason of Thy precious Blood, that Thou hast shed to its last drop for our salvation.

“Our Father,” “Hail Mary,” “Glory be,” etc.

O MOST LOVING Lord, Jesus Christ! we thank Thee for the great gift of love that Thou didst grant to Thy beloved Teresa. We pray Thee, by Thy merits, and by those of Thy most loving spouse, to give us the great, the crowning gift of Thy perfect love,

“Our Father,” “Hail Mary,” “Glory be,” etc.

O MOST SWEET Lord, Jesus Christ, we thank Thee for the gift of great desire and resolution that Thou didst grant to Thy beloved Teresa, that she might love Thee perfectly. We pray Thee, by Thy merits and by those of Thy most generous spouse, to give us a true desire, and a true resolution of pleasing Thee to the utmost of our power.

“Our Father,” “Hail Mary,” “Glory be,” etc.

O MOST KIND Lord, Jesus Christ, we thank Thee for the great gift of humility that thou didst grant to Thy beloved Teresa. We pray Thee, by Thy merits, and by those of Thy most humble spouse, to grant us the grace of a true humility, which may make us ever find our joy in humiliations, and prefer contempt to every honor.

“Our Father,” “Hail Mary,” “Glory be,” etc.

O MOST BOUNTIFUL Lord, Jesus Christ! we thank Thee for the gift of devotion towards Thy sweet Mother, Mary, and her holy spouse, Joseph, that Thou didst grant to Thy beloved Teresa. We pray Thee, by Thy merits, and by those of Thy most dear spouse, to give us the grace of a special and tender devotion towards Thy most holy Mother, Mary, and towards Thy beloved foster-father, Joseph.

“Our Father,” “Hail Mary,” “Glory be,” etc.

O MOST LOVING Lord, Jesus Christ! we thank Thee for the wonderful gift of the wound in the heart that Thou didst grant to Thy beloved Teresa. We pray Thee, by Thy merits, and by those of Thy seraphic spouse, to grant us also a like wound of love, that henceforth we may love Thee, and give our mind to the love of nothing but Thee.

“Our Father,” “Hail Mary,” “Glory be,” etc.

O MOST BELOVED Lord, Jesus Christ! we thank Thee for the eminent gift of the desire for death that Thou didst grant to Thy beloved Teresa. We pray Thee, by Thy merits, and by those of Thy most

constant spouse, to grant us the grace of desiring death, in order to go and possess Thee eternally in the country of the blessed.

“Our Father,” “Hail Mary,” “Glory be,” etc.

LASTLY, O DEAREST Lord, Jesus Christ! we thank Thee for the gift of the precious death that Thou didst grant to Thy beloved Teresa, making her sweetly to die of love. We pray Thee, by Thy merits, and by those of Thy most affectionate spouse, to grant us a good death; and that if we do not die of love, we may, at least, die burning with love for Thee, that so dying, we may be able to go and love Thee for evermore with a more perfect love in heaven.

“Our Father,” “Hail Mary,” “Glory be,” etc.

V. St. Teresa, pray for us.

R. That we may become worthy of the promises of Jesus Christ.

Let us Pray.

GRACIOUSLY hear us, O God of our salvation, and grant that as we do rejoice for the Feast-Day of Thy blessed handmaiden Teresa, so we may feed to our ghostly health upon her heavenly teaching, and better ourselves by the example of her godly conversation. Through Our Lord Jesus Christ. Amen.



S. Devotion to the Souls in Purgatory.

Let us remember that in that place of suffering there are probably souls that have a special right to our prayers, such as those of our parents, brothers and sisters, and other relations and friends. Let us, moreover, remember that these holy queens, being in the condition of debtors for their sins, cannot assist themselves. This thought should impel us to relieve them according to the best of our ability. And by assisting them we shall not only give great pleasure to God, but shall also acquire great merit for ourselves. And in return for our suffrages, these blessed souls will not neglect to obtain for us many graces from God, but particularly the grace of eternal life.

Prayers to Jesus Christ.¹

For the Holy Souls, through the pains which He suffered during His Passion.

Q MOST sweet Jesus, through the bloody sweat which Thou didst suffer in the Garden of Gethsemani, have mercy on these blessed souls.

R. Have mercy on them, O Lord, have mercy on them.

O most sweet Jesus, through the pains which Thou didst suffer during Thy most cruel scourging, have mercy on them.

R. Have mercy on them, etc.

O most sweet Jesus, through the pains which Thou didst suffer in Thy most painful crowning with thorns, have mercy on them.

R. Have mercy on them, etc.

O most sweet Jesus, through the pains which Thou

¹ Every year make a Novena for the souls in purgatory. Every day: 1. Recite the above prayer; 2. Meditate on one of the following points; 3. Lastly, recite the prayer, page 537.

didst suffer in carrying Thy cross to Calvary, have mercy on them.

R. Have mercy on them, etc.

O most sweet Jesus, through the pains which Thou didst suffer during Thy most cruel crucifixion, have mercy on them.

R. Have mercy on them, etc.

O most sweet Jesus, through the pains which Thou didst suffer in Thy most bitter agony on the cross, have mercy on them.

R. Have mercy on them, etc.

O most sweet Jesus, through that immense pain which Thou didst suffer in breathing forth Thy blessed soul, have mercy on them.

R. Have mercy on them, etc.

Nobena for the Souls in Purgatory.

I.

MANIFOLD are the pains that these blessed souls suffer; but the greatest arises from the reflection that by their sins they themselves have been the cause of the torments which they endure.

O Jesus, my Saviour! I have so often merited hell: if I were now among the damned, how great would be the pain that I should feel in thinking that I was the cause of my own damnation! I thank Thee for the patience with which Thou hast borne me. My God, because Thou art Infinite Goodness, I love Thee above all things, and I am sorry from my heart for having offended Thee. I promise Thee rather to die than ever offend Thee more. Have pity on me, and have pity also on those blessed souls that burn in that fire. Mary, Mother of God, succor them by thy powerful prayers.

Let us here say one "Our Father" and one "Hail Mary" for these souls.

II.

ANOTHER pain that greatly torments these blessed souls arises from the remembrance of the time which they lost, and in which they could have merited so much glory in paradise, and from the conviction that this loss is now irreparable. For, after death, the time of merit is at an end.

Ah, unhappy me, who have lived so long, and have acquired merits only for hell! I thank Thee, O Lord! for having given me time to repair the evil that I have done. I am sorry for having offended so good a God. Help me to spend the remainder of my life in loving and serving Thee. Have pity on me, and have pity also on those holy souls that burn in that fire. O Mary, Mother of God, succor them by thy powerful prayers.

“Our Father,” “Hail Mary,” etc.

III.

ANOTHER pain that tortures these blessed souls is the frightful appearance of the sins for which they are suffering. In this life the deformity of sin is not understood, but in the next it is fully comprehended. This is one of the severest torments of the souls in purgatory.

O my God! because Thou art Infinite Goodness I love Thee above all things, and I am sorry from the bottom of my heart for having offended Thee; I promise Thee to die rather than ever offend Thee more. Give me holy perseverance; have pity on me, and have pity also on those holy souls who burn in that fire. O Mother of God, assist them by thy powerful prayers.

“Our Father,” “Hail Mary,” etc.

IV.

THE pain that still more afflicts these holy souls, the spouses of Jesus, is the thought of having during life displeased by their sins that God Whom they so ardently love. Some penitents have felt so much pain and sorrow in thinking of having, by their sins, offended so good a God, that they died of grief. The souls in purgatory understand far better than we do the claims that God has to our love: they love Him with all their strength. Hence at the thought of having offended Him during life they experience pain that surpasses all other pain.

O my God! because Thou art Infinite Goodness, I am sorry, with my whole heart, for having offended Thee. I promise to die rather than ever offend Thee more. Give me holy perseverance: have pity on me, and have pity on all those holy souls that burn in that fire, and love Thee with all their hearts. O Mary, Mother of God, assist them by thy powerful prayers.

“Our Father,” “Hail Mary,” etc.

V.

ANOTHER great torment of these blessed souls arises from not knowing when their pains shall cease, or how long they shall remain in that fire. They feel certain that they shall be one day liberated; but the uncertainty of the duration of their sufferings torments them severely.

Unhappy me! O Lord! if Thou hadst sent me to hell I should be certain of never leaving that prison of torture. I love Thee above all things, O Infinite Goodness, and I am sorry, with my whole heart, for having offended Thee. Give me holy perseverance; have pity on me, and have pity also on those holy souls that burn in that fire. O Mary, Mother of God, assist them by thy powerful prayers.

“Our Father,” “Hail Mary,” etc.

VI.

THESE blessed souls are indeed consoled by the remembrance of the Passion of Jesus Christ, and of the Holy Sacrament of the Altar, because through the Communion of the faithful, and the Masses celebrated throughout the Church, they have received and receive so many graces. But they are tormented by the thought of having been ungrateful during life for these two great benefits of the love of Jesus Christ.

O my God! Thou hast died also for me, and hast given Thyself so often to me in the holy Communion. And I have always repaid Thee with ingratitude! But now I love Thee above all things, O my Sovereign Good, and I am sorry, with my whole heart, for having offended Thee. I promise to die rather than ever offend Thee more. Give me holy perseverance; have pity on me, and have pity also on all those holy souls that burn in that fire. O Mary, Mother of God, assist them by thy powerful prayers.

“Our Father,” “Hail Mary,” etc.

VII.

THE pains of these blessed souls are increased by all the particular favors that they received from God, such as to have been made Christians, to have been born in a Catholic country, to have been allowed time for repentance, and to have obtained the pardon of their sins. All these favors make them feel more sensibly their past ingratitude to God.

But who, O Lord! is more ungrateful than I have been? Thou hast waited for me with so much patience, Thou hast often pardoned me with so much love, and I, after so many promises, have again offended Thee! Ah, do not send me to hell. I am sorry, O Infinite Goodness, for having offended Thee:

I promise to die rather than ever offend Thee more. Give me holy perseverance. Have mercy on me, and have mercy also on those holy souls that burn in that fire. O Mary, Mother of God, assist them by thy powerful prayers.

“Our Father,” “Hail Mary,” etc.

VIII.

ANOTHER very severe torment of these blessed souls is caused by the thought that, during life, God showed them so many special mercies not shown others, and that, after they had by their sins compelled Him to hate them, and to condemn them to hell, He through His pure mercy had pardoned and saved them.

Behold, O my God! I am one of those ungrateful souls that, after having received from Thee so great favors, have despised Thy love, and have forced Thee to condemn me to hell. O Infinite Goodness, I now love Thee above all things, and I am sorry with my whole heart for having offended Thee. I promise Thee to die rather than ever offend Thee more. Give me holy perseverance; have mercy on me, and have mercy also on those holy souls that burn in that fire. O Mary, Mother of God, assist them by thy powerful prayers.

“Our Father,” “Hail Mary,” etc.

IX.

GREAT, indeed, are all the pains of these blessed souls: the fire, the tediousness, the darkness, the uncertainty of the time of their deliverance from that prison; but, of all the pains endured by those holy spouses, the greatest is caused by being at a distance from their Spouse, and by the privation of the sight of Him.

O my God! how have I been able to live so many years at a distance from Thee and bereft of Thy

grace? O Infinite Goodness! I love Thee above all things, and I am sorry with my whole heart for having offended Thee. Give me holy perseverance, and do not permit me ever again to see myself Thy enemy. Have mercy, I entreat Thee, on these blessed souls; alleviate their pains, and abridge the time of their exile, by calling them soon to love Thee face to face in paradise. O Mary, Mother of God, assist them by thy powerful prayers: pray also for us, who are still in danger of being lost forever.

“Our Father,” “Hail Mary,” etc.

Blessed souls, we have prayed for you; we entreat you, who are so dear to God, and who are secure of never losing Him, to pray for us miserable sinners, who are in danger of being damned, and of losing God forever.

Let us Pray.

GOD, the author of mercy, the lover of the salvation of mankind: we address Thy clemency, in behalf of our brethren, relations, and benefactors, who have departed this life, that by the intercession of blessed Mary, ever a Virgin, and of all the saints, Thou wouldst receive them into the enjoyment of eternal happiness, through Christ Our Lord. Amen.

Short Indulgenced Prayers applicable to the Souls in Purgatory.

ETERNAL Father! I offer Thee the precious Blood of Jesus in satisfaction for my sins, and for the wants of Holy Church.

100 days' indulgence, each time. (September 22, 1817.)

2. O sweetest Heart of Jesus, I implore that I may ever love Thee more and more.

300 days' indulgence, each time. Plenary indulgence, once, and more, a month, on a day at choice, and on the usual conditions, to all who daily recite it. (November 26, 1878.)

3. Sweet Heart of Mary, be my salvation.

300 days' indulgence, each time. Plenary indulgence, as above. (September 30, 1852.)

4. Jesus, my God, I love Thee above all things.

50 days' indulgence, each time. (May 7, 1874.)

5. Jesus, meek and humble of Heart, make my heart like unto Thine.

300 days' indulgence, once a day. (January 25, 1868.)

6. May the Sacred Heart of Jesus be loved everywhere.

100 days' indulgence, once a day. (September 23, 1860.)

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

100 days' indulgence, once a day. (February 29, 1868.)

8. Blessed be the holy and Immaculate Conception of the Most Blessed Virgin Mary, Mother of God.

300 days' indulgence, each time. (November 21, 1793.)

9. O Mary, who didst come into this world free from stain, obtain of God for me that I may leave it without sin.

100 days' indulgence, once a day. (March 27, 1863.)

10. St. Joseph, friend of the Sacred Heart, pray for us.

100 days' indulgence, once a day. (June 2, 1874)

11. Jesus, Mary, and Joseph, I give you my heart and my soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

300 days' indulgence, each time that all three invocations are recited; *100 days*, when one only is recited. (April 28, 1807.)

12. May the most just, most high, and most amiable will of God be done in all things, be praised and magnified forever.

100 days' indulgence, once a day. *Plenary indulgence*, once a year for those who recite it daily, on the usual conditions. *Plenary indulgence*, at the moment of death, for those who, having frequently recited it during their lives, accept death with resignation from the hand of God. (May 19, 1818.)

13. O most compassionate Jesus! Thou alone art our Salvation, our Life, and our Resurrection. We implore Thee, therefore, do not forsake us in our needs and afflictions, but by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, succor Thy servants whom Thou hast redeemed by Thy most precious Blood.

100 days' indulgence, once a day. (October 6, 1870.)

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

100 days' indulgence, once a day, on saying this prayer devoutly and with a contrite heart, before a representation of the Sacred Heart. *Plenary indulgence*, once a month for those who have thus recited it daily for a month, on a day at choice, on the usual conditions. (June 9, 1807.)

15. O Jesus, living in Mary! come and live in Thy servants in the spirit of Thy holiness, in the fulness of Thy might, in the truth of Thy virtues, in the perfection of Thy ways, in the communion of Thy mysteries; subdue every hostile power in Thy Spirit, for the glory of the Father. Amen.

300 days' indulgence, once a day. (October 14, 1859.)

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

300 days' indulgence. Plenary indulgence, once a month, on the usual conditions. (July 25, 1846.)

FIFTH PART.

VARIOUS PRAYERS.

—◆—

*Prayer of a Child who wishes to make a good First Communion.

MY loving Jesus, Who hast said: "Suffer little children to come unto Me" (Matt. xix. 14), ah! when will that great day arrive when I shall be permitted to go to Thee; when will that blessed hour arrive when I shall sacramentally receive Thy most holy Body, and with It Thy Blood, Thy Soul, Thy Divinity? My beloved Redeemer, I desire Thee, because Thou art my only and Sovereign Good; I desire Thee, because Thou art all my love; I desire Thee, because in Thee are all the graces of which I stand in need. Come, most merciful Saviour, come to a soul which hungers and thirsts after Thee; come, that I may adore Thee within me; come, so that I may press Thee tenderly to my heart; come, so that I may be all Thine and Thou mayest be all mine; come, so that my heart and my flesh may thrill with joy in Thee, O living God; come, and I will tell Thee of what my soul is in need. I am but a child, and a giddy child, I know; I well know I have a thousand faults; but I hope that thy visit will change all this. Whilst waiting for that happy day, I pray Thee Thyself to prepare my heart to receive Thee worthily. Make me a child according to Thine own divine heart, pure, humble, pious, obedient to my parents, respectful to my pastor, docile to my teachers, gentle to my equals, in all and always an enemy to sin and the occasions of sin. O Mary, Mother of Jesus, thou art also my

mother, vouchsafe to prepare my heart for the worthy reception of thy dear Son Jesus Christ.

* *Prayer for the use of Pupils or Scholars.*

MY sweetest Lord, Jesus Christ, it is Thou Who in Thy paternal goodness, didst inspire my parents to place me in this house, where I can acquire virtue at the same time as human knowledge; grant me the grace of living here as a true disciple of Thy Sacred Heart. Give me quickness of intelligence, facility of memory and of elocution. Make me humble in success, resigned in time of trial, diligent in working, not easily discouraged at the difficulties of my studies. I protest that I only desire learning in so far as it may be useful to my salvation and to the state of life to which Thou callest me. I wish to study with a pure heart, child-like simplicity, an inviolable attachment to whatever the holy Church teaches. Fill me with true charity towards my companions, looking on them all as well-beloved brothers in Jesus Christ. May I know how to bear with the harsh tempers of some, the disagreeable ways of others. Give me the prudence of the serpent to flee from those who would lay snares for my innocence, and the zeal of an apostle to incite to a better life those who are in any way disedifying. Lastly, my God, grant that by my respect, my docility, my application, and my piety I may ever be the joy and hope of my teachers and parents. Vouchsafe to bless the sacrifices, the work, the fatigues they impose upon themselves for my welfare. Be Thou Thyself one day their eternal reward, and grant that I may be one of the brightest jewels in their crown. O Mary, who art the seat of wisdom, and my good mother, to thee I offer up my studies; I pray thee to bless them, and to accept the offering which I make Thee of all the affection of my heart. Amen,

* **Prayer before Study or Instruction.**

GONCEDE mihi miser-
 ricors Deus, quæ
 tibi placitar sunt
 ardentè concupiscere,
 prudenter investigare,
 veraciter agnoscere et
 perfecte implere, ad lau-
 dam et gloriam nominis
 tui. Amen.¹

GRANT me grace, O
 merciful God, to
 desire ardently all
 that is pleasing to Thee,
 to examine it prudently,
 to acknowledge it truth-
 fully, and to accomplish
 it perfectly, for the praise
 and glory of Thy Name.
 Amen.

Prayer to know our Vocation.

To enter into any state of life, a divine vocation is necessary ; for without such a vocation it is, if not impossible, at least most difficult to fulfil the obligations of our state, and obtain salvation.

MY Lord Jesus Christ, Who didst die for my sal-
 vation, I implore Thee, through the merits
 of Thy passion, to give me light and strength
 to choose that state of life which is best for my sal-
 vation. "Speak, Lord, for Thy servant heareth."
 Let me know what Thou wishest from me, and I
 will do all ; and let me especially know in what state
 Thou wishest me to serve Thee ; "Make Thou
 known to me the way in which I should walk" (Ps.
 cxlii. 8), in order to reach heaven. And thou, my
 loving Mother Mary, obtain this grace for me through
 thy powerful intercession.

* **Prayer to Mary for our Vocation.**

MARY, Mother of Good Counsel, whom St.
 Alphonsus so honored by that title, behold
 me at thy feet to ask of thee the grace of
 knowing my vocation ; speak thou distinctly to my
 heart, so that all uncertainty may be at an end.
 Brilliant Morning Star, do thou dissipate my dark-
 ness, preserve me from all dangers and the snares I

¹ 300 days' indulgence to all the faithful who recite this prayer of St. Thomas before instruction or study. (June 21, 1879.)

may meet with, point out to me the road leading to eternal life, and obtain for me the grace of walking therein courageously and perseveringly unto my last hour. Do thou accomplish in me those words of the Holy Ghost which the Church applies to thee: "In me is all grace of the way and of the truth, in me is all hope of life and of virtue" (Eccles. xxiv. 25).

*** Prayer when the Vocation is decided.**

When the vocation is decided, no longer say, "Lord, let me know what Thou wishest from me," but frequently make use of the following ejaculation:

LORD, since Thou hast vouchsafed to make known to me Thy holy will, give me now the grace to do it; "Confirm, O God, what Thou hast wrought in us" (Ps. lxxvii. 29).

If there is question of a religious vocation, add:

BEHOLD me, Lord; I am no longer mine own, I am all Thine: I again give myself entirely to Thee. Vouchsafe to accept my offering, by giving me the grace of being faithful to Thee and sheltering myself in Thy house as soon as possible.

Prayer of a Soul called to the Religious State.

OLORD, Thou hast shown me such an excess of bounty as to choose me from among so many others, to serve Thee in Thine own house with Thy most beloved servants. I know how great is that grace, and how unworthy of it I have been. Behold, I am willing to correspond to so great a love. I will obey Thee. Since Thou hast been so liberal towards me as to call me when I did not seek Thee, and whilst I was most ungrateful to Thee, permit me not to fall anew into such an excess of ingratitude as to embrace again my enemy, the world, in which heretofore I so often forfeited Thy grace and imperilled my salvation. Since Thou hast called me, give me also the strength to respond to

the call. Already have I promised to obey Thee; again I renew my promise, but unless Thou givest me the grace of perseverance I cannot be faithful to Thee. This perseverance, then, I ask from Thee, and through Thy merits I hope to obtain it. Give me courage to vanquish the passions of the flesh, by means of which the devil seeks to induce me to betray Thee. I love Thee, O my Jesus! to Thee I consecrate myself entirely. I am already Thine, I will be always Thine. O Mary, my Mother, and my hope, Thou art the Mother of perseverance. This grace is dispensed by thy hands alone; do thou obtain it for me. In thee do I confide.

Another Prayer.

AH! my Master, and my Redeemer, Jesus, I am then of the number of those fortunate ones whom Thou hast called to follow thee. O my Lord! I thank Thee for this. I leave all; and I would that I had more to leave, in order to draw near to Thee, my King and my God, Who for the love of me, and to give me courage by Thy example, didst choose for Thyself so poor and so painful a life. Lead on, O Lord; I will follow Thee. Choose Thou for me what cross Thou wilt lay on me, and help me to bear it. I will always carry it with constancy and love. I regret that in the past I have abandoned Thee, to follow my own inclinations and the vanities of the world; but now I will leave Thee no more. Bind me to Thy cross, and if through weakness I sometimes resist, draw me by the sweet bonds of Thy love. Suffer not that I should ever leave Thee again. Yes, my Jesus, I renounce all the satisfactions of the world; my only satisfaction shall be to continue to love Thee, and to suffer all that it pleases Thee to send me. I hope thus to come myself one day into Thy kingdom, there to be united with Thee by the bonds of eternal love, so that, lov-

ing Thee in Thy revealed glory, I need no more fear to be loosed and separated from Thee. I love Thee, O my God, my All! and will always love Thee. Behold my hope, O most holy Mary! thou who, having on earth been most conformed to Jesus, art now in heaven, all-powerful in obtaining graces. Be thou my protectress!

Prayer for Priests and Those Aspiring to the Priesthood.

My God, it is indeed a great honor to be a priest, to be able to make the Incarnate Word come down from heaven, to deliver souls from sin and from hell, to be a vicar of Jesus Christ, to be the light of the world and a mediator between God and sinful men, to be greater and more noble than all the monarchs of the earth, to have higher power than the angels; in a word, to be a god on earth, according to St. Clement's expression. Yes, it is indeed a great honor, and it is to this honor that Thou vouchsafest to call me, O my God! No greater happiness could be mine; but, on the other hand, no more terrible responsibility: for if Jesus Christ, Thy Son, wills to come down into my hands, and be my food, how eminently pure should I not make myself! If I am to be a mediator between Thy Majesty and men, how void of sin should I not be! If I am to become the vicar of the Redeemer, how closely should not my life resemble His! If I am to be a light of the world, how resplendent should not be my virtues! I should become a saint if I am to be worthy of being Thy minister, O God of Holiness! Grant me, then, O Lord, the necessary dispositions for the sublime state of priesthood, by the mortification of my senses, the patient endurance of all suffering and persecution, the preservation of perfect purity of body, the habit of careful study with a view to being

useful to souls, the constant practice of gentleness and charity towards all, a complete retirement from the pleasures of the world. In a word, my beloved Lord, grant me the grace of being always in perfect union with Thee, and grant that, by means of constant prayer, my heart may become the altar on which the fire of divine love is continually burning; so that, after having loved Thee and made Thee to be loved on earth, I may have the happiness of eternally loving Thee in paradise. O Queen of heaven, henceforth I wish to do all in my power to make thee loved and worshipped by all. Accept this desire, and give me the means of realizing it. Meanwhile inscribe me amongst thy servants, and never let me become the slave of sin.

Prayer of a Soul in the State of Sin.

WHEN my soul had the happiness of being in Thy grace, it was Thy friend, Thy child, Thy spouse, and Thy temple; but by committing sin it lost all, and became Thy enemy and the slave of hell. But I thank Thee, O my God! for giving me time to recover Thy grace. I am sorry above all things for having offended Thee, O Infinite Goodness! and I love Thee above all things. Ah! receive me again into Thy friendship. For Thy mercy's sake do not reject me. I know that I deserve to be banished from Thy face; but, by the sacrifice which He offered on Calvary, Jesus Christ has merited for me mercy and pardon. "Thy kingdom come." My Father (it is thus Thy Son has taught me to call Thee),—My Father, come with Thy grace to reign in my heart; grant that I may serve Thee alone, that I may live for Thee alone, and that I may love Thee alone. "And lead us not into temptation." Ah! do not permit my enemies to tempt me so that I may be conquered. "But deliver us from evil." Deliver me from hell; but deliver me first from sin,

which alone can lead me to hell. O Mary! pray for me, and preserve me from the great misfortune of ever seeing myself in sin and deprived of the grace of thy and my God.

Prayer of a Soul enslaved by Bad Habits.

BEHOLD me, O my God! at Thy feet. I am that disgusting animal that has so often eaten what I before rejected and detested. I do not deserve mercy; but, O my Redeemer! the Blood which Thou hast shed for me encourages and obliges me to hope for it. How often have I offended Thee and Thou hast pardoned me! I promised never more to offend Thee, and I have afterward returned to the vomit; and Thou hast again pardoned me! What do I wait for? Is it that Thou mayest send me to hell, or that Thou mayest abandon me to my sins, which would be a greater punishment than hell? No, my God! I wish to amend; and in order to be faithful to Thee, I will put all my confidence in Thee. I will, whenever I am tempted, always and instantly have recourse to Thee. Hitherto I have trusted in my own promises and resolutions, and have neglected to recommend myself to Thee in my temptations: this has been the cause of my ruin. Henceforth Thou shalt be my hope and my strength, and thus I shall be able to do all things. "I can do all things in Him that strengtheneth me" (Phil. xiv: 13). Give me grace then, O my Jesus! through Thy merits, to recommend myself to Thee, and to ask Thy aid in my wants. I love Thee, O Sovereign Good! amiable above every good: I wish to love Thee alone; but it is from Thee I must receive aid to love Thee. O Mary, my Mother! do thou also assist me by thy intercession; keep me under thy protection, and make me always invoke thee when I am tempted. Thy name shall be my defence.

Sentiments of a Penitent Soul.

AH! my Redeemer! Thou hast spent all Thy Blood, and hast given Thy life in order to save my soul; and I have often lost it by counting on Thy mercy. I have, then, so often abused Thy goodness by offending Thee. By doing so, I have deserved to be suddenly struck dead, and to be cast into hell. In a word, I have been engaged in a contest with Thee. Thou didst treat me with mercy, and I offended Thee; Thou didst seek after me, and I fled away from Thee; Thou gavest me time to repair the evil I had done, and I employed that time in adding insults to insults. Lord, make me understand the injustice I have done Thee, and the obligation by which I am bound to love Thee. Ah! my Jesus! how could I be so dear to Thee that Thou shouldst seek me so often when I chased Thee away? How hast Thou been able to bestow so many graces on one who has given Thee so much displeasure? From all this I see the great ardor of Thy desire to save me from perdition. I am sorry with my whole heart for having offended Thee, O Infinite Goodness! Ah, receive this ungrateful sheep, that casts itself sorrowful at Thy feet; receive it, and bind it on Thy shoulders, that it may never more fly away from Thee. I will never again abandon Thee. I wish to love Thee; I wish to be Thine: and provided I belong to Thee, I am content to suffer every pain. And what greater punishment can fall upon me than to live without Thy grace, to be separated from Thee, Who art my God, Who didst create me and die for me? O accursed sins! what have you done? You have made me displease my Saviour, Who has loved me so tenderly. Ah! my Jesus, as Thou didst die for me, so I ought to die for Thee. Thou hast died through love for me—I should die through sorrow for having despised Thee. I accept death in whatever manner

and at whatever time Thou pleasest to send it. Hitherto I have not loved Thee, or I have loved Thee too little. I do not wish to die in this state. Ah, grant me a little more time, that I may love Thee before I die. Change my heart; wound it; inflame it with Thy holy love. Through that affection of charity which made Thee die for me, grant me this favor. I love Thee with my whole heart. My soul is enamoured of Thee. Do not permit me to lose Thee. Give me holy perseverance; give me Thy holy love. Most holy Mary, my refuge and my Mother! perform the office of advocate in my behalf.

Prayer of a Soul that would Return to its God.

MY Eternal God, I have dishonored Thee by so often preferring my will to Thine, and my vile and miserable pleasures to Thy holy grace. What hope of pardon would there be for me, if Thou hadst not given me Jesus Christ on purpose that He might be the hope of us miserable sinners? "He is a propitiation for our sins." Yes; for Jesus Christ, in sacrificing His life in satisfaction for the injuries we have done Thee, has given Thee more honor than we have given Thee dishonor by our sins. Receive me, therefore, O my Father! for the love of Jesus Christ. I repent, O Infinite Goodness! of having outraged Thee: "Father, I have sinned against heaven, and before Thee: I am not worthy to be called Thy son." I am not worthy of forgiveness; but Jesus Christ is worthy to be heard favorably by Thee. He prayed once for me on the cross, "Father, forgive" (Luke xxiii. 24); and even now in heaven He is constantly begging Thee to receive me as a son: "We have an advocate, Jesus Christ, Who ever intercedes for us" (Rom. viii. 34). Receive an ungrateful son, who once forsook Thee, but now returns, resolved to desire to love Thee. Yes,

my Father, I love Thee, and will always love Thee. O my Father, now that I know the love that Thou hast borne me, and the patience Thou hast shown me for so many years, I trust no longer to live without loving Thee. Give me a great love that may make me constantly lament the displeasure I have given Thee, Who art so good a Father; cause me ever to burn with love towards Thee, Who art so loving a Father. My Father, I love Thee, I love Thee, I love Thee! O Mary! God is my Father, and thou art my Mother. Thou canst do all things with God: help me; obtain for me holy perseverance and His holy love.

**Sentiments of a Heart which is Grateful for
God's Mercies.**



MY Redeemer and God! and who am I that Thou shouldst have loved me, and still continuest to love me, so much? What hast Thou ever received from me that has obliged Thee so to love me? what, except slights and provocations, which were a reason for Thee to abandon me, and to banish me forever from Thy face? But, O Lord! I accept of every penalty except this. If Thou dost forsake me, and deprive me of Thy grace, I can never more love Thee. I have no hope of escaping punishment; but I wish to love Thee, and to love Thee exceedingly. I wish to love Thee as a sinner is bound to love Thee, who, after so many special favors, and so many marks of love received from Thee, has, in spite of all, so frequently turned his back upon Thee; who, for the sake of wretched momentary and pernicious gratifications, has renounced Thy grace and Thy love. I wish to make compensation by my love as much as possible for the past ingratitude which I have shown Thee. An innocent soul loves Thee as innocent, and thanks Thee for having preserved it from the death of sin.

I must love Thee as a sinner; that is, as one who has rebelled against Thee, as one condemned to hell, so often as I deserved it; and then as often graciously received back by Thee and re-established in the way of salvation, and over and above enriched with lights, with helps, with invitations to become a saint. O Redeemer, and Redeemer again and again of my soul! my soul is now enamoured of Thee, and loves Thee. Thou hast loved me above measure, so that, overcome by Thy love, I could no longer resist its winning appeals, and at last I now surrender myself, and fix all my love on Thee. I love Thee, then, O Infinite Goodness! I love Thee, O most lovable God! Do Thou never cease to enkindle more and more in my heart the flames and fiery darts of love. For Thy own glory cause Thyself to be greatly loved by one who has greatly offended thee. Mary, my Mother, thou art the hope, the refuge of sinners; assist a sinner who desires to prove faithful to his God; help me to love Him, and to love Him exceedingly.

**Sentiments of a Soul resolved never again to
Leave its God.**

AH, my God! I do not wish that the devil should have any longer dominion over my soul: I wish that Thou alone shouldst be the Lord and Master of it. I will renounce all things in order to acquire Thy grace. I esteem it more than a thousand thrones and a thousand kingdoms. And whom shall I love but Thee, Who art infinitely amiable, Who art an infinite Good, infinite Beauty, Bounty, and Love? Hitherto I have abandoned Thee for the sake of creatures; this is, and always will be, to me a source of sorrow, which will pierce my heart with grief for having offended Thee. But since Thou hast favored me with so many graces, I can no longer bear to see myself without Thy love.

O my Lord! take possession of my whole will, and of all that I possess, and do with me what Thou pleasest. If I have hitherto been impatient under adversity, I ask pardon. O my Lord! I will never complain of Thy arrangements; I know that they are all holy, all for my welfare. Treat me, O my God! as Thou wishest; I promise to be always content, always to thank Thee. Make me love Thee, and I ask no more. What goods, what honors, what world can I love? O God! O God! I wish only for God. Happy thou, O Mary! who didst love nothing in the world but God. Obtain for me the grace to imitate thee, at least during the remainder of my life. In thee I trust.

Prayer to Avoid Hell.



MY beloved Jesus and my Judge! when Thou dost judge me, for Thy mercy's sake condemn me not to hell. In hell I cannot love Thee, but must hate Thee forever; and how can I hate Thee Who art so worthy of love, and Who hast loved me so well? If Thou wilt condemn me to hell, at least grant me grace to be able to love Thee there with all my heart. This grace I do not deserve, through my sins; but if I do not deserve it, Thou hast purchased it for me with the Blood which Thou didst shed with such anguish for me upon the cross. O my Judge! inflict on me every pain, but deprive me not of the power of loving Thee. O Mother of God! behold the peril in which I stand of being condemned to be unable of loving thy Son, Who deserves an infinite love; help me; have pity on me.

Prayer to obtain Paradise.



H, my crucified Jesus! discover to me the immense riches that Thou hast prepared for the souls that love Thee. Give me a great desire of possessing paradise, so that, forgetting

this world, I may there make my continual abode; and whilst I live, may I have no other desire than that of seeing Thee and loving Thee face to face in Thy kingdom. I do not deserve this, and I know that at one time my name was written amongst those who were condemned to hell; but now that I am, as I hope, in Thy grace, I beseech Thee by that Blood which Thou didst shed for me on the cross, write me in the Book of Life. Thou hast died to gain paradise for me: I wish and I ardently desire to do so, and I hope to attain this through Thy merits, so that I may ascend there, and be consumed with Thy love, loving Thee with all my strength. There, forgetting myself and everything else, I shall think only of loving Thee, I shall desire nothing but to love Thee, and I shall do nothing but love Thee. O my Jesus! when shall this be? O Mary, Mother of God! by thy prayers bring me to paradise. "Turn, then, most gracious advocate, thy eyes of mercy towards us; and after this our exile show unto us the fruit of thy womb, Jesus."

Sighs for our Heavenly Home.

WHEN shall it be, O Lord: that I shall be delivered from all these distresses, and think only of loving Thee and praising Thee? When will it be that Thou wilt be all to me in all things, as the apostle writes: "That God may be all in all"? (1 Cor. xv. 28.) When shall I enjoy that unchanging peace, free from all affliction, and from all danger of being lost? When, my God, shall I find myself dwelling with Thee, and enjoying the sight of Thine infinite beauty face to face, and without veil? When shall I attain to the possession of Thee, my Creator, in such a manner that I may say, My God, I cannot lose Thee more?

O my Saviour! whilst Thou seest me an exile, and full of trouble, in this land of enemies, where I live

in continual warfare, help me with Thy grace, and console me in this sorrowful pilgrimage. Whatever the world may offer me, I know that nothing in it can bring peace; but yet I fear lest, if I have not help from Thee, the pleasures of the world, joined to my evil inclinations, should draw me on to some terrible precipice.

Exile as I am in this valley of tears, I would think of Thee continually, O my God! and share in that infinite happiness which Thou enjoyest; but the evil appetites of sense make themselves heard within me, and disturb me. I would that my affections were ever occupied in loving Thee and thanking Thee; but in my flesh I feel drawn towards sensual delights, and thence I am constrained to exclaim with St. Paul, "Unhappy man that I am, who shall deliver me from the body of this death?" (Rom. vii. 24.) Miserable man that I am, in continual combat, not only with external enemies, but with myself, whence I am weighed down and a trouble to myself.

Who, then, will deliver me from the body of this death? that is, from the danger of falling into sin, from that peril, the fear only of which is to me a continual death, which torments me, and will not cease to torment me during all my life: "Go not far from me, O God; my God, in Thy help I put my trust" (Ps. lxx. 12).


My God, go not far from me; because if thou goest from me, I fear I shall displease Thee. Therefore, draw nearer to me with Thy powerful help; succor me continually, that I may be able to resist the attacks of my enemies. The royal prophet has said that Thou art ever near, that Thou dost endow with holy patience all those who are of sorrowful heart, afflicted within themselves (Ps. xxxiii. 19). Remain beside me, then, my beloved Saviour, and give me that patience which I need in order to overcome the continual attacks by which I am tormented.

As often as I try to give myself to meditation and prayer, troublesome thoughts draw me away, and distract me with a thousand follies, do Thou give me force to drive them from me, and to crucify all the evil inclinations that hinder me from uniting myself to Thee. And take from me, I pray Thee, the great repugnance that I feel to embracing in love and peace everything that is not according to my own self-love.

O house of my God, prepared for those that love Thee, to Thee I sigh from this land of misery. "I have gone astray as a sheep that is lost: Oh, seek Thy servant." O beloved Shepherd of my soul, who didst descend from heaven to seek and to save the lost sheep! behold me, one of these who have turned from Thee, and lost itself! Seek Thy servant; Lord, seek me; abandon me not, as I deserve; seek me and save me; take me and keep me safe within Thine arms, that I may not leave Thee any more.

While I am looking towards paradise with strong desire, my enemy frightens me with the remembrance of my sins; but the sight of Thee, my crucified Jesus, consoles me, and gives me courage to hope that some day I may come to love Thee, and behold Thee unveiled in Thy blessed kingdom. Queen of heaven, continue to be my advocate. Through the Blood of Jesus Christ and through thine intercession, I have a firm hope of being saved.

Prayer to avoid Lukewarmness.

 LORD, have mercy upon me! I see that I have deserved to be vomited forth by Thee, for the many defects with which I have served Thee. Miserable I am, for I see myself without love, without confidence, and without desire. O my Jesus! abandon me not; stretch forth Thy powerful hand, and drive me from this slough of lukewarm-

ness in which I see myself fallen. Grant this through the merits of Thy Passion, in which I trust. O holy Virgin, pray to Jesus for me!

Another Prayer.

Q MY God! reject me not, as I deserve, for I will amend. I know well that so negligent a life as mine cannot satisfy Thee. I know that I have myself, by my lukewarmness, shut the door against the graces which Thou didst desire to bestow upon me. O Lord! do not yet abandon me, continue to be merciful towards me; I will rise from this miserable state. I will for the future be more careful to overcome my passions, to follow Thy inspirations, and never will I through slothfulness omit my duties, but I will fulfil them with greater diligence. In short, I will, from this time forward, do all I can to please Thee, and I will neglect nothing which I may know to be pleasing to Thee. Since thou, O my Jesus! hast been so liberal with Thy graces towards me, and hast deigned to give Thy Blood and Thy Life for me, there is no reason I should act with so little generosity towards Thee. Thou art worthy of all honor, all love, and to please Thee one ought gladly to undergo every labor, every pain. But, O my Redeemer! Thou knowest my weakness, help me with Thy powerful grace; in Thee I confide. O immaculate Virgin Mary! help me to overcome myself, and to become a saint.

Prayer to obtain a Victory over Temptations.

MY God, "cast me not away from Thy face" (Ps. l. 13). I well know that Thou wilt never abandon me if I do not first abandon Thee. Alas! I fear this misfortune through the experience I already have of my own weakness. Lord, it is for Thee to give me the strength of which I am in need to withstand the assaults of hell. I ask this

for the love of Jesus Christ. My Saviour, establish perpetual peace between me and Thee; establish an eternal and indissolvable union. To this end, give me Thy love. "He that loveth not, abideth in death" (1 John iii. 14). It is for Thee, O God of my soul! to deliver me from this miserable death. By that bitter death which Thou didst endure for me, let me not again lose Thy friendship, O my Jesus! I love Thee more than all else, and hope to remain ever bound to Thee by the chains of love. I hope ever to live bound by them, both on earth and eternally in heaven.


O Mary! thou art the mother and dispenser of perseverance; it is from thee that I ask and hope for this great gift.

Prayer for the Good Employment of Time.


BLESSED forever, O my God, be the patience with which Thou hast borne with me! Thou didst give me time in which to love Thee, and I have employed it in offending and displeasing Thee. Had I now to die, what would not be my sorrow on thinking of how many years I have lived in this world, without doing aught for Thee? Lord, I thank Thee for the time Thou art still giving me, so that I may repair my negligence and the loss of so many years. My Jesus, by Thy Passion vouchsafe to help me in living no more for myself, but only for Thee and Thy love. I know not whether much time is still remaining me to live; but if Thou dost vouchsafe me a thousand years, I hope to employ them only in loving and pleasing Thee. I love Thee, my Sovereign Good, and hope to love Thee eternally. I wish to be no longer ungrateful to Thee, nor any longer to resist Thy love, which has been so long pleading with me to give myself entirely to Thee. Why then should I wait any longer? Is it that Thou shouldst altogether abandon me and call me

no more? O Mary! by thy advocacy thou hast obtained for me this time which is given to me. Assist me now, and obtain for me the grace to spend it all in loving thy Son, my Redeemer, and in loving thee, my Queen and my Mother.

**Prayer to obtain the Grace of governing our
Tongue.**

 MY God! I consecrate my tongue to Thee, that it may never offend Thee more. Thou didst give it me, O my God! that with it I might praise Thee; and I have made use of it to offend Thee, and to draw others also into sinning against Thee. I repent with my whole soul. Oh, for the love of Jesus Christ, Who, during His life on earth, honored Thee so much with His tongue, grant that I also may from this day forth honor Thee constantly, by celebrating Thy praises, by frequently invoking Thy aid, and by speaking of Thy goodness and the infinite love which Thou dost deserve.


Prayer of a Soul that desires its own Sanctification.

 JESUS, my Love! I am determined to love Thee as much as I can, and I wish to become a saint; and I wish to become a saint for this reason, that I may give Thee pleasure, and love Thee exceedingly in this life and the next. I can do nothing of myself, but Thou canst do all things; and I know that Thou wishest me to become a saint. I see already that by Thy grace my soul sighs only for Thee, and seeks nothing else but Thee. I wish to live no more for myself; Thou desirest me to be wholly Thine, and I desire to be wholly Thine. Come, and unite me to Thyself, and Thyself to me. Thou art infinite goodness; Thou art He Who hast loved me so much; Thou art, indeed, too loving and too worthy of love; how, then, can I love anything but Thee? I prefer Thy love before all the things

of this world ; Thou art the sole object, the sole end of all my affections. I renounce all that I may be occupied solely in loving Thee, my Redeemer, my Comforter, my Hope, my Love, and my All. I will not despair of becoming a saint on account of the sins of my past life ; for I know, my Jesus, that thou didst die in order to pardon the truly penitent. I love Thee now with my whole heart, with my whole soul ; I love Thee more than myself, and I bewail, above every other evil, ever having had the misfortune of despising Thee, my Sovereign Good. Now I am no longer my own, I am Thine ; O God of my heart ! dispose of me as Thou pleasest. In order to please Thee, I accept all the tribulations Thou mayest choose to send me—sickness, sorrow, troubles, ignominies, poverty, persecution, desolation—I accept all to please Thee ; in like manner I accept the death Thou hast decreed for me, with all the anguish and crosses which may accompany it : it is enough if Thou grantest me the grace to love Thee exceedingly. Lend me Thy assistance ; give me strength henceforth to compensate, by my love, for all the bitterness that I have caused Thee in past time, O only Love of my soul !

O Queen of heaven, O Mother of God, O great Advocate of sinners, I trust in thee !

Prayer to attain to the Science of the Saints.

 THOU Who art the true and perfect Lover of my soul, where shall I find one who has so loved me as Thou hast ? During my life that is past I have lost my time in attaining the knowledge of many things which have profited my soul nothing, and I have thought nothing of knowing how to love Thee. I see that my life has been lost. I perceive that Thou callest me to Thy holy love ; behold, I leave all ; from this day forth my one thought shall be to please Thee, my highest Good,

Prayer to obtain the Grace of always acting with a Good Intention.

WHEN shall I begin to love Thee sincerely, O my Jesus? Unhappy that I am, if I look into all my works, even my best, do I find any one done entirely for Thee? Alas! my Lord, no. Have pity on me, and do not let me serve Thee thus negligently until I die. Help me so that I may unreservedly consecrate the remainder of my life to Thee. May I surmount all obstacles in order to please Thee, and in all my actions have but that one aim. I beg this of Thee through the merits of Thy Passion. Mary, my powerful Advocate, obtain this grace for me by thy prayers.

Prayer to attain to all Holy Virtues.

MY Lord and my God, by the merits of Jesus Christ, I ask Thee above all to enlighten me; make me to know the vanity of the goods of this world, that there is nothing worth loving but Thee, the Supreme and Infinite Good. Make me know my unworthiness, and how worthy Thou art of being loved by all, and especially by me on account of the love Thou hast borne me. Give me holy humility to embrace with cheerfulness all the contempt that I may receive from men. Give me a great sorrow for my sins. Give me the love of holy mortification, that by it I may curb my passions and punish my rebellious senses. Give me a love for the obedience I owe to my superiors. Give me grace to direct all that I do to the sole end of pleasing Thee. Give me holy purity of mind and body, and detachment from everything that does not tend to the love of Thee. Give me great confidence in the Passion of Jesus Christ, and in the intercession of the ever-blessed Mary. Give me, above all, a great love towards Thee, and a perfect conformity to Thy divine will, I recommend to Thee also the souls of purga-

tory, my relatives, benefactors, and friends, and all those from whom I have received any affront or injury; I pray Thee, shower down upon them all blessings. Finally, I recommend to Thee infidels, heretics, and all those who are in a state of sin. Since Thou, my God, art worthy of infinite love, make Thyself known and loved by all; but especially by me, who have been most ungrateful to Thee. I have offended Thee enough; make me love Thee exceedingly, and take me to heaven, where I shall sing Thy mercies for all eternity. Blessed Mary, pray to Jesus for me! Amen.

Consecration of Ourselves to Our Lord.

MY Beloved to me and I to Him" (Cant. ii. 16). As then, O my God! Thou hast given Thyself entirely to me, I should be too ungrateful if I did not give myself entirely to Thee; since Thou wouldst have me belong wholly to Thee, behold, O my Lord! I give myself entirely to Thee. Accept me through Thy mercy, disdain me not. Grant that this my heart, which once loved creatures, may turn now wholly to Thy infinite goodness. "Let me henceforth die," said St. Teresa; "let another than myself live in me. Let God live in me, and give me life. Let Him reign, and let me be His slave, for my soul wishes no other liberty." This my heart is too small, O God most worthy of love! It is too little able to love Thee, Who art deserving of an infinite love. I should then commit too great an injustice were I still to divide it by loving anything besides Thee. I love Thee, my God, above everything. I love only Thee; I renounce all creatures, and give myself entirely to Thee, my Jesus, my Saviour, my Love, my All. I say, and always will say: "What have I in heaven, and besides Thee, what do I desire on earth? . . . Thou art the God of my heart, and the God that is my portion for-

ever" (Ps. lxii. 25). I desire nothing, either in this life or in the next, but to possess the treasure of Thy love. I am unwilling that creatures should have any more a place in my heart; Thou alone must be its master. To Thee only shall it belong for the future. Thou only shalt be my God, my repose, my desire, all my love. "Give me only Thy love and Thy grace, and I am rich enough." O most holy Virgin Mary! obtain for me this, that I may be faithful to God, and never recall the donation which I have made of myself to Him.

Shorter Form of Consecration.

MY Lord and my God! I consecrate myself entirely to Thee. I pray Thee, take possession of my soul, my body, my senses, my faculties, my will, my liberty, my whole self. Thou alone art all goodness, all worthy of love; be Thou my only love.

Prayer to avoid all Self-seeking in our Piety.

GMY crucified Jesus! I am one who, even in my devotions, have gone about seeking my own pleasure and my own satisfaction; all unlike to Thee, Who, through love of me, didst pass a life of suffering, deprived of every alleviation. Give me Thy help, that henceforth I may seek only Thy pleasure and Thy glory. I would love Thee without any other reward: but I am weak; Thou must give me the strength to accomplish it. Behold me; I am Thine; dispose of me as it pleases Thee; make me love Thee, and I ask for nothing more. O Mary, my Mother! obtain for me faithfulness to God, through thy intercession.

Prayer that we may love God as perfectly as possible.

GMY God and my All! I would rather have Thee than all the riches, honors, knowledge, glory, expectations, and gifts that Thou couldst

give me. Thou art all my good. Thee alone I desire, and nothing more; for Thou alone art infinitely beautiful, infinitely kind, infinitely worthy of love; in a word, Thou art the only thing that is good. Wherefore every gift that is not Thyself is not enough for me. I repeat, and I will ever repeat it—Thee alone I wish for, and nothing more; and whatever is less than Thee, I say it again, is not sufficient for me.

Oh, when will it be given me to occupy myself wholly in praising Thee, loving Thee, and pleasing Thee, so that I shall no more think of the creature, nor even of myself? O my Lord and my Love! help me when Thou seest me growing cold in Thy love, in danger of giving my affection to creatures and to earthly goods: "Stretch forth Thy hand from on high, seize me, and deliver me from many waters" (Ps. cxliii. 7). Deliver me from the danger of going far away from Thee.

Let others seek what they will; it pleases not me, and I desire nothing but Thee, my God, my Love, and my Hope.

Offering of our will to God.

AH, my God! all my past ruin has arisen from a want of conformity to Thy will. O God of my soul! I detest and curse a thousand times the days and moments in which I have, in order to do my own will, contradicted Thine. I now give Thee mine unreservedly. Accept it, O my Lord! and bind it so firmly to Thy love that it may never more be able to rebel against Thee. I love Thee, O Infinite Goodness! and through the love which I bear Thee I offer myself entirely to Thee. Dispose of me and of all I possess, as Thou pleasest: I resign myself entirely to Thy holy will. Preserve me from the misfortune of doing anything against Thy holy will, and then treat me as Thou wishest. Eternal Father, hear me for the love of Jesus Christ. My

Jesus, hear me through the merits of Thy Passion. Most holy Mary, assist me; obtain for me the grace to fulfil the divine will, in the accomplishment of which my salvation entirely consists: obtain this grace for me, and I ask nothing more.

Acts of Conformity with the will of God.

MY Jesus, every time I say, "Blessed be God," or "God's will be done," I intend to submit myself to all that Thou hast arranged for me, in time and eternity.

2. I desire no other employment, talents, dwelling, clothing, food, or health, but what is pleasing to God and what Thou hast destined for me. If Thou willest that all my affairs should go badly, my plans fail, law-suits be lost, and that all I possess be taken from me, such is my will too.

3. If Thou willest that I be despised, hated, put below others, calumniated, and ill-treated even by my dearest friends, such is my will too.

4. If Thou willest that I fall into absolute poverty, that I be driven from home and country, shut up in a dungeon, and that I pass my life in constant pain and anguish, such is my will too.

5. If Thou willest that I be always poorly, covered with sores, crippled, confined to my bed, forsaken by all, such is my will too, just as Thou pleasest, and as long as Thou pleasest. My life itself I place in Thy hands, and I accept whatever death Thou dost destine for me; in the same way do I accept the death of my relations and friends, and whatsoever Thou willest.

6. I will also everything that Thou willest regarding my spiritual progress. I desire to love Thee in this life with all my heart, and to go to love Thee as a seraph in paradise, but I am content with what Thou willest. If Thou dost will to give me only one degree of love, of grace, and of glory, I do not wish for

more, because such is Thy will; I prefer the accomplishment of Thy will to any gain of mine. In a word, dispose of me, my God, and of all that belongs to me, as it may please Thee without minding my wishes, as I wish for nothing else but what Thou willest. Whatever be Thy treatment of me, whether it be hard or gentle, pleasing or disagreeable, I accept, I embrace it, because the one and the other comes to me from Thy hand.

7. In fine, my Jesus, I accept, in an especial way, my death and all the pains that may accompany it, as Thou willest, in whatever place Thou willest, and whenever Thou willest. I unite it, my Saviour, to Thy most holy death, and offer it to Thee as a proof of the love I bear Thee. I wish to die in order to please Thee, and to fulfil Thy holy will.

Prayer in Time of Trouble.



DIVINE gift! gift above every other gift; to love in suffering, and to suffer in loving.

O my Jesus! Thou alone hast been able to teach us these maxims of salvation, all contrary to the maxims of the world; and Thou alone canst give us strength to suffer crosses with patience. I do not pray Thee to exempt me from suffering: I only pray Thee to give me strength to suffer with patience and resignation. O Eternal Father, Thy Son has promised that whatever we ask Thee in His name, Thou wilt give it us. Behold, we ask this of Thee: give us grace to endure with patience the pains of this life; hear us, for the love of Jesus Christ. And Thou, O my Jesus! pardon me all the offences I have committed against Thee, in that I have not been willing to suffer with patience the troubles Thou hast sent me. Give me Thy love, that it may give me strength to suffer all for love of Thee. Deprive me of everything, of every earthly good, of relatives, friends, health of body, of every

comfort; deprive me even of life,—but not of Thy love. Give me Thyself, and I ask no more. O most holy Virgin! obtain for me an enduring love for Jesus Christ, even till death.

Prayer to obtain the Grace of bearing Humiliations patiently.

MY Jesus, I blush to appear before Thee: Thou didst so love neglect and reproach as to die on a cross, jeered at and insulted; whilst I—I cannot bear with the least slight: Thou, innocence itself, didst consent, out of love for me, to be overwhelmed with ignominy; whilst I, a miserable sinner, am greedy of honors and praise! Ah, my divine Saviour, how far am I from resembling Thee! This makes me fear for my eternal salvation, since the predestinate ought in all things to be conformed to Thee, their great model. But I will not despair of Thy mercy, I will continue to hope that Thou wilt help and change me. By the help of Thy grace, I propose henceforth bearing patiently with all insults and slights, out of love for Thee. By Thy example Thou hast made affronts dear to souls that love Thee! I love Thee, O my God, and I would do all I can to please Thee. Forgive me the displeasure I have given Thee by my pride; I repent of it with my whole heart: give me strength to be faithful to the promise I now make Thee, never to complain of any affronts that may be offered me.

O Mary, my Mother, who wast so humble, obtain me the grace of imitating thee as far as I am able.

Prayer of a Virgin living in the World or in the Cloister.

MY Jesus, my God, and my Redeemer, who didst die for me! forgive me if I dare to call myself Thy spouse. I dare do this, because I see that Thou hast called me to that honor; nor

do I know how to thank Thee for that grace. I should now have been in hell; and Thou, instead of chastising me, hast called me to be Thy spouse. Yes, my Spouse, I leave the world, I leave all through love of Thee, and give myself entirely to Thee. What is the world to me? My Jesus, henceforward Thou art to be my only Good—my only love. I see that Thou wishest to have my entire heart, and I wish to resign it entirely to Thee. Receive me in Thy mercy, and do not reject me as I have deserved that Thou shouldst. Forget all the offences that I have given Thee, of which I repent with my whole soul; would that I had died before offending Thee! Pardon me; inflame me with Thy holy love, and give me Thy aid, in order that I may be faithful to Thee, and never leave Thee more. Thou, my Spouse, hast given Thyself all to me. Behold! I give myself entirely to Thee. Mary, my Queen and my Mother, chain my heart to that of Jesus Christ; and fasten both hearts so that they be never sundered more.

A Prayer to obtain Final Perseverance.

FTERNAL FATHER, I humbly adore Thee, and thank Thee for having created me, and for having redeemed me through Jesus Christ. I thank Thee most sincerely for having made me a Christian, by giving me the true faith, and by adopting me as Thy son, in the sacrament of baptism. I thank Thee for having pardoned (as I humbly hope) all the offences which I have offered to Thee, and for having preserved me from so many relapses, of which I would have been guilty if Thou hadst not protected me. But my enemies still continue, and will continue till death, to combat against me, and to endeavor to make me their slave. If Thou dost not constantly guard and succor me with Thine aid, I, a miserable creature, will return to sin, and shall certainly lose Thy grace. I beseech Thee, then, for the

love of Jesus Christ, to grant me holy perseverance unto death. Jesus, Thy Son, has promised that Thou wilt grant whatsoever we ask in His name. Through the merits, then, of Jesus Christ, I beg, for myself and for all the just, the grace never again to be separated from Thy love. I am certain, O my God, that if I continue to ask perseverance of Thee I shall obtain it, because Thou hast promised to hear the prayer of all who call upon Thee; but what I fear is this—that in the moment of danger I may omit calling on Thee, and then I may fall. The grace, then, which I ask of Thee in the name of Jesus and Mary, is that of never neglecting prayer. Grant that, in all temptations, I may never fail in having recourse to Thee, by invoking the holy names of Jesus and Mary. By this means, O my God, I have a firm hope of dying in Thy grace and of loving Thee forever in paradise, where I shall be assured of never more being separated from Thee and of loving Thee to all eternity. Amen.

The same Prayer, to be said frequently.

FERNAL FATHER, relying on the promise made by Thy divine Son, "Whatever ye ask of the Father in My name, He will give it to you;" I ask of Thee, in the name of Jesus, the graces of holy perseverance and of loving Thee with my whole heart. For the future, grant me the grace of always perfectly accomplishing Thy holy will.

*** Prayer to be preserved from Sudden and Unforeseen Death.**

MY soul, cease from sinning; think on thy sudden passage from life to eternal torments: there all penitence and penitential tears will be useless. Whilst there is still time, be converted; cry out to the Lord, saying: My God, have pity on me—O most merciful Lord Jesus, by Thine Agony

and Bloody Sweat, and by Thy Death, deliver me, I pray Thee, from sudden and unprepared death. O most gentle Lord Jesus, by Thy cruel and ignominious scourging and crowning with thorns, by Thy cross and bitter passion, and by Thine own great goodness, I humbly pray Thee let me not die unprepared and pass from this life without the holy sacraments. Jesus, my best beloved, my Lord! by all Thy travails and all Thy sorrows, by Thy precious Blood, and by Thy most holy wounds, and by those last words spoken by Thee upon the cross: "My God, my God, why hast Thou forsaken Me?" and again, "Father, into Thy hands I commend My spirit," most ardently I pray Thee free me from a sudden death. O God, in Whose sight every heart trembles and every conscience is awed! show forth Thy mercy upon us Thy suppliants, that we, who trust not in the excellence of our own merit, may never experience Thy judgments by suddenness of death, but may receive Thy pardon through Our Lord Jesus Christ.

*** Renewal of the Baptismal Vows.**

IN the name of the Most Holy Trinity, of God the Father Who created me, of God the Son Who redeemed me, of God the Holy Ghost Who sanctifieth me; in presence of the Blessed Virgin Mary, Mother of God, and my Mother; of St. Joseph, of my angel-guardian, of my holy patrons, and all the court of heaven,—before the holy Roman Catholic Church I renew and ratify the sacred and inviolable engagements which were made for me on the day of my baptism. I protest that with all my heart I renounce Satan, his pomps and works, being resolved to remain faithful to God Our Lord Jesus Christ unto death. Yea, cursed be Satan, the lying spirit, the propagator of error, the enemy of the Church; cursed be the pomps of Satan, which are the

corrupted world, its vanities, its pernicious maxims, its seducing pleasures; cursed be the works of Satan, which are sin and the evil propensities of the heart. Yea, rather lose all than lose the faith given me in my baptism; rather die than live an enemy to my God. Eternal Father, in the name of Jesus, grant that I may be faithful to my promises. O Mary, Mother of perseverance! do not abandon me.

* *Prayer for our Holy Father the Pope.*

LET us pray for our Holy Father the Pope,
 N The Lord preserve him and give
 him life, and make him blessed upon earth,
 and deliver him not up to the will of his enemies.—
 “Our Father” once.¹

Prayer for the Holy Church.

LORD, God of virtues, turn Thy loving face towards us, and save us. Thou didst banish idolatry from the world, and didst plant the vine of the Church with so much care, that carefully revealed truth was made known in all parts of the world. The cross of Jesus Christ has been everywhere adored, the prophecy has been fulfilled which announced that one day the true faith should fill the whole world. But too soon heresy, that wild beast coming forth from the forest of hell, came to lay waste that vine, so that error is now reigning in many kingdoms of Europe. And what is still more deplorable is, that in countries that have remained faithful the Faith has now become an object of persecution on the part of the unbelieving. Ah, my God! we beg Thee to turn Thy face to us, and behold how Thy vine has been laid waste. Look on it, visit it, and

^{300 days'} indulgence, once a day. *Plenary indulgence* once a month, on a day of choice, and on the usual conditions. (Nov. 26, 1876.)

repair the damage done to it by its enemies; they have despised and turned into derision Thy Church, Thy Scriptures, Thy precepts, Thy maxims,—in a word, all holy truths. Call to mind, O Eternal Father! that in order to obey Thee, and to cultivate this vine according to Thy holy will, Thy Son Jesus Christ made Himself the Son of Man; call to mind that He consecrated the sweat and fatigue of His whole life to planting it. We pray Thee, then, through Thy love for this divine Son, to hear our prayer: do Thou vouchsafe to govern and preserve the Holy Church; do Thou vouchsafe to humble her enemies. We pray Thee, hear us.

A Shorter Prayer for the Church.

LORD, Thy Church, that vine planted by Thy divine Son and watered by His Blood, is laid waste on all sides; hasten to visit it and restore it; Thou alone canst restore it.

Prayer to Mary for the Holy Church.

QUEEN of heaven, thy immense love for God maketh thee likewise love His Church. We pray thee, come to its help amidst the ills under which it is now suffering, rent asunder as she is by her own children. Thy prayers, being a mother's, can obtain all from that God Who loveth Thee so well. Pray then, pray for the Church; ask for enlightenment for so many unbelievers who are persecuting it, and obtain for faithful souls the necessary strength to resist being caught in the snares of the unbelievers who would drag them down into their own ruin.

Prayer for our Country.

SALVUM fac populum tuum, Domine, et benedic hereditati tuæ.

Exurgat Deus, et dissipentur inimici ejus.

Exurge, Christe, adjuva nos et libera nos propter nomen tuum.

Domine, salvum fac regem, et exaudi nos in die qua invocaverimus te.

Miserere nostri, Domine, miserere nostri.

LORD, save Thy people, and bless Thy heritage.

May God arise and may His enemies be scattered.

O Jesus, arise, come to our help and deliver us, for the glory of Thy Name.

Lord, save the King, and vouchsafe to hear our prayers.

Have mercy on us, Lord, have mercy on us.

Prayer for Peace.

GIVE peace, O Lord, in our days; for there is none other that fighteth for us, but only Thou, our God.

V. Let there be peace in Thy strength, O Lord.

R. And plenty in Thy strong places.

Let us Pray.

GOD, from Whom proceed all holy desires, all right counsels and just works; grant unto us Thy servants that peace which the world cannot give, that our hearts may be devoted to Thy service and that, being delivered from the fear of our enemies, we may pass our time in peace under Thy protection. Through Christ Our Lord. Amen.¹

¹ 100 days' indulgence each time; *Plenary* on the usual conditions to those who shall have said it daily for a whole month.

Prayer for the Religious Orders.

Q LORD! finish Thy work, and, for Thy glory, grant that Religious may be all Thine, so that all the members of Thy Orders may until the day of judgment be pleasing to Thee, and gain over to Thee an immense number of souls. Amen. Amen.

Prayer for Priests.

MY God, I believe in the sublime dignity conferred on Thy ministers by priesthood—the supreme dignity of all, says St. Ignatius; a divine dignity, says St. Denis; a dignity surpassing that of kings and angels, says St. Ambrose. O my God! Thy priests are the leaders of Thy people (St. P. Damian), the guardians of Thy Church (St. Bernard), the light of the world (Matt. v. 14), the dispensers of the sacraments (St. P. Damian), the vicars of Jesus Christ (St. Augustine), and His coadjutors in the work of salvation (1 Cor. iii. 9). I believe, O Lord! that at the very instant when Thy priest consecrates, the Incarnate Word makes it a duty to obey him by coming into his hands under the sacramental species; I also believe that at the moment when the priest gives absolution to a penitent sinner, that sinner is changed from being an enemy of God and a slave of hell into being an inheritor of heaven, and that thus the priest may indeed be rightly named the door-keeper of heaven (St. Prosper). Grant then, O Lord! to me and to all the faithful, to have the same respect and submission to the person, words, and counsels of Thy ministers as for Thine own, since Thou Thyself didst say to them: “He that heareth you heareth Me, and he that despiseth you despiseth Me” (Luke x. 26). Lastly, my God! I ask of Thee for all the priests in the world, and specially for those who have done any good to my soul, by seeking

to sanctify it, the grace of loving Thee much and making Thee to be loved by others, so that by their piety, their virtues, and the ardor of their zeal they may merit a place with Thy apostles and most faithful servants. O Mary, Mother of Jesus! do thou second the efforts of all thy Son's priests, and sanctify their lives and souls. Amen.

*** Divine Praises in Reparation of Blasphemy.**

BLESSED be God.
 Blessed be His holy name.
 Blessed be Jesus Christ, true God and true Man.

Blessed be the name of Jesus.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, the most holy Mary.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in His angels and in His saints.¹

*** Prayer for the Agonizing.**


GREATEST merciful Jesus, Lover of souls! I pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy Immaculate Mother, wash in Thy Blood the sinners of the whole world who are now in their agony and are to die this day. Amen.

Heart of Jesus, once in agony, have pity on the dying.²

¹ Indulgences: *One year* for every recital; *Plenary* once a month, with the usual conditions, for those who have said them at least once daily through the month. Applicable to the dead.

² 100 *days'* indulgence each time; *Plenary*, once a month, to all who say it for a month together, three times a day at distinct intervals.

Prayer for the Conversion of Infidels, Heretics, and Sinners.

 REDEEMER of the human race! Thou didst come to this earth in order to redeem men from the hands of Lucifer at the price of Thy Blood, so that they might one day partake of eternal beatitude with Thee in heaven. But, alas! many among them know Thee not, because they are idolaters; many others, again, heretics, know Thee for the true God, but, living out of the Church, they trample Thy Blood and all the benefits of redemption under foot. As for Catholics, Thy own and only remaining children, they should indeed console Thee; but alas! it is they who afflict Thee most, since the greater number of them live far from Thee, in a state of corruption of morals that is ever increasing before Thine eyes.

O Saviour of the world, divine Pastor, Who in great suffering didst consume Thy life on the cross for the salvation of men! have pity on Thy sheep; come to our aid amidst the ruin and dangers which are exposing us to lose our souls eternally. The faith which Thou didst implant in Thy Church at the price of Thy sweat is despised even by those who profess it, since they live as if they did not believe the truths Thou hast revealed to them, and as if they had not, one day, to die and appear before Thy tribunal to give an account of their lives; they live as if for them there were neither paradise, hell, nor eternity! It is for us, who by a special grace of Thy great goodness are among the sheep of Thy fold, to honor Thee by obeying Thy voice; but are we not Thy most cruel enemies, since, attached to the goods of this world and to its culpable maxims, we make no difficulty of despising Thy law and Thy grace, and thus, instead of endeavoring to appease Thy justice, we are irritating it more and more; it

would seem as if we were wilfully opposing ourselves to receiving Thy mercy.

But I am now addressing a God of mercy and of infinite power—a God Who, if He will, can make good come out of evil. Show then Thy power, O all-powerful Lord! not by punishing us, but by subjecting our rebel wills to Thy most holy will, which has proved its love for us by sending the Incarnate Word to die for our salvation. For the love of Thy divine Son, have pity on us then, and apply a remedy to our sad state. O Mother of God, Mary, pray for us and save us; thy prayers, being a mother's, will never be rejected.

Prayer for the Conversion of Unbelievers.



INCARNATE WORD, Saviour of the world, Who by Thy death didst procure eternal salvation for men, why hast Thou found such ingratitude among them that not only they refuse to obey and to love Thee, but they even go so far as to deny the death and sufferings Thou didst endure for them? Thou watchest over them incessantly; and they, the ungrateful wretches, assert that Thou dost not even vouchsafe to think of them. Thou didst create them immortal so that they might be eternally happy; and they strive to persuade themselves that they are but mortal, so as to be able to give themselves up unrestrainedly to all their vices, and thus they hasten to their own eternal misery. Ah! by the merits of Thy life and Thy death, hasten to the help of Thy servants; and let not impiety be triumphant through the loss of so many souls redeemed by Thy Blood. Do Thou reign, O Lord! as a Sovereign over Thine enemies.

Prayer to Mary for the Extirpation of the Habit of Reading Bad Books.

AUGUST Mother of God, universal protectress of the human race! look down on the immense and ever-increasing ruin which hell is occasioning souls by the spread of so many immoral books and writings. For thy sweet pity's sake, pray God, Who loveth thee so well, to give us a remedy for so great an evil. Yes, dear Lady, pray; thy prayers are all-powerful with Jesus, thy Son, Whose pleasure it is to grant whatever thou dost ask.

*** Prayer for our Parents.**

GOD, Who hast commanded us to honor our father and our mother, preserve Thou to me these parents who are so dear to me, and to whom, after Thee, I am indebted for my existence and for all my worldly advantages. Send down on them all spiritual and temporal blessings; keep them from all ill, and spare them long to me. O my God! may their vigilance and care supply me with the advice, resources, and support necessary for me during the remainder of my life; and may I similarly, by my perfect obedience, obtain them all the consolation they have a right to expect from me. Above all, so direct their affection and their views in life for me that my temporal interests may not be weighed before my eternal happiness. Crown Thy gifts, Lord, by one day uniting in heaven those whom so many bonds have united on earth. O Mary! I address the same prayer to thee, and of thee I ask the same favors. Amen.

*** Prayer for Married People.**

MY Saviour Jesus, Who hast united us in so indissoluble a tie by means of a great sacrament, maintain us in a spirit of union and concord, loving one another as Thou dost love the

Church ; give us the spirit of patience and gentleness, peacefully to bear with each other's faults ; arm us with the spirit of prudence and holiness, so that we may always remain within the limits of our duties, and in no way offend Thee by any act opposed to the profound respect due to Thy sacrament. Send us a spirit of prudent concern and forethought, that we may with justice and charity provide for the needs of our family. Preserve us from the spirit of the world and the love of its vanities, so that we may only seek to please Thee, our God, our Love, the true bond of our hearts. Inspire us with a true spirit of faith, so that our home may be a school of piety, and a sanctuary where all virtue may be found. Far from us, O God ! far from us the misfortune of being the cause of our children's ruin through our over-indulgence or our disedifying life. Far be from our home whatever could be a scandal or an occasion of sin. O Mary ! to thy maternal heart we recommend our children : be to them a Mother, and form their hearts to virtue. Tender Mother, may they be pious, charitable, and always Christian ; may their lives, filled with good works, be crowned by a holy death. O Mary, may we all be reunited in heaven, there to contemplate thy glory, to celebrate thy goodness to us, and thy love, and to bless thee eternally with thy dear Son Jesus Christ. Amen.

*** Prayer for the Use of those entrusted with the
Education of Youth.**

LORD, Thou hast said that those who guide others in the ways of wisdom shall shine like stars to all eternity ; to encourage me still further, Thou hast said : " Suffer little children to come to Me " (Matt. xix. 14). " They who receive them, and do good to them, receive Me "

(Matt. x. 40), do good to Me. How highly then should I prize my present state of life! Lord Jesus, give me patience to support the imperfections of those Thou hast entrusted to me, so that I may see in these imperfections a reason for compassion rather than anger. Give me the necessary prudence for discerning dispositions, and show me the means I should take to correct and improve them. Give me that kindness, impregnated with justice, which has no favoritism, and gives preference only to the poorest and least endowed. Give me that gravity tempered with sweetness which inspires respect and gains hearts. May I be firm with the disobedient, but not hard, and may I be indulgent towards all, but not weak. Above all, O Lord! while teaching human learning may I not forget to inspire virtue and love of Thee in the hearts of the young, so that I may prepare Thee as many elect as Thou givest me pupils. O Mary, my tender Mother, and theirs, St. Joseph, our protector, all ye holy instructors of childhood and youth, and ye too, ye guardian angels of those precious souls! obtain me the grace of showing myself worthy of my sublime vocation, and of sanctifying myself in it to the glory of Our Lord Jesus Christ. Amen.

Prayer in Reverses of Fortune, in Calamities and Misfortunes.

MY God! when Thou art most favorable to us Thou appearest to treat us with most rigor; but Thou visitest us so that we may have true repentance of our sins. With King David we will say: "Come to my help in my day of trouble." Lord, grant that the misfortune now afflicting us may open our eyes and make us abandon sin, since, if we do not leave off sinning, we shall meet with endless chastisement and eternal damnation.

I pray Thee, O my God! to punish me in this life, for, if Thou sparest me here, I shall be chastised in the other life. Father, I acknowledge my fault; I have sinned in offending a Father Who loves me so well; I do not any longer deserve to be called Thy son; forgive me, and receive me at least as Thy servant; restore me to Thy favor, and then punish me as Thou wilt.

The chastisement I am meeting with, O my God! is but little for my sins; I ought to be in hell, abandoned by the whole world, and in despair. Lord, I thank Thee that Thou art calling me to Thee by means of this present affliction.

Thou art just, O Lord! and Thou hast reason to punish us. We accept the afflictions Thou art sending us; give us the strength to bear them patiently.

O Mother of God! since thou art the protectress of the unfortunate, do thou exercise thy functions; help me, for if thou helpst me not I shall be lost.

Prayer to obtain Various Graces.

(Taken in part from St. Thomas Aquinas.)

GRANT me, O my God! to know Thy will, and to accomplish it perfectly to Thy glory. Give me the strength not to fail in prosperity, by exalting myself presumptuously; nor to fail in adversity, by being cast down by it. Let me feel joy or sorrow at nothing else but at what leads me to Thee or separates me from Thee. Let me not desire to please nor fear to displease any but Thee. Let all the goods of the world be vile to me, and all Thy gifts dear to me, for the love of Thee; and be Thou dear to me above everything. Let all joy without Thee be tediousness to me, and let every fatigue which is for Thee be pleasing to me, so that outside of Thee I may wish for nothing. Grant that to Thee I may always direct all my thoughts and all my

affections. Make me, O Lord! obedient without reply, poor without desire, chaste without a spot, patient without murmur, humble without simulation, joyous without dissipation, fearful without diffidence, diligent without solicitude, prudent without duplicity. Grant me the ability to do good without presumption, to reprove without becoming haughty, to edify my neighbor by my example without dissimulation. Give me a watchful heart, that vain thoughts may not carry me away from Thee; a noble heart, that may not be bowed down by unworthy affections; a right heart, that may not be moved by perverse intentions; a heart strong in tribulations, free from any earthly attachment. Grant that I may be enlightened in knowing Thee, diligent in seeking Thee, wise in finding Thee, persevering in pleasing Thee, grateful in thanking Thee. Finally, give me strength in this life to embrace every punishment due to my sins, and then, in the next, the grace forever of seeing Thee, possessing Thee, and loving Thee, face to face. Amen.

O Mary, my Queen, my Hope, and my Mother! I love thee, I confide in thee. I beseech thee by the love of Jesus, by the joy thou didst feel in becoming His Mother, and by the sorrow thou didst feel at His death, obtain of God for me a great sorrow for my sins and the pardon of them, perseverance in a good life, a pure love towards God, with a perfect conformity to His holy will. Thou art the refuge of sinners: thou art then my refuge. To thee I recommend my soul and my eternal salvation. Receive me as thy servant, and as such protect me always, and specially at the time of my death. Thou with thy powerful intercession must save me: this is my hope; thus may it be. Amen.

**A Universal Prayer for all Things necessary to
Salvation.**



MY God! I believe in Thee: do Thou strengthen my faith. All my hopes are in Thee: do Thou secure them. I love Thee: teach me to love Thee daily more and more. I am sorry that I have offended Thee: do Thou increase my sorrow.

I adore Thee as my first beginning; I aspire after Thee as my last end. I give Thee thanks as my constant benefactor; I call upon Thee as my sovereign protector.

Vouchsafe, O my God! to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that Thou wilt.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God! to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for Thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification,

avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God! make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Discover to me, O my God! the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear Thy judgments, that I may escape hell, and in the end obtain heaven; through Jesus Christ my Lord. Amen.

Prayer.¹

LOOK down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, whilst I call to mind the words which David, Thy prophet, said of Thee, my Jesus: "They pierced My hands and My feet; they numbered all My bones" (Ps. xxi. 17, 18).

¹ *Plenary indulgence confirmed by Pius IX., July 31, 1858, for all who with a contrite heart shall say this prayer before a crucifix or representation of Christ crucified, after holy Communion, on the usual conditions.*

Prayers of the Blessed Clement Mary Hofbauer.(Beatified January 29, 1888.)***Offering.**

B JESUS! I offer Thee Thine own Blood in expiation of my sins; in Thine infinite merits I place all my hopes. Remember me, O Lord! now and at the hour of my death.

Praises.

BLESSED and glorified be the hour when my Saviour became incarnate, the hour when He came into the world, the hour when He instituted the Most Holy Sacrament, the hour when He died, the hour when He was buried.

Prayer to Our Saviour's Wounds.

T SALUTE ye, O precious wounds of my Saviour Jesus Christ! I salute ye in the omnipotence of the Father Who permitted you; in the wisdom of the Son Who endured you; in the clemency of the Holy Ghost Who in you and by you accomplished the work of our redemption. O holy Wounds! I recommend myself to you, I hide myself in you, so that by you and in you I may be preserved from all evil.

Prayer to obtain a Good Death.

G LORD JESUS! have pity on my poor soul, which Thou hast bought with Thy precious Blood, and save it at the hour of my death. Say to Thy Father when I shall be at the point of death: "Father, forgive him." Say to Thy Mother: "Behold thy son!" Say to St. Anne: "Behold an orphan!" Say to my poor soul: "This day thou shalt be with Me in Paradise." "My God! my God! forsake me not;" grant me the one only thing necessary: grant me to end my life piously, by dying a holy

death, and reposing in peace. "Into Thy hands I commend my spirit:" for Thou art our salvation, our redemption, and our resurrection; in Thee and by Thee we shall be delivered. To Thee alone be glory, honor, thanksgiving; and adoration, world without end. Amen.

Prayer to obtain Purity.

HOLY MARY, by thine Immaculate Conception, purify my heart, my soul, and my body, in the name of God the Father, Whose daughter thou art; in the name of God the Son, Whose Mother thou art; in the name of God the Holy Ghost, Whose Spouse thou art; in the name of the Most Holy Trinity, of whom thou art and ever wilt be the chosen temple.

Prayer to obtain Perseverance in the Faith.

FATHER OF MERCY! look on the face of Thy Christ, Who crieth loudly to Thee, and with tears pleadeth for His Spouse, our Mother, the Holy Church. O my Father! look on this Bloody Sweat, this horrible Crown of Thorns, these Hands and Feet pierced with nails—all the Wounds of our Brother Jesus Christ. O my Father, listen to the groans of Thy well-beloved Son expiring on the cross. The heavens are shaken, the rocks are rent asunder, and wilt Thou not be entreated to show us mercy? Do Thou preserve in Thy holy faith those who confess Thy name with a sincere heart; do Thou protect them against the false prophets that come in sheep's clothing whilst in reality they are ravening wolves. Confound their impious designs, O God of Mercy! Grant to all believers the grace of loving Thee with a perfect love, and of accomplishing Thy commandments with constancy unto death, so that they may praise and glorify Thee to all eternity. Amen.

* Pious Desires of the Venerable Brother Gerard
Majella.

(The cause of his Beatification was introduced Sept. 17, 1847.)

MY GOD! I have the intention of offering Thee as many acts of love as were ever produced by the blessed Virgin and all the blessed spirits, as well as all the faithful on earth. I would wish to love Thee as much as Jesus Christ loved Thee. I would wish to renew these acts with every sigh of my heart. I also offer similar aspirations to my Mother Mary.

O my God! would that I could gain Thee as many hearts as there are grains of sand in the sea and on the earth, leaves on the trees, plants in the fields, atoms in the air, stars in the heavens, rays in the sun and the moon. My God! I would wish to be able to bring back to Thee all the sinners in the world.

* Praises to Mary by the Venerable Januarius
Mary Sarnelli.¹

(The cause of his Beatification was introduced December 3, 1874.)

MMARY, most holy Virgin, Mother of God and my Mother, happy art thou and blessed among women: *Benedicta tu in mulieribus*. Blessed from the very first moment of thine Immaculate Conception; blessed in thy birth; blessed in thy presentation; blessed in thy annunciation; blessed when thou didst conceive and bear in thy purest womb the only Son of God; blessed when thou didst bring Jesus into the world; blessed when thou didst suckle Him; blessed when thou didst pre-

¹ This prayer will give an idea of the unction that pervades the beautiful book entitled "The Greatness of the Mother of God," by the above-named Venerable J. M. Sarnelli. As yet there is no English translation, but Rev. F. Saintrain has translated it from the Italian into French.

sent Him to be circumcised ; blessed when thou didst carry Him into Egypt ; blessed when, after having lost Him, thou didst carefully seek for Him ; blessed when thou didst wait on Him with thine own holy hands ; blessed when thou didst listen to His holy words and didst do His bidding ; blessed when thou didst consent to His suffering for us ; blessed when thou didst consent to His crucifixion ; blessed when thou didst offer Him to His Father, as a victim, to be put to death ; blessed when thou didst receive Him in thine arms after His death ; blessed when thou didst place Him in the sepulchre ; blessed when thou sawest Him risen from the dead ; blessed when thou sawest Him ascending unto heaven ; blessed when Thou didst receive Him in His Sacrament ; blessed when thou didst incite the apostles and disciples to preach His holy law ; blessed when thou didst so zealously seek to procure Him honor ; blessed so often as thou hast come to the aid of those who have had recourse to thee ; blessed in all the senses of thy holy body ; blessed in all the powers of thy holy soul ; blessed in every breath thou didst draw ; blessed in all thy holy life ; blessed in thy precious death ; blessed in thy glorious assumption ; blessed in thy solemn crowning in heaven ; blessed in thy glory ; blessed in time and blessed in eternity ; blessed by the Eternal Father, blessed by the Son, and blessed by the Holy Ghost ; blessed by the angels, blessed by the saints, blessed by the spirits, blessed by happy mortals ; blessed by past generations, by the present and the future ; blessed by me. Be blessed by all tongues, by all nations, by all kingdoms, by all the people of the earth. And with thee may Jesus, the fruit of thy womb, be blessed : *Benedictus fructus ventris tui, Jesus.*

Most holy Virgin, think on me, poor sinner though I be ; obtain all graces for me, for thou canst do so. Make me begin to lead a holy life, so that I may end

it by a precious death. And as I bless thy name on earth, O Mary! do thou bless me from the heights of heaven with Jesus; grant that one day I may praise, thank, and bless thee in paradise. Do this, O Mary, well-beloved Mother! for the honor of thy most holy name; do this for the glory of thy greatness and of that plenitude of grace which is thine. Hear my prayer, I pray thee, by all the love wherewith thou lovest the Most Holy Trinity and thy Son Jesus; I pray thee by all the love wherewith thou lovest the Church in heaven and on earth; I pray thee by the immense love borne thee by God, the angels, the saints, and all thy faithful servants. Have pity on me, the least worthy of all mortals; make me to love Jesus, and after Jesus, let me love nothing so much as thee; may I love thee with my whole heart and being, O sweet and amiable Mary. *Ora pro nobis, peccatoribus, nunc et in hora mortis nostræ.* Amen.



A FEW SUGGESTIONS

WHEREBY THE FOREGOING PRAYERS MAY BE MADE OF
GREATER UTILITY FOR SATISFYING DEVOTION AT
THE VARIOUS SEASONS OF THE YEAR AND
ON VARIOUS SPECIAL DAYS.

TABLE OF MOVABLE FEASTS.

	PAGE
Sunday in the Octave of the Epiphany: <i>Feast of Jesus Found in the Temple</i>	440
Second Sunday after Epiphany: <i>Feast of the Holy Name of Jesus</i>	441
Third Sunday after Epiphany	433
Fourth Sunday after Epiphany	437
Fifth Sunday after Epiphany	427
Sixth Sunday after Epiphany	428
Septuagesima Sunday	598
*Tuesday after Septuagesima: <i>Feast of Our Saviour's Prayer in the Garden</i>	446
Sexagesima Sunday	599
*Tuesday after Sexagesima: <i>Feast of the Sufferings of Our Lord</i>	442
Quinquagesima Sunday	459
Monday after Quinquagesima	468
Tuesday after Quinquagesima	470
Ash Wednesday	602
Friday after Ash Wednesday: <i>Feast of the Coronation of Our Lord</i>	448
First Week in Lent	606
Friday in First Week: <i>Feast of the Piercing of Our Lord</i>	492
Second Week in Lent	600
Friday in Second Week: <i>Feast of the Enshrouding of Our Lord</i>	451

* In some places the Friday.

	PAGE
Third Week in Lent	606
Friday in Third Week: <i>Feast of the Wounds of Our Lord</i>	454
Fourth Week in Lent	616
Friday in Fourth Week: <i>Feast of the Precious Blood of Our Lord</i>	453
Fifth Week in Lent: Passion Week.....	442
Friday in Passion Week: <i>Feast of Our Lady of Sorrows</i>	543
Palm Sunday.....	446
Monday in Holy Week.....	447
Tuesday in Holy Week.....	448
Wednesday in Holy Week.....	449
Holy Thursday.....	445
Good Friday.....	451
Saturday in Holy Week.....	542
Easter Week.....	601
First Sunday after Easter: Low Sunday.....	617
Second Sunday after Easter: <i>Feast of the Holy Sepulchre</i> *.....	445
Third Sunday after Easter: <i>Patronage of St. Joseph</i> ..	553
Fourth Sunday after Easter.....	619
Fifth Sunday after Easter.....	620
Ascension Day (the Novena of the Holy Ghost commences).....	515
Whit-Sunday and during the Octave.....	493
Trinity Sunday.....	413
Corpus Christi and during the Octave.....	473
Feast of the Sacred Heart of Jesus.....	490
First Sunday in June.....	488
Second Sunday in June.....	487
Third Sunday in June.....	486
Fourth Sunday in June.....	230
Thursday before the Feast of Our Lady of Perpetual Help—First Day of Triduum.....	547
Friday before the Feast of Our Lady of Perpetual Help—Second Day of Triduum.....	547
Saturday before the Feast of Our Lady of Perpetual Help—Third Day of Triduum.....	438

* In Diocese of Quebec, *Feast of the Holy Family*.

	PAGE
Sunday preceding June 24: <i>Feast of Our Lady of Perpetual Help</i>	493
First Sunday in July.....	445
Second Sunday in July.....	624
Third Sunday in July: <i>Feast of the Most Holy Redeemer</i>	441
Fourth Sunday in July.....	630
Fifth Sunday in July.....	626
First Sunday in August.....	622
Second Sunday in August.....	600
Sunday in the Octave of the Assumption: <i>Feast of St. Joachim</i>	539, 540
Sunday after the Octave of the Assumption: <i>Feast of the Immaculate Heart of Mary</i>	532
Fifth Sunday in August.....	609
First Sunday in September: <i>Feast of the Guardian Angels</i>	560
Friday before the Second Sunday in September (commences the Novena of Our Lady of Seven Dolors).	543
Sunday in the Octave of the Nativity of Our Lady: <i>Feast of the Holy Name of Mary</i>	547
Third Sunday in September: <i>Feast of Our Lady of Seven Dolors</i>	543
Fourth Sunday in September.....	610
Fifth Sunday in September.....	615
First Sunday in October: <i>Feast of the Holy Rosary</i> ...	536
Second Sunday in October: <i>Feast of the Maternity of the Blessed Virgin Mary</i>	527
Third Sunday in October: <i>Feast of the Purity of Mary</i>	534
Fourth Sunday in October: <i>Feast of the Holy Relics</i> ..	608
Fifth Sunday in October.....	615
Sunday in the Octave of All Saints: <i>Feast of Our Lady of Suffrage</i>	581
Second Sunday in November: <i>Feast of the Patronage of the B. V. M.*</i>	525
Third Sunday in November.....	611
Fourth Sunday in November.....	614
First Sunday in Advent.....	416

* In Province of Quebec, Fourth Sunday in October.

	PAGE
Second Sunday in Advent.....	419
Third Sunday in Advent.....	420
Fourth Sunday in Advent.....	421

Prayers to Our Lord Jesus Christ for each Day of the Month :

First Day.....	413	Seventeenth Day.....	435
Second Day.....	380	Eighteenth Day.....	436
Third Day.....	420	Nineteenth Day.....	437
Fourth Day.....	371	Twentieth Day.....	438
Fifth Day.....	421	Twenty-first Day.....	440
Sixth Day.....	382	Twenty-second Day...	441
Seventh Day.....	425	Twenty-third Day.....	385
Eighth Day.....	383	Twenty-fourth Day....	386
Ninth Day.....	427	Twenty-fifth Day.....	387
Tenth Day.....	384	Twenty-sixth Day.....	389
Eleventh Day.....	428	Twenty-seventh Day...	390
Twelfth Day.....	429	Twenty-eighth Day....	391
Thirteenth Day.....	431	Twenty-ninth Day.....	442
Fourteenth Day.....	432	Thirtieth Day.....	454
Fifteenth Day.....	433	Thirty-first Day.....	419
Sixteenth Day.....	434		

Prayers in honor of the Passion for each Day of the Week :

Sunday.....	441	Thursday.....	448
Monday.....	445	Friday.....	449
Tuesday.....	446	Saturday.....	451
Wednesday.....	447		

Prayers to the Blessed Sacrament for each Day of the Week, the Month, during an Octave or a Novena.
See p. 473.

Prayers to the Sacred Heart of Jesus for each Day in the Week :

Sunday.....	488	Thursday.....	486
Monday.....	492	Friday.....	449
Tuesday.....	487	Saturday.....	490
Wednesday.....	489		

Novena to the Sacred Heart :

	PAGE
First Day.....	484
Second Day.....	485
Third Day.....	486
Fourth Day.....	487
Fifth Day.....	488
Sixth Day.....	489
Seventh Day.....	490
Eighth Day.....	491
Ninth Day.....	492

Prayers to the Holy Ghost. See p. 493.

Prayers to Mary for each Day of the Week :

Sunday.....	134	Thursday.....	160
Monday.....	141	Friday.....	171
Tuesday.....	144	Saturday.....	179
Wednesday.....	151		

Prayers to Mary for each Day of the Month or for the Month of Mary :

First Day.....	516	Seventeenth Day.....	532
Second Day.....	517	Eighteenth Day.....	534
Third Day.....	518	Nineteenth Day.....	535
Fourth Day.....	519	Twentieth Day.....	536
Fifth Day.....	520	Twenty-first Day.....	538
Sixth Day.....	521	Twenty-second Day...	539
Seventh Day.....	522	Twenty-third Day.....	540
Eighth Day.....	523	Twenty-fourth Day....	540
Ninth Day.....	524	Twenty-fifth Day.....	542
Tenth Day.....	525	Twenty-sixth Day.....	134
Eleventh Day.....	526	Twenty-seventh Day ..	547
Twelfth Day.....	527	Twenty-eighth Day ...	144
Thirteenth Day.....	528	Twenty-ninth Day.....	151
Fourteenth Day.....	529	Thirtieth Day.....	179
Fifteenth Day.....	530	Thirty-first Day.....	547
Sixteenth Day.....	531		

Litanies for each Day of the Week :

Sunday.....	415	Thursday.....	481
Monday.....	513	Friday.....	456
Tuesday.....	561	Saturday.....	550
Wednesday.....	556		

CONTENTS.

	PAGE
Translator's Preface.....	7
Pray, Pray Always.....	9
Prayer: Incarnate Word.....	18
Table of Movable Feasts.....	19
Spiritual Calendar.....	20
The Lord's Prayer.....	51
The Angelical Salutation.....	51
The Apostles' Creed.....	51
The Confiteor.....	51
Salve Regina.....	52
Regina Cœli.....	52
The Memorare.....	53
Grace before Meat.....	53
Grace after Meat.....	53
Daily Act of Offering to the Sacred Heart of Jesus... ..	54

FIRST PART.

DAILY EXERCISES.

1. On rising.....	55
2. Morning Prayers.....	55
The Litany of the Most Holy Name of Jesus... ..	57
The Angelus.....	59
3. Mental Prayer.....	60
4. Prayer to Avoid Sin.....	61
The Means of Persevering in the Grace of God.....	62
5. The Holy Mass.....	63
6. Acts to be made during the day.....	63

	PAGE
7. The Exercise of The Way of the Cross.....	64
8. Spiritual Reading.....	73
9. Visits to the Blessed Sacrament and to the Blessed Virgin.....	73
10. The Rosary, or Beads.....	74
11. Night Prayers.....	75
The Litany of the Blessed Virgin.....	77
Prayers to Our Lady of Perpetual Help.....	79
Prayer for a Good Death.....	80
Prayer before going to Bed.....	80
12. The Way to Converse Always and Familiarly with God.....	81

SECOND PART.

PIOUS EXERCISES FOR EVERY WEEK.

1. Devotions for Each Day of the Week.....	106
Sunday—Consecrated to the Blessed Trinity and to our Holy Patron.....	106
Prayers during Mass.....	106
Psalms for Vespers.....	120
Prayer to the Blessed Virgin to obtain the Pardon of our Sins.....	134
Prayer to our Holy Patron.....	135
Monday—Consecrated to the Holy Ghost, and the Commemoration of the Dead.....	136
Prayers during Mass for the Souls in Purgatory.	136
Prayer to Mary to obtain Perseverance	141
Tuesday—Consecrated to the Holy Angels.....	142
Excellent manner of Hearing Mass.....	142
Prayer to Mary to obtain a Good Death.....	144
Wednesday—Consecrated to St. Joseph.....	145
Prayers during Mass to ask God for His grace.	145
Prayer to Mary to be preserved from Hell.....	151
Thursday—Consecrated to the Blessed Sacrament.....	152
Prayers during Mass to obtain the great gift of Divine Love.....	152
Prayer to Mary to obtain Paradise.....	160

	PAGE
Friday—Consecrated to the Passion and Sacred Heart of Jesus.....	161
Prayers during Mass to obtain the Remission of our Sins.....	161
Steps of the Passion.....	169
Prayer to Mary to obtain Love of Jesus and of Mary.....	171
Saturday—Consecrated to Our Lady of Perpetual Help.....	172
Prayers during Mass to obtain a Good Death..	172
Little Beads of the Immaculate Conception....	179
Prayer to Mary to obtain her Protection.....	179
Ejaculations to Mary.....	180
Invocations to Our Lady of Perpetual Help...	181
2. Devotions for Confession.....	183
Prayer for the Examination of Conscience.....	184
Principal Points of Examination for those who but seldom go to Confession.....	185
Motives of Contrition.....	186
Prayer after Confession.....	189
The Penitential Psalms.....	189
3. Exercises for Holy Communion.....	198
First Exercise.....	198
Second Exercise.....	210
Third Exercise.....	214
Fourth Exercise.....	220
Fifth Exercise.....	227
Sixth Exercise.....	235
Seventh Exercise.....	242
Eighth Exercise.....	248
Loving Aspirations to Jesus in the Blessed Sacrament.....	252
Before Communion.....	252
After Communion.....	261
Sighs of Love towards God for Holy Communion, Meditation, and Visits to the Blessed Sacrament.....	271

THIRD PART.

EXERCISES FOR EACH MONTH.

	PAGE
1. Visits to the Blessed Sacrament and the Blessed Virgin for Every Day in the Month.....	277
2. Visits to St. Joseph for Every Day of the Month..	341
3. Prayers to obtain the Virtue of the Month.....	354
January—Faith.....	354
February—Hope.....	356
March—Love of God.....	358
April—Charity to our Neighbor.....	360
May—Detachment.....	362
June—Purity.....	364
July—Obedience.....	366
August—Humility.....	369
September—Mortification.....	370
October—Recollection.....	371
November—Love of Prayer.....	372
December—Patience.....	373
4. The First Friday of the Month, consecrated to the Sacred Heart.....	375
(See also Devotions to the Sacred Heart, Part IV. Section II. § 5, page 484.)	
5. The Twenty-fifth Day of Each Month consecrated to the Infant Jesus.....	377
The Steps of Our Saviour's Childhood.....	377
January 25th—To Jesus Object of our Faith	380
February 25th—To Jesus our Hope.....	381
March 25th—To Jesus King of Love.....	382
April 25th—To Jesus Most Charitable.....	383
May 25th—To Jesus in Poverty.....	384
June 25th—To Jesus Infinitely Pure.....	385
July 25th—To Jesus Obedient.....	386
August 25th—To Jesus Most Humble.....	387
September 25th—To Jesus a Model of Mortification.....	389
October 25th—To Jesus in Solitude.....	390
November 25th—To Jesus Praying.....	391

	PAGE
6. Exercises for the Fourth Sunday in the Month consecrated to the Preparation for Death.....	392
1. He that Loves God must Love and not Abhor Death.....	392
2. Protestation for a Happy Death.....	394
3. The words of a dying man to Jesus Crucified....	396
4. Acts to be frequently made during Life and at the Time of Death.....	398
5. Ejaculations to be used in preparation for a Good Death.....	401
7. Pious Exercises for the Monthly Retreat.....	406
1. Rule of Life.....	406
2. Maxims for the Direction of a Soul that desires to attain Perfection in the Love of God.....	407
3. Thoughts and Ejaculations.....	410

FOURTH PART.

DEVOTIONS FOR THE DIFFERENT SEASONS OF THE YEAR.

1. Devotion to the Holy Trinity.....	413
\ Invocation of the Most Holy Trinity on making the sign of the Cross.....	413
Praises in honor of the Most Holy Trinity.....	413
Angelic Trisagion.....	414
Little Chaplet of the Blessed Trinity, in honor of the Blessed Virgin.....	414
Litany of the Love of God.....	415
2. Devotion to Our Lord Jesus Christ.....	416
Devotion to the Infant Jesus.....	416
Chaplet in honor of the Incarnate Word.....	416
Prayers to the Infant Jesus.....	418
To Jesus coming into this world to accomplish His Father's will.....	418
To Jesus all ours.....	419
To Jesus afflicted at the sight of our sins.....	420
To Jesus too little loved.....	421
To Jesus, about to be born.....	423

	PAGE
To Jesus newly born.....	424
To Jesus become a Child out of love for us....	425
To the Infant Jesus asking for our heart.....	427
Offering of the merits of the Infant Jesus.....	428
To Jesus wrapped in swaddling-clothes.....	429
To Jesus taking some milk.....	430
To Jesus sleeping.....	431
To Jesus weeping in the stable.....	432
To Jesus adored by the Wise Men.....	433
To Jesus fleeing into Egypt.....	434
To Jesus dwelling in exile.....	435
To Jesus returning into Palestine.....	436
To Jesus increasing in age.....	437
To Jesus working for His daily bread.....	438
To Jesus lost in the Temple.....	440
Devotion to the Holy Name of Jesus.....	441
Devotion to the Passion.....	442
Prayers to Jesus by the merit of each particular pain which He suffered in His Passion.....	442
To Jesus our Good Shepherd.....	445
To Jesus in the Garden of Olives.....	446
To Jesus being scourged.....	447
To Jesus crowned with thorns.....	448
To Jesus carrying His Cross.....	449
To Jesus nailed to the Cross.....	451
To Jesus dead on the Cross.....	451
Petitions to Jesus Crucified.....	452
Prayer in honor of the Precious Blood.....	453
Prayer in honor of the Five Wounds.....	453
Prayer before a Crucifix.....	454
Little Chaplet of the Five Wounds of Jesus Crucified.....	454
Offering (indulged).....	454
Litany of the Passion.....	456
Devotion to the Blessed Sacrament.....	459
Adoration before the Blessed Sacrament.....	459
Prayers for the Hour of Adoration.....	459
Considerations for the Hour of Adoration.....	463
Sentiments of Love towards Jesus Christ in the Blessed Eucharist.....	473

	PAGE
Sentiments of a Religious before the Blessed Sacrament.....	480
Litany of the Blessed Sacrament.....	481
Devotion to the Sacred Heart of Jesus.....	484
To the Heart of the Infant Jesus.....	484
To the Heart of Jesus during His Passion....	485
To the Heart of Jesus in the Blessed Eucharist	486
To the Merciful Heart of Jesus.....	487
To the Amiable Heart of Jesus.....	488
To the Faithful Heart of Jesus.....	489
Consecration to the Heart of Jesus.....	490
Another Consecration to the Heart of Jesus...	491
Act of Reparation to the Heart of Jesus.....	492
Sentiments and Tender Affections for the Heart of Jesus.....	492
The First Friday in the Month.....	375
Litany of the Heart of Jesus.....	375
3. Devotions to the Holy Ghost.....	493
Humble Supplication to the Holy Ghost.....	493
Prayer to obtain the seven gifts of the Holy Ghost.....	494
Meditations on the Holy Ghost.....	496
Litany of the Holy Ghost.....	513
Novena of the Holy Ghost.....	515
4. Devotion to the Blessed Virgin Mary.....	516
Prayers to Mary.....	516
To Mary, the most merciful of Queens.....	516
To Mary, the tenderest of Mothers.....	517
To Mary, Ravisher of Hearts.....	518
To Mary, Mother of Mercy.....	519
To Mary, Refuge of Sinners.....	520
To Mary, our only Hope after God.....	521
To Mary, our Amiable Benefactress.....	522
To Mary, the Distributor of Graces.....	523
To Mary, our All-powerful Advocate.....	524
To Mary, Help of those who call on her.....	525
To Mary, Advocate of the Unfortunate.....	526
To Mary, our Certain Defender.....	527
To Mary, Reconciler of Sinners.....	528
To Mary, the Most Amiable of Creatures.....	529

	PAGE
To Mary, Queen of Paradise.....	530
Prayer to Mary for acquiring virtues.....	531
Prayer to the Immaculate Heart of Mary.....	532
Prayer of a Religious to Mary.....	533
Feasts of Mary.....	534
Novena of the Immaculate Conception.....	534
Novena of the Purification.....	535
Novena of the Annunciation.....	536
Novena of the Visitation.....	538
Novena of the Assumption.....	539
Novena of the Nativity.....	540
Novena of the Presentation.....	540
Month of Mary.....	541
Devotion to Our Lady of Sorrows.....	542
Prayer to Our Lady of Sorrows.....	542
Little Rosary in honor of the Seven Dolors of Mary.....	543
Seven Indulged "Hail Marys" in honor of Our Lady of Sorrows.....	543
Novena to the Mother of Sorrows.....	543
Devotion to Our Lady of Perpetual Help.....	547
Indulged Prayer to the Holy Name of Mary	547
Dedication of one's self to Mary.....	547
Dedication of a family to Mary.....	548
Novena to Our Lady of Perpetual Help.....	549
Pious Invocations to Our Lady of Perpetual Help.....	550
5. Devotion to St. Joseph.....	553
Visits to St. Joseph for every day of the month..	341
The Seven Sorrows and the Seven Joys.....	553
The Seven Sundays consecrated to St. Joseph..	556
Litany of St. Joseph.....	556
Prayer to St. Joseph, called the "Efficacious Prayer".....	557
Novena to St. Joseph.....	557
Memorare of St. Joseph.....	557
Ave Joseph.....	558
Prayer to St. Joseph to obtain the Grace of Sanctification.....	558
Prayer by the Blessed Clement Mary Hofbauer..	558

	PAGE
6. Devotion to the Holy Angels.....	559
Prayer to St. Michael the Archangel.....	559
Practices of Piety in honor of St. Michael.....	559
Prayer to our Angel Guardian.....	560
Litany of the Angel Guardian.....	561
Indulgenced Prayer to our Guardian Angel.....	562
7. Devotion to the Saints.....	562
Litany of the Saints.....	562
Prayer to the Holy Apostles.....	569
Prayer to the Holy Martyrs.....	569
Prayer to the Holy Confessors.....	569
Prayer to the Holy Virgin Saints.....	570
Prayer to the Holy Widows.....	570
Prayer to St. Joachim.....	571
Prayer to St. Anne.....	571
Prayer to St. Anne to obtain some special favor.	571
Prayer to St. Francis de Sales.....	571
Litany of St. Anne.....	572
Prayer to St. Anne.....	573
Devotion to St. Alphonsus.....	574
Prayer to St. Alphonsus.....	574
Litany of St. Alphonsus.....	574
Prayers to St. Alphonsus to obtain the Graces necessary for Salvation.....	576
Devotion to St. Teresa.....	578
Prayer to St. Teresa.....	578
Little Chaplet in honor of St. Teresa.....	578
8. Devotion to the Souls in Purgatory.....	581
Prayers to Jesus Christ for the Holy Souls, through the pains which He suffered during His Passion.....	581
Novena for the Souls in Purgatory.....	582
Short Indulgenced Prayers applicable to the Souls in Purgatory.....	587

FIFTH PART

VARIOUS PRAYERS.

	PAGE
Prayer of a Child who wishes to make a good First Communion.....	590
Prayer for the Use of Pupils or Scholars.....	591
Prayer before Study or Instruction.....	592
Prayer to know our Vocation.....	592
Prayer to Mary for our Vocation.....	592
Prayer when the Vocation is decided.....	595
Prayer of a Soul called to the Religious State.....	593
Another Prayer.....	594
Prayer for Priests and those aspiring to the Priesthood.....	595
Prayer of a Soul in the State of Sin.....	596
Prayer of a Soul enslaved by bad habits.....	597
Sentiments of a Penitent Soul.....	598
Prayer of a Soul that would return to its God.....	599
Sentiments of a Heart which is grateful for God's Mercies.....	600
Sentiments of a Soul resolved never again to leave God.....	601
Prayer to avoid Hell.....	602
Prayers to obtain Paradise.....	602
Sighs for our Heavenly Home.....	603
Prayer to avoid Lukewarmness.....	605
Another Prayer.....	606
Prayer to obtain a Victory over Temptations.....	606
Prayer for the Good Employment of our Time.....	607
Prayer to obtain the Grace of Governing our Tongue.....	608
Prayer of a Soul that desires its own Sanctification...	608
Prayer to attain to the Science of the Saints.....	609
Prayer to obtain the Grace of always acting with a Good Intention.....	610
Prayer to attain to all Holy Virtues.....	610
Consecration of ourselves to Our Lord.....	611
A Shorter Form of the same.....	612
Prayer to avoid all Self-seeking in our Piety.....	612
Prayer that we may love God as perfectly as possible.....	612
Offering of our Will to God.....	613
Act of Conformity with the Will of God.....	614

	PAGE
Prayer in Time of Trouble.....	615
Prayer for obtaining the Grace of bearing Humilia- tions patiently.....	616
Prayer of a Virgin living in the world or in the clois- ter.....	616
A Prayer to obtain Final Perseverance.....	617
A shorter form of the same Prayer, to be said fre- quently.....	618
Prayer to be preserved from Sudden and Unforeseen Death.....	618
Renewal of the Baptismal Vows.....	619
Prayer for our Holy Father the Pope.....	620
Prayer for the Holy Church.....	620
A Shorter Prayer for the Church.....	621
Prayer to Mary for the Holy Church.....	621
Prayer for our Country.....	622
Prayer for Peace.....	622
Prayer for the Religious Orders.....	623
Prayer for Priests.....	623
Divine Praises in reparation of Blasphemy.....	624
Prayer for the Agonizing.....	624
Prayer for the Conversion of Heretics, Infidels, and Sinners.....	625
Prayer for the Conversion of Unbelievers.....	626
Prayer to Mary for the Extirpation of the Habit of Reading Bad Books.....	627
Prayer for our Parents.....	627
Prayer for Married People.....	627
Prayer for the use of those entrusted with the Educa- tion of Youth.....	628
Prayer in Reverses of Fortune, in Calamities, and Mis- fortunes.....	629
Prayer to obtain Various Graces.....	630
Universal Prayer for all Things necessary for Salva- tion.....	632
Indulgenced Prayer for after Communion.....	633
Prayers by the Blessed Clement Mary Hofbauer.....	634
Pious Desires by the Venerable Brother Gerard Ma- jella.....	636
Praises to Mary by the Venerable Father Januarius Mary Sarnelli.....	636

INDEX.

- Act of Adoration, 183, 459
Act of Confidence, 301, 401
Act of Contrition, 64, 76, 186, 187, 188, 203, 460
Act, Daily, of Offering to the Sacred Heart of Jesus, 54
Act of Desire, 404
Act of Faith, 76, 200, 205, 354, 459
Act of Hope, 76, 460
Act of Humility, 60, 202
Act of Love, 76, 201, 402, 403, 460
Act of Oblation, 207
Act of Petition for Light, 61, 208.
Act of Resignation, 374
Act of Thanksgiving, 206, 461
Act of Welcome, 205
Acts to be made during the day, 63, 145
Acts to be frequently made during life and at the time of death, 398
Adoration, Hour of, 459
Affections, Detachment from earthly, 362
Afflictions, to ask for patience under, 543, 615
Angelical Salutation, 51
Angelus, 59
Annunciation, Feast of the, 536
Apostles' Creed, 51
Aspirations of Love to Jesus, 252
Assumption, Feast of the, 539
Beads, 74
Beads, Little, of the Immaculate Conception, 179
Beati quorum, 190
Beatus Vir, 123
Blasphemy, Reparation for, 624
Blessed Sacrament, Devotion to, 459
Calendar of Saints, 20
Chaplet—to the Holy Trinity in honor of Mary, 414—of the Incarnate Word, 416—of the Five Wounds, 454—of the Seven Dolours of Mary, 543—of St. Teresa, 578
Charity towards our Neighbor, 360, 383, 462
Communion — Acts after, 205, 212, 215, 224, 231, 239, 241 — Acts before, 200, 210, 214, 220, 227, 235, 242 — Exercises for, 198 — Spiritual, 119, 159, 177, 278—

- Thanksgiving after, 204,
250
- Confession—Devotions for,
183—Prayers after, 187—
—Prayers before, 183
- Confitebor, 121
- Confiteor, 51
- Conscience, Examination of,
183
- Consecration of ourselves to
Our Lord, 462, 611—to the
Sacred Heart, 490, 491—
to the B. V. Mary, 547—
of our family to Mary,
548—to St. Joseph, 371
- Conversing familiarly with
God, way of, 81
- Cross, Our Saviour on the,
451, 452
- Crown of Thorns of Our
Saviour, 448
- Daily Exercises, 55
- Death—Prayer for a good,
80, 144, 172, 618—Prep-
aration for, 392—Protes-
tation for a good, 394
- De Profundis, 196
- Desires, Pious, of the Ven.
Gerard Magella, 636
- Detachment, 362, 384
- Dixit Dominus, 120
- Domine exaudi, 195, 197
- Domine, ne in furore, 189,
191
- Ejaculations, 180, 271, 401,
410
- Faith, 354, 380
- Fidelity, Promise of, to
Jesus our King, 366
- Fourth Sunday in the Month,
Exercises for, 392
- Friday, First, of the Month,
375
- Gifts of the Holy Ghost,
494
- Good Shepherd, 445
- Grace after Meat, 53
- Grace before Meat, 53
- Grace of God, Means of
Preserving the, 62.
- Graces—Mass to obtain, 145
—Prayers to obtain, 147,
149, 576, 630
- Heart, Immaculate, of Mary,
532
- Heart, Sacred, of Jesus, 375,
484
- Hope, 356, 381, 401
- Humiliations, 369, 387, 616
- Humility, 369, 387
- Immaculate Conception, 179
- Indulgences, 587
- In exitu, 125
- Infant Jesus, 377, 416, 418,
484
- Invocations to Our Lady of
Perpetual Help, 181
- Jesus—Infant, 377, 416, 418,
484—Suffering, 161, 169,
442, 485—in the Blessed
Sacrament, 152, 459, 473,
480, 486—Petitions to, 452
—Words of a dying man
to, 396
- Joseph, St., 145, 341, 553
- Lætatus sum, 128
- Lauda Jerusalem, 132
- Laudate Dominum, 128
- Laudate Pueri, 124
- Litanies—of St. Alphonsus,
574—of the Blessed Sacra-
ment, 481—of the B. V.

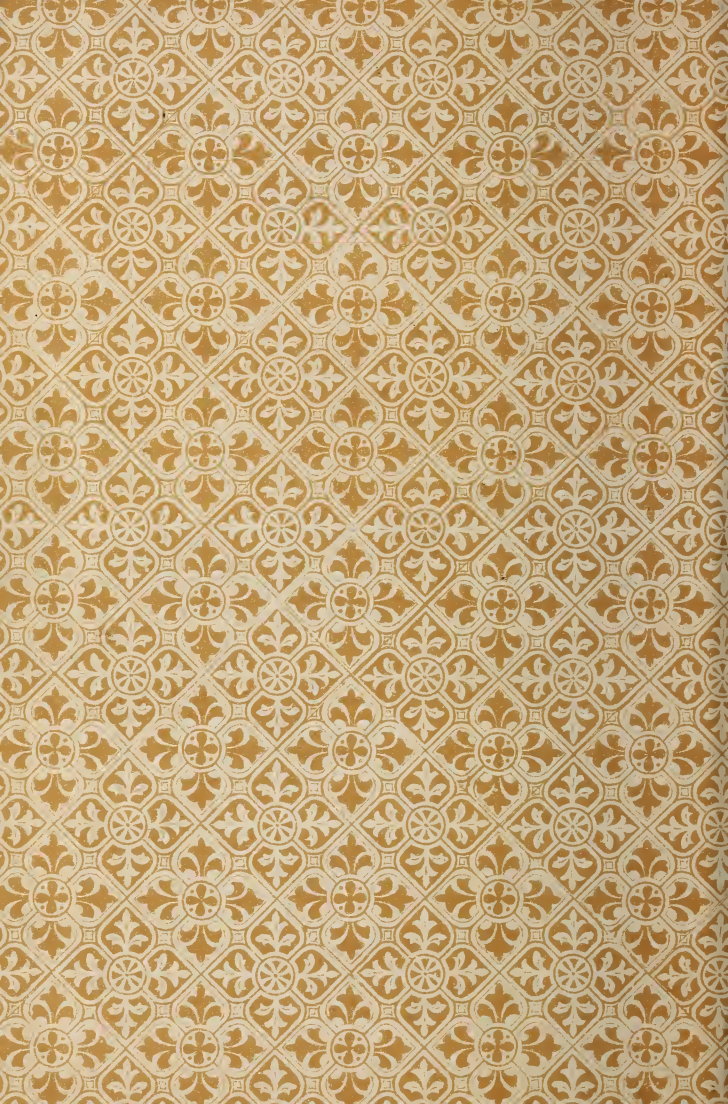
- Mary, 77—of the Guardian Angel, 561—of the Holy Ghost, 513—of the Holy Name of Jesus, 57—of St. Joseph, 556—of the Love of God, 415—of the Passion, 456—of the Sacred Heart, 375—of the Saints, 562
 Lord's Prayer, The, 51
 Love of God, 152, 171, 358, 382, 392, 496, 612
 Love towards God, Sighs of, 271
 Magi, Jesus adored by the, 443.
 Magnificat, 133
 Mary—Ejaculations to, 180—Feasts of, 534—Little Chaplet of, 414—Our Lady of Perpetual Help, 79, 172, 181, 547, 550—Month of, 541—Sorrows of, 542—Prayers to, 134, 141, 144, 151, 160, 171, 179, 516
 Masses, 63, 106, 136, 142, 145, 152, 161, 172
 Maxims for attaining Perfection, 407
 Memento Domine David, 130
 Memorare, The, 53
 Mental Prayer, 60
 Mercies of God, Sentiments of a heart that is grateful for, 600
 Michael, St., Practices in honor of, 559
 Miserere, 192
 Morning Prayers, 55
 Mortification, 370, 389
 Movable Feasts, 19
 Name of Jesus, 441
 Name of Mary, 547
 Nativity of Mary, 540
 Night Prayers, 75
 Nisi Dominus, 129
 Novenas—Holy Ghost, 515—Feasts of Mary, 534—Our Lady of Sorrows, 543—Our Lady of Perpetual Help, 549—St. Joseph, 557—for the Souls in Purgatory, 582
 Obedience, 366, 386
 Offering of Our Saviour's merits, 428, 454
 Offering of our will, 613
 Paradise, 160, 404, 602, 603
 Passion of Our Saviour, 161, 169, 442, 485
 Patience, 373, 543
 Penitent Soul, Prayers of a, 598
 Perseverance, 141, 617
 Petitions to the Heart of Jesus, 148
 Pleasures, Detachment from, 363
 Poverty, 384
 Praises to Mary, 636
 Pray, Pray always, 9
 Prayer before the Crucifix, 368, 633
 Prayer before going to bed, 80
 Prayer before study or instruction, 592
 Prayer for all the things necessary for salvation, 632
 Prayer for the agonizing, 624

- Prayer for confidence, 356
 Prayer for the Conversion of Infidels and Heretics, 625
 Prayer for the Conversion of Unbelievers, 626
 Prayer for the extirpation of the habit of reading bad books, 627
 Prayer for a good death, 80, 144, 172, 618
 Prayer for the good employment of time, 607
 Prayer for the Holy Church, 79, 620, 621
 Prayer for the Holy Souls, 581
 Prayer for married people, 627
 Prayer for our country, 622
 Prayer for our neighbor, 360, 462
 Prayer for our parents, 627
 Prayer for patience, 373
 Prayer for peace, 622
 Prayer for the Pope, 620
 Prayer for priests, 623
 Prayer for priests and those aspiring to the priesthood, 695
 Prayers for religious, 480, 533, 593, 616
 Prayer for Religious Orders, 623
 Prayer for those entrusted with the education of youth, 628
 Prayer for the use of pupils or scholars, 591
 Prayer of a child who wishes to make a good first Communion, 590
 Prayer of a soul called to the religious state, 593, 594
 Prayer of a soul enslaved by bad habits, 597
 Prayer of a soul in the state of sin, 596
 Prayer of a soul that desires its own sanctification, 608
 Prayer of a soul that would return to its God, 599
 Prayer of a virgin living in the world or in the cloister, 616
 Prayer of Clement Mary Hofbauer, 634
 Prayer of St. Ignatius, 209
 Prayer in honor of the Precious Blood, 453
 Prayer in time of scruples, 368
 Prayer in time of trouble, 615
 Prayer in reverses of fortune, etc., 629
 Prayer: O Incarnate Word, 18
 Prayer, Love of, 372
 Prayer that we may love God as perfectly as possible, 612
 Prayer to ask for the spirit of mortification, 370
 Prayer to attain to all the holy virtues, 619
 Prayer to attain to the Science of the Saints, 609
 Prayer to avoid hell, 602
 Prayer to avoid lukewarmness, 605, 606
 Prayer to avoid self-seeking in our piety, 612

- Prayer to avoid sin, 61
 Prayer to be preserved from sudden death, 618
 Prayer to do always what God wills, 367
 Prayer to know our vocation, 592
 Prayer to obtain a victory over temptation, 606
 Prayer to obtain detachment from earthly affections, 362
 Prayer to obtain detachment from pleasures, 363
 Prayer to obtain detachment from worldly esteem, 363
 Prayer to obtain final perseverance, 617, 618
 Prayer to obtain fidelity in making meditations, 373
 Prayer to obtain grace, 147, 149, 576, 630
 Prayer to obtain remission of our sins, 161
 Prayer to obtain paradise, 602
 Prayer to obtain perseverance in the faith, 635
 Prayer to obtain purity, 364, 635
 Prayer to obtain purity of body, 365
 Prayer to obtain the grace of always acting with a good intention, 610
 Prayer to obtain the grace of bearing humiliations patiently, 616
 Prayer to obtain the grace of being constant in prayer, 147
 Prayer to obtain the grace of governing our tongue, 608
 Prayer to obtain humility, 369
 Prayer to obtain the grace of praying well, 372
 Prayer to obtain recollectedness, 371
 Prayer to obtain various graces, 630
 Prayer to obtain the victory over temptation, 606
 Prayer to obtain the virtue of charity, 360
 Prayer to our guardian angel, 560, 561
 Prayer to our Holy Redeemer, 416
 Prayer to Our Lady of Perpetual Help, 79, 547
 Prayer to Our Lady of Sorrow, 542
 Prayer to our patron Saint, 135
 Prayer to St. Alphonsus, 574
 Prayer to St. Anne, 571
 Prayer to St. Francis de Sales, 571
 Prayer to St. Joachim, 591
 Prayer to the apostles, 569
 Prayer to the Blessed Sacrament, 459
 Prayer to the holy angels, 559
 Prayer to the holy confessors, 569
 Prayer to the Holy Ghost, 493, 496, 513 515

- Prayer to the holy martyrs, 569
- Prayer to the holy name of Jesus, 441
- Prayer to the holy widows, 570
- Prayer to the holy virgin saints, 570
- Prayer to the Immaculate Heart of Mary, 532
- Prayer to the name of Mary, 547
- Prayer when the vocation is decided, 573
- Prayers during Mass, 63, 106, 136, 142, 145, 152, 161, 172
- Prayers to Jesus, 367, 380
- Prayers to Mary, 134, 141, 144, 151, 160, 171, 179, 516, 592
- Prayers to St. Joseph, 553
- Prayers to St. Teresa, 578
- Prayers to obtain the virtues of each month
- Prayers to the Infant Jesus, 418
- Prayers to the Passion, 446, 482
- Prayers to the Sacred Heart of Jesus, 484
- Prayers to the saints, 562
- Presentation, Feast of the, 540
- Psalms for Vespers, 120—
Penitential, 189
- Purgatory, Devotion to the Souls in, 581
- Purification, Feast of the, 535
- Purity, 364, 385, 534
- Recollection, 371
- Regina Cœli, 52
- Resignation, 374, 613
- Resolutions, 407
- Retreat, Monthly, 406
- Rising, On, 55
- Rule of Life, 406
- Sacred Heart of Jesus, 375, 484
- Saints, Devotions to the, 562
- Salve Regina, 52, 134
- Sanctification of the day, 63, 81
- Scourging, Our Saviour's, 447
- Scruples, 363
- Sentiments of a Soul resolved never again to leave its God, 601
- Sighs for our heavenly Home, 603
- Solitude, 390
- Sorrows and Joys of St. Joseph, 553
- Sorrows of Mary, 542
- Spiritual reading, 73
- Stations of the Cross, 64
- Steps of Our Saviour's Childhood, 377
- Steps of the Passion, 169
- Sundays. Seven, consecrated to St. Joseph, 556
- Teresa, St., Devotions to, 578
- Trinity, Holy—Devotions to, 413—Praises in honor of, 414
- Trisagion, 414
- Twenty-fifth Sunday of each month, 377

- | | |
|----------------------------|-----------------------------|
| Vespers, 120 | Vows of Baptism, 619 |
| Visitation, Feast of, 538 | Way of the Cross, 64 |
| Visits—Blessed Sacrament, | Will of God, 367, 404, 418, |
| 73, 215, 277—Blessed Vir- | 614 |
| gin, 73, 277 — St. Joseph, | Wounds, Our Lord's, 423, |
| 341 | 454 |





LIBRARY OF CONGRESS



0 022 013 981 5