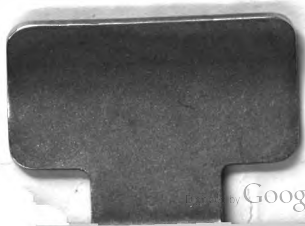


MARY
IN
SORROW AND DESOLATION.





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MARY, *the Blessed Virgin*
IN

SORROW AND DESOLATION,

HELP OF THE

HOLY CATHOLIC CHURCH.

WITH

The Ritual of the Confraternity of Our
Lady of Dolours.

Posuit me Desolatam tota die moerore confectam
THEREN. i. 13.

Ecce in pace amaritudo mea amarissima
ISAIAH xxxviii. 17.

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Permissu Superiorum.

DEDICATION.

To Mary, Mother of God, ever Virgin, conceived without sin, we humbly offer this devotion to her Sorrows and Desolation, praying her that from a little stream it may grow into a great river, until it pour its full waters into the fathomless sea of Mary's honour and Mary's greatness; To the glory of God: Who chose her as the first of His elect, the lily among thorns, the virgin clothed with the sun, the defence of the Church, and the queen of men and angels.

FIRST PART.



MARY IN SORROW.

INTRODUCTION.

To all those who suffer, as well as to those who love the Holy Catholic Church, it must ever be an unfailing consolation to know that they claim as their Mother Holy Mary, the Mother of God and the Mother of the Church, who was, in virtue of these very prerogatives, the most afflicted and the most desolate of all creatures.

We all believe that Mary is our Mother, and therefore in our sorrows we have recourse to her in full confidence, knowing that she stands in that tender relation to us by the solemn testament of Jesus Christ dying on the Cross, when He bequeathed

to us His blessed Mother Mary to be our Mother for all eternity.

It is on this account that the devotion most agreeable to our Blessed Lady, after devotion to the Passion of Jesus, is that of compassion for her own most bitter sorrows; as she herself condescended to reveal to St. Bridget.*

This devotion which recalls the glory of her maternity, and justifies the title given her of Co-Redemptrix, is not only most pleasing to Mary, but is also of great benefit to the Church, as she herself manifested by being the Foundress, in 1233, of a Religious Order, the special object of which was to propagate throughout the world the devotion of compassion for her Dolours. This was made known, as being her will, by many miraculous apparitions to the seven first Fathers of the Order, to which Order

* *St. Bridget Revelat. Lib. 2, cap. 24.*

she herself gave the name of *Servants of Mary*.*

Through the sanctity and zeal of these seven Fathers, and the glorious apostolate of Saint Philip Benizi, the Order spread with marvellous rapidity, and with it the

* The Order of the SERVANTS OF MARY, commonly called "SERVITES," was founded in 1233, on the Feast of our Lady's Nativity, by her express command, miraculously made known to seven noble Florentines, to whom she gave in a vision the black habit and the name of her *Servants*, together with the mission of propagating everywhere compassion for the sufferings of Jesus, and her own most bitter sorrows, in order by this means to convert souls to God. The seven blessed Founders, acting under the special direction of our Lady, composed the *Rosary of the Seven Dolours*; and they instituted, for persons living in the world, the *Confraternity of the Seven Dolours*, whose members wear the *black Scapular* and recite the above-named Rosary, in memory of the sufferings of our Lord and of His Blessed Mother. This Confraternity soon spread throughout the world, and has been enriched by the Sovereign Pontiffs with many indulgences. The *Order of the Servants of Mary* was founded contemporaneously with the Order of St.

Devotion to the Sorrows of Mary. The same Fathers, inspired by the Mother of God, composed the well-known *Rosary of the Seven Dolours*, which, together with the *black Scapular* of the same name, was eagerly received by the faithful, and was enriched by the Church with numerous Indulgences.*

Francis and St. Dominic; and before the end of the first century of its existence it had, through the zeal of its illustrious propagator *St. Philip Benizi*, been extended over almost the whole of Europe and part of Asia. But it was never established in England, although there have been English Religious of the Order who have died in the odour of sanctity, and a Cardinal of the Order was Legate *à latere* at the Court of King James V. of Scotland, in 1536. At length, in 1864, some of the Fathers came to London in order to direct a community of Nuns of the Order; and in the hope of erecting a Church, and founding a Monastery of the Order, working for the salvation of souls.

* See the little work entitled, "The Origin of the Order of the Servites of Mary, and of the Scapular and Rosary of the Seven Dolours." Dillon, 2, Alexander Place, Brompton, London.

Many analagous practices of devotion arose from the zeal of the same Fathers ; and, amongst others, that of “ *Maria Desolata,*” which began in the Churches of the Servites, and led to the touching contemplation of the desolation of Mary during the period which elapsed between the commemoration of Our Lord’s death and that of His Resurrection—namely, from Good Friday till Easter Sunday, at which time an author asserts that Our Lady represented eminently the Church and the Sacrifice.*

Mary being the Mother of God and our Mother, is also the Mother of the Church. She became so by virtue of the words of

* *Passionis tempore omnes relicto eo fugerunt. Sola illa, quae benedicta est in mulieribus, per illud triste sabbatum stetit in fide, et salvata fuit Ecclesia in ipsa sola. Anonim. on the Passion of Our Lord, cap. 2, in St. Bernard’s works. Idest: Sicut nox plus luminis accipit a sola luna in plenilunio, quam ab omnibus stellis simul sumptis, ita Ecclesia magis*

Jesus on the Cross: "*Mulier ecce filius tuus:*" Woman, behold thy Son! For, these words were not a simple recommendation: like all God's words, they were *creative*—creative with regard to Mary, and still more so with regard to the Church. They were also, as a learned author observes, a solemn act of Jesus,* a destination of His providence, a new mystery of His love, the last provision of God the Saviour, by which was entrusted to Mary the office of Mother and Assistant of the apostles, and of the faithful in the person of St. John, to whom Jesus added: "*Ecce Mater tua:*" Behold thy Mother.

The learned Cornelius a Lapide, in

splendebat in nocte illa mortis Christi in sola Virgine, quam in omnibus Fidelibus. *Tausch. de Matre Dolor.* lib. 3, prax. 3, § 2. St. Bernard says: "*In ipsa enim sola in triduo illo fides Ecclesie stabat.*" Serm. de Lament. B. M. V.

* *Ventura*, "la Madre di Dio," cap. 14.

commenting on this passage of the Gospels, explains that Jesus on the Cross destined the Blessed Virgin to remain on earth, that she might be in a special manner the Mother of the Apostles and of the faithful, as He, while still with them, had been their most tender Father, so that all should be directed by her care, instructed by her wisdom, and animated by her love.*

* *Virgo relicta fuit a Christo post se, ut illa Apostolorum et fidelium esset mater, lapsos colligeret, afflictos solaretur, titubantes solidaret, dubiis et anxiiis consulere, eosque per omnia dirigeret, instrueret, animaret.* (Cornel. a Lap., in Johan, xx. 4.) This interpretation of the learned and enlightened commentator is supported by a very ancient tradition, corroborated by the opinions of St. Ephrem, St. Bernard, and other holy Fathers, and especially of the Abbot Rupert on Cantic. 4 and 5, as well as by revelations and Christian monuments. Among the latter I will content myself with quoting the instance of a painted glass of the second century, found in the cemetery of St. Agnes, described by Padre Mozzoni (*Tavole cro-*

This, then, was the last office of her divine maternity upon earth. But as the preceding offices of that maternity were the occasion of her bitterest sorrows—those she endured during the life and in the death of her Divine Son—in like manner, this last maternal office was the cause of that prolonged desolation upon which she entered at the moment of Our Lord's death. So that, albeit her Son

nologiche pel secondo secolo della Chiesa), and illustrated by Padre Garucci (*Vetri trovati nei cimiteri di Roma raccolti e illustrati*), in which the Blessed Virgin stands between the holy apostles Peter and Paul, who each have in their hands a volume, the emblem of the divine Law. The Virgin stands with her arms extended, and her hands raised in the attitude of prayer, which expresses, according to St. Hilary and the common opinion of the primitive Christians, not only the memory of the Passion, but also the efficacy of her perfect prayers. In another similar painting, the divine Law is round the head of our Blessed Lady, and the two Apostles are in the act of pointing her out to the faithful.

had ceased to suffer, and had sat down for ever at the Right Hand of His Father in heaven, and, as we may believe, doubtless frequently imparted to her consolation by His divine apparitions, nevertheless the old wounds were constantly renewed in her heart by the force of her new office—that new maternity with which she was invested at the foot of the Cross.

Her heart yearned towards her new offspring. She would fain have seen them hasten to slake their thirst at the Saviour's fountain. But beholding so many members of the Synagogue and inhabitants of Jerusalem who, in lieu of salvation, took scandal at their crucified God, and mocked at His Passion, she could not but suffer again the wounds of her Son, and weep for the price of that precious Blood which, infinite and superabundant to save the whole world, would thus become the condemnation of multitudes.

In her deep humility she perchance feared that from any omission of her's the price of our redemption should be made void to many.

This increased her unspeakable bitterness in being thus separated from her Son, and added to her sense of the new burden that was laid upon her in favour of the infant Church.

Thus did this painful office become a new martyrdom, derived from that she endured during the Passion, like a perennial stream that which flowing from the Cross as its source, inundated her immaculate heart. It was, so to speak, the climax of her grief, which having reached its highest tide, swelled into a sea of desolation, and formed, as it were, the octave of the creation of that marvellous world of her affliction.

But willingly and gladly did our most loving Mother accept it for the good of us her poor children, and, above all, for the

good of the Church, which had issued fair and spotless from the sacred Heart of Jesus dying on the Cross. The tradition most commonly received is that our Lady continued her exile of love and sorrow for a period of at least fifteen years.*

These reflections have given rise in the mind of certain pious persons to the desire

* The date of the Blessed Virgin's death is not known, and the opinions of learned writers are very varied on the subject. If, as seems probable, St. John went with her after the day of Pentecost to Ephesus, and made that city his usual abode, the difficulty vanishes which would arise out of a passage of St. Irenæus, saying that St. John went to Ephesus under Trajan in the year 57; because it would not follow that he went there for the first time. This is not the place to enter on a prolonged discussion of this obscure point. Suffice it to remark that some suppose our Blessed Lady died at a very advanced age; others that she died at the age of seventy-two; others that she survived Our Blessed Lord twenty-one years; others only fifteen. Of this latter opinion is the Very Rev. Father Faber, who considered it as the one most generally received

to extend the devotion not only to the Seven Dolours, but also to the overwhelming desolation endured by the Immaculate Virgin when, deprived of her supreme Good by the Ascension, she had to remain so many years upon earth, far from the actual presence of her beloved Son, in order that she might, as Mother of the Church, tend the infancy of her new offspring, and supply its wants.

From the beginning the Holy Catholic Church has been the object of trials and persecutions of every kind. The apostles and disciples were ever tossing on a sea of troubles, both internal and external, caused by both Jews and Gentiles. But Mary's love made all these pains her own.* She gathered them up in her com-

* *Patiebar dolorem ex tribulatione Apostolorum et amicorum Dei dolens quia verba Filii mei ubique habebant contradictionem.—St. Bridget Rev. Lib. 6, c. 57.*

passionate heart; she offered them all to Jesus; and becoming more magnanimous and valiant as difficulties increased, she taught the Apostles courage by her example, and inspired it by her words.*

Thus, for fifteen years at least, did Mary nourish the Church with the milk of her love, and deserved, according to Cornelius a Lapide, to be solemnly constituted by Jesus Christ in His stead, not to rule and govern His Church, but as its base and pillar, that she might sustain it not only for those fifteen years, but through all successive ages to the end of the world.†

* Cum autem principes Judaeorum Apostolos incarcerarent, flagellarent, occiderent ipsa omnes hasce persecutiones quasi sibi illatas vive sentiebat, sed excelso animo superabat, et Apostolos superare verbo et exemplo docebat.—*Corn. a Lap.*, l. c.

† Hæc omnia praevidens Christus dixit: *Mulier, O Mater esto deinceps Mulier fortis et generosa, quae mei loco sis basis, petra et columna Ecclesiae ut eam*

The devotion of compassion to the special desolation suffered by our Immaculate Mother in assisting the Catholic Church at its commencement, is peculiarly adapted to our times, when the Church is the object of an insidious and almost general persecution ; and, consequently, is particularly in need of the powerful defence and intercession of their mighty and loving Mother—that the binding of Satan, and the manifestation of the Divine mercy being hastened by her pleading, the enemies of the Faith may be driven back, the tempests dispelled, danger and temptation removed, and that we may salute with joy the dawn of the day of triumph.

As, however, this desolation was but the consequence and complement of the mar-

robore tuo fulcias, omnes tentationum procellas tua constantia, consilio oratione, elidas et dissipas, non tantum nunc, sed et omnibus deinceps saeculis usque ad finem mundi.—*Corn. a Lap.*, l. c. in Johan.

tyrdom suffered by that afflicted heart in the Passion of her Son, we have thought it better to place first the devotion to the Seven Dolours of Our Lady, and subsequently, in due order, those to her Desolation.

Method of saying
THE ROSARY OF THE SEVEN DOLOURS.

Act of Contrition,
which may be said before beginning the
Rosary.

O my Lord, who alone art most worthy of my love, behold me standing before Thy Divine Presence all in confusion at the thought of the many grievous injuries I have done Thee. I ask pardon for them with my whole heart, repenting of them purely for love of Thee, and hating and loathing them above every other evil in this life, when I think of Thy infinite goodness. As I would rather have died a thousand times than have offended Thee, so now I am firmly resolved to lose my life rather than offend Thee again. My

crucified Jesus, I firmly purpose to cleanse my soul as soon as possible by Thy most precious Blood in the Sacrament of Penance. And thou, most tender Virgin, Mother of Mercy and refuge of sinners, do thou obtain for me the pardon of all my sins, by virtue of thy bitter pains ; whilst praying according to the mind of so many holy Pontiffs, in order to obtain the indulgences granted to this thy holy Rosary, I hope thereby to obtain remission of all punishment due to my sins.

Veni, Sancte Spiritus,
reple tuorum corda fi-
delium, et tui amoris in
eis ignem accende.

℣. Emitte Spiritum
Tuum, et creabuntur ;

℞. Et renovabis fa-
ciem terræ.

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

℣. Send forth Thy
Spirit, and they shall
be created ;

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

℣. Memento congregationis tuæ.

℞. Quam possedisti ab initio.

℣. Domine exaudi orationem meam.

℞. Et clamor meus ad te veniat.

Oremus.

Mentes nostras quæsumus Domine, lumine tuæ claritatis illustra; ut videre possimus quæ agenda sunt, et quæ recta sunt agere valeamus. Per Christum Dominum nostrum. ℞. Amen.

I. Let us meditate with deep humility on the *First* Sorrow, when Mary, Virgin Mother of my God, presented Jesus, her only Son, in the Temple, laid Him in the

℣. Remember this Thy congregation;

℞. Which has been Thine from the beginning.

℣. O Lord, hear my prayer;

℞. And let my cry come unto Thee.

Let us pray.

Enlighten our minds, we beseech Thee, O Lord, with the light of Thy brightness; that we may know those things that are right for us to do, and also faithfully perform the same. Through our Lord Jesus Christ. ℞. Amen.

arms of holy Simeon, and heard his prophetic words, "This One shall be a sword of pain to pierce thine own heart;" foretelling thereby the Passion and Death of her Son Jesus.

One Pater Noster and seven Ave Marias.

II. The *Second* Sorrow of the Blessed Virgin was when she was obliged to fly into Egypt, by reason of the persecution of cruel Herod, who impiously sought to slay her well-beloved Son.

One Pater Noster and seven Ave Marias.

III. The *Third* Sorrow of the Blessed Virgin was when, after having gone up to Jerusalem at the Paschal Feast, with Joseph her spouse and her beloved Son Jesus, she lost Him on the journey, and for three days bewailed the loss of her sole beloved one.

One Pater Noster and seven Ave Marias.

IV. The *Fourth* Sorrow of the Blessed Virgin was when she met her dear Son Jesus carrying on his bruised shoulders the heavy Cross whereon he was to be crucified for our salvation.

One Pater Noster and seven Ave Marias.

V. The *Fifth* Sorrow of the Blessed Virgin was when she saw her Son Jesus raised upon the hard wood of the Cross, with the Precious Blood pouring forth from every part of His Sacred Body: and after three long hours' agony, she beheld Him die.

One Pater Noster and seven Ave Marias.

VI. The *Sixth* Sorrow of the Blessed Virgin was when she saw the sacred Side of Jesus pierced with a lance, and when taken down from the Cross she received His Holy Body laid in her purest bosom.

One Our Father and seven Ave Marias.

VII. The *Seventh* and last sorrow of the Blessed Virgin, the Queen and advocate of us miserable sinners, her poor servants, was when she accompanied the Sacred Body of her Son to the sepulchre.

One Our Father and seven Ave Marias.

Then say three *Ave Marias* in honour of the tears which Mary shed in her sorrows, that we may obtain a true sorrow for our sins, and the holy indulgences attached to this pious exercise.

STABAT MATER,

To be said after the Rosary.

FIRST PART.

Sunday, Monday and Thursday.

Stabat Mater dolorosa,	At the Cross her station keeping,
Juxta crucem lacrymosa	Stood the mournful Mother weeping,
Dum pendebat Filius.	Close to Jesus to the last.
Stabat, &c.	

Cujus animam gemen-
tem,

Contristatam, et do-
lentem,

Pertransivit gladius.
Stabat.

O quam tristis, et af-
flicta

Fuit illa benedicta

Mater unigeniti !
Stabat.

Quae moerebat et dole-
bat,

Pia Mater, dum videbat

Nati poenas inclyti.
Stabat.

Quis est homo, qui non
fleret,

Matrem Christi si vi-
deret

I. Through her heart
his' sorrow shar-
ing,

All his bitter an-
guish bearing

Now at length
the sword had
pass'd.

II. Oh ! how sad and
sore distress'd

Was that Mother
highly blest

Of the sole be-
gotten One !

III. Christ above in
torment hangs ;

She beneath be-
holds the pangs

Of her dying glo-
rious Son.

IV. Is there one who
would not weep,

Whelm'd in mise-
ries so deep

In tanto supplicio? Stabat.	Christ's dear Mo- ther to behold?
Quis non posset con- tristari, Matrem Christi con- templari Dolentem cum filio? Stabat.	V. Can the human heart refrain From partaking in her pain, In that Mother's pain untold?
Pro peccatis suae gen- tis Vidit Jesum in tor- mentis, Et flagellis subditum. Stabat.	VI. Bruised, derided, curs'd, defiled, She beheld her tender Child All with bloody scourges rent;
Quando corpus morie- tur, Fac, ut animae donetur Paradisi gloria. Amen. Stabat.	VII. While my body here decays, May my soul Thy goodness praise, Safe in Paradise with Thee.

SECOND PART.

For Tuesday and Friday.

Stabat Mater, &c.

At the Cross, &c.

Stabat.

Vidit suum dulcem
natum

Moriendo, desolatum,

Dum emisit spiritum.

Stabat.

Eja mater, fons amoris,

Me sentire vim doloris,

Fac, ut tecum lugeam.

Stabat.

Fac, ut ardeat cor
meum

In amando Christum

Deum,

Ut sibi complaceam.

Stabat.

I. For the sins of his
own nation,Saw him hang in
desolationTill His Spirit
forth He sent.II. O thou Mother!
fount of love!Touch my spirit
from above,Make my heart
with thine ac-
cord:III. Make me feel as
thou hast felt,Make my soul to
grow and melt.With the love of
Christ my Lord.

- | | |
|----------------------------------|--|
| Sancta Mater, istud
agas, | IV. Holy Mother,
pierce me
through ; |
| Crucifixi fige plagas | In my heart each
wound renew |
| Cordi meo valide. | Of my Saviour |
| Stabat. | crucified : |
| Tui nati vulnerati, | V. Let meshare with
thee His pain, |
| Tam dignati pro me
pati, | Who for all my
sins was slain, |
| Poenas mecum divide. | Who for me in
torments died. |
| Stabat. | |
| Fac me tecum pie
fere, | VI. Let me mingle
tears with thee, |
| Crucifixo condolere, | Mourning Him
who mourned
for me, |
| Donec ego vixero. | All the days that
I may live : |
| Stabat. | |
| Quando corpus morie-
tur, &c. | VII. While my body
here decays, &c. |
| Stabat. | |

THIRD PART.

For Wednesday and Saturday.

Stabat Mater, &c.

At the Cross, &c.

Stabat.

Juxta crucem tecum
stare,

Et me tibi sociare,

In planctu desidero.

Stabat.

Virgo virginum prae-
clara,

Mihi jam non sis amara :

Fac me tecum plan-
gere. Stabat.

Fac ut portem Christi
mortem,

Passionis fac consor-
tem,

Et plagas recolere.

Stabat.

Fac me plagis vulne-
rari,

c

I. By the Cross with
thee to stay ;

There with thee to
weep and pray :

Is all I ask of thee
to give.

II. Virgin of all vir-
gins best,

Listen to my fond
request,

Let me share thy
grief divine ;

III. Let me, to my
latest breath,

In my body bear
the death

Of that dying Son
of thine.

IV. Wounded with
His every

wound,

Fac me cruce in-
briari,
Et cruore Filii.
Stabat.

Flammis ne urar suc-
census,
Per te, Virgo, sim
defensus,
In die iudicii.
Stabat.

Christe, cum sit hinc
exire,
Da per matrem me
venire
Ad palmam victoriae.
Stabat.

Quando corpus mo-
rietur, &c.
Stabat.

Ora pro nobis, Virgo
Dolorosissima.
Ut digni efficiamur
promissionibus Christi.

Steep my soul till
it hath swoon'd
In His very Blood
away.

V. Be to me, O Vir-
gin, nigh,
Lest in flames I
burn and die,
In His awful
Judgment day.

VI. Christ, when Thou
shalt call me
hence,
Be Thy Mother
my defence,
Be Thy Cross my
victory.

VII. While my body
here decays, &c.

℣. Pray for us, most
sorrowful Virgin.

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

Oremus.

Interveniat pro nobis, quæsumus, Domine Jesu Christe, nunc et in hora mortis nostræ, apud tuam clementiam beata Virgo Maria Mater tua, cujus sacratissimam animam in hora tuæ Passionis doloris gladius pertransivit: Per te, Jesu Christe, Salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas, &c. Amen.

Let us pray.

Grant, we beseech Thee, O Lord Jesus Christ, that the blessed Virgin Mary Thy Mother may intercede for us before the throne of Thy mercy, now and at the hour of our death, through whose most holy soul in the hour of Thine own Passion the sword of sorrow passed. Through Thee, Jesus Christ, Saviour of the world, Who livest and reignest with the Father and the Holy Ghost for ever and ever. Amen.

Then say one *Pater, Ave,* and *Gloria,* in honour of the seven blessed Founders,

that they having first instituted this devotion, so pleasing to the blessed Virgin Mary, may be our powerful intercessors with her.

A *Salve Regina* for our benefactors living and dead, and for all who habitually practise this devotion.

Let us invoke our Lady of Sorrows, praying for the Sovereign Pontiff, the wants of holy Church, and for all our necessities, spiritual and temporal.

Say three times—

V. Virgo dolorosissima, ora pro nobis.

V. Nos cum prole pia.

R. Benedicat dolorosa Virgo Maria.

ORATIO.

Recordare, Virgo dolentissima, non esse auditum a saeculo quemquam ad te confugientem, tibi que compatiens, esse derelictum. Tu Filium tuum, Redemptorem nostrum, in vincula raptum contremuisti ;

tu flagellis caesum, et corona spinea divina tempora infixum condoluisti; tu probrosa, et crudeli morte damnatum collacrymasti; tu sine lacrymis intimo animi dolore transfixa pro mundi salute morienti adstitisti; tu Ejusdem postrema verba, quibus te in Joanne matrem nostram destinabat, teque non matrem suam sed mulierem dicebat, ancipiti corde excepisti. Quare magis nostrae infirmitatis conscia charitatis viscera erga nos peccatores indueres, quam tuae dignitatis memor Te nostrorum peccatorum taederet, nosque aspernata et indignata aversarere. Oramus igitur te, Mater pientissima, atque obsecramus: impertire nobis dolorem tuum, ut digni perdolentis matris filii effecti, tuis gaudiis, cum Jesu Christo Filio tuo Domino nostro, in sempiternum aevum perfruamur. Amen.

MEMORARE,

For Passion and Holy Week.

Remember, O! most sorrowful Virgin, how it never was known that any one

who fled to thee with compassion for thy sorrows was forsaken by thee. Be mindful, then, how thou didst behold thy Divine Son bound and led away captive, scourged with rods, crowned with thorns, and given over to a shameful death ; and yet, for our sakes, thou didst stand beside the Cross, not weeping nor wailing, but silent, and pierced with grief. Nor canst thou forget how thy heart was troubled when He gave thee to be our Mother, not calling thee His Mother, but saying : “ *Woman*, behold thy Son.” Knowing, therefore, all our weakness, look down upon us with the greater pity ; and by the memory of thine own bitter sorrows, obtain for us so to grieve for our sins, that we may gladly meet thy Divine Son Jesus, and enter with Him into the everlasting joy of His Heavenly kingdom, Who, with the Father, &c. Amen.

PRAYER TO OUR LADY OF SORROWS.

Oh! Mother of Sorrows, given to be our Mother from the Cross, who didst behold the red drops of the Precious Blood falling down to the ground, remember the sorrows which then overwhelmed thee as with the waves of a sea, and which no other creature but thyself in a like degree ever suffered on earth. Now that it is well with thee, and thou hast entered into thy joy, sitting at the Right Hand of thy Son for evermore, remember to speak a good word for us, thy sorrowful children, still wandering to and fro in this valley of tears. O! Mother of Sorrows, plead for us to the Father, intercede for us to the Son, pray for us to the Holy Ghost, that after this our penance is over, we may behold the Face of thy Divine Son, and dwell with Him for ever in eternal joy. Amen.

HOUR OR HALF HOUR'S PRAYER OR
MEDITATION

*In Honour of the Three Days' Desolation
of the B. V. Mary, when Jesus was
laid in the Sepulchre.**

Point 1st.—Our Lady's desolation when she sees the stone rolled to the door of the Sepulchre. St. John, St. Joseph of Arimathea, and St. Mary Magdalen are with her.

* A Plenary Indulgence is granted to all who, from three o'clock on Good Friday until twelve o'clock on holy Saturday (when the Church invites the faithful to rejoice in the Resurrection of Jesus Christ), shall, either in public or private, spend an hour or half hour in meditating the desolation of our Blessed Lady.

An Indulgence of 300 days on other Fridays whenever, between three o'clock on that day and the dawn of Sunday, they practise this devotion.

Plenary Indulgence each month to all who have practised it every week in the month, provided they go to Confession and Communion on one of the last days of the devotion.

Mary has now reached the highest degree of sorrow, and her immaculate Heart, forced as it is to part from the remains of her only Beloved, is submerged in a sea of unutterable bitterness.

Point 2nd.—Mary returns to Jerusalem, accompanied by St. John. She passes by the now desolate Cross and the stations of the Passion. She remembers Our Lord's words when weeping over Jerusalem, and she, as the daughter of Sion, mourns over the city.

Point 3rd.—Mary in her solitude in Jerusalem. She revisits the place where Jesus celebrated the Last Supper, where He washed the Apostles' feet, and from whence Judas went forth to betray Him. Unutterable aspirations of Mary's desolate heart, seeking for her Beloved, and following Him in thought to Limbus, whither, accompanied by the one witness of His death, the penitent thief, He is

gone to release the souls of the Patriarchs and the old testament Saints. With St. John and Mary Magdalen and the other Marys, she honours the crown of thorns, the nails, and all the instruments of the Passion. She receives again to her maternal embrace St. Peter, and the other apostles and disciples who had forsaken, and denied Him, and fled. Three degrees of sorrow. That of our Lady's immaculate Heart, knowing all, understanding and penetrating all. That of St. John's virginal nature, tender, deep, and pathetic. That of St. Mary Magdalen, contrite, intense, and vehement.

Ask for a greater devotion to the Passion of Jesus and the Sorrows of Mary.

AVE MARIA.*

Ave Maria doloribus plena, Crucifixus tecum, lacrymabilis Tu in mulieribus, et lacrymabilis fructus ventris tui Jesus.

Sancta Maria Mater Crucifixi, lacrymas impertire nobis crucifixoribus Filii tui, nunc et in hora mortis nostrae. Amen.

Hail, Mary, full of Sorrows, the Crucified is with thee; worthy of compassion art thou amongst women, and worthy of compassion is the fruit of thy womb, Jesus.

Holy Mary, Mother of the Crucified, obtain for us, the crucifiers of thy Son, tears of compunction, now and at the hour of our death. Amen.

* An Indulgence of 100 days is granted to the faithful every time this prayer is said, with a contrite heart, in honour of the Blessed Virgin in her desolation. This Indulgence has been granted by His Holiness, Pope Pius IX., by a decree of Dec. 23, 1847.

THE LITANY OF

Kyrie eleison.
 Christe eleison.
 Kyrie eleison.
 Christe audi nos.
 Christe exaudi nos.
 Pater de cœlis Deus,
 Fili Redemptor mundi Deus,
 Spiritus Sancte Deus,
 Sancta Trinitas, unus Deus,
 Sancta Maria, ora pro nobis.
 Sancta Dei Genitrix,
 Sancta Virgo Virginum,
 Mater crucifixa,
 Mater dolorosa,
 Mater lacrymosa,
 Mater afflicta,
 Mater derelicta,
 Mater desolata,

Miserere nobis.

Ora pro nobis.

OUR LADY OF SORROWS.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon 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,

Holy Mary, pray for us.

Holy Mother of God,

Holy Virgin of virgins,

Mother crucified,

Sorrowful Mother,

Tearful Mother,

Afflicted Mother,

Forsaken Mother,

Desolate Mother,

Have mercy on us.

Pray for us.

Mater Filio orbata,
 Mater gladio transverberata,
 Mater aerumnis confecta,
 Mater angustiis repleta,
 Mater cruci corde affixa,
 Mater moestissima,
 Fons lacrymarum,
 Cumulus passionum,
 Speculum patientiae,
 Rupes constantiae,
 Anchora confidentiae,
 Refugium derelictorum,
 Clypeus oppressorum,
 Debellatrix incredulorum,
 Solatium miserorum,
 Medicina languentium,
 Fortitudo debilium,
 Portus naufragantium,
 Sedatio procellarum,
 Recursus moerentium,
 Terror insidantium,
 Thesaurus fidelium,

Ora pro nobis.

Mother bereft of thy Child,
 Mother transfixed with the sword,
 Mother overwhelmed with grief,
 Mother filled with anguish,
 Mother crucified in heart,
 Mother most sad,
 Fountain of tears,
 Mass of suffering,
 Mirror of patience,
 Rock of constancy,
 Anchor of confidence,
 Refuge of the forsaken,
 Shield of the oppressed,
 Subduer of the unbelieving,
 Comfort of the afflicted,
 Medicine of the sick,
 Strength of the weak,
 Harbour of the wrecked,
 Calmer of tempests,
 Resource of mourners,
 Terror of the treacherous,
 Treasure of the faithful,

Pray for us.

Oculus Prophetarum,
 Baculus Apostolorum,
 Corona Martyrum,
 Lumen Confessorum,
 Margarita Virginum,
 Consolatio viduarum,
 Laetitia Sanctorum omnium,

Ora pro nobis.

Agnus Dei, qui tollis peccata mundi,
 Parce nobis, Jesu.

Agnus Dei, qui tollis peccata mundi,
 Exaudi nos, Jesu.

Agnus Dei, qui tollis peccata mundi,
 Miserere nobis, Jesu.

Respice super nos, libera nos, salva
 nos ab omnibus angustiis in virtute Jesu
 Christi. Amen.

Scribe Domina, vulnera tua in corde meo,
 ut in eis legam dolorem et amorem : dolo-
 rem ad sustinendum pro te omnem dolo-
 rem ; amorem ad contemnendum pro te
 omnem amorem.

Eye of the Prophets,
 Staff of Apostles,
 Crown of Martyrs,
 Light of Confessors,
 Pearl of Virgins,
 Consolation of widows,
 Joy of all Saints,

Pray for us.

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

Lamb of God, Who takest away the sins of the world, Graciously hear us, O Jesus !

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

Look down upon us, deliver us, and save us from all trouble, in the power of Jesus Christ. Amen.

Imprint, O Lady, thy wounds upon my heart, that I may read therein sorrow and

D

love: sorrow, to endure every sorrow for thee; love, to despise every love for thine.

Credo, Salve Regina, Three Aves,
In honour of the most sorrowful Heart
of Mary.

SECOND PART.



MARY IN DESOLATION.

INTRODUCTION.

THE leading and special characteristic of the Church in her acts of worship is undoubtedly devotion to the Passion of her Divine Saviour Jesus Christ.

The commemoration, and the bloodless repetition of the great Sacrifice, is her daily act over all the face of the globe. Wherever the priest of God has carried with him the glad tidings of the Gospel, the Mass is unceasingly repeated, and the august Victim is offered up as an eucharistic Sacrifice, and consumed as a Holocaust.

It is from the still hidden depths of the Passion that the other devotions of the Church derive their value, as we

draw water in vessels of more or less capacity, from the hidden source of an inexhaustible well. Their dignity and prominence is in proportion to the Passion itself, or to its accessories. And as upon earth we find none nearer to Jesus than His own blessed Mother; as in the Passion she took a part, different as joy is from sorrow, but no less personal and intense than she had done in His Incarnation, so high in proportion must rank devotion to the sorrows of Mary. And if to her sorrows during the actual time consumed by the Passion, death, and burial of her Divine Son, so also doubtless to her unutterable desolation during the three days that His sacred Body, hypostatically united to the Divine Word, lay hidden in the tomb. And also again to a like, though not equal desolation (except as exceeding it in time), when,

after His Ascension, she voluntarily accepted an exile of fifteen years* before her own Assumption; that during that time she might be the nursing Mother of the Church and of the apostles spiritually, as she had been by the touching and tender prerogatives of her maternity, the nursing Mother of the Son of God in His beautiful Infancy.

By the glorious submission of her will in all the sufferings of His Passion—consenting to the justice of God that demanded a victim commensurate with our offences; and seconding the insatiable thirst of love in that victim Himself which caused Him to drain that chalice to the very dregs;—Mary, lifted on the

* The Church has nowhere pronounced upon the number of years Our Lady spent upon earth after the Ascension of our Lord. The popular belief seems to incline to the number here stated.

waves of a sea of bitterness, has merited the title of our Co-Redemptrix.

But, when risen and glorious the Son of God entered Heaven, to throw open for the first time its golden portals to mankind redeemed by His Blood when He for ever sat down "*on the right hand of the Majesty on high,*" Mary still lingered upon earth.

Her immaculate purity, her unstained innocence, her perfect correspondence to grace, doubtless entitled her to share the triumph of her Divine Son.

But the faithful, yet few in numbers, inexperienced in divine science, and bereft of the visible presence of the Bridegroom (although indeed visibly and infallibly governed by St. Peter as his Vicar), needed Mary's prolonged presence upon earth. And we also, the children of her sorrows, born to her in agony at the foot of the Cross, now that Jesus had entered

upon His reign as the King of Glory, turned to her as *Fœderis Arca*, the Ark of the Covenant.

Thus did the Mother of God commence her long years of desolation. Widowed of her Spouse, bereft of her Son, she consented to a further exile from the light of glory that she might be the Queen, the Mistress, the Guide, and the Mother of the Apostles and Disciples upon earth.

It was then that the first novena of the christian Church was held by the united college of the Apostles, with Mary at their head. For nine days, she who was already filled with the Holy Ghost, and had been so from the first moment of her Immaculate Conception, withdrew in company with the trembling yet exulting disciples, to await in prayer that outpouring of the Holy Spirit on the day of Pentecost which filled them with unutterable gifts, and even upon Mary herself

conferred further unknown heights of sanctity.

Who can doubt that Mary's elder children were filled with gratitude in those times when they felt all that she was to them, and reflected on what they would have suffered without her wisdom to refer to, and her tenderness and compassion to replace the sensible presence of their Divine Master? Their gratitude would be proportioned to the extent of the sacrifice which they knew she had made for the Church. They therefore were the *first* to practice devotion to the Sorrows, and also very specially (because it was so obviously before them) to the Desolation of Mary.

Above all, and first among them must have been St. John, to whose virginal and tender heart that had learnt the secrets of love on the bosom of his Master, Mary was specially confided.

None knew so well as St. John what Mary's abnegation had cost her. None knew so well the longings of her heart as he from whose priestly hands she received the Bread of Life which alone strengthened her to endure her weary desolation. We may therefore claim St. John as the special patron of the devotion to the Desolation of Mary.

As time went on, devotion to our Lady's sorrows received further development. And in our own days the devotion to her Desolation during the entombment of her Divine Son, and which had long been privately practised amongst pious persons, was first publicly and solemnly commemorated by the Servants of Mary, in the Church of *San Marcello* at Rome, with the sanction and full approbation of the Sovereign Pontiff Pius VII, who enriched the devotion with many indulgences.

To this touching devotion, which is, as

it were, the completion of the seventh dolour, and which in a brief time has spread itself over all the Catholic world, there is attached, as we have already observed, a still further development in the devotion to the desolation endured by our Immaculate Mother during the fifteen years that she consented to linger on earth after the Ascension of our Blessed Lord, and before her own glorious Assumption. This her great desolation may be considered as giving a fuller and deeper development to the *third dolour*, one most profoundly and sensitively felt by that immaculate Heart. For in her own guiltless loss of Jesus she had present to her mind the misery of those unhappy souls who lose Him by their own fault, and for whom she incessantly intercedes.

Many Saints in all ages of the Church have endeavoured by the depth of their own love to realize something of the un-

fathomable nature of Mary's desolation, and have in this devotion fed their souls with the richest treasures of contemplation. For it is a mystery which to many persons has a special attraction; like the mystery of the nine months of Mary's expectation, or the previous mystery of the fifteen years of her life before the Annunciation, when waiting for the Messiah she ceased not to pour forth her pure soul in earnest supplication for his advent, and by her humility and ardour prevailed to hasten our Redemption; and which fifteen years mysteriously correspond in her life of expectation with those more sorrowful years which closed her earthly mission.

It is with a view to giving extension to this touching devotion, and that many may be called to practise it, that the present manual has been drawn up.

If any poor effort of ours might add

one iota to thy honour, or call forth one aspiration of love towards thee, O! beloved Mother, we could desire no dearer reward; and we acknowledge ourselves utterly unworthy to be allowed to lay this humble offering at thy feet.

If the Church brings forth out of her treasures "*new things and old,*" so does it often occur that the old acquire a new significance from the events of the time, and the circumstances of the Church's history. Never could devotion to the Desolation of Mary have found a more sadly opportune moment than the present. On all sides, and in all countries the increase of scepticism, and the insidious march of revolutionary and licentious principles is robbing Mary of her children.

The holy liberty of the Church is crippled by the arrogant pretensions of her adversaries. The social order in France

and elsewhere, is subverted by the corruption of youth ; the springs of thought are poisoned in Germany by the infusion of false philosophy ; while in England and Ireland apostacy and heresy are rife. Shall we then not mourn with her ? Shall we not take to heart the manifold desolation that the enemies of the Church are working, and the souls that are endangered, and like Rachel, refuse to be comforted for the perishing children of the Church ; until by our prayers and tears in union with Mary's, we have won back to her bosom those who were given to her at the foot of the Cross, and ransomed by the precious Blood of her Son ?

It is evident from the extent to which the devotion to the Sorrows of Mary has spread, and especially within the last few years, that it is in accordance with the mind of the Church and the spirit of God.

Since the year 1861 this devotion has been canonically established in between six and seven thousand different Churches and missions in all parts of christendom.

The time seems come when, together with devotion to the Sorrows, should be the practice of a more prominent devotion to our Lady's desolation, that by increased prayer we may obtain, in honour of her sufferings, further help in the Church's present tribulation and need, that she (the Church) may *enlarge the place of her tent, lengthen her cords, and strengthen her stakes*. For she *shall pass on to the right hand and to the left, and her seed shall inherit the Gentiles, and shall inhabit the desolate cities**

Mary's mission is the same now as it ever was.

During those fifteen years of her loving delay upon earth, she was the Mistress,

* Isaiah liv. 2, 3.

the defence, the example, and the wisdom of the Church. Such were her prerogatives then; "the gifts of God are without repentance:"* and such, therefore, are her prerogatives now. It rests with us to make them fructify more and more to our spiritual advantage by increased and redoubled devotion to her.

The command went forth to Mary, "*in electis meis mitte radices,*" take root in mine elect. Deeper down, and wider spread must be devotion to Mary if we would see our necessities supplied, our adversaries defeated, and the Church triumphant. Mary must "*take root*" in our lives and in our devotion.

Many holy men of our own and recent times have written under a strong impression that in the latter days of the Church devotion to Mary would acquire greater extension, prove itself more deeply

* Romans ii. 29.

theological, and show itself more practically universal than ever.

Fœderis Arca! Ark of the Covenant carried before the armies of the Lord of Hosts as we advance to meet our enemies! The hour is surely at hand when we shall conquer through the aid of her who has crushed the Serpent's head. For "*cunctas hæreses sola interemisti,*" thou alone hast destroyed all heresies. "For thou art happy, O holy Virgin Mary, and most worthy of all praise, because from thee arose the Sun of Justice, Christ our God."*

* Offertory in the Mass of the B. V. Mary from Christmas to the Purification.

At Laon, in France, diocese of Soissons, permission has been obtained from Rome to honour our Lady (with an office to that intent for the Sunday after the Ascension) under the title of Mother of Grace, or Mother of the faithful: thus commemorating her presence when waiting in Jerusalem together with the Apostles, the descent of the Holy Ghost, as the chan-

nel of communication of the grace of adoption, which makes us the children of God. For the maternity of Grace in Mary is the bond with us of the three mysteries of the Incarnation, of the Crucifixion, and of the descent of the Holy Ghost. In connection with this pious practice Mary's humility is by some honoured on the day after the Ascension, (the day on which the *first Mass* was celebrated), as the widowed Spouse of the celestial Bridegroom, title given her by St. Bernardin of Siena. And on the Saturday after the Ascension Mary is honoured in her special prerogatives upon which she has just entered, as mistress of the Apostles and queen of the Church.

Method of Hearing Mass,
IN UNION WITH
OUR LADY OF DESOLATION.

I. While the Priest is preparing for Mass, unite yourself with Mary in her deep sorrow at finding that her Divine Son was to be born in a cold and cheerless stable, where neither she nor St. Joseph could secure for Him the most necessary comforts.

Hail Mary, full of grace! The Lord is with thee! Blessed art thou among women: and blessed is the fruit of thy womb, Jesus. "Make me worthy to praise thee, O Holy Virgin. Give me strength against thine enemies."

She brought forth her first-born Son, wrapped Him up in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn.—*St. Luke ii. 7.*

II. When the Priest turns his face to the altar to commence Mass, call to mind our Lady presenting Jesus to the holy Simeon; and how, in his prophecy to her, the first sword of sorrow pierced her immaculate heart.

Behold, this child is set for a sign which shall be contradicted, and thy own soul a sword shall pierce.—*St. Luke ii. 34, 35.*

Hail, holy Parent! who didst bring forth the King, who rules heaven and earth for ever.—*Mass of the Blessed Virgin.*

III. At the *Kyrie Eleison*, consider the anguish of Mary when she beheld her

innocent Babe shedding the first drops of His most precious blood in His Circumcision, and thereby testifying (of) His loving impatience to suffer for us. What must have been Mary's feelings when subjecting her Child to the rigours of a law from which, but for His own will to the contrary, He was altogether exempt!

Thou, therefore, shalt keep my covenant, and thy seed after thee in their generations.—*Gen.* xvii. 9.

After eight days were accomplished that the Child should be circumcised, His name was called Jesus.—*St. Luke* ii. 21.

Behold thou art fair, O my love; behold thou art fair, my beloved, and comely. Thine eyes are those of doves.—*Cant.* i. 14, 15.

IV. At the *Gloria*, contemplate Mary hastening into Egypt with her Divine Son. Remember how, though constantly accompanied by the angelic Host, He nevertheless allowed Himself, His Mother, and St. Joseph to endure all the fatigues and privations of a long and weary journey through tangled wilderness and desolate desert sands.

Arise, make haste, my love, my dove, my beautiful one, and come.—*Cant.* ii. 10.

Arise, and take the Child and his mother and fly into Egypt, and be there until I shall tell thee. For Herod will seek the Child to destroy Him.—*St. Math.* ii. 13.

I have called my Son out of Egypt.—*Osee xi.* 1.

I am the Lord thy God from the land of Egypt, and thou shalt know no God

but me; and there is no Saviour beside me. I knew thee in the desert, in the land of the wilderness.—*Osee* xiii. 4, 5.

V. At the *Epistle* and *Gospel*, reflect on Mary's maternal apprehensions when she was to take her Son back into the land where His enemies had already sought to slay Him. But she, knowing how He was sent specially to the children of Israel, was ready to brave all dangers that He might grow up amongst His own people, to whom the Gospel was first to be preached.

I was not sent but to the sheep that are lost of the house of Israel.—*Math.* xv. 24.

Hearing that Archelaus reigned in Judea in the room of Herod his father, he (St. Joseph) was afraid to go thither; and being warned in sleep retired into the

quarters of Galilee. And coming, he dwelt in a city called Nazareth : that it might be fulfilled which was said of the Prophets, that He shall be called a Nazarite.—*Math.* ii. 22, 23.

VI. At the *Offertory*, remember how Mary, in all the acts of her maternity, was for ever offering her beloved Son to His Eternal Father as the chosen Victim for us, and the propitiation for our sins. Consider what must have been her interior sufferings in this ; and, consequently, how beautiful was her perfect union with the will of God.

They carried Him to Jerusalem to present Him to the Lord.—*St. Luke* ii. 22.

Behold the handmaid of the Lord, be it done unto me according to thy word.—*St. Luke* i. 38.

My heart is ready, O God, my heart is ready.—*Ps.* lvi. 7.

VII. At the *Lavabo*, unite yourself with the sufferings of Mary, when, without any fault of hers, she missed the Child Jesus, who remained behind at Jerusalem with the Doctors in the Temple. This three days' loss prefigured the desolation she endured when He lay three days hidden from her longing eyes in the sepulchre. And thus did Mary's desolation begin even during the childhood of Jesus.

Behold, Thy Father and I have sought Thee, sorrowing.—*Luke* ii. 48.

I will arise and will go about the city : in the streets and the broad ways I will seek him whom my soul loveth. I sought him and found him not. The watchmen

who kept the city found me. Have you seen him whom my soul loveth? What manner of one is thy beloved? O thou most beautiful among women! My beloved is white and ruddy, chosen out of thousands. Whither is thy beloved gone? O thou most beautiful among women! Whither is thy beloved turned aside? and we will seek him with thee.—*Cant.* iii. 2, 3, and *chap.* v. 9, x. 17.

VIII. At the *Preface*, picture to yourself the unutterable desolation of Mary when she knew that her Divine Son was already in the hands of His enemies. She hears the cries of the infuriated Jews, the shouts of the brutal Roman soldiers in the streets of Jerusalem, and every sound pierces her heart.

There is none to help Him. Fat bulls

have besieged Him. They have opened their mouths against Him as a lion ravening and roaring. I am poured out like water. My heart is become like wax, melting in the midst of my bowels. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws.—*Psa. xxi. 13, 16.*

They cried, saying, “Crucify Him! Crucify Him!”—*St. Luke xxiii. 21.*

IX. At the *Canon*, go forth with Mary to meet Our Lord bearing His Cross. Resolve in your heart that you will not leave Mary to go alone; but that you will share her desolation, and accompany her to meet Jesus laden with the Cross that your sins have fashioned.

My heart is troubled, my strength hath left me, and the light of my eyes itself is

not with me. My friends and my neighbours have drawn near and stood against me; and they that were near me stood afar off.—*Ps.* xxxvii. 10-12.

My soul melted when He spoke. I sought Him, and found Him not. I called, and He did not answer me. The keepers that go about the city found me. They struck me and wounded me. The keepers of the walls took away my veil from me.—*Cant.* v. 6, 7.

X. At the *Elevation*, stand with Mary at the foot of the Cross, and raise your eyes with her to contemplate her beloved Son, and your most dear Saviour, in the agony of His Passion. No one can aid Mary in her extreme anguish. Even Jesus does not attempt to console her. He is alone, treading the wine-press of the Cross, and she is alone in her desolation beneath!

And I, if I be lifted up from the earth, will draw all things to myself.—*John* xii. 32.

Now, there stood by the Cross of Jesus, His Mother.—*John* xix. 25.

I have trodden the wine-press alone. I looked about, and there was none to help. I sought, and there was none to give aid.—*Isaias* lxiii. 3, 5.

Be astonished, O ye heavens, at this: and be very desolate, saith the Lord.—*Jeremias* ii. 12.

XI. At the *division of the Host*, bend with Mary over the dead form of her only Son. Weep with her as she tenderly endeavours to close the yet open wounds that covered His sacred Body, and washing it with her tears, disposes it for burial. Her desolation is now all but complete, for He no longer can raise His

eyes to hers, and console her by the tenderness of His look, even though His lips do not speak.

What are these wounds in the midst of His hands? With these He was wounded in the house of those that loved Him.—*Zacharias* xiii. 6.

They have dug my hands and feet, they have numbered all my bones.—*Ps.* xxi. 16, 17.

He was wounded for our iniquities, He was bruised for our sins.—*Isaias* liii. 5.

XII. At the *Communion*, follow Mary, who goes to depose that sacred treasure, the dead Body of her Son in the sepulchre hewn out of a rock. The stone is rolled to the door, and Mary returns to her own home, desolate beyond expression; for, as she revealed to St. Bridget,

“it might truly be said that in that grave two hearts were buried.”

O all ye that pass by the way attend and see if there be any sorrow like to my sorrow.—*Lam.* i. 12.

Weeping she hath wept in the night, and her tears are on her cheeks. There is none to comfort her among all them that were dear to her. The ways of Sion mourn; all her gates are broken down. Her Priests sigh, her virgins are in affliction, and she is oppressed with bitterness. And from the daughter of Sion all her beauty is departed.—*Lam.* i.

To what shall I compare thee, or to what shall I liken thee, O daughter of Jerusalem? To what shall I equal thee that I may comfort thee, O virgin daughter of Sion? For great as the sea is thy destruction. Who shall heal thee? —*Lam.* ii. 13.

Depart from me, I will weep bitterly ;
labour not to comfort me.—*Isai.* xxii. 4.

XIII. At the *Benediction*, beg of Mary to give you her maternal blessing ; to receive you always as her own child ; and to permit you to share in her sorrows here, and to rejoice in her glory hereafter.

Hail, Mary, Mother of God ! Pray for us sinners now, and at the hour of death.

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 sadness, and enjoy eternal gladness.—(*Mass of the Blessed Virgin, from the Purification to Easter.*)

XIV. At the *Last Gospel*, resume all Mary's virtues and prerogatives: her Immaculate Conception, her divine maternity, her perpetual virginity, her office as guide, teacher, and Mother of the Church; on which holy office she especially entered when Our Lord was laid in the tomb, and which she continued on earth until her own Assumption into heaven. Moreover, she still maintains those prerogatives in glory to this hour, and will do so to the consummation of all things.

She is for ever "the woman clothed with the sun; and with the moon under her feet; and on her head a crown of twelve stars."—*Apoc.* xii. 1.

She is ever the support and defence of the Church, "terrible as an army set in array." She is the wisdom of Doctors;

the purity of virgins; the guide of Priests; the example of the faithful; and the Mother of us all.

Salve Regina.

PIOUS EXERCISES IN HONOUR OF OUR
LADY MOST DESOLATE.

There are *Three Exercises* proposed to those who wish to compassionate our Blessed Lady most Desolate.

The *first* of the three Exercises, with the concluding prayer for the universal triumph of the Church, is the one particularly recommended.

The Exercise consists in reciting *three Paters* and *fifteen Aves* (representing the fifteen years of our Blessed Lady's life on earth after the Ascension of her Divine Son), and is divided into *three parts*, each part containing one *Pater* and five *Ave*

Marias, with a corresponding prayer. Three *Glorias* will be recited at the end of each exercise, or after the concluding prayer, in thanksgiving to the Most Blessed Trinity for all the graces and privileges granted to the Blessed Mother of God.

The *First Exercise* is intended as a special devotion for the present wants of the Church, and is therefore recommended to the practice of the faithful, thereby to implore of God by the intercession of His Virgin Mother the triumph of the Church.

The *Second* is directed to honour the interior and hidden life of Mary, and of all her sufferings in the three powers of her immaculate soul; that is to say, in her *memory, understanding, and will* (each of which was immersed in the bitterness of the Cross), that we may receive the grace of union with her in her compassion

for Jesus crucified, and obtain through her intercession the grace of a perfect purity of intention.

The *Third* is in honour of Mary as the Mother of the Lord, the Mother of the Church, and the Mother of each of us, by bringing to mind her great virtues and her exalted privileges.

PRAYERS IN HONOUR OF THE FIFTEEN
YEARS OF OUR LADY'S DESOLATION.

1st.—O Holy Mother, who to assist the Church didst accept for many years the prolongation of thy most painful exile after the death of Jesus, and thy own greater desolation by the persecutions waged against Her, knowing Her to be the price of the most precious Blood of Jesus the Eternal Word :

Obtain for us, by thy powerful intercession, in the midst of the great trials of

the Church again renewed, that our hearts may remain steadfast in the Faith, and that thus we may merit that Our Blessed Lord may by thee again extend that special assistance which thou didst give the Church in the long period of thy desolate exile.

One Our Father, five Hail Marys.

2nd.—O Mother most sorrowful, by the cruel anguish which thou didst endure in thy long desolation at beholding so many forgetful and even derisive of the sufferings of Jesus for mankind, which were ever present in thy bitter memory : Obtain for us from thy beloved Son that our hearts may be penetrated with the remembrance of His glorious passion, that so, through thy powerful intercession, the Church of Christ may merit to renew those triumphs which she has already so often obtained over her enemies.

One Our Father, five Hail Marys.

3rd.—O Mother Immaculate, by that martyrdom which thy most desolate heart didst endure during the many years of thy separation from thy beloved Son Jesus that thou mightest accomplish the last will of Him who, when dying, left thee as a mother to us poor orphans, and as the support and guide of the infant Church : Grant that by this thy special martyrdom our hearts may ever burn with an ardent love of the holy Catholic Church, and obtain, O our Mother, by the abundant merits of thy desolation, that all peoples and countries, and specially those that have fallen into heresy and schism, may be united in one Faith ; and that we may be all made worthy to enjoy with thee the blessed fruits of our redemption in the heavenly Jerusalem.

One Our Father, five Hail Marys.

*Three Glorias in honour of the Blessed
Trinity.*

PRAYER TO OUR LADY OF DESOLATION,

For the Universal Triumph of the Faith.

O Mother of the Church, Mother most desolate, who didst consent to prolong for fifteen years thine exile upon earth that thou mightest be the guide, and help, and nursing Mother of the infant Church ; let thy maternal care be extended over her now as ever. Let thy great virtues and privileges be her shield and buckler. Obtain for the Church and her rulers in her many tribulations an increase of light, courage, and devotion. Let thy powerful intercession bring back to the Faith all countries and peoples who have denied thy Son, and fallen into heresy and schism.

May thy protection be extended specially over us thy children, remembering the words that Jesus spoke from the Cross that not one may be lost, but

remaining steadfast in the Faith they may persevere to the end.

Build again the altars once consecrated to Jesus and to thee. And thus, O our Mother, bring us all as one fold to one Shepherd, to the honour and glory of God. Amen.

PRAYERS IN HONOUR OF THE INTERIOR
DESOLATE LIFE OF O. B. LADY.

1st.—O most Blessed Mother of Sorrows, we compassionate thee in thy most bitter desolation, deprived for so many years of the sweet presence of thy Son Jesus.

O Mary, what sorrow filled thy heart in being thus separated from the Son thou knewest to be infinitely worthy of love. Obtain, we implore thee, an increase of light to our understanding whereby coming to a knowledge of the

infinite perfections of Jesus, we may attain to love and serve Him with our whole heart.

One Pater, five Aves.

2nd.—O Virgin most afflicted, we compassionate thee in thy intense sorrow, deprived of thine only delight, thy Divine Son Jesus. Who can tell, O holy Mother, the martyrdom thou didst endure in thy fixed memory of Christ's dolorous Passion and death.

O Mother, may the wounds of Jesus and thy own sorrows be so deeply imprinted in our hearts that we may ever more and more detest all sin which caused Jesus so much suffering, and thee, O Mary, so much grief.

One Pater, five Aves.

3rd.—O Queen of Martyrs, we compassionate thee in the extreme desola-

tion of thy maternal heart in this thy long exile from thy beloved Son Jesus. Who can tell the measure of thy sorrow in thy banishment from the sweet presence of Jesus, who with all the powers of thy will thou didst so ardently desire. Obtain for us from God by the merits of the martyrdom of love and grief thou didst then endure, that our hearts being inebriated with the love of Jesus, and closed to all creatures, we may be centred in Him only, and attain the grace of perfect love.

One Pater, five Aves.

EXERCISE IN HONOUR OF THE PRIVILEGES AND VIRTUES OF O. B. LADY.

In the first part let us honour those august privileges and virtues of the Blessed Mother of God which we are called upon to contemplate with awe and

admiration, thanking and praising the ever blessed Trinity for having endowed a creature with such magnificent gifts.

In the two other parts let us consider Mary's privileges and virtues as the example and guide of the Church in general, and of each Christian soul in particular.

The privileges of our Blessed Lady, with the corresponding virtues, are represented in each part by *five Aves*.

In the *First* part let us contemplate the privileges and virtues of the B. V. M. as Immaculate, ever Virgin, and chosen of God.

Our Lady's Privileges. *Our Lady's Virtues.*

- | | |
|------------------------------------|-----------------|
| 1 Her Immaculate Conception. | Purity. |
| 2 Her Divine Maternity. | Ardent Charity. |
| 3 Perpetual Virginity. | Mortification. |
| 4 Spouse of God the Father. | Humility. |
| 5 Spouse of God the Holy
Ghost. | Wisdom. |

One Pater, five Aves.

In the *Second* part let us contemplate the privileges and virtues of Mary as Mother of the Son of God, and companion of Jesus during the thirty-three years of His life on earth and through His Passion.

Our Lady's Privileges.

Our Lady's Virtues.

- | | |
|--|-------------|
| 1 Nursing Mother of the
Infancy of Jesus. | Fidelity. |
| 2 Companion of Jesus in
His Ministry. | Patience. . |
| 3 Solace of Jesus in His
Solitude. | Sweetness. |
| 4 Depository of the Secrets
of Jesus. | Constancy. |
| 5 Companion of Jesus in
His Passion. | Fortitude. |

One Pater, five Aves.

In the *Third* part let us contemplate the privileges and virtues of Mary as Mother of the Church, especially during the many years that followed Our Lord's Ascension, asking her to show herself in a special

manner *now* the Mother of the Church, and her help and refuge, and the Mother of each one of us. *Monstra Te esse Matrem.*

Our Lady's Privileges.

Our Lady's Virtues.

1 Queen of the Apostles.

Prayer.

2 Mother of the Church.

Courage.

3 Depository of the Wisdom
of the Church.

Faith.

4 Queen of the Angels.

Joy.

5 Mediatrix of Divine Grace.

Obedience.

One Pater, five Aves.

*Salve Regina and three Glorias in honour
of the ever Blessed Trinity.*

Credo, in honour of the Apostles.

THIRD PART.



APPENDIX.

Manner of Establishing the
CONFRATERNITY OF THE BLESSED
VIRGIN MARY.

By a privilege of the Holy See, the Order of the Servites or Servants of Mary is authorised to establish Confraternities for the laity that they may devoutly commemorate, in the practice of spiritual exercises, the Dolours of the Blessed Virgin.

A Priest not belonging to the Order, and who wishes to establish this Confraternity, must first obtain the permission from the Rev. Father-General of the Order of Servites, and the consent of the Ordinary of the Church and Parish in which he wishes to establish it. It is

G.

further necessary to have a permission in writing from the ecclesiastical Superior or Rector of the Church.

The Prior of the nearest Monastery, or any other Priest appointed in his stead (and being invested with the necessary authority from the Rev. Father-General of the Order) will instruct the congregation assembled in the Church where it is proposed to establish the Confraternity, 1st, as to the privileges and indulgences granted by the Sovereign Pontiffs to this Confraternity; 2nd, as to the meaning of the Scapular of the Seven Dolours; and 3rd, will shew how pleasing to the Mother of God are devotional practices in honour of her Sorrows and meditation on her dolours.

Some account will here be given of the miracles and graces wrought by God through the scapular of the Seven Dolours and vouchsafed to those who have a tender

devotion to the sorrows of our holy Mother.

He will then set forth the zeal of the seven blessed Founders of the Order of the Servites in communicating this devotion to the faithful and propagating the Confraternity of the Seven Dolours throughout the world ; and lastly, he will exhort all present to the practice of this devotion and to be enrolled in the Confraternity. He will make known to the congregation that the Rev. Father-General of the Servites has duly authorised the institution of the Confraternity of the Seven Dolours in the said Church, and that a Chapel or an Altar must be there appropriated to the use of the members and where they can practice the devotions belonging to the Confraternity.

At the same time notice will be given that if at any future date a Church or Monastery of the Order is opened in the

Parish near where the Confraternity has been established, it is the desire and intention of the Rev. Father-General that the said Confraternity with all its privileges should be transferred to the Church or Religious house of the Order.

The officiating Priest will then in a distinct voice say :—

Ego Frater N. N. Ordinis Servorum B. M. Virginis (or simply Ego N. N., if he is not a Father of the Order) auctoritate mihi concessa a Revmo. Patre Magistro N. N. Priore Generali totius Ordinis Servorum, in Ecclesia N. Civitatis, vel Terrae N., Dioecesis N., instituo, erigo, et planto Societatem Habitus Septem Dolorum B. Mariae Virginis, eamque institutam, erectam, et plantatam declaro cum omnibus gratiis, privilegiis et Indulgentiis, quibus hujusmodi Societates potiri, frui et gaudere solent ad laudem et

honorem Omnipotentis Dei, Beatae Semper Virginis Mariae, ac Septem Beatorum Patrum Fundatorum nostri Ordinis, S. Philippi Patris nostri, ac omnium Sanctorum Dei, ad animarum salutem. In nomine Patris, ✠ et Filii et Spiritus Sancti. Amen.

After which he will bless the Scapulars and Rosaries for the members to be enrolled according to the form contained in the next Chapter.

He will then call attention to the fact that in founding the Confraternity all observances mentioned in the form of the institution, as also the grant of faculties for establishing the Confraternity, must be duly observed.

He will then (or the Priest appointed in his stead) entone the *Te Deum*, and the Congregation will sing the alternate versicles, after which shall be said :—

V. Benedictus es Domine Deus patrum
nostrorum

R. Et laudabilis et gloriosus in saecula.

V. Benedicamus Patrem et Filiam cum
Sancto Spiritu

R. Laudemus et superexaltemus cum
in saccula.

V. Benedictus es Domine Deus in fir-
mamento coeli

R. Et laudabilis et gloriosus et super-
exaltatus in saecula.

V. Benedic anima mea Domine

R. Et noli oblivisci omnes retributiones
ejus.

V. Salvos fac servos tuos.

R. Deus meus sperantes in te.

V. Domine exaudi orationem meam

R. Et clamor meus ad te veniat.

Dominus vobiscum

Et cum spiritu tuo.

Oremus.

Deus cujus misericordiae non est nume-

rus, et bonitatis infinitus est thesaurus, piissimae majestati tuae pro collatis donis gratias agimus, tuam semper clementiam exorantes: ut qui petentibus postulata concedis, eosdem non deserens ad praemia futura disponas.

Deus qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem spiritu recta sapere, et de ejus semper consolatione gaudere.

Deus qui neminem in te sperantem nimium affligi permittis, sed pium precibus praestas auditum: pro postulationibus nostris, votisque susceptis gratias agimus, te piissime deprecantes, ut a cunctis semper muniamur adversis.

Deus qui in memoriam Dolorum, quos Maria Virgo in tua passione sustinuit, nos congregare dignatus es; ejus nobis intercessione concede, ut spiritum adoptionis, quo ejusdem Servi nominamur et sumus fideliter custodiamus. Per Christum, etc.

Lastly, he will invite the Congregation to say three *Our Fathers* and three *Hail Marys*, one for the Most Rev. Father-General, the second for the brothers and sisters of the Confraternity, and the third for his own intention.

It must be known that according to the Bull of Clement VIII., *Quaecumque*, given on the 7th September, 1604, each Confraternity must be three miles distant from any similar one.

FORM OF BLESSING THE SCAPULAR AND
ROSARY OF OUR LADY OF DOLOURS,

*Given to the Members of the Confraternity
of the Seven Dolours.*

When new applicants desire to be enrolled in the Confraternity of our Lady of Dolours, the Rev. Father Director of

the Confraternity will instruct them in the duties and obligations of the members, and vested in surplice and violet stole will proceed to the altar of our Lady of Dolours, followed by the applicants for admission, and turning towards them, while they will kneel before the altar, he will say :—

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum, et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, qui morte Unigeniti tui mundum collapsum restaurare dignatus es, ut nos a morte aeterna liberares, et ad gaudia regni coelestis perduceres : respice quaesumus super hanc familiam Servorum tuorum in nomine Beatissimae Virginis Matris tuae Septem

Doloribus sauciae congregatam, de cujus gremio hic famulus tuus esse cupit, ut augeatur numerus tibi fideliter servientium, ut omnibus saeculi, et carnis perturbationibus liberatus, et a laqueis diaboli securus, intercessione ejusdem Beatae Mariae Virginis, et Beatorum Augustini, Philippi, ac septem nostrorum Beatorum Patrum Ordinis nostri Fundatorum vera gaudia possideat. Per Christum Dominum nostrum. Amen.

After this prayer he will place the Scapulars on the altar, and bless them, saying:—

Oremus.

Domine Jesu Christe, qui tegmen nostrae mortalitatis induere dignatus es; obsecramus immensam largitatis tuae abundantiam, ut hoc genus vestimentorum, quod Sancti Patres nostri ad innocentiae, humilitatisque indicium in memoriam Sep-

tem Dolorum Beatae Virginis Mariae nos ferre sanxerunt, ita bene ✠ dicere digneris, ut qui illis fuerit indutus corpore pariter, ac animo induat te Salvatorem nostrum. Qui vivis, et regnas in saecula saeculorum. Amen.

He will then sprinkle the Scapulars with holy water, saying: "*Asperges me Domine hyssopo,*" etc., and afterwards

Oremus.

Omnipotens, et misericors Deus, qui propter nimiam charitatem, qua dilexisti nos, Filium tuum unigenitum Dominum nostrum Jesum Christum pro redemptione nostra de coelis ad terram descendere, carnem suscipere, et Crucis tormentum subire voluisti: obsecramus immensam clementiam tuam, ut hanc coronam in memoriam septem Dolorum Genitricis Filii tui ab Ecclesia tua fidei dicatam,

bene ✠ dicas, sancti ✠ fices, et ei tantam Spiritus Sancti virtutem infundas, ut quicumque eam recitaverit, ac secum portaverit, atque in domo sua reverenter tenuerit, ab omni hoste visibili, et invisibili, semper, et ubique in hoc saeculo liberetur, et in exitu suo a Beatissima Virgine Maria tibi bonis operibus coronatus praesentari mereatur. Per eundem Christum Dominum nostrum. Amen.

He will then sprinkle the rosaries, saying: "*Asperges me Domine hyssopo;*" then placing the Scapular on the neck of the applicant, who will kneel before him, he will say:—

Accipe, charissime Frater, Habitum Beatae Mariae Virginis, singulare signum Servorum suorum in memoriam septem Dolorum, quos ipsa in vita, et morte unigeniti Filii sui sustinuit, ut ita indutus sub ejus patrocinio perpetuo vivas. Amen.

Then giving the Rosary, he will say :—

Accipe Coronam Beatae Mariae Virginis in memoriam Septem Dolorum suorum contextam, ut dum eam ore laudaveris, ejus poenas toto corde compatiaris. Amen.

He will then exhort the new members to the observance of the rules and constitutions of the Confraternity, that they may gain all the indulgences granted to the scapular, and conclude with the following blessing :—

Benedictio Dei Omnipotentis Patris ✠
et Filii et Spiritus Sancti descendat super
te et maneat semper. Amen.

ACT OF CONSECRATION.

Most blessed Virgin Mary, Mother of God, I, although most unworthy to be thy servant, yet encouraged by thy great

mercy, and moved by a desire to serve thee, choose thee this day for my special patroness, my advocate, and my mother.

I firmly resolve to love and serve thee henceforth, and to do all in my power to make others love and serve thee too. I beseech thee most Blessed Mother, by the Precious blood of thy Divine Son, shed for me, vouchsafe to receive me as thy child and thy servant for ever; and grant me that through thy powerful intercession I may obtain grace never to offend the Divine Majesty, or forfeit thy love during my whole life, either by thought, word or deed. Remember, O Virgin Mother of God, while thou standest in His presence to speak a good word for me, and turn away His anger. Mother of sorrows, pray for me now and at the hour of my death. Amen.

RULES

recommended to the Members of the Confraternity of Our Lady of Dolours.

I. To go to confession and communion on the day they are enrolled, in order to gain the Plenary Indulgence.

II. To recite daily the *Pater* and *Ave* seven times, in honour of the Seven Dolours.

III. To recite at least once a week the Rosary of the Seven Dolours.

IV. To fast, or to practise any other mortification on the vigils of our Lady's Feasts, and on all Fridays of the year.

V. To visit the altar of our Lady of Dolours, and to go to confession and communion on the two principal Feasts of the Dolours: the 3rd Sunday of September, and Friday in Passion Week, and on the 3rd Sunday of every month.

VI. To pray for the welfare of the Servite Order, the merits and good works of which they are partakers.

These Rules are not binding. Those who omit them only lose the Indulgences attached to them.

ADVANTAGES

as revealed to St. Mechtilde and St. Bridget to those who practice and have a tender devotion to Our Lady of Dolours.

I. Contrition at the hour of death.

II. Assistance in all their afflictions, and especially at the hour of death.

III. Jesus Christ will imprint in their hearts compassion for His sufferings and the Sorrows of Mary, that He may hereafter reward them for it in heaven.

IV. Jesus promised His Mother, who

had suffered so much on His account, that He would grant whatever grace may be to the advantage of those amongst her children who are devout to her Dolours.

N.B. Members of the Confraternity participate during their life and after their death, in all the good works and prayers of the Order of Servites.

On the principal Feasts of Our Lady of Dolours, mass is sung for the members of the Confraternity.

The deceased members will participate every year, on the 3rd of November, in the suffrages of the Office for the Dead, and all the masses celebrated on that day in all the Churches and Chapels of the Order, and in the daily recital of the Rosary, whether in public or in private, by the religious of the Order.

INDULGENCES

and other graces, granted in perpetuity by the Sovereign Pontiffs, to all the members of the Confraternity of the Scapular of the Seven Dolours of Our Lady, erected by permission of the General of the Order of the Servites of Mary.

I. Paul V. by a Brief dated February 14th, 1607, granted a plenary Indulgence on the day of receiving the Scapular of our Lady of Dolours, and being inscribed in the register of the Confraternity.

II. A plenary Indulgence on the principal Feast of the Confraternity, visiting the Church or Chapel where it has been erected.

III. A plenary Indulgence and remission of all their sins at the hour of death, to those who have received the Sacraments of Penance and the holy

Eucharist, or who, if unable to go to confession and communion, being truly contrite, shall say with their lips or in their hearts, the holy name of Jesus.

IV. An Indulgence of seven years and seven quarantaines on the Feasts of the Nativity, Annunciation, Purification and Assumption of the Blessed Virgin Mary, and on every Friday; reciting on those days, in memory of the Passion of Jesus Christ, the *Pater* and *Ave* five times.

V. An Indulgence of five years and five quarantaines every time they accompany the Blessed Sacrament to the sick, and pray for their welfare.

VI. An Indulgence of a hundred days for reciting the office of the Blessed Virgin Mary, either in the Church or in the Chapel of the Confraternity.

VII. An Indulgence of sixty days, when they shall assist at the chant of the *Salve Regina* or the Litany of the Blessed

Virgin Mary on a Saturday, or for reciting on the same day, the *Pater* and *Ave* seven times; the same Indulgence for assisting at mass, or at the divine Office, or at any conferences of members of the Confraternity, public or private, wherever they may be held, or for accompanying the funeral procession of any one though not a member of the Confraternity, or performing any other work of piety or of mercy.

VIII. The same Pope Paul V. by a Brief dated March 10th, 1611, granted a plenary Indulgence for assisting at the procession in honour of our Lady of Dolours, on every third Sunday of the month, or on any other Sunday, as may be most convenient.

IX. The same Pontiff by a Brief dated February 14th, 1607, granted ample faculties to the Father-General to erect, with the permission of the Bishop of the dio-

cese, the Confraternity in any Church of the Order, where there should be at least five or six professed Religious, and to communicate all the abovenamed spiritual privileges in accordance with the terms of the Bull "*Quaecumque*" of Clement VIII. By another Brief of the 28th July, 1607, he confirmed the same faculties and granted them to the Vicar-General or deputy of the Order, in the absence of the General, and extended them also to the Churches where there should be less than five professed Religious, enabling those already erected to enjoy the same Indulgences.

X. Urban VIII. by a Brief dated September 18th, 1628, granted faculties to the General to erect the Confraternity in any secular Church, and to choose once for all seven altars for gaining the Indulgences granted to the seven altars of St. Peter's in Rome.

XI. Innocent XI. by a Brief dated September 1st, 1681, granted a plenary Indulgence to all the Confraternities established, or to be established in the Churches of the Order, on Passion Sunday, provided they visit the Church and meditate devoutly on the Passion of Christ, and on the Seven Dolours of the Blessed Virgin Mary.

XII. The same Pope granted a hundred days' Indulgence every time they make a meditation as above, or any pious exercise, and recite the *Pater* and *Ave* seven times with the hymn *Stabat Mater*, or perform any other spiritual exercise customary in the Churches of the Order.

XIII. Innocent XI. also granted the Indulgences of the Stations of Rome described in the Roman Missal, as if a personal visit to the Churches were made, and further that all the Indulgences granted by him and the preceding Pontiffs

should be applicable to the souls in Purgatory.

XIV. Clement XIII. by a Brief dated August 17th, 1762, granted to all the members of the Confraternity, and Religious of other Orders, that they shall be able to gain all the Indulgences, if prevented from visiting the Church by illness or any other serious impediment, by performing any other good work appointed by their Confessor.

Days of the Stations of the Churches in Rome.

All Sundays in Advent; the Vigil and night of Christmas, with the mass at daybreak and in the morning of the said Feast, and the three following days. The Feasts of the Circumcision and the Epiphany, Septuagesima, Sexagesima, and Quinquagesima Sundays. From the first day of Lent till Low Sunday inclusively.

The Feast of the Ascension. From the Vigil of Pentecost until the following Sunday inclusively, and lastly on all Ember Days.

Indulgences granted by the Sovereign Pontiffs Benedict XIII. and Clement XII. to the Rosary of the Seven Dolours, and to all the faithful who shall recite it.

In order to promote and increase among the faithful devotion to our Lady of Dolours, besides the above Indulgences granted by Benedict XIII. to the members of the Confraternity who wear the Scapular, and recite daily the *Pater* and *Ave* seven times, the same Pontiff grants to all the faithful who, repenting of their sins, and having confessed or having the sincere intention of confessing them, shall recite with devotion the Rosary of the Seven Dolours, the following Indulgences:

I. An Indulgence of 200 days for every *Pater* and *Ave* said upon these Rosaries in any Church of the Order.

II. The same Indulgence for reciting the Rosary in any place on Fridays, on the principal Feasts of the Dolours, during their octaves, and on all the days in Lent.

III. An Indulgence of 100 days when recited out of the Church, and on any day of the year.

IV. Besides the above, an Indulgence of seven years and seven quarantaines for reciting it entirely, either alone or with others.

Clement XII. by a Brief "Unigeniti Filii Dei, &c.," December 12th, 1734, confirmed all these Indulgences and added the following:

I. An Indulgence of 100 years every time they shall recite the whole Rosary of the Seven Dolours, being contrite for

their sins and having confessed them, or having a firm purpose of confessing them.

II. An Indulgence of 150 years for reciting it on Mondays, Wednesdays, or Fridays, and on all holydays of obligation.

III. A plenary Indulgence and remission of all their sins for reciting it four times a week, to be gained on any day in the year, reciting it again on that day after confession and communion.

IV. A plenary Indulgence and remission of all their sins for reciting it during one month, to be gained after confession and communion, on any day at choice.

V. An Indulgence of 200 years for reciting this Rosary after confession.

VI. An Indulgence of 10 years for all the faithful who frequently recite this Rosary, and carry it on their persons, and, being truly contrite, have confessed and communicated. Every time they assist at mass, or at a sermon, or accompany the

Blessed Sacrament to the sick, or excite sinners to repentance, or reconcile enemies; also for reciting devoutly the *Pater* and *Ave* seven times, or for performing any work of mercy, spiritual or corporal, in honour of Our Lord, our Lady, or of any Saint to whom they have a particular devotion.

VII. The same Pontiff granted finally that all these Indulgences may be applied to the souls in Purgatory, with the condition of forming the intention of gaining them for the holy Souls.

Each and all of the above Indulgences were confirmed by Benedict XIV., by a decree of the sacred Congregation of Indulgences, January 16th, 1747, and by a similar decree of Clement XIII., March 15th, 1736.

Pius VII. granted 300 days Indulgence to be gained once a day by those who recite the *Ave* seven times, with the verse

“*Sancta Mater istud agas, &c.*,” after each *Ave*. And to such as shall practise this devotion for a month, a plenary Indulgence, may be gained on any day of the month, with the usual conditions.

Gregory XVI., at the request of Father Piratoni, General of the Order of the Servites of Mary, by a Decree dated July 11th, 1831, granted an Indulgence of seven years and seven quarantaines, to all who assist at early mass in any Church of the Order when the Rosary of the Seven Dolours is publicly recited. This Indulgence is applicable to the souls in Purgatory.

To gain these Indulgences the Rosaries must be blessed by the Superiors of the Order, or by some one deputed by them, and when blessed they cannot be sold or lent without losing the Indulgence, as is prescribed by the Brief of Benedict XIII., the same having been established by

Alexander VII., by a Brief dated February 7th, 1657.

Benedict XIV., May 21st, 1741, granted for the greater convenience of the faithful in those places where the Order of the Servites is not established, that the Rosaries of the Seven Dolours may be blessed for gaining the Indulgences by the Superiors of the Order, or any Priest, lay or Religious, deputed by them, according to the rules already mentioned.

DECRETUM

Die 9 Aprilis, 1838.

Sacra Congregatio Indulgentiis, Sacrisque Reliquiis praeposita Indulgentias in praesenti opusculo contentas uti authenticas recognovit, proindeque typis imprimi, ac publicari posse censuit.

Datum Romae ex Secretaria ejusdem S.
Congregationis Indulgentiarum.

Aloysius Canonicus Prinzivalli,
Substitutus.

Locus ☒ Sigilli.

FORM OF ABSOLUTION

*to be given by the Rev. Father Corrector of
the Confraternity, or any other Priest in-
vested with the requisite faculties, to those
who are enrolled in the Scapular of Our
Lady of Seven Dolours when on the point
of death.*

After the *Confiteor*, the Father Correc-
tor will say: *Misereatur tui, Indulgentiam;*
and the following words :

Dominus noster Jesus Christus Filius
Dei vivi, qui beato Petro Apostolo suo
dedit potestatem ligandi atque solvendi,

per suam piïssimam misericordiam te absolvat ☩ recipiatque confessionem tuam, et remittat tibi omnia peccata, quaecumque ac quomodocumque in toto vitae decursu commisisti, de quibus corde contritus et ore confessus es, restituens tibi stolam primam quam in Baptismate recepisti; et per Indulgentiam plenariam, a Summo Pontifice Paulo V. Confratribus Societatis Septem Dolorum Beatæ Mariæ Virginis in articulo mortis constitutis concessam, liberet te a præsentis ac futurae vitæ poenis: dignetur Purgatorii cruciatus remittere, portas inferi claudere, paradisi januam aperire, teque ad gaudia sempiterna perducere, qui cum Patre et Spiritu Sancto Deus unus vivit et regnat in sæcula sæculorum. Amen.

Quod si nunc non decesseris, reservo tibi hanc gratiam pro alia vice.

NOTICE.

To participate in the advantages of the Order of the Servants of Mary, and in the privileges attached to the Scapular of the Seven Dolours, and to gain the plenary Indulgence at the hour of death, it is not sufficient to have the scapular and rosary blessed and to wear them; but it is also requisite to be enrolled and registered as a member of the Confraternity of the Dolours by the Fathers of the Order of the Servites, or by any other Priest, secular or religious, duly authorised and invested with the necessary faculty for enrolling members in the Confraternity.

For gaining the plenary Indulgence it is necessary to confess and communicate on the day of enrolment. It is further requi-

site that the scapular should be worn round the neck day and night, and not merely worn about the dress.

When the scapular is worn out it is not necessary that a new scapular should be blessed: the blessing attached to the first scapular being all that is required for gaining the Indulgences.

The members may gain all the Indulgences attached to visiting the Church of the Servites or Altar where the Confraternity is erected, when prevented by sickness or other serious causes, by the same being commuted by a Confessor to any other pious or good work.

Those who, from distance, sickness, or other causes, are prevented from attending personally for the purpose of being enrolled, may, by sending their names and directions to the Servite Fathers, be registered as members of the Confraternity, and participate in all its privileges and advantages.

Intentions shall be earnestly recommended

to the prayers of the Congregation at Mass and at all the Evening Devotions.

Besides the Masses offered for Benefactors, a Mass will be said for the members of the Confraternity on the third Sunday of every month.

The Servite Fathers will enrol members in the Confraternity in their temporary Chapel at 78 Park Walk, Chelsea, and will also receive, as tertiaries of the Third Order of the Servites, those of both sexes who wish to profess a more special devotion to our Lady of Dolours.

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