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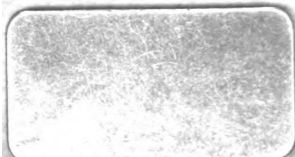
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Blessed art thou, O Virgin Mary, and worthy
of all praise, for from thee arose the Sun of Jus-
tice, Christ our Lord.

Rom. Brev.

The Path to Heaven.

A

-COMPLETE COLLECTION

OF ALL THE

PUBLIC AND PRIVATE DEVOTIONS IN GENERAL USE:

COMPRISING

THE AUTHORISED PRAYERS FOR THE DIFFERENT
CONFRATERNITIES;

Novenas, Litanies, and Hymns for the whole of the Year;

A LARGE NUMBER OF DEVOTIONS

TRANSLATED FROM VARIOUS LANGUAGES AND NEVER BEFORE
PUBLISHED IN AN ACCESSIBLE FORM;

TO WHICH IS ADDED

THE MOST COPIOUS COLLECTION OF HYMNS
HITHERTO BROUGHT TOGETHER IN ONE BOOK.

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Nihil obstat.

GMUS A. JOHNSON, S.T.D.

Imprimatur.

✠ HENRICUS EDUARDUS,
Archiep. Westmonast.

TABLE OF MOVABLE FEASTS.

Year of our Lord.	Ash Wednesday.	Easter Sunday.	Ascension Day.	Whit-Sunday.	Corpus Christi.	First Sunday in Advent.
1866	Feb. 14	Apr. 1	May 10	May 20	May 31	Dec. 2
1867	Mar. 6	Apr. 21	May 30	June 9	June 20	Dec. 1
1868	Feb. 26	Apr. 12	May 21	May 31	June 11	Nov. 29
1869	Feb. 10	Mar. 28	May 6	May 16	May 27	Nov. 28
1870	Mar. 2	Apr. 17	May 26	June 5	June 16	Nov. 27
1871	Feb. 22	Apr. 9	May 18	May 28	June 8	Dec. 3
1872	Feb. 14	Mar. 31	May 9	May 19	May 30	Dec. 1
1873	Feb. 26	Apr. 13	May 22	June 1	June 12	Nov. 30
1874	Feb. 18	Apr. 5	May 14	May 24	June 4	Nov. 29
1875	Feb. 10	Mar. 28	May 6	May 10	May 27	Nov. 28
1876	Mar. 1	Apr. 16	May 25	June 4	June 15	Dec. 3

A TABLE

Of all the Feasts observed in England; with an obligation of hearing Mass and resting from servile works.

All Sundays in the year.

JANUARY 1 The Circumcision of our Lord, or New Year's-day.

6 The Epiphany, or Twelfth-day.

JUNE 29 St. Peter and St. Paul, Apostles.

AUGUST 15 The Assumption of the Blessed Virgin Mary.

NOVEMBER 1 All Saints.

DECEMBER 25 Christmas-day.

Ascension-day.

Corpus Christi-day (being 1st Thursday after Trinity Sunday).

DAYS OF DEVOTION.

FEBRUARY	2	The Purification, or Candlemas-day.
	24	St. Matthias, Apostle.
MARCH	19	St. Joseph, Spouse of the B. Virgin.
	25	The Annunciation of the B. V. or Lady-day.
APRIL	23	St. George the Martyr.
MAY	1	St. Philip and St. James, Apostles.
	3	The Finding of the Cross.
JUNE	24	The Nativity of St. John Baptist.
JULY	25	St. James, Apostle.
	26	St. Anne, Mother of the B. Virgin.
AUGUST	10	St. Lawrence, Martyr.
	24	St. Bartholomew, Apostle.
SEPTEMBER	8	The Nativity of the B. Virgin.
	21	St. Matthew, Apostle.
	29	Michaelmas-day.
OCTOBER	28	St. Simon and St. Jude.
NOVEMBER	30	St. Andrew, Apostle.
DECEMBER	8	The Conception of the B. Virgin.
	21	St. Thomas, Apostle.
	26	St. Stephen the Martyr.
	27	St. John, Apostle.
	28	Holy Innocents.
	29	St. Thomas of Canterbury.
		Easter Monday and Tuesday.
		Monday and Tuesday in Whitsun-week.

FASTING DAYS.

All the week-days of *Lent*, beginning on *Ash-Wednesday*.
 The *Wednesdays* and *Fridays* in *Advent*.
Ember-days, four times a year, viz. the *Wednesdays*, *Fridays*,
 and *Saturdays*—

1. Next after the first Sunday in *Lent*.
2. In *Whitsun-week*.
3. Next after the fourteenth of *September*.
4. Next after the third Sunday of *Advent*.

DAYS OF ABSTINENCE FROM FLESH-MEAT.

All *Fridays*, except when *Christmas-day* falls on a Friday.

VIGILS, WITH FASTS OF OBLIGATION ANNEXED TO THEM.

1. The *Vigil* of SS. *Peter and Paul*, June 28.
2. The *Vigil* of the *Assumption*, August 14.
3. The *Vigil* of *All Saints*, October 31.
4. The *Vigil* of the *Nativity* of our Lord, December 24.
5. The *Vigil* of *Pentecost*.

The solemnising of *Marriage* is forbidden from the first Sunday in *Advent* until after the *Twelfth-day*, and from the beginning of *Lent* until *Low-Sunday*.

Plenary Indulgences

GRANTED TO THE FAITHFUL IN ENGLAND.

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

II. The first week of Lent, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. Easter, *i.e.* from Palm-Sunday, inclusively, to Low-Sunday, inclusively.

IV. From Whit-Sunday, inclusively, to the end of the Octave of Corpus Christi.

V. The Feast of SS. Peter and Paul, and during the Octave.

VI. From the Sunday, inclusively, preceding the Festival of the Assumption of the B. V. Mary, to the 22d day of August, inclusively. But if the Festival of the Assumption fall on a Sunday, the Indulgence begins on that day.

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

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

The Conditions of II. IV. and VIII. are,—

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

2. That they worthily receive the Holy Communion.

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

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

The Conditions of I. III. VI. and VII. are,—

1. That the faithful confess their sins, with sincere repentance, to a Priest approved by the Bishop.
2. That they worthily receive the Holy Communion.
3. That they visit some chapel or oratory, where Mass is celebrated, and pray to God for the peace of his Church.
4. That they be in a readiness of mind to assist the poor with alms in proportion to their abilities; or to frequent catechism and sermons as often as they can do it without great inconvenience; or to afford their assistance to the sick, or to such as are near their end, out of the motive of Christian charity.

Note.—It is not required for the gaining of these four Indulgences, granted by Pope Benedict XIV., that these works of mercy, corporal or spiritual, or the assisting at catechism and sermons, be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when they have an opportunity.

The Conditions of V. are,—

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

LAY BAPTISM.

PROVIDED an infant is in danger of dying before a Priest can be procured, any other person, whether man, woman, or child, may baptise it in the following manner:

Whilst pouring common water on the head or face of the infant, pronounce the words, "I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

An Abridgment of Christian Doctrine,

CALCULATED TO ASSIST THE MEMORY OF THE FAITHFUL.

The Ten Commandments of God.—Exodus xx.

1. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them : I am the Lord thy God, mighty, jealous, visiting the iniquity of fathers upon their children, unto the third and fourth generation of those that hate me ; and shewing mercy unto thousands of those that love me, and keep my commandments.

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

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

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

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

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

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

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

The Six Precepts of the Church.

1. To hear Mass on Sundays, and all holidays of obligation.
2. To fast and abstain on the days commanded.
3. To confess our sins at least once a year.
4. To receive the blessed Eucharist at Easter.
5. To contribute to the support of our pastors.
6. Not to solemnise marriage at the forbidden times; nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church: nor clandestinely.

Seven Sacraments.

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

The Three Theological Virtues.

Faith—Hope—and Charity.

The Four Cardinal Virtues.

Prudence—Justice—Fortitude—and Temperance.

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

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

The Twelve Fruits of the Holy Ghost.

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

The Spiritual Works of Mercy.

To counsel the doubtful,	To forgive offences,
To instruct the ignorant,	To bear wrongs patiently,
To admonish sinners,	To pray for the living and the
To comfort the afflicted,	dead.

The Corporal Works of Mercy.

To feed the hungry,	To visit the sick,
To give drink to the thirsty,	To visit the captive, and
To clothe the naked,	To bury the dead.
To harbour the harbourless,	

The Eight Beatitudes.—Matt. v.

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

The Seven Deadly Sins, and the opposite Virtues.

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

Sins against the Holy Ghost.

Presumption of God's mercy—Despair—Impugning the known truth—Envy at another's spiritual good—Obstinacy in sin—Final impenitence.

Sins crying to Heaven for Vengeance.

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

Nine Ways of being accessory to another's Sin.

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

Three Eminent Good Works.

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

The Evangelical Counsels.

Voluntary poverty—Chastity—and Obedience.

The Four last Things to be remembered.

Death—Judgment—Hell—and Heaven.

Subjects for Daily Meditation.

Remember, Christian soul, that thou hast this day, and every day of thy life,—

God to glorify,
 Jesus to imitate,
 The angels and saints to invoke,
 A soul to save,
 A body to mortify,
 Sins to expiate,
 Virtues to acquire,
 Hell to avoid,

Heaven to gain,
 Eternity to prepare for,
 Time to profit of,
 Neighbours to edify,
 The world to despise,
 Devils to combat,
 Passions to subdue,
 Death perhaps to suffer,
 And Judgment to undergo.

A Summary
 OF
CHRISTIAN FAITH AND PRACTICE ;
 OR
WHAT EVERY CHRISTIAN MUST BELIEVE AND DO IN
ORDER TO SALVATION.

I. What every Christian must believe.

EVERY Christian must believe that there is one God, and no more than one God : that this God is a pure Spirit, the Lord and Maker of heaven and earth, who has neither beginning nor end, but is always the same ; is every where present ; knows and sees all things ; can do all things whatsoever he pleases ; and is infinite in all perfections.

2. Every Christian is bound to believe that in this one God there are three several Persons, perfectly equal, and of the same substance : the Father, who proceeds from none ; the Son, who is born of the Father before all ages ; and the Holy Ghost, who proceeds eternally from the Father and the Son ; and that these three Persons are all equally eternal, equal in wisdom and power, and are all three one and the same Lord, one and the same God.

3. We must all believe that this God created the angels to be with him for ever, and that one part of them fell from God by sin, and became devils ; that God also created Adam and Eve, the first parents of all mankind, and placed them in the earthly paradise, from whence they were justly banished for the sin they committed in eating of the fruit of the for-

bidden tree ; and that by this transgression of Adam we are all born in sin, and must have been lost for ever, if God had not sent us a Saviour.

4. We are bound to believe in this Saviour of all mankind. Jesus Christ, the Son of God, true God, and true man ; perfect God from all eternity, equal to his Father in all things ; and perfect man, from the time of his coming down from heaven for us, having a body and soul like us.

5. We must believe that this Jesus Christ, our Saviour, who had been long foretold by the prophets, was, at God's appointed time, conceived in the womb of the Virgin Mary, by the power of the Holy Ghost, without having any man for his father, and was born of her, she still remaining a pure virgin : that, during the time of his mortal life, he founded the Christian religion by his heavenly doctrine and wonderful miracles, and then offered himself a sacrifice for the sins of the whole world, by dying upon a cross, to purchase mercy, grace, and salvation, for us ; and that neither mercy, nor grace, nor salvation, either can, or ever could, since Adam's fall, be obtained any otherwise than through this death and passion of the Son of God.

6. We must believe that Jesus Christ, after he had been dead and buried for part of three days, rose again on the third day from death to life, never to die any more ; and that, for the space of forty days, he was pleased, at different times, to manifest himself to his disciples, and then ascended into heaven in their sight ; where, as man, he continually intercedes for us. From thence he sent down the Holy Ghost upon his disciples, to abide with them for ever, as he had promised, and to guide them and their successors into all truth.

7. We must believe the Catholic or universal Church of Christ, of which he is the perpetual Head, and his Spirit the perpetual Director ; which is founded upon a rock, and is ever victorious over all the powers of death and hell. This Church is always one, by all its members professing one faith, in one communion, under one chief pastor, succeeding St. Peter, to whom Christ committed his whole flock ; St. John xxi. 15, 16, 17. This same Church is always holy, by teaching a holy doctrine, by inviting all to a holy life, and by the eminent holiness of many of her children. She is Catholic, or universal, by subsisting in all ages, by teaching all nations, and maintaining all truth : she is apostolical, by deriving her

doctrine, her communion, her orders, and her mission, by an uninterrupted succession from the Apostles of Christ.

8. With this Catholic Church, the Scriptures, both of the Old and New Testament, were deposited by the Apostles; she is, in her pastors, the guardian and interpreter of them, and the judge of all controversies relating to them. These Scriptures, thus interpreted, together with the traditions of the Apostles, are to be received and admitted by all Christians for the rule of their faith and practice.

9. We must believe that Jesus Christ has instituted in his Church seven sacraments, or mysterious signs and instrumental causes of divine grace in our souls. Baptism, by way of a new birth, by which we are made children of God, and washed from sin. Confirmation, by which we receive the Holy Ghost, by the imposition of the hands of the successors of the Apostles; Acts viii. The blessed Eucharist, which feeds and nourishes our souls with the body and blood of Christ, really present under the forms of bread and wine, or under either of them. Penance, by which penitent sinners are absolved from their sins, by virtue of the commission given by Christ to his ministers; St. John xx., and St. Matt. xviii. Extreme Unction, which wipes away the remains of sin, and arms the soul with the grace of God in the time of sickness; St. James v. Holy Orders, by which the ministers of God are consecrated. And Matrimony, which, as a sacred sign of the indissoluble union of Christ and his Church, unites the married couple in a holy band, and imparts a grace to them suitable to that state; Eph. v.

10. We must believe that Jesus Christ has also instituted the great Eucharistic Sacrifice of his body and blood in remembrance of his death and passion. In this sacrifice he is mystically immolated every day upon our altars, being himself both priest and victim. This sacrifice is the principal worship of the new law, in which, and by which, we unite ourselves to Jesus Christ, and with him and through him we adore God in spirit and truth, give him thanks for all his blessings, obtain his grace for ourselves and the whole world, and pardon for all our sins, and those of the living and the dead.

11. We must believe that there is, in the Catholic or universal Church of God, a communion of saints, by means of which we communicate with all holy ones and in all holy things. We communicate with the saints in heaven, as our fellow-members under the same head, Christ Jesus; we give

thanks to God for his gifts to them, and we beg a share in their prayers. We communicate with all the saints upon earth in the same sacraments and sacrifice, and in a holy union of faith and charity. And we communicate with the faithful, who have departed this life in a more imperfect state, and who, by the law of God's justice, are for a while in a place of suffering, by offering prayers and alms and sacrifice to God for them.

12. We must believe also the necessity of divine grace, without which we cannot make so much as one step towards heaven; and that all our good and all our merits are the gift of God; that Christ died for all men; that God is not the author of sin; and that his grace does not take away our free will.

13. We must believe that Jesus Christ will come from heaven at the last day to judge us all; that all the dead, both good and bad, shall rise from their graves at the sound of the last trumpet, and shall be judged by him according to their works; that the good shall go to heaven with him, body and soul, to be happy for all eternity in the enjoyment of the Sovereign Good; and that the wicked shall be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting.

II. *What every Christian must do.*

1. EVERY Christian, in order to life everlasting, must worship God as his first beginning and last end. This worship is to be performed, first, by faith, which makes both the understanding and the will humbly adore and embrace all those truths which God has taught, however obscure and incomprehensible they may be to our weakness. 2dly, By hope, which honours the infinite power, goodness, and mercy of God, and the truth of his promises; and, upon these grounds, raises the soul to an assured expectation of mercy, grace, and salvation, through the merits of Jesus Christ. 3dly, By charity, which teaches us to love God with our whole hearts, for his own sake, and our neighbours as ourselves, for God's sake. 4thly, By the virtue of religion, the chief acts of which are adoration, praise, thanksgiving, oblation of ourselves to God, sacrifice, and prayer, which ought to be the daily employments of a Christian soul.

2. We must fly all idolatry, all false religions and supersti-

tion ; under which name are comprehended all manner of divinations or pretensions to fortune-telling ; all witchcraft, charms, spells, observations of omens, dreams, &c. All these things are heathenish, and contrary to the worship of the true and living God, and to that dependence a Christian soul ought to have on him.

3. We must reverence the name of God and his truth by a religious observance of all lawful oaths and vows, and by carefully avoiding all false, rash, unjust, or blasphemous oaths and curses.

4. We must dedicate some notable part of our time to his divine service ; and, more especially, consecrate to him those days that he has ordered to be sanctified or kept holy.

5. Under God, we must love, reverence, and obey our parents and other lawful superiors, spiritual and temporal, and observe the laws of the Church and State ; as also, we must have a due care of our children, and of others that are under our charge, both as to their souls and bodies.

6. We must abstain from all injuries to our neighbour's person, by murder or any other violence ; and from all hatred, envy, and desire of revenge ; as also from spiritual murder, which is committed by drawing him into sin, by words, actions, or ill example.

7. We must abstain from adultery, and from all uncleanness of thoughts, words, and actions, and from every thing which may lead to such.

8. We must not steal, cheat, or any other way wrong our neighbour in his goods and possessions ; we must give every one his own, pay our debts, and make restitution for all unjust damages which we have caused.

9. We must not wrong our neighbour in his character or good name, by detraction or rash judgment ; or in his honour, by reproaches and affronts ; or rob him of the peace of his mind, by scoffs and contempt ; or of his friends, by carrying stories backwards and forwards. In all which cases, whosoever wrongs his neighbour is obliged to make restitution or satisfaction.

10. As we are commanded to abstain from all deeds of lust and injustice, so are we also strictly obliged to restrain all desires in these kinds, and to resist the irregular motions of concupiscence. So far the Ten Commandments ; which are a short abridgment of the whole eternal and natural law, which admits of no dispensation.

Prayer

BEFORE ASSISTING AT THE DIVINE OFFICE, OR OTHER DEVOTIONS.

O almighty, everlasting God, I, thy most unworthy creature, appear here before the throne of thy grace, desiring to pour out my heart before thee, and to worship thee, my God, as well and as perfectly as I can. Wherefore I begin and will faithfully continue this office [*or*, this prayer] in union with the love wherewith thy Son worshipped thee, and wrought all the whole work of our redemption; beseeching thee that I may be enabled to pay thee a tribute of honour and praise like that which the most precious Humanity of Jesus and the most holy Virgin Mary rendered thee unceasingly. And to this end I offer these my prayers to thee, in the virtue and merit of the Sacred Heart of Jesus, in his name and in that of all thy holy angels and saints, to thy eternal praise and glory. I humbly implore thee to preserve me from all distraction and dryness of spirit, and to enable me duly to bring thee this my appointed tribute of prayer and praise. Amen.

ASPIRATION BEFORE OFFICE.

O Lord Jesus, in union with the intention and love with which thou didst give praise to God the Father, I offer and will recite [*or*, assist at] this holy office.

*The above prayers may be used in church before any service.
They are taken from St. Gertrude.*

Daily Devotions.

INSTRUCTIONS AND DEVOTIONS FOR MORNING.

As soon as you awake, make the sign ✠ of the cross, saying :

Glory be to the Father, who hath created me.

Glory be to the Son, who hath redeemed me.

Glory be to the Holy Ghost, who hath sanctified me.

Blessed be the holy and undivided Trinity now and for ever. Amen.

On rising from your bed, say,

In the name of our Lord Jesus Christ, I arise. May he bless, preserve, and govern me, and bring me to everlasting life. Amen.

While you are dressing, occupy yourself with pious thoughts and meditations, on some point in the life or passion of your Saviour, on God's mercies, on your own sins, on the temptations of the world, on the shortness of life, on eternity, &c.; or say some psalm or hymn. See Index.

As soon as you are dressed, prepare to say your morning prayers. There is no duty of greater importance than this; none has greater influence upon our lives. According as it is well or ill performed will be the character of the day; and our life is made up of days. Before you begin your prayers, therefore, recollect yourself, and compose your mind. Think who you are, and what He is whom you are about to address; and endeavour to clothe yourself with those sentiments of humility, reverence, and awe, which become you on such an occasion, and at such a time. Then, kneeling down in the quietest and most retired spot

you can find, if possible in some room or part of the room devoted to the purpose, begin your prayers.

Our prayers and devotions must consist of acts of adoration, praise, and thanksgiving to God for his mercies, of confession of our sins, resolution of amendment, oblation of ourselves to God's service, prayers for pardon and grace, and prayers in behalf of others, &c.

All forms of prayer are composed, more or less, of these parts, though not always in the same order. Each person is at liberty to please himself both as to the form and arrangement of his prayers. Some forms are useful if not necessary for all. We shall give several of those forms which have been most approved, and are most used, to suit the different tastes of different minds, and to afford to all the advantage of occasional variety. A greater variety may be gained by adding at choice one or more of the "Occasional Prayers."

• Morning Prayer.

Make the sign of the cross; saying,

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

Blessed be the holy and undivided Trinity now and for ever. Amen.

Come, Holy Ghost, 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.

O God, who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit; grant us in the same Spirit to relish what is right, and ever to rejoice in his consolation. Through Jesus Christ, &c. Amen.

1. *An Act of Faith in the Presence of God.*

O my God! I firmly believe that thou art here present, and perfectly seest me, and observest all my actions, all my thoughts, and the most secret motions of my heart. I acknowledge that I am not worthy to come into thy presence, nor to lift up my eyes unto

thee, because I have so often sinned against thee. But thy goodness and mercy invite me to come unto thee. Assist me, therefore, with thy Holy Spirit, and teach me to pray to thee as I ought.

Our Father, &c. Hail, Mary, &c. I believe, &c.

2. *An Act of Adoration and Thanksgiving.*

O eternal God! Father, Son, and Holy Ghost; the beginning and end of all things; in whom we live, and move, and have our being: prostrate before thee in body and soul, I adore thee with the most profound humility. I praise and bless thee, and give thee thanks for all the benefits which thou hast conferred upon me; that thou hast created me out of nothing, made me after thine own image and likeness, redeemed me with the precious blood of thy Son, and sanctified me with thy Holy Spirit. I thank thee that thou hast called me into thy Church, assisted me by thy grace, so often admitted me to thy sacraments, borne with my ingratitude so long, watched over me by thy special providence; blessed me, notwithstanding my sins and utter unworthiness, with the continuance of thy gracious protection; and for all the innumerable blessings which I owe to thy undeserved bounty. Particularly this morning, I thank thee for having preserved me during the night past, and for bringing me in safety to the beginning of another day. O my God, how good art thou unto me! What return can I make unto thee for all that thou hast done unto me? I will bless thy holy name, and serve thee truly all the days of my life. Bless the Lord, O my soul, and let all that is within me praise his holy name. Bless the Lord, O my soul, and forget not all that he hath done for thee.

Here call to mind the chief sins of your past life, and make resolutions against the temptations and dangerous occasions you may probably meet with this day.

3. *An Act of Contrition, with good Resolutions.*

O my God, how little have I served thee in time

past! how greatly have I sinned against thee! I acknowledge my iniquity, and my sin is always before me. But I repent, O Lord, I repent. I am heartily sorry that I have lost that time in offending thee which thou gavest me to be employed in thy service, in advancing the good of my own soul, and obtaining everlasting life. I detest all the sins which I have committed against thy divine Majesty, and I resolve never to commit them any more. I am sorry, above all things, that I have offended thee, because thou art infinitely good, and sin is infinitely displeasing to thee. I love thee with my whole heart,—at least I desire so to do; and I firmly purpose, by the help of thy grace, to serve thee more faithfully for the time to come.

Receive, I beseech thee, the offering I now make to thee of the remainder of my life. I renew the vows and promises made in my baptism. I renounce the devil, and all his works; the world, and all its pomps. I now begin, and will endeavour to spend this day according to thy holy will, performing all my actions so that they may be pleasing unto thee. I will take particular care to avoid the failings I am so apt to commit, and to exercise the virtues most agreeable to my state and employment.

4. *An Oblation.*

I offer to thee, O my God, the life and death of thy only Son; and with them these my affections and resolutions, my thoughts, words, deeds, and sufferings of this day, and of all my life, in honour of thy adorable Majesty; in thanksgiving for all thy benefits, in satisfaction for my sins, and to obtain the assistance of thy grace; that, persevering to the end in doing thy holy will, I may love and enjoy thee for ever in thy glory.

5. *A Petition.*

Thou knowest, O God, how weak and unable I am to do good. Leave me not to myself, but take me under thy protection, and give me grace faithfully to comply with these holy resolutions. Enlighten my understanding with a lively faith, raise up my will to a firm hope,

and inflame it with an ardent charity. Strengthen my weakness, and cure the corruption of my heart; grant that, overcoming my enemies, both visible and invisible, I may make good use of thy grace;—and vouchsafe to add to these blessings the inestimable gift of final perseverance.

V. Unto thee, O Lord, I have lifted up my voice.

R. And early in the morning my prayer shall come before thee.

V. Let my mouth be ever filled with thy praises.

R. That I may sing of thy glory, and all the day long of thy greatness.

V. Turn away thy face, O Lord, from my sins.

R. And blot out all my iniquities.

V. Create in me a clean heart, O God.

R. And renew a right spirit within me.

V. Cast me not away from thy presence.

R. And take not thy Holy Spirit from me.

V. Restore unto me the joy of thy salvation.

R. And strengthen me with a perfect spirit.

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

R. Who hath made heaven and earth.

V. Vouchsafe, O Lord, this day,

R. To keep us without sin.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

V. Let thy mercy be upon us, O Lord.

R. As we have put our trust in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

A Collect.

Lord God Almighty, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and works may be guided by the rules of thy heavenly justice, and tend to the observance of thy holy law, through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

O Lord God, King of heaven and earth, vouchsafe

this day to direct and sanctify, to rule and govern, our hearts and bodies, our thoughts, words, and deeds, in thy law, and in the works of thy commandments; that henceforth and for ever, O Saviour of the world, we may be protected and saved, through thy mighty help, who livest and reignest for ever and ever. Amen.

O God, who, out of thy unspeakable providence, art pleased to appoint thy holy angels for our guardians; give ear to the supplications which we make for a continuance of their protection, and that we may be added to their joyful number for all eternity. Amen.

May the blessed Virgin Mary, St. Joseph, and all the saints, be our intercessors with the Lord, that we may be succoured and secured by him who liveth and reigneth to everlasting ages. Amen.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

A SECOND FORM OF MORNING PRAYER.

✠ In the name of our Lord Jesus Christ, crucified, I arise; bless me, O Lord; govern me, protect me, and confirm me in all good works, this day and for ever; and after this short and miserable pilgrimage, bring me to everlasting happiness. Amen.

O God the Father, who saidst in the beginning, Let there be light, and it was made; enlighten my eyes, that I may never sleep in sin, lest at any time the deceits of the enemy, or my own corruption, should prevail against me.

O God the Son, most beautiful and true light, shining in darkness, and enlightening every one that comes into this world; dispel all clouds of ignorance, and give me a right understanding, that in thee, and through thee, I may see and know the Father; whom to know is to live; and to serve, is to reign for ever.

O God the Holy Ghost, who inflamest the wills of all those in whom thou vouchsafest to dwell with heavenly

affection; pour into my mind the gifts of holy charity, that, despising all vain and transitory things, I may, with a continual desire, long for the true and everlasting joys of thy heavenly kingdom.

O holy Trinity, one God, defend me this day from the deceits and temptations of the devil, keep me from all sin, and preserve me from sudden and unprovided death. Raise up, O God, my body from sleep and drowsiness, and my soul from sin, that I may praise and glorify thy holy name, to whom belongs all benediction, and honour, and wisdom, and thanksgiving, now and for ever. Amen.

In the name of the Father, &c.

Blessed be the holy and undivided, &c.

Our Father, &c. Hail, Mary, &c. I believe, &c.

I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, 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 Almighty God have mercy on me, forgive me my sins, and bring me to life everlasting. Amen.

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

Lord God Almighty, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and works may be guided by the rules of thy heavenly justice, and tend to the observance of thy holy law, through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

O most sweet Saviour Jesus Christ, open thou my heart and lips, to praise and glorify thy holy name,

which is blessed above all names; purify my soul from all evil and perverse thoughts, that my mind may continually meditate on thee, my lips bless thee, and my life glorify thee. And because, through thy goodness alone, I have been created, to the praise and glory of thy holy name, grant, I beseech thee, that I may faithfully serve thee here, and eternally rejoice with thee hereafter; who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

Almighty God, who, dwelling in the highest heavens, vouchsafest to regard the lowest creature on earth; I humbly adore thy sacred Majesty, and with all the powers of my soul exalt and praise thy name for the infinite blessings thou hast so freely bestowed on me; for electing me in thy love, and creating me in thy own image; for redeeming me by thy Son, and sanctifying me with thy holy Spirit; for preserving me in all the chances and accidents of this life, and raising up my thoughts to the hope of a better; and particularly this morning, that thou hast protected me from the dangers of the night, and hast brought me safely to the beginning of this day. Continue, O Lord, thy mercy to me; and as thou hast awakened my body from sleep, so raise my soul from sin, that I may walk soberly and chastely, as in the day, in all holy obedience before thy face.

Deliver me, O merciful God, from the evils of this day, and guide my feet in the way of peace; strengthen my resolution to embrace with gladness all opportunities of doing good, and carefully to avoid all occasions of sin, especially those which I have found, by experience, to be most dangerous to my soul; and when, through frailty, I forget thee, do thou, in thy mercy, remember me; that as I often fall by the evil propensity of my nature, I may always rise again by the assistance of thy grace. Make me diligent in the duties of my calling and station, and not too solicitous about the things of this life; but in all the miseries and crosses of the world, absolutely to submit to thy divine pleasure, and wholly to rely on thy merciful providence. Let thy

blessings be upon my actions, and thy grace direct my intentions; that the whole course of my life, and the principal design of my heart, may always tend to the advancement of thy glory, the good of others, and the eternal salvation of my own soul, through Jesus Christ our Lord and only Saviour, who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

Give me grace, O Lord, to do what thou commandest, and command what thou pleasest.

Give me grace to suffer what thou permittest, and permit what thou pleasest.

O holiest Virgin, Mother of my God, and my especial Patroness, shew thyself my mother, and take me under thy protection this day.

Angel of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to thee by the supernatural clemency. Amen.

And ye, O holy saints (N.N.), my chosen and beloved patrons, intercede for me to God, that, by the guidance of his grace, I may love and serve him here; and hereafter, with you, behold his face for all eternity. Amen.

The blessing of God Almighty, the Father, Son, and Holy Ghost, descend upon me, and dwell in my heart for ever. Amen.

HYMNS FOR MORNING.¹

	No.
O Lord of perfect purity	80
The star that heralds in the morn	81
Now doth the sun ascend the sky	82
The darkness fleets	84
Again the holy morn (<i>Sunday or Feast-day</i>)	83
Jesus, the very thought of thee	57
Come, Holy Ghost, or, Come, O Creator	47, 14

¹ For Hymns see end of book.

A BRIEF FORM OF MORNING PRAYER.

Awaking in the morning, say :

O my God, my only God, the author of my being and my last end, I offer thee my heart. Praise, honour, and glory be to thee for ever and ever.

I will arise from this bed of sleep to adore my God, and to labour for the salvation of my soul. Oh, may I arise in the last day to life everlasting !

When clothed, kneel and say

✠ In the name of the Father, &c.

Place yourself in the presence of God.

Most holy and adorable Trinity, one God in three persons, I believe that thou art here present ; I adore thee with the deepest humility, and render to thee, with my whole heart, the homage which is due to thy sovereign majesty.

Thank God, and offer yourself to Him.

My God, I most humbly thank thee for all the favours thou hast bestowed upon me up to the present moment. I give thee thanks from the bottom of my heart that thou hast created me after thine own image and likeness, that thou hast redeemed me by the precious blood of thy dear Son, and that thou hast preserved me and brought me safe to the beginning of another day. I offer to thee, O Lord, my whole being, and in particular all my thoughts, words, actions, and sufferings of this day. I consecrate them all to the glory of thy name, beseeching thee that through the infinite merits of Jesus Christ my Saviour they may all find acceptance in thy sight. May thy divine love animate them, and may they all tend to thy greater glory.

Resolve to avoid Sin, and to practise Holiness.

Adorable Jesus, my Saviour and Master, model of all perfection, I resolve and will endeavour this day to imitate thy example, to be like thee mild, humble, chaste, zealous, charitable, and resigned. I will redouble my efforts that I may not fall this day into any of those sins which I have heretofore committed (*here you may name any besetting sin*), and which I sincerely desire to forsake.

Implore the necessary Graces.

O my God, thou knowest my poverty and weakness, and that I am unable to do any thing good without thee ; deny me not,

O God, the help of thy grace; proportion it to my necessities; give me strength to avoid every thing evil which thou forbiddest, and to practise the good which thou hast commanded; and enable me to bear patiently all the trials which it may please thee to send me.

Our Father. Hail Mary. I believe. I confess, &c.

An Act of Faith.

O my God, I firmly believe all that thou hast revealed, and which the holy Catholic Church proposes to me to be believed, because thou art truth itself, which can neither deceive nor be deceived. In this faith I desire to live and die.

An Act of Hope.

O my God, relying on thy gracious promises, I hope, by the merits of Jesus Christ, for the pardon of my sins, grace to serve thee faithfully in this life by doing the good works which thou hast commanded, and eternal happiness in the world to come, through Jesus Christ our Lord.

An Act of Love.

O my God, I love thee with my whole heart, and above all things, because thou art infinitely good in thyself and infinitely to be loved; and for the love of thee I love my neighbour as myself.

An Act of Contrition.

O my God, I repent with my whole heart of having offended thee; I detest my sins for the love of thee; I firmly resolve never to offend thee again, and by the help of thy grace to avoid every occasion of sin.

Ask the Prayers of the Saints.

Holy Virgin, Mother of God, my Mother and Patroness, I place myself under thy protection, I throw myself with confidence into the arms of thy compassion. Be to me, O Mother of mercy, my refuge in distress, my consolation under suffering, my advocate with thy adorable Son, now and at the hour of my death.

Angel of heaven, my faithful and loving guide, obtain for me grace to be obedient to thy holy inspirations, and so to direct my steps that I may not in any thing depart from the will and commandments of my God.

O great Saint, whose name I bear, protect me, pray for me, that like you I may serve God faithfully on earth, and glorify him eternally with you in heaven. Amen.

Angelus Domini, see p. 30.

PRAYER OF ST. IGNATIUS.

Take, O Lord, and accept all my liberty; my memory, my understanding, and my will. Take me, and all that I have and am. Thou hast given me all; behold, I restore all to thee, to be disposed of according to thy good pleasure. Give me only thy grace and thy love; this is sufficient for me; I will not ask any thing else of thee but this. Amen.

A DEVOUT RECOMMENDATION,

Which may be used every Morning, or at any other time.

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

To thee, O Lord, I commend my soul and body [*my wife and children, my father and mother, my brothers and sisters*]; all my relations, benefactors, friends, and acquaintances; all who have injured or offended me; and all whom I have in any way scandalised, injured, or offended; all who have asked my prayers, or for whom I am accustomed or bound to pray: supply all their necessities, comfort and support them in all their trials and afflictions, deliver them from all temptations, make them in this world truly to know, love, and serve thee, and to enjoy thee hereafter in heaven.

I pray also for thy holy Catholic Church; for its chief Pastor, Pius IX., our Pope, that the spirit of wisdom, fortitude, and piety, may rest upon him; for the Bishops [*especially N. our Bishop*], and for all the Pastors and Clergy of thy Church, that they may direct the faithful in the way of salvation; for all religious orders of men and women (to whose prayers and good works I desire to be associated); and for all the faithful. I pray for all

heretics, that they may be enlightened; and for all poor sinners, that they may be converted; and for the universal spread of truth and righteousness. I pray for this our country, that thou wouldst deliver us from all those evils which we most justly have deserved by our sins, and bring us back into the ways of truth, peace, and godliness. I pray for the Queen, and all who are in authority, that they may fear thee, and promote the good of thy Church; for the poor, and all who are tempted or afflicted; and for all who are in their last agony. Lastly, I commend all universally to thy divine protection, that thou mayest vouchsafe to the living forgiveness of their sins, and to the souls departed, rest and peace. Amen.

At going forth

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

O divine wisdom, the eternal word of the Father, I humbly beseech thee, by thy grace, to purge my lips from all wicked and unprofitable words, that my mouth may never open but to thy praise and honour, and to the benefit of others.

On going into Church.

O Lord, in the multitude of thy mercies, I will enter into thy house, and worship thee in thy holy temple, and praise thy name.

At taking Holy Water.

Sprinkle me, O Lord, with hyssop, and I shall be cleansed; wash me, and I shall be made whiter than the snow. Create in me a clean heart, O God, and renew a right spirit within me.

GRACE BEFORE MEAT.

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

R. Amen.

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

R. Amen.

GRACE AFTER MEAT.

Agimus tibi gratias, om-nipotens Deus, pro universis beneficiis tuis; qui vivis et regnas in sæcula sæculo-rum. Amen.

Retribuere dignere, Do-mine, omnibus nobis bona facientibus propter nomen tuum, vitam æternam. A-men.

Fidelium animæ, &c.

We give thee thanks, almighty God, for all thy benefits; who livest and reignest, world without end. Amen.

Vouchsafe, O Lord, to render to all who do us good for thy name's sake, life everlasting. Amen.

May the souls of the faithful, &c.

*THE ANGELUS.

I. *V.* Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Ave, Maria, gratia plena, Dominus tecum; benedicta inter mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

II. *V.* Ecce ancilla Do-mini.

R. Fiat mihi secundum verbum tuum.

I. The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost.

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

II. Behold the handmaid of the Lord; be it done unto me according to thy word.

Ave, Maria, &c.

III. V. Et Verbum caro factum est.

R. Et habitavit in nobis.

Ave, Maria, &c.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur; per eundem Christum Dominum nostrum. Amen.

Hail, Mary, &c.

III. And the Word was made flesh, and dwelt among us.

Hail, Mary, &c.

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

[In Paschal time the *Regina Cæli* is said instead of the above. See end of Compline.]

Evening Prayers.

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

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

Come, Holy Ghost, 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.

Our Father, &c.

Hail, Mary, &c.

I believe, &c.

1. Place yourself in the Presence of God.

O almighty and eternal God; whose majesty filleth heaven and earth, I firmly believe that thou art here present; that thy adorable eye is on me; that thou seest and

knowest all things, and art most intimately present in the very centre of my soul.

I desire to bow down all the powers of my soul to adore thee; I desire to join my voice with all thy blessed angels and saints, to praise thee and glorify thee now and for ever.

2. *Give Thanks.*

I give thee thanks, from the bottom of my heart, for all thy mercies and blessings bestowed upon me and upon thy whole Church; and particularly for those I have received from thee this day, in thy watching over me, and preserving me from so many evils, and favouring me with so many graces and inspirations, &c. [*Here pause, and meditate on God's mercies.*] Oh, let me never more be ungrateful unto thee, my God, who art so good and gracious unto me.

3. *Ask for Light to discover your Sins.*

And now, dear Lord, add this one blessing to the rest: that I may clearly discover the sins which I have committed this day, by thought, word, and deed, or by any omission of any part of my duty to thee, to my neighbour, or to myself; that no part of my guilt may be hidden from my own eyes, but that I may see my sins in their true colour, and may detest them as they ought to be detested.

4. *Daily Examination.*

How have you performed your prayers, and other spiritual exercises? Have you neglected them, or shortened them, or said them with hurry and indevotion?

Have you endeavoured to live as in God's presence this day, and tried in all things to please him? Have you been guilty of murmuring or impatience under the will and appointments of God? Have you diligently performed all your ordinary duties, without sloth, carelessness, or procrastination?

Have you been guilty of any act or word contrary to truth, honesty, or purity?

Have you given way to any evil temper—pride, passion, vanity, envy, hatred, &c. ? Have you spoken evil of any one, or unnecessarily of other persons' faults ? Have you striven against your besetting sins ? Have you carefully avoided all dangerous occasions of sin ?

Are you endeavouring to make advances in the spiritual life,—in holiness, love of God, and superiority to the world, and not only abstaining from actual sin ?

Are you using the necessary means of a holy life,—prayer, meditation, and the reading of the word of God and devout books ?

(Whenever you find that you have been guilty of any sin, note it, with its aggravating circumstances, in order to make full confession of it when you next go to confession.)

Having carefully examined yourself, and called to mind your faults, recollect the chief sins of your past life also, and make an act of contrition for all.

5. An Act of Contrition.

O Father of mercies ! who desirest not the death of sinners ; look upon me, a miserable sinner, according to the multitude of thy mercies. I acknowledge and confess, and am heartily sorry for all the sins of my past life, and of this day in particular. I cast myself at thy feet, and beseech thee to cover all my sins with that infinite love with which thou hast loved us from all eternity. I grieve from the bottom of my heart that I have been so ungrateful to thee for thy benefits, and have so often offended thee, my God and my chief good. Spare me, I beseech thee, by the death and love of Jesus Christ thy Son ; and mercifully forgive me whatsoever sins I have this day, or heretofore, committed against thee, my neighbour, or myself.

(Here you may say the 50th Psalm, or any other act of penance.)

6. A Resolution of Amendment.

O Almighty God ! I firmly resolve, here in thy presence, and before the whole company of heaven, to live more exactly in conformity to thy will, and to the rule

of thy commandments, hereafter. I resolve to keep a more strict watch over myself; to correct my faults and evil habits; to attend more diligently to my duties; and to avoid more carefully all sin, and all temptations and occasions of sin.

But without thy assistance, O Lord, there is no strength in man. Thou, therefore, who makest me to will that which is good, give me also the power to perform it. Give what thou commandest, and command what thou wilt, that I may live soberly, righteously, and piously in this world, and praise thee for ever with thy saints in the world to come.

Despise not, O Lord, my petitions, for thine infinite mercies' sake, but accept this my evening sacrifice, and let it ascend as incense in thy sight.

And you, my holy patrons, pray for me. Thou first, O holy Virgin, mother of my God; thou too, my angel guardian; and ye, my chosen patrons, N. and N., and all ye heavenly citizens, angels, and saints, who praise God unceasingly, even while we sleep; take me under your protection, and commend me to God; that I may be protected from all the snares of our enemies, who are ever ready to hurt us while we sleep.

7. *Intercession.*

O Lord God, grant us an increase of faith, hope, and charity. Root out from among us all sin and vice, infidelity, dissensions, and erroneous opinions. Reprove the wandering; correct the unbelieving; shew to all in schism the light of thy grace, and restore them to the unity of thy Church. Preserve the pastors and rulers of thy Church, and all kings, princes, and rulers in the same, from all adversities, both of mind and body. Give to all sinners true repentance. Preserve the just in righteousness; establish all their thoughts, words and works for good. Confirm all who are dedicated to thy name in their holy resolutions. Have mercy upon all, O Lord. Give food to those who labour; comfort those who are oppressed with sorrow; heal the sick; supply the necessities of the needy; give a safe return to all

who travel, whether by land or sea; grant liberty to the captive; and consolation to all women labouring with child.

Forgive all who have sinned with me, or whom I have led into sin. Repay a hundred-fold with good all whom I have injured, offended, or scandalised. Direct in the way of salvation all my relations and friends [*my parents, brothers, sisters, &c.*]; all who pray for me, all who have commended themselves to my prayers, all who think kindly of me. Hear them, O Lord, when they cry unto thee in any tribulation. Bestow perpetual charity both on us and on our enemies. May all be filled with patience, kindness, and mercifulness. May envy, hatred, and all bitterness, be put away. Have mercy, also, O merciful Father, on all who sleep in Christ, especially on [*my parents*], and those with whom I have been familiarly acquainted. Eternal rest give to them, O Lord, and let perpetual light shine upon them.

O eternal Father, I beseech thee, by the life and death of thy beloved Son, and by the bowels of thy mercies, grant that I may persevere unto the end in good works, and die in thy grace.

O good Jesus, I beseech thee, by the love of the eternal Father, and by the last words with which thou didst commend thy Spirit to him upon the cross, receive my soul at my last hour.

O Holy Spirit, have mercy on me, and by thy holy inspiration strengthen me always, but especially at the hour of my death.

O most holy Trinity, one God, have mercy on me now and at the hour of my death. Amen.

HYMNS FOR EVENING.

	No.
O blest Creator	85
As fades the glowing orb	86
The shadows of the evening hours	87
Sweet Saviour, bless us	88
Now with the fast-departing light	89
O thou true life	90
The west'ring sun rolls down	91
The sun is sinking fast	92

ANOTHER FORM OF EVENING PRAYER.

In the name of the ✠ Father, &c.

Blessed be the holy and undivided, &c.

Our Father, &c.

Hail, Mary, &c.

I believe, &c.

O eternal, infinite, and almighty God, whose glory the heaven of heavens cannot contain; look down on thy unworthy servant, prostrate at the feet of thy mercy, and humbly confessing to thee, in the sight of all thy holy angels and blessed saints, the sinfulness and vanity of my life, and especially the transgressions of this day.

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.

Here examine diligently what sins you may have fallen into this day, by thought, word, deed, or omission; and humbly confessing them, proceed thus:

Of these, and all my other sins, now or at any former time committed, I most sincerely repent, and am heartily sorry for every thought, word, and deed, by which I have displeased the eyes of thy glory, and provoked thy wrath and indignation against me; especially for my disobedience to so holy a law, and extreme ingratitude to so gracious and bountiful a God. Have mercy upon 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. Create a clean heart in me, O God, and renew a right spirit within me. I beseech thee, O Lord, to hear me, and have mercy upon me. And I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

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

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

And now, O most gracious Benefactor, I praise and magnify thy holy name for thy great and innumerable benefits, proceeding purely from thy bounty, and intended wholly for my good; particularly for preserving me this day in the midst of so many dangers incident to my condition, and delivering me from the many calamities and miseries which are due to my sins.

Thou art my Creator, O my God, and kind Protector; thou art the ultimate end of my being, and supreme perfection of my nature. Under the shadow of thy wings is perpetual repose, and from the light of thy countenance flows eternal joy and felicity. To thee be glory and honour, to thee adoration and obedience, from all thy creatures for ever. Amen.

And since thou hast ordained the day to labour, and the night to take our rest, as I praise thee for the blessings of the day, so I implore thy protection during this night. Let the eyes of thy providence watch over me, and thy holy angels pitch their tents about me; that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, I may the better be enabled to perform the employments of my calling and state of life, and faithfully persevere in the discharge of the duties of thy service; and so daily advance to new victories over my passions, and to a more perfect observance of thy commandments: till, having passed my days in thy fear, I may end them in thy favour, and rejoice with thee for ever in thy heavenly kingdom, through Jesus Christ, our Lord and only Saviour; who with thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

Prayer for the Dead.

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: who livest and reignest, world without end. Amen.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace. *R.* Amen.

Prayer of St. Aloysius to the Blessed Virgin.

To thee, O holy Mary, my sovereign Mistress, to thy blessed trust and special charge, and to the bosom of thy mercy, this day and every day, and at the hour of my death, I commend myself, my soul and my body; to thee I commit all my hope and all my consolation, my distresses and my miseries, my life and the end thereof; that through thy most holy intercession, and through thy merits, all my works may be directed and disposed, according to thy will and the will of thy Son. Amen.

A Prayer to your Guardian Angel.

Angel of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to thee by the supernal clemency.

The Blessing.

✠ God the Father, bless me; Jesus Christ, defend and keep me; the virtue of the Holy Ghost enlighten and sanctify me this night and for ever. Amen.

Into thy hands, O Lord, I commend my spirit. Lord Jesus, receive my soul.

When you go to Bed, say:

In the name of our Lord Jesus Christ ✠ crucified, I lay me down to rest. Bless me, O Lord, defend and govern me; and, after this short and miserable pilgrimage, bring me to everlasting happiness. Amen.

A Prayer at settling to Sleep.

O Lord Jesus Christ, whose unwearied eye neither slumbers nor sleeps, but continually watches in defence

of thy servants; take me and mine, I beseech thee, into thy protection, and grant, that whilst my body is asleep, my soul may be awake to thee, and that I may hereafter behold thee in that blessed and heavenly country, where thou, with the Father and the Holy Ghost, rulest eternally, and where all the angels, with the blessed saints, are citizens for ever. Amen.

The Trisagium.

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.

Act of resignation to the will of God.

May the most just, most high, and most amiable will of God be done, praised, and eternally exalted in all things. Amen.

A BRIEF FORM OF EVENING PRAYER.

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

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

Place yourself in the presence of God, and humbly adore him.

O my God, I present myself before thee at the end of another day, to offer thee anew the homage of my heart. I humbly adore thee, my Creator, my Redeemer, and my Judge! I believe in thee, because thou art Truth itself; I hope in thee, because thou art faithful to thy promises; I love thee with my whole heart, because thou art infinitely worthy of being loved; and for thy sake I love my neighbour as myself.

Return thanks to God for all his Mercies.

Enable me, O my God, to return thee thanks as I ought for all thine inestimable blessings and favours. Thou hast thought of me, and loved me from all eternity; thou hast formed me out of nothing; thou hast delivered up thy beloved Son to the ignominious death of the cross for my redemption; thou hast made me a member of thy holy Church; thou hast preserved me from falling into the abyss of eternal misery, when my sins had provoked thee to punish me; and thou hast graciously

continued to spare me, even though I have not ceased to offend thee. What return, O my God, can I make for thy innumerable blessings, and particularly for the favours of this day? O all ye saints and angels, unite with me in praising the God of mercies, who is so bountiful to so unworthy a creature.

Our Father. Hail Mary. I believe.

Ask of God light to discover the Sins committed this day.

O my God, sovereign judge of men, who desirest not the death of a sinner, but that he should be converted and saved, enlighten my mind, that I may know the sins which I have this day committed in thought, word, or deed, and give me the grace of true contrition.

Here examine your Conscience ; then say :

O my God, I heartily repent, and am grieved that I have offended thee, because thou art infinitely good, and sin is infinitely displeasing to thee. I humbly ask of thee mercy and pardon, through the infinite merits of Jesus Christ. I resolve, by the assistance of thy grace, to do penance for my sins, and I will endeavour never more to offend thee.

I confess to Almighty God, &c.

Pray for the Church of Christ.

O God, hear my prayers on behalf of our holy father Pope Pius, our Bishops, our clergy, and for all that are in authority over us. Bless, I beseech thee, the whole Catholic Church; convert all heretics and unbelievers; have mercy upon this country, and restore it again to the ancient faith and communion of thy Church. Pour down thy blessings, O Lord, upon all my friends, relations, and acquaintances, and upon my enemies, if I have any. Help the poor and sick, and those who are in their last agony. O God of mercy and goodness, have compassion on the souls of the faithful in purgatory; put an end to their sufferings; and grant to all those for whom I am particularly bound to pray, eternal light, rest, and happiness. Amen.

Bless, O Lord, the repose I am about to take, that, my bodily strength being renewed, I may be the better enabled to serve thee.

O holy Virgin Mary, Mother of mercy, preserve me this night from all evil, whether of body or soul. Holy St. Joseph, St. Michael, and all ye saints and angels of Paradise, especially my guardian angel and my chosen patron, watch over me. I commend myself to your protection now and always. Amen.

Family Prayers for Morning and Evening.¹

Morning Prayer.

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

V. Blessed be the holy and undivided Trinity, now and for ever. *R.* Amen.

V. Come, Holy Ghost, fill the hearts of thy faithful.

R. And kindle in them the fire of thy love.

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

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

V. O Lord, open thou our lips.

R. And our mouth shall shew forth thy praise.

V. O God, come to our assistance.

R. O Lord, make haste to help us.

Our Father who art in heaven, hallowed be thy name: thy kingdom come; thy will be done on earth as it is in heaven.

Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

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

He descended into hell; the third day he rose again

¹ Many of the previous prayers may also be adopted in families by using the plural number.

from the dead, he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

All this we firmly believe: we believe also all other doctrines which thy holy Church proposes to be believed, because thou, O God, who art the sovereign truth, hast promised to guide her into all truth, and hast revealed all these things unto her. In this faith and for this faith we are resolved, by thy grace, to live and die.

R. In this faith and for this faith, &c.

An Act of Hope.

Most merciful God, we hope, through the merits and death of Jesus Christ, that thou wilt grant us here thy grace and the forgiveness of our sins, and hereafter eternal life; because thou, O God, art almighty, and infinitely good unto us, and faithful in thy promises.

R. In thee, O Lord, have we hoped; let us not be confounded everlastingly.

An Act of Charity.

We love thee, O God, with our whole soul, and above all things, because thou art infinitely worthy of all love. We love thee for thine own sake; and for thy sake also we love our neighbour as ourselves. Make us to love thee ever more and more.

R. We love thee, O God, with our whole soul, and above all things. Make us to love thee ever more and more.

An Act of Contrition.

O Lord God, we grieve, from the bottom of our hearts, for the sins which we have committed against thee, because by them we have offended thee, whom we ought to love above all things; and we detest them, because they are displeasing to thee. We firmly resolve, by thy

grace, to sin no more; and henceforth to avoid all occasions of sin.

R. Wash us yet more from our iniquities, and cleanse us from our sin.

An Act of Thanksgiving.

We give thee thanks, Almighty God, for thy care and preservation of us in the night past; for having brought us in safety to the beginning of another day; and for all the manifold blessings which thou hast bestowed upon us. Grant that we may pass the remainder of our lives in worthy acts of praise and thanksgiving.

R. We give thee thanks, O Lord, for all thy mercies.

V. Unto thee, O Lord, have we lifted up our voice;

R. And early in the morning our prayer shall come before thee.

V. Vouchsafe, O Lord, this day,

R. To keep us without sin.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

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

R. Who hath made heaven and earth

Let us pray.

Lord God Almighty, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and works may be guided by the rules of thy heavenly justice, and tend to the observance of thy holy law, through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

O God, the Creator and Governor of all men, in whom we live, and move, and have our being, and without whom we have no power to do any thing of ourselves; we consecrate all our thoughts, words, deeds, and sufferings, of this day, to the glory of thy name, and of our Lord Jesus Christ.

Here may be said the Litany of the Holy Name, or any other Litany that may be selected from those given in this

book, p. 296; or at least the concluding prayer of the Litany of the Holy Name, *Lord Jesus Christ, &c.*, should be said; after which:

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

R. Despise not our petitions in our necessities, O holy Mother of God.

Holy Michael, the Archangel,

R. Defend us from our enemies.

Saint Joseph, our patron saints, and all the saints of God,

R. Intercede for us.

O holy angel-guardians, to whose care we have been committed by the divine goodness, enlighten, preserve, and govern us this day; defend us from all spot of sin, and obtain for us all needful grace, that we may love God, and serve him here, until we come with you to love, praise, and enjoy him hereafter, in life everlasting. Amen.

May the Lord bless us, and preserve us from all evil, and bring us to everlasting life; and may the souls of the faithful, through the mercy of God, rest in peace. Amen.

Evening Prayer.

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

V. Blessed be the holy and undivided Trinity, now and for ever. *R.* Amen.

V. Come, Holy Ghost, fill the hearts of thy faithful.

R. And kindle in them the fire of thy love.

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

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

V. O Lord, open thou our lips.

R. And our mouth shall shew forth thy praise.

V. O God, come to our assistance.

R. O Lord, make haste to help us.

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. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, for ever and ever. Amen.

Our Father, &c. Hail Mary, &c. I believe, &c.

Let us give thanks to God for all his mercies, especially for those which we have received this day. (*A pause.*)

We give thee thanks, Almighty God, for all thy mercies bestowed upon us, especially for those which we have received this day. (*A short pause.*)

V. What shall we render unto the Lord for all that he hath rendered unto us?

R. We will take the chalice of salvation, and call upon the name of the Lord.

V. We will pay our vows unto the Lord, •

R. Before all his people.

V. We will walk in the ways of the Lord,

R. And serve him all the days of our life.

V. Blessed be the name of the Lord,

R. Henceforth and for ever. Amen.

Let us pray for light to see into our conscience.

V. Enlighten our eyes, O Lord.

R. That we sleep not in the sleep of sin.

V. Prove us, O God, and know our hearts.

R. Examine us, and know our paths.

V. See if there be in us any evil way;

R. And lead us in the way everlasting. (*A pause.*)

We confess unto thee, Almighty God, that we have sinned exceedingly in thought, word, and deed, through our fault, through our fault, through our own most grievous fault. We are heartily sorry for all our sins, especially those which we have committed this day (*a pause*); and we resolve, by thy grace, never more to sin against thee. Therefore we beseech thee, O Lord, to have mercy upon us, and to forgive us all our sins, and to bring us to life everlasting. And we beseech the blessed Mary ever

Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for us.

R. Have mercy upon us, O Lord, and forgive us our sins, and bring us to life everlasting.

V. Wash us yet more from our iniquity;

R. And cleanse us from our sin.

V. Create in us a clean heart, O God;

R. And renew a right spirit within us.

*Here may be said any occasional Prayer,
or the following :*

Look down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ hesitated not to be delivered into the hands of sinners, and to undergo the torment of the cross; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

O God, from whom all holy desires, all right counsels, and all just works do come, give to thy servants that peace which the world cannot give, that our hearts being given up to obey thy commandments, and the fear of our enemies being taken away, the times, by thy protection, may be peaceful, through our Lord Jesus Christ who liveth, &c.

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 peace be in thy strength.

R. And plenteousness in thy towers.

Then may follow the Litany of the Blessed Virgin, or any other appropriate Litany for the day or season; after which,

Let us pray for the Dead.

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

Oh, let thine ears consider well the voice of my supplication.

If thou, O Lord, shalt mark iniquities, Lord, who shall abide it?

For with thee there is propitiation: and because of thy law, I have waited for thee, O Lord.

My soul hath waited on his word: my soul hath hoped in the Lord.

From the morning-watch even until night, let Israel hope in the Lord.

For with the Lord there is mercy; and with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that through our pious supplications they may obtain the pardon which they have always desired; who livest and reignest with God the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

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 them that do us good.

V. Let us pray for our absent brethren.

R. Save thy servants, who hope in thee, O my God.

V. Send them help from thy holy place,

R. And defend them out of Sion.

V. O Lord, hear our prayer.

R. And let our cry come unto thee.

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

R. Despise not our petitions in our necessities, O holy Mother of God.

Holy Michael, the Archangel,

R. Defend us from our enemies.

Saint Joseph, our patron saints, and all the saints of God,

R. Intercede for us.

O holy angel-guardians, to whose care we have been committed by the divine goodness, defend us this night from all evil.

R. Amen.

The Compline hymn, or any other, may be here said or sung.

V. Save us, O Lord, when we are awake, and keep us while we sleep; that we may watch with Christ, and rest in peace.

R. Amen.

V. Preserve us as the apple of thine eye.

R. And protect us under the shadow of thy wings.

V. Vouchsafe, O Lord, this night,

R. To keep us without sin.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

V. Let thy mercy be upon us, O Lord.

R. As we have hoped in thee.

V. O Lord, hear our prayer.

R. And let our cry come unto thee.

Visit, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy. Let thy holy angels dwell herein to preserve us in peace, and may thy blessing be always upon us; through Christ our Lord. Amen.

May the Lord bless us, and keep us, and deliver us from all evil; and may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Eight Prayers.

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

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

Our Father, &c.

Hail, Mary, &c.

I believe in God, &c.

Come, Holy Ghost, &c.

Let us place ourselves in the presence of God, and give him thanks for all the benefits which we have received from him, particularly this day.

O my God, I firmly believe that thou art here present, and perfectly seest me, and that thou observest all my actions, all my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favours, and preserving me from evil. Blessed be thy holy name; and may all creatures bless thy goodness for the benefits which I have ever received from thee, and particularly this day. May the saints and angels supply my defect in rendering thee due thanks. Never permit me to be so base and wicked as to repay thy bounties with ingratitude, and thy blessings with offences and injuries.

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

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

Let us here examine what sins we have committed this day, by thought, word, deed, or omission.

(If nothing occur to your mind wherein you have offended, renew your sorrow for the sins of your past life.)

Let us conceive a great sorrow for having offended God.

O my God, I detest these and all other sins which I have committed against thy divine Majesty. I am extremely sorry that I have offended thee, because thou art infinitely good, and sin displeaseth thee. I love thee with my whole heart; and firmly purpose, by the help of thy grace, never more to offend thee. I resolve to avoid the occasions of sin; I will confess my sins, and will endeavour to make satisfaction for them. Have mercy on me, O God, have mercy, and pardon me, a wretched sinner. In the name of thy beloved Son Jesus, I humbly beg of thee so to wash me with his precious blood, that my sins may be entirely remitted.

Let us endeavour, as much as possible, to put ourselves in the dispositions in which we desire to be found at the hour of death.

O my God, I accept of death as a homage and adoration which I owe to thy divine Majesty, and as a punishment justly due to my sins, in union with the death of my dear Redeemer, and as the only means of coming to thee, my beginning and last end.

I firmly believe all the sacred truths which the Catholic Church believeth and teacheth, because thou hast revealed them. And by the assistance of thy holy grace, I am resolved to live and die in the communion of this thy Church.

Relying upon thy goodness, power, and promises, I hope to obtain pardon of my sins, and life everlasting, through the merits of thy Son Jesus Christ, my only Redeemer, and by the intercession of his blessed Mother, and all the saints.

I love thee with all my heart and soul, and desire to love thee as the blessed do in heaven. I adore all the designs of thy divine Providence, resigning myself entirely to thy will.

I also love my neighbour for thy sake, as I love myself. I sincerely forgive all who have injured me, and ask pardon of all whom I have injured.

I renounce the devil, with all his works; the world, with all its pomps; the flesh, with all its temptations.

I desire to be dissolved, and to be with Christ. Father, into thy hands I commend my spirit.

R. Lord Jesus, receive my soul.

May the blessed Virgin Mary, St. Joseph, and all the saints, pray for us to our Lord, that we may be preserved this night from sin and all evils. Amen.

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. Amen.

O my good Angel, whom God, by his divine mercy, hath appointed to be my guardian, enlighten and protect me, direct and govern me this night. Amen.

May almighty God have mercy on us, and forgive us our sins, and bring us to life everlasting. Amen.

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

V. Vouchsafe, O Lord, this night,

R. To keep us without sin.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

V. Let thy mercy be upon us, O Lord.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

Visit, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy. Let thy holy angels dwell herein, to preserve us in peace; and may thy blessing be always upon us, through our Lord, &c.

Save us, O Lord, when we are awake; and keep us while we sleep; that we may watch with Christ, and rest in peace.

R. Amen.

Evening Hymns, see p. 35.
Compline Hymns, p. 407.

Short Forms for those who have little time.

MORNING.

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

O my God, I believe that thou art here present; I adore thee, and I love thee with all my heart.

Thou hast created me out of nothing, redeemed me by the death of thy Son, sanctified me by the grace of thy Holy Spirit; thou hast preserved me the night past, and given me this present day; I humbly thank thee for these and all other benefits which thou hast bestowed on me.

I offer to thee all my thoughts, words, actions, and sufferings; and I beseech thee to give me thy grace that I may not offend thee this day, but that I may do thy holy will in all things.

Our Father. Hail, Mary. I believe in God.

An Act of Faith.

I firmly believe there is one God; and that in this one God there are three Persons, the Father, the Son, and the Holy Ghost: that the Son took to himself the nature of man, from the Virgin Mary's womb, by the power of the Holy Ghost; and that in this our human nature he was crucified and died for us; that afterwards he rose again and ascended into heaven, from thence he shall come to repay the just everlasting glory, and the wicked everlasting punishment; moreover I believe whatsoever else the Catholic Church proposes to be believed, and this because God, who is the sovereign truth, who can neither deceive nor be deceived, has revealed all these things to this his Church.

An Act of Hope.

O my God, relying on thy almighty power and thy infinite mercy and goodness, and because thou art faithful to thy promises, I trust in thee that thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ thy Son; and that thou wilt give me the assistance of thy grace, with which I may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

An Act of Charity.

O Lord, my God, I love thee with my whole heart; and above all things because thou, O God, art the sovereign good, and for thy own infinite perfections art most worthy of all love; and for thy sake, I also love my neighbour as myself.

An Act of Contrition.

O my God, who art infinitely good, and always hatest sin, I beg pardon from my heart for all my offences against thee; I detest them all and am heartily sorry for them, because they offend thy infinite goodness, and I firmly resolve by the help of thy grace never more to offend thee, and carefully to avoid the occasions of sin.

Holy Mary, be a mother to me.

O my good Angel, guard me in all my ways.

All ye Angels and Saints of God, pray for me.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the faithful, through the mercy of God, rest in peace. Amen.

EVENING.

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

O my God, I believe that thou art here present; I adore thee, and I love thee with all my heart.

I return thee thanks for all the benefits which I have ever received from thee, and particularly this day. Give me light, O my God, to see what sins I have committed this day, and grant me grace to be truly sorry for them.

Here examine whether you have offended God during the day, by any thought, word, deed, or by the neglect of any duty.

O my God, who art infinitely good, and always hatest sin, I beg pardon from my heart for all my offences against thee. I detest them all and am heartily sorry for them, because they offend thy infinite goodness, and I firmly resolve by the help of thy grace never more to offend thee, and carefully to avoid the occasions of sin.

Our Father. Hail, Mary. I believe in God.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore, I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

Into thy hands, O Lord, I commend my spirit: Lord Jesus, receive my soul.

Holy Mary, be a mother to me.

O my good Angel, watch over me this night.

All ye Angels and Saints of God, pray for me.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the faithful, through the mercy of God, rest in peace. Amen.

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. Sed libera nos a malo. Amen.

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

Credo in Deum.

CREDO in Deum, Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus; descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

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

Ave Maria.

AVE, Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

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

Gloria Patri.

GLORIA Patri et Filio et Spiritui Sancto. Sicut erat in principio, et nunc et semper et in sæcula sæculorum. Amen.

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.

Salve Regina.

SALVE, Regina, Mater misericordiæ;

Vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exules filii Hevæ;

Ad te suspiramus, gementes et flentes in hac lacrymarum valle.

Eia ergo, Advocata nostra, Illos tuos misericordes oculos ad nos converte;

Et **JESUM**, benedictum fructum ventris tui,

Nobis post hoc exilium ostende,

O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

HAIL, holy Queen, Mother of mercy;

Our life, our sweetness, and our hope, all hail.

To thee we cry, poor banished sons of Eve;

To thee we sigh, weeping and mourning in this vale of tears.

Therefore, O our Advocate, Turn thou on us those merciful eyes of thine;

And after this our exile, shew us

The blessed fruit of thy womb, **JESUS**,

O merciful, O kind, O sweet Virgin Mary.

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

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

Memorare.

MEMORARE, O piissima Virgo Maria, non esse auditum a sæculo, quemquam ad tuam currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego, tali animatus confidentia, ad te, Virgo virginum, Mater, curro. Ad te venio; coram te gemens peccator assisto. Noli, Mater Verbi, verba mea despiciere, sed audi propitia et exaudi. Amen.

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.

* Here you may make your request.

Occasional Prayers.

For the Holy Catholic Church.

DEFEND, O Lord, thy servants, we beseech thee, from all dangers both of body and soul; and, by the intercession of the blessed and glorious Virgin Mary, Mother of God, of the blessed Apostles Peter and Paul, of blessed N., and of all thy saints, mercifully grant us the blessings of peace and safety; that all adversities and errors being removed, thy Church may freely and securely serve thee; through our Lord, &c.

For all Degrees of Men in the Church.

Almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed; mercifully hear our humble supplications for all degrees and orders therein; that by the gift of thy grace all in their several stations may faithfully serve thee; through, &c.

For the Pope.

O God, the Pastor and Governor of all the faithful, mercifully look upon thy servant N., whom thou hast been pleased to appoint the pastor of thy Church; grant, we beseech thee, that both by word and example he may edify those over whom he is set; and, together with the flock committed to his care, may attain everlasting life; through, &c.

For the King or Queen.

We beseech thee, O almighty God, that thy servant Victoria our Queen, who, by thy mercy, has received the government of this kingdom, may receive also an increase of all virtues; wherewith being adorned, she may be able both to avoid the enormity of sin [*vanquish her enemies*], and being made acceptable in thy sight,

may come unto thee, who art the way, the truth, and the life; through, &c.

Another.

O God, by whom kings reign, and the princes of the earth exercise their power; O God, who art the strength and support of those kingdoms that serve thee; mercifully hear our prayers, and defend thy servant Victoria our Queen from all dangers; and grant that her safety may conduce to the peace and welfare of thy people; through, &c.

For Bishops, and the People committed to them.

Almighty and everlasting God, who alone doest great marvels, send down upon thy servants, the Bishops of thy Church [*especially N. our Bishop*], and all congregations committed unto them, the spirit of thy saving grace; and that they may truly please thee, pour upon them the continual dew of thy blessing; through, &c.

For a Congregation or Family.

Defend, we beseech thee, O Lord, by the intercession of the blessed Mary, ever Virgin, this thy family from all adversity; and mercifully protect us, now prostrate before thee with our whole hearts, from all the snares of our enemies; through, &c.

For the Preservation of Concord in a Congregation.

O God, who art the giver of peace and lover of charity, grant to thy servants true concord and union with thy holy will, that we may be delivered from all temptations which assault us; through, &c.

Against the Persecutors of the Church.

Hear the prayers of thy Church, O Lord, we beseech thee, and turn away thine anger from us; that all adversities and errors being done away, we may freely and securely serve thee; through, &c.

In any Necessity.

O God, our refuge and strength, the author of all godliness, give ear to the fervent prayers of thy Church ; that what we ask in faith we may effectually obtain ; through, &c.

In any Tribulation.

O almighty God, despise not thy people who cry unto thee in their affliction ; but for the glory of thy name, turn away thine anger, and help us in our tribulations ; through, &c.

In Time of Famine or Pestilence.

Grant, we beseech thee, O Lord, an answer to our hearty supplications ; and, thy wrath being appeased, turn away from us this famine (or pestilence) ; that the hearts of men may know that these scourges proceed from thine anger, and cease by thy mercy ; through, &c.

For Forgiveness of Sins.

O God, who rejectest none that come unto thee, but in pity art appeased even with the greatest sinners who repent ; mercifully regard our prayers in our humiliation, and lighten our hearts ; that we may be able to fulfil thy commandments ; through, &c.

For the Tempted and Afflicted.

O God, who justifiest the ungodly that repent, and wouldst not the death of a sinner ; we humbly entreat thy Majesty to protect thy servants with thy heavenly assistance, who trust in thy mercy, and preserve them by thy continual protection ; that they may constantly serve thee, and by no temptation be separated from thee ; through, &c.

A Prayer for Perseverance in Goodness.

Grant, O my Lord Jesus Christ, that I may persevere in good purposes, and in thy holy service, to my death ; and that I may this day perfectly begin, for all I have hitherto done is nothing. Amen.

For Heretics and Schismatics.

O almighty and everlasting God, who hast compassion on all, and wouldst not that any should perish; favourably look down upon all those who are seduced by the deceit of Satan; that all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of thy truth; through, &c.

For Jews.

O almighty and everlasting God, who repellst not from thy mercy even the perfidious Jews; hear the prayer which we offer for the blindness of that people; that the light of thy truth, Christ our Lord, being known to them, they may be delivered from their darkness; through, &c.

For Pagans.

O almighty and everlasting God, who desirest not the death but the life of sinners; mercifully accept our prayers, and, delivering pagans from the worship of idols, unite them to thy Church, to the praise and honour of thy glorious name; through, &c.

For our Friends.

O God, who, by the grace of the Holy Spirit, hast poured into the hearts of thy faithful the gifts of charity; grant to thy servants, for whom we implore thy mercy, health both of body and soul; that they may love thee with all their strength, and cheerfully perform those things which are pleasing unto thee; through, &c.

A short Recommendation to God.

Into the hands of thy unspeakable mercy, O Lord, I commend my soul and body; my senses, my words, my thoughts, and all my actions, with all the necessities of my body and soul; my going forth and coming in; my faith and conversation; the course and end of my life; the day and hour of my death; my rest and resurrection with the saints and elect. Amen.

For the Sick.

V. Heal thy servants, O Lord, who are sick, and who put their trust in thee.

R. Send them help, O Lord, and comfort them from thy holy place.

O almighty and everlasting God, the eternal salvation of them that believe in thee, hear us in behalf of thy servants who are sick; for whom we humbly crave the help of thy mercy; that, their health being restored to them, they may render thanks to thee in thy Church; through, &c.

For the Dead.

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness (all thy saints interceding for them), obtain pardon and full remission of their sins; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

A Prayer before Study or Instructions.

O incomprehensible Creator, the true Fountain of light, and only Author of all knowledge; vouchsafe, we beseech thee, to enlighten our understandings, and to remove from us all darkness of sin and ignorance. [Thou, who makest eloquent the tongues of those that want utterance, direct our tongues, and pour on our lips the grace of thy blessing.] Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace; that what we hear or learn, we may apply to thy honour and the eternal salvation of our own souls, through Jesus Christ our Lord. Amen.

For a Husband or Wife.

O God, who hast ordained and sanctified the holy estate of matrimony, for replenishing the earth, for mutual consolation, and as a type of the union of Christ and his Church; give me grace both thankfully to accept its blessings, and carefully to fulfil its duties. I beseech thee continually to bless our union, and to enable us to live together in peace and love, in the faithful discharge of all our duties to thee, and to each other. Deliver us from every evil temper, from every heedless action, which may in any way weaken or embitter the sacredness of that tie by which thou hast bound us together, and which can never be severed. Make me faithful and affectionate, studious to please, and ready to deny my own will and inclination in all things. Let not the trials and crosses of this life induce me to murmur, nor any earthly blessings cause me to forget thee, the Author and Giver of all; but by patience and meekness, by prayer and thankfulness, may all things be sanctified unto me, and fit me for eternal union with thee, through Jesus Christ. Amen.

A Prayer for Parents, for themselves and for their Children.

O Father of mankind, who hast given unto me these my children, and committed them to my charge, to bring them up for thee, and to prepare them for everlasting life; assist me with thy heavenly grace, that I may be able to fulfil this most sacred duty and stewardship. Teach me both what to give, and what to withhold; when to reprove, and when to forbear: make me to be gentle, yet firm; considerate and watchful; and deliver me equally from the weakness of indulgence, and excess of severity; and grant that, both by word and example, I may be careful to lead them in the ways of wisdom and true piety; so that at last I may, with them, be admitted to the unspeakable joys of our true home in heaven, in the unity of the blessed angels and saints, where thou, O Father, with Jesus, thy only-begotten Son,

in the unity of the Holy Ghost, livest and reignest one God, for ever and ever.

O Heavenly Father, I commend my children unto thee. Be thou their God and Father; and mercifully supply whatever is wanting in me, through frailty or negligence. Strengthen them to overcome the corruptions of the world, to resist the solicitations of evil, whether from within or without; and deliver them from the secret snares of the enemy. Pour thy grace into their hearts, and confirm and multiply in them the gifts of thy Holy Spirit, that they may daily grow in grace, and in the knowledge of our Lord Jesus Christ; and so faithfully serving thee here, may come to rejoice before thee hereafter; through the merits of the same our Lord Jesus Christ, who with thee and the Holy Ghost livest and reignest. Amen.

For a Child.

O Almighty God, who hast given unto me my father and mother, and made them to be an image of thy authority, and love, and tender watchfulness, and hast commanded me to love, and honour, and obey them in all things; give me grace cheerfully and with my whole heart to keep this thy law. Help me to love them fervently, to honour them truly, to yield a ready obedience to all their commands, to comply with all their wishes, to study their happiness in every thing, and to bear with patience and humility all their rebukes. Deliver me, O God, from pride, rebellion, and wilfulness, from passion and stubbornness, from sloth and carelessness. Make me diligent in all my duties and studies, and patient in all my trials; that so living, I may deserve to be thy child, who art our Father in heaven, through Jesus Christ, thine only Son our Lord. Amen.

A Prayer for choosing a State of Life.

O Lord, I beseech thee to grant me thy divine light, that I may know the designs of thy providence concerning me, and that, filled with a sincere desire for my soul's salvation, I may say, with the young man in the Gospel: "What must I do to be saved?" All states of life are before me; but, still undecided what to do, I await thy commands, I offer myself to thee without restriction, without reserve, with a most perfect submission.

Far be it from me, O Lord, to oppose the order of thy wisdom, and, unfaithful to the inspiration of thy grace, to strive to subject the will of the Creator to the caprice of the creature. It is not for the servant to choose the way in which he will serve his master: do thou lay upon me what commands thou pleasest. "My lot is in thine hands." I make no exception, lest perchance that which I except be that which thou wiltest, and because I am too short-sighted to discover in the future the different obstacles I shall meet with, if, without thy guidance, I make myself the arbiter of my own conduct. Speak, Lord, to my soul; speak to me as thou didst to the youthful Samuel: "Speak to me, Lord; for thy servant heareth." I cast myself at thy feet, and I am ready, if it be thy will, to sacrifice myself as a victim to thee for the remainder of my days, in such wise as thou shalt deem most worthy of thy greatness.

O my God, overrule the affections of my parents, and guide their projects according to the counsels of thine eternal wisdom. Lord, I desire to consult thee as the oracle of truth, sincerely and without preference; grant that they also may submit themselves to its decrees, faithfully and without reserve.

A Prayer in Times of threatened Calamity.

O Jesus Christ, we call upon thee, holy immortal God. Have mercy upon us and upon all men. Purify us by thy holy blood, forgive us by thy holy blood, save us by thy holy blood, now and for ever. Amen.

For our Enemies.

(St. Gertrude.)

O Lord Jesus, in union with that love and that surpassing sweetness with which, amidst the unutterable anguish and sorrows of thy Passion, thou didst pray for those who crucified thee, saying, "Father, forgive them," I beseech thee with all the love of my heart that thou wouldst now vouchsafe to forgive all who have ever or in any way offended against me. Amen.

A Prayer in Sickness or Affliction.

O Lord Jesus Christ, I receive this sickness [or, this affliction], with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will, and therefore I submit;—"not my will, but thine be done." May it be to the honour of thy holy name, and for the good of my soul. I here offer myself with an entire submission to all thine appointments; to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest; for I am a creature, O Lord, who has often and most ungratefully offended thee, and whom thou mightst justly have visited with thy severest punishments. Oh, let thy justice be tempered with mercy, and let thy heavenly grace come to my assistance to support me under this affliction! Confirm my soul with strength from above, that I may bear with true Christian patience all the uneasiness, pains, disquiets, and troubles under which I labour; preserve me from all temptations and murmuring thoughts, that in this time of affliction I may in no way offend thee; and grant that this and all other earthly trials may be the means of preparing my soul for its passage into eternity, that, being purified from all my sins, I may believe in thee, hope in thee, love thee above all things, and finally, through thy infinite merits, be admitted into the company of the blessed in heaven, there to praise thee for ever and ever. Amen.

Daily Intention.

(B. Leonard.)

O my eternal God, behold me now prostrate before thy immense majesty in humblest adoration. I offer thee all my thoughts, words, and actions of this day; and I intend to do all for thy love, for thy glory, to fulfil thy divine will, to serve thee, to praise thee, and to bless thee; to be enlight-

ened in the mysteries of the holy faith, to secure my salvation, and to hope in thy mercy; to satisfy thy divine justice for my sins, so many and most grievous; to give suffrage to the holy souls in Purgatory, and to obtain the grace of a true conversion for all sinners; in a word, I intend to do this day every thing in union with those most pure intentions which Jesus and Mary had in life, and all the Saints who are in heaven, and all the just who are upon earth; and I should wish to be able to subscribe with my own blood this my intention, and to repeat it as many times every moment as there will be moments in eternity. Accept, O my beloved God, this my good desire; give me thy holy benediction, with an efficacious grace not to commit mortal sin throughout the whole course of my life, but particularly on this day, on which I desire, and intend to gain, all the Indulgences which I can gain, and to assist at all the Masses which shall be celebrated to-day throughout the whole world, applying them all in suffrage for the holy souls in Purgatory, that they may be freed from those pains. Amen.

Covenant with God.

(St. Gertrude.)

O Almighty God, I sanctify, dedicate, and consecrate to thee every beating of my heart, and every pulsation of my blood; and I desire to make this compact with thee, that their every beating shall say to thee: Holy, holy, holy, Lord God of Sabaoth; and I beseech thee to impute this meaning to them, so that they may be before thy divine Majesty as the unceasing echo of that heavenly canticle, which seraphim sing without ceasing unto thee. Amen, amen.

A more extended Covenant, to be renewed every week.

(From the same.)

O Lord God, my Creator, all my desire is before thee, and my groaning is not hidden from thee; but inasmuch as the necessities of this life prevent the constant application of my mind to thy praise, I make with thee this covenant, earnestly desiring that it may remain in force throughout this week.

Whenever I look up towards heaven, I desire and intend to rejoice with thee in thine infinite perfections; that thou art what thou art, supremely strong and wise and loving and just.

As often as I open or close my eyes, I desire and intend to approve and concur in all the holy actions which thine only-begotten Son, and all the saints in heaven and just on earth,

have ever done, or shall ever hereafter do, to thy glory, and desire to be held a partaker in them all.

As often as I draw my breath, I offer to thee the Life and Passion and Blood of our Lord Jesus Christ, and the merits and sufferings of all the saints, to thine eternal glory, for the welfare and peace of all the whole world, and in satisfaction for the sins of all men.

Whenever I sigh, I intend to detest and abhor every sin, as well my own sins as those which have ever been committed from the beginning of the world against the honour of thy Name. Would that the slight and worthless offering of my blood might be accepted in satisfaction for them !

Lastly, as often as I move my hand or my foot, so often do I cast myself with entire resignation upon thy most holy will, desiring that thou wouldst dispose of me in time and in eternity, according to thine adorable good pleasure.

And, lest this fivefold covenant should be in any way made void, I seal it with the seals of thy five most Sacred Wounds, earnestly desiring that it may have its full force with thee, even though in any one of these actions it be not actually present to my mind.

For a Happy Death.

(To be said before a crucifix.)

O sweet Lord Jesus Christ, by that sad bitterness of death thou didst endure for me upon the cross, and chiefly in the hour when thy most glorious soul did make its egress from thy ever-blessed body, I beseech thee, Lord, have pity on my soul, now and at the moment of its departure hence, and take it to thee unto eternal life. Amen.

Prayer in a Burial-ground.

Hail, all ye faithful souls of Christ ; may he give you rest, who is himself the one true Rest. May Jesus Christ, the Son of the living God, who for our salvation and for that of all mankind was born of the Immaculate Virgin, and redeemed you with his precious Blood, bless you, release you from your pains, raise you up in the day of judgment, and place you with his holy angels.

Prayer for all Virtues needful to a Christian Man.

(St. Thomas Aquinas.)

O merciful God, grant that I may eagerly desire, carefully search out, truthfully acknowledge, and ever perfectly fulfil all

things which are pleasing unto thee. Order all my state for the glory and honour of thy Name alone; and grant me to know what thou dost require me to do, and give me to do it as is fitting, and profitable to my salvation. Grant that I may not fail or swerve either in prosperity or in adversity; that I be not lifted up by the one, nor cast down by the other. Let me joy in nothing but what leads to thee, nor grieve for any thing but what leads away from thee; let me neither seek to please, nor fear to displease, any but thee alone. May all transitory things grow vile in my eyes, O Lord, and may all that is thine be dear to me for thy sake, and thou, O my God, dear above them all. May all joy be irksome to me that is without thee, nor may I desire any thing that is apart from thee. May all labour and toil delight me which is for thee, and all rest be weariness which is not in thee. Grant me, O Lord, continually to lift up my heart towards thee, and to bring sorrowfully to my mind my many shortcomings, with full purpose of amendment. Make me, O Lord, obedient without demur, poor without repining, chaste without stain, patient without murmur, humble without pretence, joyous without frivolity, fearful without abjectness, truthful without disguise, given to good works without presumption, faithful to rebuke my neighbour without arrogance, and ever careful to edify him both by word and example without pretension. Give me, O Lord God, an ever-watchful heart, which no subtle speculation may lure from thee; a noble heart, which no unworthy affection can draw downwards to the earth; an upright heart, which no insincere intention can warp aside; an unconquerable heart, which no tribulation can crush or quell; a free heart, which no perverted or impetuous affection can claim for its own. Bestow on me, O Lord, my God, understanding to know thee, diligence to seek thee, wisdom to find thee, a life and conversation which may please thee, perseverance in waiting patiently for thee, and a hope which may embrace thee at the last. Grant me to be pierced with compunction by thy sorrows through true repentance, to improve all thy gifts and benefits during this my pilgrimage through thy grace, and so at length to enter into thy full and consummate joy in thy glory. Through our Lord Jesus Christ thy Son, who liveth and reigneth, &c.

An Universal Prayer for all things necessary to salvation.

O my God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee;

teach me to love thee daily more and more. I am sorry that I have offended thee ; do thou increase my sorrow.

I adore thee as my first beginning ; I aspire after thee as my last end. I give thee thanks as my constant benefactor ; I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings ; that henceforward I may think only of thee, speak of thee, refer all my actions to thy greater glory, and suffer willingly whatever thou 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 willest.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for thy goodness, hatred of my faults, love of my neighbour, 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 labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death ; that I may fear thy judgments, escape hell, and in the end obtain heaven ; through Jesus Christ my Lord. Amen.

The Holy Mass.

INSTRUCTIONS FOR HEARING MASS.

SECTION I.

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

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

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

All these sacrifices of the law of nature, and of the law of Moses, were of themselves but weak and needy elements, and only figures of a sacrifice to come, viz. that of Jesus Christ: in consideration of which sacrifice only, and of the faith of the offerers, by which they believed in the Redeemer to come, those ancient sacrifices were then accepted by the divine Majesty, when they were accompanied with the inward sacrifice of the heart: but not for any intrinsic worth or dignity of the things offered; for no other blood but the blood of Christ could wash away sins. Hence, in the 39th Psalm,—spoken in the person of Christ to his Father,—we read: "Sacrifice and oblation Thou didst not desire, but a body

Thou hast prepared for me" (so St. Paul reads it, Heb. x. 5). "Burnt-offering and sin-offering Thou didst not require; then said I, Behold, I come." All which gives us to understand, that by reason of the insufficiency of the sacrifices of the old law, Christ himself would come to be our sacrifice, and would offer up his own body and blood for us.

Accordingly our Saviour Jesus Christ, at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us, dying upon the cross for the sins of the whole world. By this one offering we were completely redeemed, inasmuch as our ransom was paid, and all mercy, grace, and salvation, were purchased for us. Neither can there now be any need of his dying any more, or purchasing any other graces for us than those for which He has already paid the price of his blood.

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

This eucharistic sacrifice of the body and blood of Christ, daily offered under the forms of bread and wine, in remembrance of his passion, is what we call the Mass. This is the solemn liturgy of the Catholic Church. This is that pure offering which is made to God in every place among the Gentiles, according to the prophecy of Malachi (i. 10, 11). By this Christ is a priest for ever according to the order of Melchisedech (Psal. cix.), whose sacrifice was bread and wine (Gen. xv.).

This sacrifice of the Mass is the same in substance with that which Christ offered for us upon the cross; because both the victim offered, and the priest, or principal offerer, is the same Jesus Christ. The difference is only in the manner of

the offering; because upon the cross our Saviour offered himself in such a manner, as really to shed his blood, and die for us; whereas now He does not really shed his blood, nor die any more. And therefore this is called an unbloody sacrifice; and that of the cross a bloody sacrifice.

By reason of this near alliance which this sacrifice of the Mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. Christ is here both priest and victim, representing in person, and offering up his death and passion to his Father.

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

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

SECTION II.

ON THE MANNER OF HEARING OR ASSISTING AT MASS.

There are various methods of profitably hearing or assisting at Mass. One method is, to follow the Priest in the Ordinary of the Mass as contained in the Missal; joining with him, as far as the laity may, in the very words of the service, and uniting our intention with him in what he does as Priest for the people. To enable all persons, even those who do not understand Latin, to follow the service, translations of the Ordinary and Canon of the Mass have been made into almost

all languages, and circulated by authority. Another method of assisting at Mass is to accompany the Priest through the different parts of the service with appropriate devotions, similar to those he is using, and directed to the same general ends, uniting our intention with his, but not using or not confining ourselves to the words of the Ordinary. A form of devotion for this purpose, compiled from the most common and approved methods, is given in the present volume. A third method is to apply the service to the purpose of meditation on the life or passion of our Lord, or on any other subject. A specimen of such meditation has also been given.

With a view, however, to assist at Mass profitably in any of these ways, it is necessary that we should make ourselves well acquainted with the nature and scope of this most sublime of all services. We should make ourselves familiar with it in all its parts,—with the ceremonies and movements which indicate them, and the devotions appropriate for each. For this purpose, we cannot do better than study with attention the service itself, with the rubrics which direct and in some degree explain the ceremonies. For this purpose, in the present edition of the Ordinary of the Mass, the rubrical directions have been given very fully.

It will add very greatly to our interest in the Mass, as well as to the profit to be derived from it, if we endeavour, as much as possible, to enter into the special character and bearing of the service as it is applied by the Church to the different seasons or days of the year. By means of the variable parts of the service,—the Introit, the Collect, the Epistle and Gospel, the Offertory, the Secrets, the Communion and Post-Communion,—the greatest possible variety, and the most touching effect, is given to the service for different seasons and days; and they who do not avail themselves of it, lose a very great advantage and an exquisite pleasure. It is manifest that very different feelings should predominate in our minds, and very different ideas be present to them, at Lent and Easter, Advent and Whitsuntide. The Church, by means of the variable parts of the service, directs the mind to the proper subject of contemplation, and throws a wonderful light upon it by its quotations and adaptations of Scripture. All, therefore, who have leisure and opportunity should *study beforehand* the service for the day, and thus prepare themselves for joining intelligently, and with the greatest profit, in the public Mass.

For the same purpose also (not to mention here its other great advantages), we should endeavour to make ourselves acquainted with the history of those saints whose names are in the calendar, and who are commemorated at Mass on the days of their festival. The service on these days holds up these saints as examples for our imitation: we should therefore acquaint ourselves with their characters, the trials through which they passed, the good works they performed, and the virtues for which they were most remarkable.

It may be useful to give here a short sketch of the Mass service, and explanation of its different parts, as an introduction to the study of larger works, and for the sake of those who may not have time or opportunity for more extensive reading.*

SECTION III.

A BRIEF EXPLANATION OF THE MASS.

THE Mass may be divided into six parts.

I. The general preparation which is made at the foot of the altar, before the Priest ascends the steps, by the general confession of Priest and people.

II. Another and more particular preparation for the sacrifice, by acts of praise, faith, and instruction. This part begins at the Introit, and includes the Epistle, Gospel, and Creed.

III. The preparation and sanctification of the bread and wine for the use of the sacrifice. This part includes from the Offertory to the Preface or Canon.

IV. The Canon of the Mass, or main action of the sacrifice; including all from the Preface to the beginning of the Lord's Prayer.

V. The Communion, or sacramental part of the Mass,

* Canon Oakeley's work, *The Offices and Ceremonies of the Mass explained*, will be found very useful. There are also others by Glover, Challoner, &c.

which includes the Pater-noster, the Communion itself, and the ablutions.

VI. The public thanksgiving after Communion, from the prayer called the Communion to the end.

At the beginning of the Mass, the Priest, having placed the chalice and paten on the altar, covered with the pall, and having prepared the book, returns to the foot of the altar-steps, and standing there repeats alternately with the clerks the 42d Psalm, *Judica me, Deus, &c.* (Judge me, O God, &c.). You may either repeat this Psalm with him, or use any other prayer, by way of general preparation for the service.

Then follows the *Confiteor*, or general confession, which is made as in the presence of God and the whole court of heaven, by the Priest and people alternately, with mutual prayers for the pardon and forgiveness of their sins. The Priest then alone prays for pardon and absolution; and he and all the people sign themselves with the sign of the cross, from the forehead to the breast. You may either repeat the *Confiteor*, or make use of any other form of confession of your sins.

After the *Confiteor*, a few versicles are read by the Priest and clerks. And then the Priest ascends the steps to the altar, which he kisses, saying meanwhile the prayers *Aufer a nobis, &c.* (Take away from us, &c. &c.), and *Oramus te, Domine* (We beseech Thee, O Lord). You may say with him these simple and beautiful prayers.

Then he goes to the side of the altar on his right hand, on which the book is placed, and which is called the Epistle side, and reads the *Introit*, which consists of one or two verses from the Psalms, or other part of Scripture, expressive of humility or confidence, prayer or praise, which is one of the notes of the appropriate feeling for the service of the day. You may either join in this, or use a similar prayer of your own. After the *Introit*, the Priest returns to the middle of the altar, repeating alternately with the clerks the *Kyrie eleison*, which are short and earnest cries for mercy to each Person of the Blessed Trinity,—than which nothing can be more affecting, or appropriate for all.

Then he says the *Gloria in excelsis*, which is a hymn of praise to God, than which none more simple or sublime can be found. You should therefore join in this with all the affection of your heart. At High Mass, after the Priest has said the *Gloria*, the choir sings it, and the service pauses until

it is concluded, during which time the Priest and congregation remain in devout contemplation. In Masses for the dead, and during the penitential seasons of Advent and Lent, this joyful hymn is not said or sung, except on high festivals occurring within those seasons.

After the *Gloria*, the Priest salutes the people with *Dominus vobiscum* (The Lord be with you); and they answer, *Et cum spiritu tuo* (And with thy spirit).

Then he goes to the book and reads the Collect or Collects for the day, concluding the first and last with *Per Dominum nostrum Jesum Christum, &c.* (Through Jesus Christ our Lord). The Collects are short prayers for some special grace or blessing for the Church, appropriate to the season or day. You should join in these if possible, or at least unite your intention with that of the Priest by saying a fervent Amen.

After this follows the Epistle, which (as well as the Gospel) is a short portion of Scripture, selected by the Church for meditation and instruction, and adapted to the seasons and days. These generally harmonise with the Introit and Offertory, and form the most important parts of the variable portions of the Mass. If we cannot follow them, we must endeavour to make some suitable meditation or prayer while they are being read.

At the close of the Epistle, the book is removed to the other side of the altar, which is called the Gospel side; the Priest meantime saying the Gradual at the middle of the altar. The Gradual consists of some verses of Scripture, which vary to suit the seasons and service. They are so called because they used to be said on the steps of the pulpits. On four occasions, after the Gradual, is said a hymn, which is called a Sequence, or Prose; viz. at Easter, Pentecost, Corpus Christi, and in Masses for the dead.

At the reading of the Gospel, all stand up in token of reverence for the word of Christ, and to express a readiness to obey his commands. The Priest, having first saluted the people with *Dominus vobiscum*, makes the sign of the cross with his thumb on the Gospel, saying, *Initium vel sequentia, &c.* (The beginning, or continuation of the Gospel according to, &c.), and then signs himself on the forehead, lips, and breast, the people all doing the same. This signifies the desire of all to profess the Gospel openly, to confess it by word of mouth, and to keep it in their hearts; and the clerk says, *Gloria tibi Domine* (Glory be to Thee, O Lord). The Gospel being

finished, the clerk says, *Laus tibi, Christe* (Praise be to Thee, O Christ).

After the Gospel, usually follows the sermon, when there is one, but sometimes it is deferred until Mass is finished. The proper time is after the Gospel; and the sermon is frequently on some subject taken from or connected with the Gospel or Epistle of the day. When the sermon is finished, the Priest returns to the middle of the altar, and, all the people standing up, says the Nicene Creed. This is a solemn profession of our faith, and cannot be said too often, or meditated upon too much. At the words, *Homo factus est* (Was made man), all kneel down in reverence of the Incarnation; and the head is bowed at the sacred Name of Jesus, both here and at other times when it is solemnly mentioned. At High Mass, the Priests sit and the service pauses while the choir sings the *Credo*, during which time we may meditate on some of its mysteries, appropriate to the season.

Here ends the introductory part of the Mass; the mind having been prepared, by these various acts of confession, praise, instruction, and profession of faith, for the more solemn part of the service which is to follow, viz. the Sacrifice. Previous, however, to the Canon or main action of the Mass, the sacrifice itself, comes the solemn oblation and blessing of the matter of the sacrifice, the bread and the wine. This part of the service begins with

The Offertory, which is a verse or sentence of Scripture, varying with the season or day. It was called the Offertory because it was the custom for the people to offer at this time bread and wine for the sacrifice. Afterwards the offering was made in money, collected from the people, which is still done, or ought to be done. There can be no more appropriate time to make offerings of our substance to God for the Church and for the poor, than when about to commemorate his love in offering himself a sacrifice upon the cross for us. Having said the Offertory, the Priest spreads upon the altar the cloth called the corporal, so called because it touches the body (*corpus*) of our Lord. He then takes the paten (from *patena*, a plate), with the Host (from *hostia*, a victim, because it is to become the body of Him who was offered as a victim for us) upon it, he elevates it in both his hands, and offers it to God, saying the prayer, *Suscipe, sancte Pater* (Receive, O holy Father). Having said this prayer, he takes the chalice and goes to the Epistle side of the altar, where the clerk waits with

wine and water. He first pours the wine into the chalice, and then takes a small quantity of water in a spoon, which he mixes with the wine, having first made the sign of the cross over the water, and saying the prayer, *Deus, qui humanæ substantiæ* (O God, who in creating human nature, &c.). Water is mixed with the wine, from a tradition that our blessed Lord used wine mixed with water at the Last Supper; and also to typify the water which flowed with the blood from our Lord's pierced side.

Then returning to the middle of the altar, he elevates and offers up the wine, saying the prayer, *Offerimus tibi, Domine* (We offer unto thee, O Lord, &c.). Then bowing down, he prays that the sacrifice about to be offered may be acceptable to the Lord.

The matter of the sacrifice is now prepared and dedicated to God; but as a further act of preparation, and to shew the extreme purity with which the sacrifice ought to be approached, the Priest goes again to the Epistle side of the altar, and being supplied with water by the clerk, washes and wipes the tips of his fingers, saying the psalm, *Lavabo inter innocentes* (I will wash my hands, &c.).

Then returning again to the middle of the altar, he bows down and says the prayer, *Suscipe, sancta Trinitas* (Receive, O holy Trinity), praying the holy Trinity to accept the sacrifice in remembrance of the passion of Christ, and in honour of the saints. And then turning to the people, he begs them to pray for the same end, which they do in the prayer that follows.

Then turning to the book, he reads the *Secreta*. It is so called because said secretly, that is, inaudibly, by the Priest. It is a short prayer, corresponding to the Collect for the day. At the end of it he says aloud, *Per omnia sæcula sæculorum* (World without end); and then *Sursum corda* and the other versicles which follow, concluding with the Preface. The Preface is so called because it is the immediate introduction to the Canon, or most holy part of the Mass. It is a very ancient and most beautiful hymn, concluding with the *Sanctus*, or Holy, holy, holy, which is called the seraphic hymn. When the Priest commences the *Sanctus*, he lowers his voice and bows down profoundly, and the bell is rung, to summon all to increased attention and solemnity of feeling, as the time approaches for the awful sacrifice. Join in the hymn, and prepare yourself, with all humility and intensity of devotion,

for what is to follow in the next part of the Mass, which is THE CANON.

The Canon means the *rule* or *order* which must be followed in offering the sacrifice, and which cannot be changed. It commences by calling upon God to bless and sanctify the gifts offered to Him in sacrifice on behalf of the Church, and of all the faithful, and for persons in particular.

Both here and in the preceding Offertory prayers, the mystical sacrifice of the altar is anticipated, and considered in some sense to commence from the time of the offering of the bread and wine; and they are therefore called that which they are presently to become, the "immaculate host," the "chalice of salvation," the "unspotted sacrifice."

After having prayed in particular for those he wishes to pray for, and for the congregation present, he mentions the names of the blessed Virgin Mary, the twelve apostles, and of twelve celebrated martyrs of Rome, in token of our communion with the saints in heaven, for their honour, and for obtaining their intercession. Our devotions at this time should consist in uniting our intention with that of the Priest, and praying for all whom we wish to remember before God. At the prayer, *Hanc igitur* (We therefore beseech thee, &c.), the Priest spreads his hands over the oblation, and the bell rings again, because it is the beginning of the consecration prayers, and the bread and wine will now in a few moments become the body and blood of Christ. At this time the most profound stillness is observed, while the Priest repeats the words of Christ at the Last Supper, which is the act of consecration and the moment of transubstantiation. After having consecrated each kind, he kneels, adores, and then elevates it, and the bell is rung thrice at each elevation. Our devotion at this time should be that of the most profound adoration, in body and soul, of the most awful and august presence of our Lord and Saviour Jesus Christ, under the sacramental veils. No words are necessary here; but if words be needed, the *Ave verum corpus* (Hail, true body, &c.), or *Adoro te devote, &c.* (I adore thee devoutly, O hidden Deity, &c.) may be said.

After the consecration, the Priest says three short prayers: the first, offering again to God that pure and holy Host, or victim, who is now truly on the altar; the second, beseeching Him to accept it, as He was pleased to accept the ancient sacrifices of Abel, Abraham, and Melchisedech, which were all typical of this; and the third, that this sacrifice on the altar

may at the same time be offered by his holy angel on the altar on high, that is, before God in heaven, and that as many as partake of the sacrament may be filled with every grace and blessing.

Then the Priest says the *Memento* for the dead. Prayers are offered for the living before the sacrifice, because they can unite in the offering; prayer is made for the dead after the sacrifice, because they can only participate in its fruits and effects by our prayers. First, he prays for any who have in particular been commended to him; and then for all who "sleep in Christ," that the merits of this most efficacious sacrifice may be communicated to them, for their refreshment, light, and peace. At this time we should commend to God those of our relations and friends who have died, and particularly those, if any, whom we may have injured by our bad example or neglect.

Having prayed for the dead, the Priest, striking his breast, in token of humility and unworthiness, prays for himself and all present, that they may have their portion and fellowship with the apostles, martyrs, and saints, and be admitted at last into their company in heaven, through Christ our Lord, by whom we receive all blessings, and with and through whom we ascribe all honour and glory to God, for ever and ever, *per omnia sæcula sæculorum*. He says these last words aloud. Every one will join in the prayer, either in the same or similar words. This concludes that part of the Mass which we have called the Sacrifice. The Priest now prepares himself for the communion, which is the next division.

First, he says the Lord's Prayer aloud, and expands the last petition, "deliver us from evil," into another prayer, which he concludes with the words, *per omnia sæcula sæculorum*, aloud. Then breaking the Host in half, and breaking off a small particle from one half, he makes the sign of the cross with it over the chalice, saying, *Pax Domini* (The peace of the Lord be always with you); and the clerk answers, And with thy spirit. He then puts the particle into the chalice, saying the prayer, *Hæc commixtio, &c.* (May this mixture, &c.).

Then Jesus Christ is addressed three times as the "Lamb of God, who takes away the sins of the world;" twice we implore Him to "have mercy upon us;" and, lastly, to "give us peace," that peace which He promised to his disciples before He left the world, and with which He saluted them on his

resurrection. Each time the Priest says the *Agnus Dei*, he strikes himself on the breast. There cannot be a more beautiful and touching devotion than this. The full heart can find no better way of relieving itself than by these words and this action.

In Masses for the Dead, instead of, *Miserere nobis* (Have mercy upon us), is said, *Dona eis requiem* (Give them rest).

The Priest then, fixing his eyes reverently upon the sacred Host, says three prayers of preparation for receiving the holy communion, addressed to that "Lord Jesus Christ" whom then he holds in his hands, and on whom he is then looking. These three prayers are earnest petitions that he may receive the same body and blood of Christ, not to his condemnation but salvation, that he may be delivered thereby from all sin and evil, and be never separated from his Lord and God. Then taking the Host in his hand, he says, *Panem cœlestem, &c.* (I will take the bread of heaven, &c.). During these prayers, and at this time, we may unite ourselves in spirit with the Priest, and prepare to receive Jesus Christ spiritually, although we may not intend to communicate really. If we intend to communicate, no better prayers can be used at this time.

The Priest then says three times, striking his breast each time, *Domine, non sum dignus, &c.* (Lord, I am not worthy, &c.); and then reverently receives the Host, saying, *Corpus Domini nostri, &c.* (The body of our Lord, &c.). Then, after a short meditation on the stupendous mystery, he uncovers the chalice, and adores the sacred blood, gathers up the smallest fragments that may be on the corporal in the paten, and puts them into the chalice. Then taking the chalice in his hands, and saying the words of the psalm, *Quid retribuam Domino, &c.* (What shall I render unto the Lord, &c.), and *Sanguis Domini nostri* (The blood of our Lord, &c.), he receives the blood of our Saviour.

At the *Domine, non sum dignus*, the bell is rung, and all who intend to communicate go up to the rail or steps of the altar. The clerk repeats the *Confiteor* for them; the Priest opens the tabernacle, adores, and then takes out the ciborium (which is the vessel in which the consecrated particles for communicants are reserved); he then says the absolution, and taking one of the particles in his finger and thumb, he holds it up, saying, *Ecce Agnus Dei, &c.* (Behold the Lamb of God, &c.); and afterwards, *Domine, non sum dignus* (Lord, I

am not worthy, &c.) three times, descending the steps the last time; and then he communicates the people, giving to each one the sacred Host, and saying, *Corpus Domini nostri, &c.* (The body of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen.) Then he returns to the altar, replaces the ciborium in the tabernacle, and proceeds with the ablutions. First, he takes a little wine into the chalice, and drinks it, saying, *Quod ore sumpsimus, &c.* (Grant, O Lord, that what we have taken with our mouth, &c.). Next, wine and water is poured over his fingers and thumbs into the chalice, and he drinks that also. From the time that he first touches the consecrated Host until this time, he never disjoins his fingers and thumbs. Having drunk the wine and water, he wipes his fingers and the chalice with the napkin, and then covers the chalice with the pall, as at first; and here ends the fifth part of the Mass, or the Communion.

If we do not communicate ourselves, we may occupy our time from the beginning of the Priest's communion until now in making a spiritual communion, or in making acts of faith, hope, love, and contrition, or in repeating the Litany of the Blessed Sacrament, or in any other suitable devotion.

The sixth part of the Mass, or the thanksgiving, begins with the *Communion*, so called because formerly it was the custom to sing it while the Communion was being administered. It consists of a verse, generally taken from the Psalms, and varies with the day or season.

After having read the Communion, the Priest returns to the middle of the altar, kisses it, and turning to the people, says, *Dominus vobiscum*. Then he returns to the book, and reads the *Post-Communion*, so called because it was first read immediately after Communion, as a thanksgiving to God for the inestimable blessing of having participated in the sacred mysteries, and to ask for the fruits of the same. This is the last prayer of the Mass; after which the Priest shuts the book. He then returns to the centre of the altar, kisses it, and says again, *Dominus vobiscum*; after which he adds, *Ite, missa est* (Go, the Mass is ended). Then first saying the prayer, *Placeat tibi* (O Holy Trinity, let, &c.), he gives the blessing, *Benedicat vos*, making the sign of the cross over the people at the name of the Holy Trinity.

The first chapter of St. John's Gospel is generally read after Mass. It declares, in terms of the greatest simplicity and sublimity, the great mystery of the Incarnation,—the

mystery of mysteries, with which all others are connected, and out of which they spring; and of which the mystery of transubstantiation is *at once* the symbol and chief fruit. All speculative difficulties concerning this last mystery disappear when we consider the former. They who truly believe that, will find no difficulty in this, but will see in the one a sort of natural consequence and confirmation of the other. Well, therefore, may we meditate on this Gospel at the conclusion of the Mass; and with what better thoughts can we occupy ourselves at this time than with these: "THE WORD WAS MADE FLESH, and dwelt among us. He was in the world, and the world knew Him not. The Light shineth in darkness, and the darkness did not comprehend it. As many as received Him, to them gave He power to become the sons of God." *Deo gratias* (Thanks be to God).

When a saint's day falls on a Sunday, the Gospel for the saint's day is read in the Mass, and the Gospel for the Sunday is substituted for that of St. John.

A SHORT EXPLANATION.

(From the Catechism.)

Q. *What is the Mass?*

A. *It is the unbloody sacrifice of the Body and Blood of Christ.*

Q. *What are the ends for which this sacrifice is offered?*

A. *1st, for God's honour and glory; 2dly, as a thanksgiving for all his benefits; 3dly, for obtaining pardon of our sins; and, 4thly, for obtaining all graces and blessings through Jesus Christ.*

Q. *Is it not also a memorial of the passion and death of our Lord?*

A. *Yes; for Christ, at his last supper, commanded it to be offered in remembrance of Him.*

Q. *How should we hear Mass?*

A. *With great attention and devotion.*

Prayers before Mass.

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

Priest. O Lord, open thou our lips.

Congregation. And our mouths shall declare thy praise.

P. O God, incline unto our aid.

C. O Lord, make haste to help us.

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

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

P. Let us adore the Lord of glory.

C. Let us adore the God of our salvation.

P. The King of Heaven inviteth us and graciously calleth us into his sacred presence; to him we owe all the days of our lives; let us give this day at least to his service.

C. Let us adore the Lord of glory.

P. The angels are always assembled in their choirs above, the saints join their hymns; behold now the Church also prepareth her solemn offices, and summoneth all her children to bring in their tribute of prayer and praise.

C. Let us adore the God of our salvation.

P. Come, let us rejoice before the Lord; let us sing joyfully to God our Saviour; let us make haste to approach his presence, and proclaim his praises; for the Lord is a great God, and a great king above all gods: in his hands are all the ends of the earth.

C. Let us adore the God that made us.

P. Let us adore and fall down before the Lord who created us; for he is the Lord our God, and we are his people, and the sheep of his pasture.

C. Let us adore and fall down before him.

P. To-day, if ye shall hear his voice, harden not your hearts, but listen awfully to his word, and bend your knees before his holy altars.

C. We will adore the Lord of glory; we will worship the God of our salvation.

P. Glory be to the Father, &c.

C. As it was in the beginning, &c.

Hail, Mary. I believe.

Enlighten those who sit in darkness and in the shadow of death; and direct our feet into the ways of peace, O God of Israel.

P. The Lord be with you.

C. And with thy spirit.

Let us pray.

O almighty and eternal God, who hast appointed us six days in which we may labour, and hast consecrated the seventh to thyself; grant, we beseech thee, that according as thou hast commanded, we may sanctify this day, by devoting it entirely to thy love and service. Mercifully forgive us all our past neglect; pardon the sins of which we have been guilty during the course of the week, and give us grace henceforth to avoid them. Make us sensible, O God, of the daily blessings we receive from thy bounty; that as we know thee by faith, we may love thee by charity; and fixing all our hopes on the happiness of a future life, we may patiently suffer, in submission to thy holy will, what thou dost now permit, and may come at length to the joys of thy heavenly kingdom; through our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

Prayer for the Sick.

Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise.

P. I said, O Lord, be thou merciful to me.

C. Heal my soul, for I have sinned against thee.

Let us pray.

O almighty and everlasting God, the eternal salvation of those who believe in thee, hear us, we beseech thee, in behalf of thy servants who are sick, for whom we humbly implore thy mercy; that their health may be restored, if it be expedient for them, and that they may render thanks to thee in thy church; through Jesus Christ our Lord. Amen.

Prayer for the Dead.

Psalm cxxix. De profundis.

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

Let thine ears be attentive to the voice of my supplication.
If thou, O Lord, wilt observe iniquities: Lord, who shall endure it?

For with thee there is merciful forgiveness, and because 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.

For with the Lord there is mercy: and with him there is plenteous redemption.

And he shall redeem Israel from all its iniquities.

Eternal rest give to them, O Lord.

And may perpetual light shine upon them.

Let us pray.

O God, the giver of pardon and lover of the salvation of mankind, we beseech thy clemency; grant that the members of this congregation, that our relations, and benefactors, who have departed this life, may by the intercession of the blessed Virgin Mary and of all thy saints come to the fellowship of eternal happiness.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired; through Jesus Christ our Lord. Amen.

May they rest in peace. Amen.

O almighty and eternal God, grant us an increase of faith, hope, and charity; and, that we may deserve to obtain what thou hast promised, make us to love what thou hast commanded; through Jesus Christ our Lord. Amen.

ACTS OF FAITH, HOPE, CHARITY, AND CONTRITION.

An Act of Faith.

I firmly believe there is one God; and that in this one God there are three Persons, the Father, the Son, and the Holy Ghost; that the Son took to himself the nature of man, from the Virgin Mary's womb, by the power of the Holy Ghost; and that in this our human nature he was crucified and died for us; that afterwards he rose again and ascended into heaven, from thence he shall come to repay the just everlasting glory, and the wicked everlasting punishment; moreover, I believe whatsoever else the Catholic Church proposes to

be believed, and this because God who is the sovereign truth, who can neither deceive nor be deceived, has revealed all these things to this his Church.

C. Grant, O God, that we may humbly receive and firmly hold fast all those truths which thou hast revealed, and which thy Church has proposed to our belief.

An Act of Hope.

O my God, relying on thy almighty power and thy infinite mercy and goodness, and because thou art faithful to thy promises, I trust in thee that thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ thy Son; and that thou wilt give me the assistance of thy grace, with which I may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

C. This hope thus founded on thy mercy, thy power, and thy promises, still more, O God, confirm and strengthen in us.

An Act of Charity.

O Lord, my God, I love thee with my whole heart; and above all things because thou, O God, art the sovereign good, and for thy own infinite perfections art most worthy of all love; and for thy sake, I also love my neighbour as myself.

C. Thus only, O God, can we satisfy our duty of loving thee above all things, and our neighbour as ourselves.

An Act of Contrition.

O my God, who art infinitely good, and always hatest sin, I beg pardon from my heart for all my offences against thee; I detest them all and am heartily sorry for them, because they offend thy infinite goodness, and I firmly resolve by the help of thy grace never more to offend thee, and carefully to avoid the occasions of sin.

C. Wherefore, O God, we come before thee this day, to beg pardon for all our past transgressions, and to implore thine assistance for the time to come,

And now, O God, calling to mind with the greatest gratitude the blessed passion and death of thy Son Christ our Lord, as also his resurrection from the dead, and his glorious ascension into heaven, we prepare to offer to thy divine Ma-

jesty a pure, a holy, and a spotless victim—for so thou hast ordained—the holy bread of eternal life and the chalice of our salvation. Look down, therefore, upon them, O Lord, with a propitious and serene countenance, and accept them, as thou wast pleased to accept the offerings of thy righteous servant Abel, and the sacrifice of our father Abraham, and that which thy high-priest Melchisedech offered unto thee, a holy sacrifice, a spotless victim. Amen.

Prayer before Mass.

(St. Gertrude.)

O almighty, everlasting God, seeing that it is the true faith of thy Church that the holy sacrifice of the Mass instituted by thy Son is infinitely pleasing to thy divine Majesty, and renders thee an infinite worship and praise, and since by it alone thou canst be worthily and adequately worshipped and praised; impelled by an ardent desire of thy honour and glory, I purpose to assist at this present sacrifice with the utmost devotion of which I am capable, and to offer this most Holy Oblation to thee in union with thy priest. I offer thee not only this sacrifice, but all those which shall be this day offered from every part of the world; and I protest before thee that if it depended on me whether they should be offered or omitted, I would put forth all my powers to procure and further their being offered. And were I able now to raise up to thee, of the stones which are scattered over the earth, most devoted priests, who should day by day and with glowing fervour offer to thee this sacrifice of praise, I would most gladly do it. But, being what I am, I implore thee, O most holy Father, through Jesus Christ thy Son, to pour into the hearts of all thy priests, and especially those who might perchance otherwise offer thee this acceptable sacrifice coldly and without due recollectedness, the spirit of grace and of fervour that they may be enabled to celebrate thy tremendous Mystery with becoming awe and devotion. Grant to me, and to all those who are here present with me, that we may join in this most sacred action with reverence and devotion, so that we may have our portion in its fruit and effect. I confess to thee, O almighty God, and to the blessed Mary ever Virgin, and to all the Saints, my own sins and those of all the world; and I lay them on thy sacred altar, that they may be entirely blotted out by the virtue of this sacrifice. Do thou deign to grant us this grace, by that love which held back thy hand from smiting when thy most beloved Son, thy only Son, was immolated by the hands of ungodly men. Amen.

Ordinary of the Mass.¹

THE ASPERGES.

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

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

Ÿ. Gloria Patri, &c.

Ant. Asperges me.

Ant. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

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

Ÿ. Glory be, &c.

Ant. Thou shalt sprinkle me.

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

Ÿ. Ostende nobis, Domine, misericordiam tuam.

R̄. Et salutare tuum da nobis.

Ÿ. Domine, exaudi orationem meam.

R̄. Et clamor meus ad te veniat.

Ÿ. Dominus vobiscum.

R̄. Et cum spiritu tuo.

Ÿ. Show us, O Lord, thy mercy.

R̄. And grant us thy salvation.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

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

Hear us, O holy Lord, almighty Father, eternal God; and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung, and Alleluia is added to the Ÿ. (Ostende nobis), and also to its R̄. (Et salutare).

Ant. Vidi aquam egredientem de templo a latere dextro, Alleluia;

Ant. I saw water flowing from the right side of the temple, Al-

¹ For an explanation of ceremonies, see Mr. Oakeley's *Ceremonics of the Mass explained*.

Devotions at Mass.

PRAYERS BEFORE MASS.

RECEIVE, O holy Trinity, one God, the holy sacrifice of the body and blood of our Lord Jesus Christ, which I, thy unworthy servant, desire now to offer unto thy divine Majesty by the hands of this thy minister, with all the sacrifices which have ever been or are to be offered unto thee, in union with that most holy sacrifice offered by the same our Lord at the last supper, and on the altar of the cross. I offer it unto thee with the utmost affection of devotion, out of pure love for thine infinite goodness, and according to the most holy intention of the same our Lord, and of our holy mother Church:

1. To the great and eternal glory and love of thy divine Majesty.

2. In acknowledgment of thy sovereign excellence and supreme dominion over us, and our subjection to thee, and dependence upon thee.

3. In perpetual commemoration of the passion and death of the same Christ our Lord.

4. For the honour and increase of glory of the blessed Virgin, and of all the saints triumphant.

5. In eternal thanksgiving for all thy benefits, conferred upon the most sacred humanity of our Lord, upon the blessed Virgin his mother, upon the saints my patrons; and for all the benefits hitherto or yet to be conferred upon all the blessed and predestinated, and upon me, the most unworthy of all.

6. In satisfaction for my sins, and for the sins of all the faithful, living or dead.

et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia.

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

leluia; and all to whom that water came were saved, and they shall say, Alleluia.

Ps. Praise the Lord, for he is good: for his mercy endureth for ever. Glory, &c.

ORDINARY OF THE MASS.

The Priest begins at the foot of the Altar.

In nomine Patris, + et Filii, et Spiritus Sancti. Amen.

Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

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

I will go unto the altar of God.

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

Psalm xlii.

S. Judica me, Dens, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es, Dens, fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus?

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

M. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

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

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

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

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

V. Introibo ad altare Dei.

P. 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, O God, art my strength, why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth thy light and thy truth: they have conducted me and brought me unto thy holy mount, and into thy tabernacles.

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

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

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

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

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

V. I will go unto the altar of God.

7. In particular, I offer it for the attainment of these (N N), or for this (N) grace or blessing, for these (N N) persons particularly recommended to me, and for all for whom I am accustomed or bound to pray; that thou wouldst grant to the departed rest, and to the living grace, to know, and love, and glorify thee perfectly now in this life, and hereafter blissfully in heaven. Accept and perfect this my desire, and vouchsafe thy abundant grace and blessing for its accomplishment.

Short Preparatory Prayers before Mass.

Prostrate in spirit at the foot of thy holy altar, I adore thee, O almighty God, and firmly believe that the Mass at which I am going to assist is the sacrifice of the body and blood of thy Son Christ Jesus. Oh, grant that I may assist thereat with the attention, respect, and awe due to such august mysteries; and that, by the merits of the victim there offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest with the same Son and Holy Ghost, one God, world without end. Amen.

I believe, O my God, that in the sacrifice of the Mass is daily renewed that sacrifice which Jesus Christ accomplished on the cross. I believe that it is renewed for the glory of thy divine name, for the sanctification of the just, and for the salvation of sinners. I humbly implore thee, O Father of mercies, to purify my heart before being present at the holocaust of the Lamb without spot. Be far from me all thoughts of earth, while I assist at that greatest work of heaven, which God himself cannot surpass. Jesus, Mary, all ye holy angels, be my aid!

Or,

O most merciful Father of mercies, and God of all consolation, who so lovedst the world that thou sparedst not thine only-begotten Son, but for our restoration gave him up to the suffering and death of

R. Ad Deum, qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

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

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

R. Who hath made heaven and earth.

Then, joining his hands and humbly bowing down, he says the Confession.

S. Confiteor Deo omnipotenti, &c.

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

S. Amen.

M. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

P. I confess to almighty God, &c.

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 [*here strike the breast thrice*], through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, father, to pray to the Lord our God for me.

Then the Priest, with his hands joined, gives the Absolution, saying:

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

M. Amen.

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

R. Amen.

Signing himself with the sign of the Cross, he says:

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

M. Amen.

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

R. Amen.

Then, bowing down, he proceeds:

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

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

R. And thy people shall rejoice in thee.

the most bitter cross; and moreover willest that this sacrifice, most pleasing unto thee, should daily be renewed in thy Church for the renewal of its fruits in us; grant us, we beseech thee; to assist at this adorable and salutary mystery of thy divine power, wisdom, and goodness, with such attention, reverence, and devotion, that by the offering of this unbloody sacrifice we may most effectually be made partakers of that sacrifice of blood, through the same our Lord Jesus Christ. Amen.

At the Confiteor.

O blessed Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy divine Majesty. I have sinned, O Lord, I have sinned: I have grievously offended through the whole course of my life, in thought, word, and deed; and therefore am unworthy to lift my eyes to heaven, or so much as to name thy sacred name: how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity, because Jesus Christ himself is here in person, both Priest and Victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart; and therefore I here venture to come into thy temple, and with the poor publican, strike my breast and say, God, be merciful to me a sinner. Amen.

Another Prayer at the Confiteor.

O divine Jesus, thou art the victim charged with all the iniquities of the world; thou didst weep for them bitter tears; thou didst expiate them by the most dreadful torments and by the most cruel of deaths. I come to mingle my tears with thine; I confess to thee, in the presence of Mary ever Virgin and of all the Saints, that I have sinned exceedingly;

Ÿ. Ostende nobis, Domine, misericordiam tuam.

Ÿ. Et salutare tuum da nobis.

Ÿ. Domine, exaudi orationem meam.

R̄. Et clamor meus ad te veniat.

Ÿ. Dominus vobiscum.

R̄. Et cum spiritu tuo.

Ÿ. Shew us, O Lord, thy mercy.

R̄. And grant us thy salvation.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Ascending to the Altar, he says secretly:

Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta sanctorum puris mercamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us our iniquities, we beseech thee, O Lord: that we may be worthy to enter with pure minds into the holy of holies. Through Christ our Lord. Amen.

Bowing down over the Altar, he says:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

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

[At High Mass the Altar is here incensed.] Then the Priest, signing himself with the sign of the Cross, reads the Introit.¹

The Kyrie eleison is then said:

S. Kyrie eleison (three times).

M. Christe eleison (three times).

S. Kyrie eleison (three times).

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Afterwards, standing at the middle of the Altar, extending, and then joining his hands, he says the Gloria in excelsis.²

Gloria in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cælestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Pa-

Glory be to God on high, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: thou who takest away the sins of the world, receive

¹ These, as well as the Collects, Epistle, Gradual, Gospel, Offertory, Secrets, Communion, and Post-Communions, are variable, and may be found in the Missal.

² The Gloria is omitted during Lent and Advent, and in Masses for the Dead.

that it is my ingratitude that pierced thy heart, and put thee to a cruel death. O God, my Saviour, through thy tears, through thy agony in the Garden, and through thy precious blood and the wound in thy Sacred Heart, I beseech thee to accept this my confession, and mercifully pardon all my deficiencies, that, according to the greatness of thy mercy, I may be fully and perfectly absolved in heaven; who livest and reignest, &c.

When the Priest goes to the Altar.

Let us adore the Heart of Jesus, which has loved us so much; let us prostrate ourselves before him, and bewail the sins of which we have been guilty. Grant us, O Lord, a contrite and humble heart; let the homage of our adorations be as acceptable to thee as if we offered thee thousands of victims.

At the Introit.

The Lord hath opened the gates of heaven; he hath rained down manna to feed us; he hath given us the bread of angels. Thy goodness, O my God, hath prepared it for the poor and humble heart; blessed art thou, O God of Israel, thou only canst work such wonders for me. I will offer to thee, in the presence of all thy people, the homage of my love and gratitude.

At the Kyrie.

O Father of infinite mercy, have pity on thy children; O Jesus, sacrificed for us, apply to us the merits of thy precious blood; O Holy Ghost, the Sanctifier, descend into our hearts, and inflame them with thy love.

Or,

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

tris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

our prayers: thou 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.

The Priest kisses the Altar, and turning to the people, says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Then follow the Collects, which may be found in the Missal, or the following may be used instead:

Defend us, O Lord, we beseech thee, from all dangers of soul and body; and by the intercession of the glorious and blessed Mary ever Virgin, Mother of God, the blessed Apostles Peter and Paul, the blessed N. and all thy Saints, grant us, in thy mercy, health and peace; that all adversities and errors being done away, thy Church may serve thee with a pure and undisturbed devotion. Through, &c.

O almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed; hear our humble supplications for all degrees and orders thereof, that, by the assistance of thy grace, they may faithfully serve thee. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Ghost, one God, world without end. Amen.

Then is read the Epistle, or the following may be read instead:-

Rejoice in the Lord always: and again I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be not solicitous about any thing; but in every thing, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye; and the God of peace shall be with you.

After which:

Deo gratias.

Thanks be to God.

Then the Gradual, Tract, Alleluia, or Sequence.

Before the Gospel.

Munda cor meum ac labia mea, Cleanse my heart and my lips,
omnipotens Deus, qui labia Isaie O almighty God, who didst cleanse

At the Gloria in excelsis.

What happiness for us that the Son of the Most High should have been pleased to dwell amongst us, and have vouchsafed to offer us a dwelling in his Divine Heart! Suffer us, O Lord, to mingle our voices with those of the angelic choir, to thank thee for so great a favour; and let us say with them, "Glory to God in the highest heavens." O almighty Father, we praise thee, we bless thee, we adore thee; we give thee thanks for all the benefits which thou hast lavished upon us without ceasing. O Jesus, Lamb without spot, who takest away the sins of the world, have mercy on us; thou only art holy, thou only art the Lord, who reignest with the Father and the Holy Ghost in glory, and meritest all our homage on earth.

At the Collects.

O Lord, vouchsafe favourably to hear the prayers which thy priest offers to thee for the Church and for me.

I earnestly beseech thee to grant me those graces and virtues of which I have need, in order to deserve thy love. Fill my heart with eternal gratitude for all the blessings which thou hast conferred upon me, with a lively horror of sin, and with perfect charity towards my neighbour. Make my whole life worthy of one who is thy child. I deserve not to be heard for my own sake, O my God, but I beseech thy mercy through the infinite merits of thy divine Son.

O divine Jesus, inexhaustible fountain of all good things, open to us, we beseech thee, the interior of thy Heart; that having entered, by pious meditation, into this august sanctuary of divine love, we may fix for ever there our hearts, as the place wherein are found the treasure, the repose, and the happiness of holy souls.

At the Epistle.

Thou hast vouchsafed, O Lord, to teach us thy

prophetæ calculo mundasti ignito :
ita me tua grata miseratione dig-
nare mundare, ut sanctum Evan-
gelium tuum digne valeam nun-
tiare. Per Christum Dominum
nostrum. Amen.

Dominus sit in corde tuo et in
labiis tuis, ut digne et competen-
ter annunties Evangelium suum :
in nomine Patris, et Filii, et + Spi-
ritus Sancti. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Sequentia (vel initium) sancti
Evangelii secundum N.

℟. Gloria tibi, Domine.

the lips of the prophet Isaiah with
a burning coal : and vouchsafe,
through thy gracious mercy, so to
purify me, that I may worthily
proclaim thy holy Gospel. Through
Christ our Lord. Amen.

The Lord be in thy heart and on
thy lips, that thou mayest worth-
thily, and in a becoming manner,
announce his holy Gospel : in the
name of the Father, and of the
Son, and + of the Holy Ghost.
Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. The continuation (or begin-
ning) of the holy Gospel according
to N.

℟. Glory be to thee, O Lord.

Then is read the Gospel, or the following may be used instead :

If ye love me, keep my commandments. And I will ask the Father,
and he shall give you another Paraclete, that he may abide with you
for ever, the Spirit of truth, whom the world cannot receive, because
it seeth him not, nor knoweth him : but you shall know him, because
he shall abide with you, and shall be in you. I will not leave you
orphans : I will come to you. Yet a little while, and the world seeth
me no more. But ye see me, because I live, and you shall live. In that
day ye shall know that I am in my Father, and you in me, and I in
you. He that hath my commandments, and keepeth them, he it is that
loveth me. And he that loveth me shall be loved by my Father : and
I will love him, and will manifest myself to him.

℟. Laus tibi, Christe.

Per evangelica dicta deleantur
nostra delicta.

℟. Praise be to thee, O Christ.

By the words of the Gospel may
our sins be blotted out.

Nicene Creed.

Credo in unum Deum, Patrem
omnipotentem, Factorem cœli et
terræ, visibilibus omnium et invi-
sibilibus.

Et in unum Dominum Jesum
Christum, Filium Dei unigenitum,
et ex Patre natum ante omnia sæ-
cula. Deum de Deo ; Lumen de Lu-
mine ; Deum verum de Deo vero ;
genitum non factum ; consubstan-
tialem Patri, per quem omnia fac-
ta sunt. Qui propter nos homines,

I believe in one God, the Father
almighty, maker of heaven and
earth, and of all things visible and
invisible.

And in one Lord Jesus Christ,
the only-begotten Son of God, born
of the Father before all ages. God
of God ; Light of Light ; true God
of true God ; begotten not made ;
consubstantial with the Father, by
whom all things were made. Who
for us men, and for our salvation,

sacred truths by the prophets and apostles : oh, grant that we may so improve by their doctrine and examples in the love of thy holy name and of thy holy law, that we may show forth by our lives whose disciples we are ; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions ; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord Jesus Christ.

At the Gospel.

O God, the Father of light, blessed for ever be thy mercy, whereby thou hast called the nations of the earth from the darkness of ignorance and the shades of death into the marvellous light of thy faith ; grant that all mankind, being delivered by thee from the slavery of Satan and of sin, may take upon them the light burden and sweet yoke of thy holy law ; that thy name may be known and praised through all the earth. Behold, O Lord, how many are there who still remain in the darkness of error and of sin ; and amongst those who know thy name, behold, how many with an unspeakable malice love and worship themselves and created things, instead of thee, who art the only and infinite Good ! Grant, then, we beseech thee, by thy almighty grace that all mankind may become one family of saints, seeking only thy kingdom and justice. Through Christ our Lord. Amen.

Or,

O Lord Jesus, who, according to thy Father's will, hast declared unto the world the message of the Gospel ; grant that we may receive it into our minds, embrace it with our wills, preserve it in our memory, and practise it in our lives ; and being united here with those elect sheep who hear thy voice, may be numbered with them also at the last day at thy right hand, and hear thee say, "Come, ye blessed of my

et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine: ET HOMO FACTUS EST. [*Hic genuflectitur.*] 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 baptismum in remissionem peccatorum. Et expecto resurrectionem, mortuorum, et vitam venturi sæculi. Amen.

Ÿ. Dominus vobiscum.

R̄. Et cum spiritu tuo.

came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. [*Here the people kneel down.*] 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, and 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 I believe 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 spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

Ÿ. The Lord be with you

R̄. And with thy spirit.

Then he reads the Offertory, and taking the paten with the Host, says:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis; et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

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.

Pouring wine and water into the chalice, he says:

Deus, + qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilis reformasti; da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Fi-

• O 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

Father, possess you the kingdom prepared for you from the foundation of the world."

Prayer at the Sermon.

I will hear what the Lord will say unto me.

O Jesus, light of the world, enlighten my understanding, that I may understand thy word; and cleanse my heart, that it may bring forth the fruits of the same.

At the Creed.

I firmly believe—because God who is Infallible Truth hath so revealed it to the Holy Catholic Church, and through the Church to us—I firmly believe that there is one only God, in Three Divine Persons, equal and distinct, whose names are Father, Son, and Holy Ghost: that the Son became man, and through the operation of the Holy Spirit took flesh and a human soul in the womb of the most pure Virgin Mary, died for us upon the cross, rose again, ascended into heaven, and will come from thence at the end of the world to judge all the living and dead, to give paradise to the good, and hell to the wicked, for ever; and furthermore, upon the same motive, I believe every thing that the Holy Church believes and teaches. In this faith and for this faith I desire to live and die. Grant, O Lord, that my life may be conformable with my faith, that my faith may be animated by good works, that I may never be ashamed to declare myself a Catholic, and may constantly maintain the interests of thy holy religion. Draw closer to me, Lord, the bonds that bind me to thy Holy Church; put into my heart a spirit of perfect obedience to its lawful pastors. In its bosom I became thy child, and in its bosom I desire to live and die. Amen.

During the Offertory.

I adore thee, O my God; and, in union with the priest, offer thee this sacrifice, for thy honour and glory, in thanksgiving for all the benefits conferred

lius tuus, Dominus noster : qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

partaker of our humanity, Jesus Christ, thy Son, our Lord ; who liveth and reigneth with thee in the unity of, &c.

Offering up the chalice, he says :

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that, in the sight of thy divine Majesty, it may ascend with the odour of sweetness, for our salvation, and for that of the whole world. Amen.

Bowing down, he says :

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

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

Elevating his eyes and stretching out his hands, he says :

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

Come, O sanctifier, almighty, eternal God, and bless + this sacrifice, prepared to thy holy name.

At High Mass, he blesses the incense :

Per intercessionem beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum, Amen.

May the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through, &c. Amen.

He incenses the bread and wine, saying :

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordis tua.

May this incense which thou hast blessed, O Lord, ascend to thee, and may thy mercy descend upon us.

Then he incenses the Altar, saying :

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo : elevatio manuum mearum sacrificii

Let my prayer, O Lord, ascend like incense in thy sight : and the lifting up of my hands be as an

upon myself and upon the whole world ; and in satisfaction for my many sins, and the sins of other men. Accept, O Lord, of this holocaust, which is no other than thy divine Son, at once made priest and victim, offering and offerer, and apply his saving merits to my needy soul. Be comforted, O my heart, Jesus sacrifices himself for thee.

O my Lord Jesus Christ, in remembrance and praise of thy boundless love, with which thou didst give thyself wholly to us upon the altar of the cross, behold I offer unto thee this day this present sacrifice of the Mass, together with all those which are celebrated throughout the world, by the hands of thy priests, to be presented to thy eternal Father, in union with, and in the virtue of, that oblation in which thou thyself, dying on the cross, didst offer thy sacred body and blood for the salvation of the world.

Grant that the oblation of the same thy body and blood, which here is renewed in mystery, and is made under the form of bread and wine, may effectually obtain its proper fruit ; that thereby the living may receive grace, and the faithful departed, everlasting rest.

Accept, also, O Lord, this same sacrifice, which contains in itself the fruit of thy passion and death, as an act of thanksgiving for the innumerable benefits thou hast conferred upon us, and a propitiation and satisfaction for the countless sins we have committed, the good we have omitted to do, and the punishments we have deserved. Who livest, &c.

Or,

O eternal Father, who wast pleased to institute this most holy sacrifice of the new law, wherein thy only-begotten Son might be offered to thee ; I offer the same to thy divine Majesty, and in union therewith I offer myself, and all that of thy bounty thou hast bestowed upon me. Look upon me, and have mercy upon me. Amen.

cium vespertinum. **Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.**

evening sacrifice. **Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.**

Giving the censer to the Deacon, he says:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

May the Lord enkindle in us the fire of his love, and the flame of everlasting charity. Amen.

Washing his fingers, he recites the following:

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine. Ut audiam vocem laudis: et enarrem universa mirabilia tua, Domine, dilexi decorem domustuæ, et locum habitationis gloriæ tuæ. Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam. In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedicam te, Domine. Gloria, &c.

I will wash my hands among the innocent: and will encompass thy altar, O Lord. That I may hear the voice of praise, and tell of all thy marvellous works. I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with bloody men. In whose hands are iniquities: their right hand is filled with gifts. As for me, I have walked in my innocence: redeem me, and have mercy upon me. My foot hath stood in the right path: in the churches I will bless thee, O Lord. Glory, &c.

Bowing before the Altar, he says:

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beate Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eundem.

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 honour 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 honour and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through, &c.

Turning to the people, he says:

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem,

Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

Sin hath made us the enemies of our God, but Jesus Christ, by his death, hath reconciled us with his divine Father. It is in the Sacred Heart that this reconciliation is accomplished. O my soul, how Jesus Christ hath loved us! At what a price he hath redeemed us! Not with gold, nor with riches, but by the voluntary shedding of his blood. He hath sacrificed himself for us: let us, then, live only for him, let us sacrifice ourselves together with him.

Thou wilt, O Jesus, that I should be a victim of love, wholly consecrated to thy Divine Heart: it is my most ardent desire. Thy benefits are numberless; thou hast broken the bonds of my servitude; thou hast adopted me for thy child; thou hast admitted me to thy table; thou hast given me a place in thy Divine Heart; and even yet, for all my continual prevarications, thou preparest me an everlasting blessedness: how could I ever forget so many benefits! I will publish thy mercies, and will never cease to love thee with all the fervour of my heart. But, O my God, my heart is not full enough of love and fervour to be an offering worthy of thee. What, then, shall I give thee? I will give thee thy Son. That Son, the most worthy object of thy complacency, will supply my inability. O Lord, look not on me, but on this divine offering.

At the Lavabo.

O my Jesus, would that I could take thee to witness of the holiness of my life and the innocence of my heart! But it is in thy mercy only that I place my hope; my consolation is in meditating on thy promises to the penitent heart, and thy faithfulness in performing them: confounded at all that I have committed to this day, and encouraged by the favours which thou hast bestowed upon me, I can but promise to correspond better with thy graces than I have hitherto done. I will purify myself more and more with tears of penitence; I will bless thee as I do this

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

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.

He then recites the Secret Prayers.

Which being finished, he says in an audible voice :

Ÿ. Per omnia sæcula sæculorum.

R. Amen.

Ÿ. Dominus vobiscum.

R. Et cum spiritu tuo.

Ÿ. Sursum corda.

R. Habemus ad Dominum.

Ÿ. Gratias agamus Domino Deo nostri.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Per Christum Dominum nostrum : per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cæli cælorumque 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 cæli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Ÿ. World without end.

R. Amen.

Ÿ. The Lord be with you.

R. And with thy spirit.

Ÿ. Lift up your hearts.

R. We have them lifted up unto the Lord.

Ÿ. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. 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.

CANON OF THE MASS.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc + dona, hæc + munera, hæc + sancta sacrificia illibata, in primis, quæ tibi offeri-

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

lay; and I will sing of the wonders of thy power and of thy mercy.

At the Suscipe.

O most holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. Amen.

At the Orate, fratres.

The creature can offer nothing to the Creator that can be worthy of his acceptance; I unite myself, therefore, to the sacrifice of Jesus Christ, which can alone merit any thing in my behalf. I desire nothing but through him and with him. I have no wish beyond him. O God of mercy, I seek nothing but thy love. Graciously accept of the sacrifice of my heart and of my whole self, and may it, like the sacrifice of Jesus, be pleasing to thee and unite us to him.

At the Secreta.

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the honour of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter. Through Jesus Christ. Amen.

(Or, for a Saint's Day.)

Sanctify, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N., and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honour. Through our Lord Jesus Christ.

At the Preface.

Lift up, O Lord, do thou thyself lift up my heart

mus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostra N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

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.

COMMEMORATION OF THE LIVING.

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

Be mindful. O Lord, of thy servants, men and women, N. and N.

He pauses, and prays silently for those he intends to pray for, and proceeds:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolmilitatis suæ: tibi que reddunt vota sua, æterno Deo, vivo et vero.

And of all here present, whose faith and devotion are known unto thee; for whom we offer, or who offer up to thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, imprimis gloriöse semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andree, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi; Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Communicating with, and honouring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familie tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab

We therefore beseech thee, O Lord, graciously to accept this oblation of our service, as also of thy whole family; dispose our days in thy peace, command us to be de-

to thee. Take from it all unholy thoughts, all earthly affections. Lift it wholly up to heaven, where thou art worthily adored, and to the altar, where thou art about to manifest thyself to me. My life is but one continual succession of thy mercies; let it be one continual succession of thanksgivings: and as thou art now about to renew the greatest of all sacrifices, is it not meet that I should burst forth in expressions of heartfelt gratitude? Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say, in a transport of joy and admiration,

**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.**

AT THE CANON.

O eternal and most merciful Father, behold, we come to offer thee our homage this day: we desire to adore, praise, and glorify thee, and to give thee thanks for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole Church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry and humbly beg thy pardon, we dare not venture to approach thee otherwise than in company of thy Son, our Advocate and Mediator, Jesus Christ, whom thou hast given us to be both our High Priest and Sacrifice. With him, therefore, and through him, we venture to offer thee this sacrifice; to his most sacred intentions we desire to unite ours; and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him, and through him, we beseech thee to exalt thy holy Catholic Church, throughout the whole world; to maintain her in peace, unity, holiness, and truth;

æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem, tu Deus, in omnibus, quæsumus benedic+tam, adscrip+tam, ra+tam, rationabilem, acceptabilemque facere digneris; ut nobis cor+pus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cælum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes; HOC EST ENIM CORPUS MEUM.

livered from eternal damnation, and to be numbered in the flock of thy elect. Through Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body + and + blood of thy most beloved Son Jesus Christ our Lord.

Who the day before he suffered took bread [*he takes the Host*] into his holy and venerable hands [*he raises his eyes to heaven*], and with his eyes lifted up towards heaven, to God, his almighty Father, giving thanks to thee, did bless, break, and give to his disciples, saying: Take, and eat ye all of this; FOR THIS IS MY BODY.

After pronouncing the words of consecration, the Priest, kneeling, adores the sacred Host, and rising, he elevates it.

(At the Elevation, the bell is rung thrice.)

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene+dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes: HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescunque feceritis, in mei memoriam facietis.

In like manner, after he had supped [*he takes the chalice in both his hands*], taking also this excellent chalice into his holy and venerable hands, and giving thee thanks, he bless+ed, and gave to his disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

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

Kneeling, he adores, and rising, elevates the chalice.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in oculos gloriôsæ ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis,

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from hell, and glorious ascension into heaven, offer unto thy most excellent Majesty, of thy gifts and grants, a pure + Host,

to have mercy on thy servant N. our chief bishop, N. our prelate, and on all that truly fear thee ; on our pastor [*parents, children*], friends, and benefactors, &c. ; on all those whom we have in any way scandalised, injured, or offended, or for whom we are in any other way bound to pray ; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual ; on all our enemies ; and, in a word, on all poor sinners ; that we may all be converted to thee, and find mercy, through Jesus Christ thy Son ; through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

When the Priest spreads his hands over the Oblation.

(Here the bell is rung.)

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

Behold, O Lord, we all here present to thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son ; that, being consecrated to thee by this holy Victim, we may live in thy service, and depart this life in thy grace.

At the Consecration.

Bow down your body and soul in solemn adoration ; make an act of faith in the real presence of your Saviour's body and blood, soul and divinity, under the sacramental veils. Offer your whole self to him, and through him to his Father : beg that your heart and soul may be happily changed into him.

At the Elevation of the Host.

(Here the bell is rung thrice.)

Hail, true body, born of the Virgin Mary, which

Hostiam + puram, Hostiam + sanctam, Hostiam + immaculatam, panem + sanctum vitæ æternæ, et calicem + salutis perpetuæ. a holy + Host, an immaculate + Host, the holy + bread of eternal life, and the chalice + of everlasting salvation.

Extending his hands, he proceeds:

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy high-priest Melchisedech offered to thee, a holy sacrifice, an immaculate host.

Bowing down, he says:

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus + et + sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

We most humbly beseech thee, almighty God, command these things to be carried by the hands of thy holy angel to thy altar on high, in the sight of thy divine Majesty, that as many of us [*he kisses the Altar*] as, by participation at this Altar, shall receive the most sacred body + and + blood of thy Son, may be filled with all heavenly benediction and grace. Through the same Christ, &c. Amen.

Memento etiam, Domine, famularum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and sleep in the sleep of peace.

He prays for such of the Dead as he intends to pray for.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, &c. Amen.

To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here, striking his breast and slightly raising his voice, he says:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum Joanne, Ste-

And to us sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ig-

didst truly suffer and wast immolated on the cross for man, whose side was pierced, and flowed with water and with blood ; may we have a foretaste of thee in the last agony of death. O kind, O loving one, Jesus, Son of Mary, have mercy on me ! Amen.

Or,

Hail, saving Victim, incarnate Word, sacrificed for me and all mankind ! Hail, precious Body of the Son of God ! Hail, sacred Flesh, torn with nails, pierced with a lance, and bleeding on a cross for us sinners ! O amazing goodness ! O infinite love ! Oh, let that tender love plead now in my behalf ; let all my iniquities be here effaced, let my soul be cleansed from all its defilements. Lord, I believe in thee ; I hope in thee ; I love thee. To thee be honour, praise, and glory, from all creatures, for ever and ever. Amen.

At the Elevation of the Chalice.

(Here also the bell is rung thrice.)

Saviour of the world, save us ; for by thy cross and by thy blood thou hast redeemed us ; help us, we beseech thee, O our God. Amen.

Have mercy on me, dear Jesus, and grant that thy blood may not be shed in vain for me, I most humbly beseech thee. Amen.

Or,

Hail, sacred Blood, flowing from the wounds of Jesus Christ, and washing away the sins of the world ! O, cleanse, sanctify, and preserve my soul, that nothing in future may ever separate me from thee. Behold, O eternal Father, thy holy Jesus, and look upon the face of thy Christ, in whom thou art well pleased. Hear the voice of his blood crying out to thee, not for vengeance, but for mercy and pardon. Accept this divine oblation, and, through the infinite merits of all the sufferings that Jesus endured on the cross for our salvation, be pleased to look upon us, and upon all thy people, with an eye of mercy.

phano, Matthis, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis : intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sancti+ficas, vivi+ficas, bene+dicis, et præstas nobis. Per ip+sum, et cum ip+so, et in ip+so, est tibi Deo Patri + omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Ÿ. Per omnia sæcula sæculorum.

R. Amen.

Præceptis salutaribus moniti, et divina institutione formati, audeamus dicere :

Pater noster, qui es in cælis, sanctificetur nomen tuum : adveniat regnum tuum ; fiat voluntas tua sicut in cælo, 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.

M. Sed libera nos a malo.

He then says in a loud voice "Amen," and continues :

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris : ut ope misericordiæ tuæ adjuvi, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

natus, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy Saints : into whose company we beseech thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, + quicken, + bless, + and give us all these good things. Through him, + and with him, + and in him, + is to thee, God the Father + Almighty, in the unity of the Holy Ghost, all honour and glory.

Ÿ. For ever and ever.

R. Amen.

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

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

R. But deliver us from evil.

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.

Then he says aloud :

Ÿ. Per omnia sæcula sæculorum.

Ÿ. World without end.

At the Memento for the Dead.

I offer thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of [*here name whom you chiefly propose to pray for*] my parents [*if dead*], relatives, benefactors, neighbours, &c. Likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

At the Nobis quoque peccatoribus.

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

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

At the Pater Noster.

O our Father, who reignest in heaven, come and reign in my soul, come and sanctify it by thy presence; come and subject it to thy holy will, and render it obedient to the inspirations of thy grace. Extinguish in my heart every feeling of hatred and revenge; forgive me as I forgive. Grant to me such wisdom and such strength that I may triumph over all temptations. Deliver me from all those evils which oppress me, and under which I groan, being burdened. I come to thee, as a child to his father, to be fed; as a subject to his prince, to be protected; as one afflicted, to his only succour, to be consoled and comforted.

Or,

Thou, O ineffable God, art our Father. Our

R̄. Amen.

V. Pax + Domini sit + semper
vobis+cum.

R̄. Et cum spiritu tuo,

R̄. Amen.

V. May the peace of the + Lord
be + always with + you.

R̄. And with thy spirit.

In a low voice :

Hæc commixtio et consecratio
corporis et sanguinis Domini nos-
tri Jesu Christi fiat accipientibus
nobis in vitam æternam. Amen.

May this mixture and consecra-
tion of the body and blood of our
Lord Jesus Christ be to us that re-
ceive it effectual to eternal life.
Amen.

Striking his breast three times, he says :

Agnus Dei, qui tollis peccata
mundi, miserere nobis (*trice*).

Lamb of God, who takest away
the sins of the world, have mercy
upon us (*trice*).

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

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

Domine Jesu Christe, qui dixisti
Apostolis tuis, Pacem relinquo vo-
bis, pacem meam do vobis; ne
respicias peccata mea, sed fidem
Ecclesiæ tuæ; eamque secundum
voluntatem tuam pacificare et co-
adunare digneris: qui vivis et reg-
nas Deus, per omnia sæcula sæculorum.
Amen.

Lord Jesus Christ, who saidst to
thy Apostles: Peace I leave with
you, my peace I give unto you;
regard not my sins, but the faith
of thy Church; and vouchsafe to
it that peace and unity which is
agreeable to thy will; who livest
and reignest God for ever and
ever. Amen.

Domine Jesu Christe, Fili Dei
vivi, qui ex voluntate Patris, co-
operante Spiritu Sancto, per mor-
tem tuam mundum vivificasti;
libera me per hoc sacrosanctum
corpus et sanguinem tuum ab om-
nibus iniquitatibus meis, et uni-
versis malis, et fac me tuis semper
inherere mandatis, et a te nun-
quam separari permittas: qui cum
eodem Deo Patre et Spiritu Sancto
vivas et regnas Deus in sæcula sæ-
culorum. Amen.

Lord Jesus Christ, Son of the
living God, who, according to the
will of the 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; and make me always adhere
to thy commandments, and never
suffer me to be separated from
thee; who with the same God the
Father and Holy Ghost livest and
reignest God for ever and ever.
Amen.

Perceptio corporis tui, Domine
Jesu Christe, quod ego indignus
sumere præsumo, non mihi prove-
niat in iudicium et condemnatio-
nem; sed pro tua pietate prosit
mihi ad tutamentum mentis et
corporis, et ad medelam percipiendam.
Qui vivis et regnas cum
Deo Patre, in unitate Spiritus
Sancti, Deus per omnia sæcula sæ-
culorum. Amen.

Let not the participation of thy
body, O Lord Jesus Christ, which
I, unworthy, presume to receive,
turn to my judgment and con-
demnation: but through thy good-
ness may it be to me a safeguard
and remedy, both of soul and body.
Who with God the Father, in the
unity of the Holy Ghost, livest
and reignest God for ever and
ever. Amen.

Father, because thou hast created us with so much love. Our Father, because thou hast redeemed us with so much blood. Our Father, because thou dost preserve us by thy omnipotence. Deal with us, O Lord, as thy children ; and grant that we may truly reverence thee as our Father. Endow us, we beseech thee, with grace to seek only thy glory, as becomes the children of so good a Parent. We were created by thee, we are governed by thee. O grant that we may live only for thee.

At the Libera nos.

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come ; and by the intercession of Blessed Mary ever Virgin, and of all the saints, mercifully grant peace in our days, that by the assistance of thy holy grace we may be always free from sin and secure from all disturbance.

At the Pax Domini.

Thy body was broken, and thy blood shed for us : grant that the commemoration of this holy mystery may obtain for us peace ; and that those who receive it may find everlasting rest.

O Lamb of God, pure and spotless victim, who only canst satisfy the justice of an offended God, vouchsafe to make me partaker of the merits of thy sacrifice. What lessons of humility, meekness, charity, and patience dost thou not give me ! Impress these virtues upon my heart, that it may be to thee a pleasant habitation, wherein thou mayest repose as in an abode of peace.

After the Agnus Dei.

In saying to thy Apostles, Peace I leave with you, my peace I give unto you ; thou hast promised, O Lord, to all thy Church, that peace which the world cannot give—peace with thee, and peace with ourselves.

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

Making a genuflection, the Priest rises and says:

Panem cœlestem accipiam, et nomen Domini invocabo.	I will take the bread of heaven, and call upon the name of the Lord.
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Then striking his breast, and raising his voice a little, he says three times:

Domine, non sum dignus ut in- tres sub tectum meum; sed tan- tum dic verbo, et sanabitur anima mea.	Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.
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After which he says:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	May the body of our Lord Jesus Christ preserve my soul to life ever- lasting. Amen.
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He then receives the sacred Host, and after a short pause, says:

Quid retribuam Domino pro om- nibus quæ retribuit mihi? Cali- cem salutaris accipiam, et nomen Domini invocabo. Laudans invo- cabo Dominum, et ab inimicis meis salvus ero.	What shall I render to the Lord for all he hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.
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Receiving the chalice, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	The blood of our Lord Jesus Christ preserve my soul to ever- lasting life. Amen.
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(Those who are to communicate go up to the Sanctuary at the Domine, non sum dignus, when the bell rings: the Acolyth spreads a cloth before them, and says the Confiteor.

Then the Priest, turning to the communicants, pronounces the Absolution.

Misereatur vestri, &c. Indulgen- tiam, absolutionem, &c.	May Almighty God have mercy, &c. May the almighty and merciful Lord, &c.
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Elevating a particle of the Blessed Sacrament, and turning towards the people, he says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.	Behold the Lamb of God, behold him who taketh away the sins of the world.
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And then repeats three times, Domine, non sum dignus, &c.

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

O my good God, and sweet Saviour Jesus, who art present here for my sake, and givest thyself to me for daily food, and for the supply of all my necessities; since without thee, who art the true food of my soul, I cannot live, I humbly beseech thee to refresh me spiritually, and make me partaker of that grace which they experience who devoutly receive thee. O good Jesus, despise me not, but vouchsafe to visit thy servant, and by thy grace to work and perfect all the effects and virtues of thy holy sacrament in me, to thy honour, O my God, and the eternal salvation of my soul. Amen.

Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ, inebriate me; Water out of the side of Christ, wash me; Passion of Christ, strengthen me. O good Jesus, hear me, hide me within thy wounds; suffer me not to be separated from thee; defend me from the malignant enemy; at the hour of my death call me, and bid me come unto thee, that with thy saints I may praise thee for all eternity. Amen.

At the Domine, non sum dignus.

God only can be worthy of receiving God; how, then, can a soul so sinful as mine merit so great a happiness! But thou, O Lord, regardest not thy greatness, but thy mercy. Thou wilt that I come to thee, as one sick to the physician who can heal him, as one poor to the rich lord who can assist him. O God of love, behold at thy feet the poorest, the most infirm of thy creatures. Unite me to thyself, and I shall become rich and whole in thy sight.

He then administers the Holy Communion, saying to each:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.)

Taking the first ablution, he says:

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

Grant, Lord, that what we have taken with our mouth we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Taking the second ablution, he says:

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

May thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest, &c. Amen.

He then wipes the chalice, which he covers; and having folded the corporal, places it on the Altar, as at first; he then reads the Communion. Then he turns to the people, and says:

Ÿ. Dominus vobiscum.
R̄. Et cum spiritu tuo.

Ÿ. The Lord be with you.
R̄. And with thy spirit.

Then he reads the Post-Communions.

Afterwards he turns again towards the people, and says:

Ÿ. Dominus vobiscum.
R̄. Et cum spiritu tuo.
Ite, missa est.
R̄. Deo gratias.

Ÿ. The Lord be with you.
R̄. And with thy spirit.
Go, the Mass is ended.
R̄. Thanks be to God.

Bowing down before the Altar, he says:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

O holy Trinity, let the performance of my homage be pleasing to thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Work, I beseech thee, this miracle, worthy of thy omnipotence and charity.

While the Priest communicates.

O sacred banquet, in which Christ is received, the memory of his passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us!

Grant, O Lord Jesus, that we may so reverence the sacred mysteries of thy body and blood, that we may ever find in ourselves the fruits of thy redemption. Amen.

Act of Spiritual Communion for those who do not intend to communicate.

O my most loving Saviour, since I cannot have the happiness of receiving thee this day, suffer me to gather up the precious crumbs that fall from thy table, and to unite myself to thy divine heart by faith, hope, and charity. I confess I do not deserve the children's bread; but I venture humbly to declare that, away from thee, my soul is dried up with thirst, and my heart cast down with faintness. Come, then, into me, O my divine Jesus! come into my mind, to illuminate it with thy light; come into my heart, to enkindle in it the fire of thy love, and to unite it so intimately with thy own, that it may be no more I that live, but thou that livest in me, and reignest in me for ever.

Prayer during the Ablutions.

Grant us, O Lord, a part in the fruits of thy death and passion, the sacred memory of which we have this day commemorated. I adore thy goodness, O gracious Lord, for thy inestimable favour in admitting me to be present again at that holy sacrifice where thou art both priest and victim. Oh, make me always sensible of so great a blessing, and let not my unworthiness put a bar to thy mercy and goodness.

Then he kisses the Altar, and raising his eyes, extending, raising, and joining his hands, he bows his head to the Crucifix, and says:

Benedicat vos omnipotens Deus, Pater, et Filius, + et Spiritus Sanctus. Amen. May almighty God, the Father, Son, + and Holy Ghost, bless you. Amen.

At the word "Deus," he turns towards the people, and makes the sign of the Cross on them. Then turning to the Gospel side of the Altar, he says:

Ÿ. Dominus vobiscum.
R̄. Et cum spiritu tuo.

Ÿ. The Lord be with you.
R̄. And with thy spirit.

(The Benediction is omitted in Masses for the Dead.)

He then begins the Gospel according to St. John, saying:

S. Initium sancti Evangelii secundum Joannem.
M. Gloria tibi, Domine

P. The beginning of the holy Gospel according to St. John.
R. Glory be to thee, O Lord.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehendunt.

In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. **ET VERBUM CARO FACTUM EST** [*hic genuflectitur*], et habitavit in nobis: et vidimus gloriam ejus, glo-

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH** [*here the people kneel down*], and dwelt

At the Communion.

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

Oh, how sweet, Lord, is thy spirit; who, to shew thy sweetness towards thy children, givest them the most delicious bread from heaven, and sendest the proud away empty.

At the Post-Communions.

Pour forth upon us, O Lord, the spirit of thy love, that, by thy mercy, thou mayest make those of one mind whom thou hast fed with one celestial food. Through our Lord Jesus Christ, who liveth and reigneth with thee in the same unity of the Holy Spirit, &c.

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

For a Saint's Day.

We have received heavenly mysteries, O Lord, in the commemoration of the blessed Mary ever Virgin, N., and all thy Saints; grant, we beseech thee, that what we celebrate in time, we may obtain in the joys of eternity. Through our Lord, &c.

At the Last Gospel.

O Eternal Word, speak to my soul, which adores thee in profound silence; thou who art the great creator of all things, abandon not, I beseech thee, thy own creature: be thou my life, my light, and my all.

O Light Eternal, enlighten me as to this present life, and in the life to come.

Reign in me as in thine own inheritance; for thou, O Lord, hast made me; thou hast redeemed me. May I be ever thine!

riam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

among us; and we saw his glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

M. Deo gratias.

R. Thanks be to God.

When a Feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.

PRAYERS AFTER MASS.

I return thee humble thanks, O Lord, that thou hast permitted me, the most unworthy of thy creatures, to bear a part in this great sacrifice. Pardon, O Lord, all my distractions; and may thy merits enable me to enter the august temple of that heavenly country, where the great sacrifice of thy love is fulfilled, and where the soul lives eternally in God, and God in the soul.

Most gracious God, Father of mercy, grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son, our Lord Jesus Christ, may obtain for us, at thy hands, mercy, and the remission of all our sins. Amen.

Almighty God, we humbly beseech thee graciously to look down upon this congregation, and mercifully hear and accept the prayers of thy Church. Of thine infinite mercy, be pleased to grant us pardon of all our sins, soundness of mind, health of body, and all the necessaries of life; grant also peace in our days, freedom from tempests, and fruitful seasons. Grant also to our prayers the unity of the Catholic faith, the extirpation of heresies, the destruction of wicked counsels, the increase of orthodox religion, fervour of love and piety, sincere devotion, patience, and long-suffering in affliction, and joy in hope. Finally, grant us all things needful for the welfare of our souls and bodies; but, above all, whatever may promote the increase of thy glory. Through our Lord, &c.

I give thee all possible praise and thanks, O Sover-

·eign Creator, that thou hast permitted me this day to be present, and to assist at this holy sacrifice. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions; and grant, by the strength and virtue of those divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where, with the blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more worthily celebrate thy infinite goodness and mercy with uninterrupted canticles of eternal praise, admiration, and gratitude.

Happy are they who dwell in thy house, O Lord : for ever and ever they will praise thee.

Thou art worthy, O Lord, to receive honour, glory, and power.

Praise the Lord, for he is good, for his mercy is everlasting.

Who shall relate the wonders of the Lord ! who shall publish his praises !

(From the Venerable Blosius.)

I adore thee, I praise and magnify thee, O Jesus Christ, my Lord. I bless thee and give thanks to thee, thou Son of the living God, who, according to the will of the Father, and with the coöperation of the Holy Ghost, didst once vouchsafe to be conceived in the most chaste womb of the blessed Virgin Mary, and to be made man, partaker of my passible flesh and blood. O good Jesus, with what priceless and incomprehensible love hast thou loved me, that thou, the Lord of highest Majesty, shouldst condescend to empty thyself, taking the form of a servant ! Thou, my God, art become my Brother ! And what can I render thee for this thy compassion and thy tender mercy ? Behold, I offer thee now my body and my soul for thine everlasting praise and glory.

I give thee thanks for thy most sacred Nativity,

when thou didst come forth from the womb of the Virgin Mary, a tender Infant, in a stable, on a rough and bleak winter's night. Hail, thou sweetest Babe; hail, thou King of glory, Light of the nations, Saviour so long desired, who didst not disdain to be wrapt for me in swaddling clothes, to be swathed with bands, to be laid on straw in a manger, and to draw thy sustenance from the Virgin's breast.

I give thee thanks for thy painful circumcision, for thy manifestation to the Gentiles and the bright star with which thou didst bring them to thy feet, for thy presentation in the Temple, for the flight into Egypt, and for all the privations and sufferings thou didst endure in thy most holy infancy, thy boyhood, and thy youth.

I give thee thanks for the sacred and worshipful baptism which thou, the Creator of heaven and of earth, didst so humbly receive from thy servant John, for the fast of forty days and forty nights wherewith thou wast afflicted and exhausted in the wilderness, and for all the foul temptations wherewith thou didst not refuse to be assailed by the devil.

I give thee thanks for thy saving doctrine, for the miracles thou didst work, and the benefits thou didst bestow on the world, for thy journeyings, thy labours, and thy sorrows, for the hunger and the thirst, the cold and the heat thou didst endure, and for the manifold persecutions wherewith thou didst deign to be harassed for my salvation.

I give thee thanks for that marvellous condescension wherewith thou, their meek and lowly Master, didst kneel to wash thy disciples' feet and wipe them with a napkin.

I give thee thanks for the institution of the adorable Sacrament of the Eucharist, in which; with most amazing liberality and unutterable love, thou hast given and bequeathed thyself to us. Amen.

**A Method of hearing Mass for the Souls of the
Faithful Departed.**

Make your Intention.

O GOD of all mercy, I come to offer thee the blood of the Lamb without spot for the souls which thou lovest, and which sigh only after the blessedness of seeing thee and glorifying thee. Just as are the punishments which thou inflictest upon us, open to them this day the boundless treasure of the satisfaction of thy divine Son; and bestow upon them in this holy sacrifice wherewithal to discharge the debt which they still owe to thy sovereign justice.

[If you are intending to communicate, and wish to offer your Communion for particular Souls, say:

I beseech thee, O Lord, to apply to the souls of N. N. the indulgences which I shall be able to obtain by the communion I am about to make.]

Whilst the Priest is at the foot of the Altar.

We confess our sins, O God; and we acknowledge that if thou hadst regard only to our iniquities, no man could be justified in thy sight, and endure the severity of thy countenance. Woe to us if thou judgest us without mercy! To appease thy justice, we have recourse, after the example of thy saints, to the unbloody sacrifice of Him who was pleased to be nailed to the cross for us, and who never ceaseth to make intercession with thee in our behalf. Forgive us our sins; forgive also our bre-

thren departed the sins which they committed against thee whilst they abode in this land of exile. Let thy mercy prevail over thy justice, since thou hast promised graciously to hear those who shew mercy, and be thou faithful to thy promises.

The Introit.

Requiem æternam dona eis, Domine; et lux perpetua luceat eis. *Ps.* 64. Te decet hymnus, Deus, in Sion; et tibi reddetur votum in Jerusalem. Exaudi orationem meam: ad te omnis caro veniet. Requiem.

Eternal rest give unto them, O Lord; and let perpetual light shine upon them. *Ps.* To thee is due the hymn, O God, in Sion; and to thee shall the vow be paid in Jerusalem. O hear my prayer: to thee shall all flesh come. Eternal, &c.

At the Kyrie.

O Jesus, shew thyself a God of mercy; have pity on the souls that groan in the place of suffering and expiation.

The Collect.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas, &c

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. Who livest and reignest, &c.

Or say:

O most gracious God, who art always ready to have mercy and to spare, forget not, I beseech thee, the souls of thy servants whom thou hast summoned to thy judgment; let thy holy angels conduct them into the heavenly country: they have believed and hoped in thee,

let them not be disappointed in their hope, but enter speedily into possession of that throne of glory which thou hast prepared for thy elect.

At the Epistle.

“Brethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore, comfort ye one another with these words.” 1 Thess. iv. 12-17.

Or say:

O Lord, I believe that the souls of those who at their departure out of this world have still to satisfy thy sovereign justice, are relieved by the oblation of the holy sacrifice. What consolation is there in this most blessed doctrine! I see therein the accomplishment of that declaration of thy word, that thou wilt never forget the souls of thy servants; therefore also wouldst thou have us come to the succour of the faithful departed by prayers, and alms, and sacrifices. O Lord, I enter, with all my heart, into thy merciful designs; and I come this day to unite myself with the pious intentions of the Church, by praying for those whom thou didst adopt at the baptismal font, and hast given to us for brethren.

The Gradual.

Requiem æternam dona Eternal rest give unto
eis, Domine; et lux perpe- them, O Lord; and let per-

tua luceat eis. *Ÿ. Ps. 111.* perpetual light shine upon them.
 In memoria æterna erit justus: ab auditione mala non *Ÿ.* The just shall be in everlasting remembrance: he shall not be afraid for evil report.

The Tract.

Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum. *Ÿ. Et gratia tua illis succurrente, mereantur evadere judicium ultionis. Ÿ. Et lucis æternæ beatitudine perfrui.* Release, O Lord, the souls of all the faithful departed from the bonds of their sins. *Ÿ.* And, by the assistance of thy grace, may they merit to escape the sentence of condemnation. *Ÿ.* And enjoy the bliss of eternal light.

The Sequence or Prose,

Dies iræ. See p. 445.

At the Gospel.

“ At that time, Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now, also, I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live. And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.” John xi. 21-28.

Or say:

Enlighten me, O Lord, and teach me what I must do, that I may not be confounded with those who have shut their eyes to the light of thy Gospel. Look down compassionately upon me, and vouchsafe, O most merciful

Jesus, to pronounce that sentence in my behalf: *Thy sins are forgiven thee.* And let the faithful departed for whom I pray hear those words of joy which thou utterdst on the cross to the penitent thief: *This day thou shalt be with me in paradise.* I know that I am not worthy that thou shouldst hear me. We must pay that which we owe to thy justice. We must return to the dust from whence we came. We must be purified by fire before we can enjoy thy presence. But, Lord, thy mercies are greater than our sins; we will say to thee with the Psalmist: My lots are in thy hands; deliver me out of the hands of my enemies, and from them that persecute me. Make thy face to shine upon thy servant; save me in thy mercy. Let me not be confounded, O Lord, for I have called upon thee.

The Offertory.

Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum: sed signifer sanctus Michaël repræsentet eas in lumen sanctum: * quam olim Abrahæ promisisti, et semini ejus. *Ÿ.* Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam. * Quam, &c.

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell, and from the deep pit: deliver them from the lion's mouth, lest hell swallow them up, lest they fall into darkness: and let the standard-bearer, St. Michael, bring them into the holy light: * as thou promisedst of old to Abraham and to his seed. *Ÿ.* We offer thee, O Lord, a sacrifice of praise and prayers: accept them in behalf of the souls we commemorate this day; and make them pass, O Lord, from death to life. As, &c.

At the Secreta.

I will go down, O just Judge of the living and the

dead, I will go down in spirit to that dread place where thy hand is heavy on thy children, the heirs of thy glory. There I will sigh and lament, I will unite my prayers to the sacrifice of thy dear Son, that thou mayest shorten their pains, and change their sufferings into consolation, their humiliation into glory. Lord, in the grief that oppresses them, their soul cries unto thee. Have mercy on me, for I acknowledge that I have sinned in thy sight. One thing have I asked of thee, this will I seek after; that I may dwell in thy house for ever, to behold the fair beauty of thy temple. I believe verily to see thy face in the land of the living.

During the Preface.

It is just and reasonable, right and salutary, to give thee thanks at all times and in all places, Father almighty, eternal God, through Jesus Christ our Lord; through whom thou hast given us the hope of a blessed resurrection, to the end that, if the recollection of the sentence of death passed upon all men comes to sadden us, the promise of immortality may encourage and console our faith; for to those who are faithful to thee, O Lord, to die is to lose a mortal life to pass into a better, and when this their earthly tabernacle is dissolved, they obtain one in the heavens, which shall endure eternally. And therefore, with all the heavenly host, we sing a hymn to thy glory, saying, without ceasing: Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of thy glory. Blessed is he that cometh in the name of the Lord; his blood cries aloud for pardon, and its voice reacheth even to the throne of mercy.

During the Canon.

O almighty God, whose providence extendeth over all thy creatures, for thou art their Father, cast an eye of pity on the souls that love thee, and whose bitterest pain it is to be separated from thee. Remember, O my God, that they are the work of thine hands, and the price of the sufferings, the death, and the infinite merits of thy divine Son, Jesus. Wilt thou not relent towards them

for his name's sake? We offer thee, in their behalf, the precious blood which was shed for them on the cross; the powerful intercession of the blessed Virgin Mary, St. Joseph, St. Peter, and St. Paul, and all the Saints; the humble supplications of thy Church, and the prayers and meritorious works of all the faithful. Having this confidence, we hope all from thy mercy, O my God, for the souls which were dear unto us, and which thou hast made it our duty to love and succour. Let thy paternal tenderness disarm at length thy justice. Open to them thy heart; manifest to them thy glory; shew thyself to them as thou art, and let flow into their souls that torrent of delights of which thou art the everlasting source.

At the Elevation.

O holy Victim, immolated for the salvation of the world, listen favourably to our prayers. O precious Blood of our Saviour, which wast shed to take away our sins, sanctify us, and cry for mercy on the souls of the faithful departed.

Continuance of the Canon.

O Jesus, who didst go down into Limbo to deliver thence the souls of the patriarchs and prophets who awaited thy coming, visit the souls of thy servants in their place of suffering. Moderate the heat of the furnace in which they are tried with the dew of thy grace. Thou hast said that thou wilt consider as done unto thyself, the least good which we shall do unto our brethren: I may hope, then, that the relief which I shall procure for the souls of the faithful will be as acceptable to thee as if I had procured it for thyself. Cease from thy anger, O my God, through the intercession of Her who is the comforter of the afflicted, and through the prayers of all the heavenly host, who plead for the blessedness of the souls in purgatory. Grant, I beseech thee, eternal rest to these our brethren in whose behalf we prostrate ourselves before thee.

At the Pater.

O Jesus, O thou at whose name every knee doth bow in heaven, on earth, and under the earth; O thou who art the sovereign Judge of the living and the dead, let thy name be hallowed by the deliverance of the souls for whom we pray. Let the gate of thy tabernacles be opened to them, and thy will to save them be done this day. Grant that, after having eaten the bread of affliction, they may be nourished with the living bread, which is the fruition of thyself. We beseech thee in thy mercy to forgive the sins of *our parents, friends, and benefactors*, —, and the sins which we have caused them to commit, that thou mayest not impute the guilt to them in the rigour of thy justice. Preserve us from those avenging flames, which, alas! we have too justly merited by the abuse of thy graces, our tepidity in thy service, and our unfaithfulness in resisting temptation. Deliver us from sin, the greatest of all evils. We know that it is a fearful thing to fall into the hands of the living God.

At the Agnus Dei.

O Jesus, how great is the love which led thee to offer thyself, as a lamb to the sacrifice, for the expiation of the sins of the world! What tongue can worthily extol that charity which leads thee to become surety for our debts, even after our death! What ought not our gratitude to be for so great a benefit!

Lamb of God, who, by thy death, didst overcome the roaring lion that goeth about seeking whom he may devour, have mercy on the faithful departed.

Lamb without spot, who wast immolated to the justice of thy divine Father, to the end that he might forgive us our sins, have mercy on those who have died united by love to thy sacred heart.

Lamb of God, who wast offered in sacrifice, that thou mightest lead us out of this land of perdition to the true land of promise; thou who hast said: *I am the resurrection and the life; he that believeth in me, although he be dead, shall live*, — give to the souls of the faithful

departed that life, the principle of which was imparted to them by the grace of the holy sacraments; bestow upon them the happiness of which they have so often received the precious pledge in thy heavenly banquet. I desire to have part therein (*spiritually*), that I may obtain for them, as much as in me lies, the society of thine elect for ever; I offer to thee in their behalf, and especially for N., all the devotions and good works which I may be enabled to perform. Despise not my humble prayer; but be thou thyself my consolation in my loss, and grant relief to those souls which were so dear to me, and especially N.

Communion.

Let shine upon them, O Lord, thy eternal light, that they may dwell for ever with thy saints: grant this favour to them, I beseech thee, O God of mercy.

Post-Communion.

O my God, who hast constituted prayer for the souls in purgatory one of the most essential of our duties, grant that I may find, in thy infinite merits and charity, the pardon of all my past tepidity and sloth. Let the remembrance of thy justice, which keeps them fast bound in prison for faults which I myself so commonly commit, excite in me a firm resolution of entering on the way of penance to expiate my sins, and cause me to walk with more circumspection, that I may not relapse into my former errors. I will no longer delay to do penance. Henceforth I will labour thereat whilst there is yet time. I will pray most humbly for the souls of the faithful departed; I will deprive myself even of allowable pleasures and enjoyments, to quench the flames in which they suffer; I will pour my alms into the lap of the poor, to make interest in their behalf. Bless these resolutions, O my God, and grant me grace to fulfil them.

The Last Gospel.

“I know that my Redeemer liveth, and in the last

day I shall rise out of the earth, and I shall be clothed again with my skin, and in my flesh I shall see my God, my Saviour; my eyes shall behold him; this my hope is laid up in my bosom." Job xix. 25-27.

"I will look towards the Lord, I will wait for God my Saviour; my God will hear my voice. I shall arise when I sit in darkness, the Lord is my light. . . . He will bring me forth into the light, I shall behold his justice." Mich. vii. 7-9.

Offering of the Passion of Christ for the Faithful Departed.

(St. Gertrude.)

Look down, O Father of compassion, from thy high and holy seat upon the hapless souls detained in purgatory. Look upon all the pains and torments wherewith they are so piteously chastised; regard now the plaintive groans and tears which they pour forth unto thee; hear the prayers and the supplications wherewith they entreat thy mercy, and be merciful unto their sins. Remember, O most compassionate Father, all the sufferings which thy Son hath endured for them; remember his precious Blood, shed in such abundance for them; call to mind the most bitter death which he suffered for them, and have mercy on them. For all the sins they have ever committed against thee I offer thee the most holy life and conversation of thy most beloved Son; for all their negligences I offer thee his most fervent desires towards thee; for all their omissions I offer thee the great abundance of his merits; for their every insult and wrong to thee I offer thee the sweet submission with which he honoured thee. Finally, for all the chastisements which they have ever incurred I offer thee all the mortifications, fastings, watchings, the labours and afflictions, wounds and stripes, passion and death, which he endured in such spotless innocence and with such loving eagerness; beseeching thee now to suffer thy anger to be appeased towards them, and to lead them forth into everlasting joy. Amen.

A Method of hearing Mass by way of Meditation;

WITH DEVOUT AFFECTIONS ON THE PASSION
AND DEATH OF OUR LORD.

Before the service begins, while waiting for the priest to come in. Call to mind the last Supper, in which Christ instituted the Sacrifice of the Mass, and gave himself to us all to be our food. Oughtest thou not to acknowledge and give him thanks for this excess of love?

AFFECTIONS.

I acknowledge, O Lord Jesus, that having loved thine own, thou didst truly love them even unto the end. John xiii. 1.

For, behold, thou hast prepared a table before me, against them that afflict me. Ps. xxii. 6.

I will offer also unto thee now the sacrifice of praise, and will call upon the name of the Lord. Ps. cxv. 7.

When the priest is descending from the altar before commencing the Mass. Consider Christ after Supper going from Mount Sion (where the Supper had been held) to the Garden of Gethsemane. And his disciples followed him. Luke xxii. 39. And wilt thou forsake thy God in the time of temptation and trial?

AFFECTIONS.

In whatsoever place thou shalt be, O my Lord, there will thy servant be. 2 Kings xv. 21.

It is good for me to adhere to my God, to put my hope in the Lord God. Ps. lxxii. 28.

Lord, I am ready to go with thee both into prison and to death. Luke xxi. 33.

At the Confession. Contemplate Christ praying in his agony, when his sweat became as drops of blood trickling down upon the ground. Luke xxii. 44. Thy sins forced out his blood; and wilt thou not grieve on account of them?

AFFECTIONS.

Who will give water to my head, and a fountain of tears to my eyes, and I will weep day and night? Jer. ix. 1.

Father, I have sinned against Heaven, and before thee; I am not now worthy to be called thy son. Luke xv. 21.

O God, be merciful to me a sinner. Luke xviii. 13.

When the priest kisses the altar, and at the Introit. Consider Judas betraying Christ with a kiss. And art not thou also a traitor, while thou rejectest thy Saviour to embrace some trifling pleasure?

AFFECTIONS.

Impute not to me, my Lord, the iniquity, nor remember the injuries of thy servant. 2 Kings xix. 19.

I acknowledge my iniquity, and my sin is ever before me. Ps. l. 4.

Lord, have mercy upon me, have mercy upon me.

At the Kyrie eleison. Reflect on the threefold denial of Peter, who did not repent until the Lord looked upon him. Luke xxii. 61. How often art thou ashamed of thy Lord Jesus, and deniest him before men? When wilt thou repent?

AFFECTIONS.

I have sinned, O Lord. 2 Kings xii. 13.

Cast me not away from thy presence. Ps. l. 12.

Look upon me, and have mercy upon me. Ps. xxiv. 16.

At the Gloria. Think of the exultation of the Jews at the mocking and sufferings of Christ. And art not thou as one of them, if thou takest pleasure in wicked things?

AFFECTIONS.

What shall I answer? or what shall I say? God has found out the iniquity of his servant. Gen. xlv. 16.

Convert us, O God our Saviour, and turn away thine anger from us. Ps. lxxxiv. 5.

I will be glad and rejoice in thee, O Lord. Ps. ix. 3.

At the Collect, Epistle, and Gradual. Think of all the accusations, mockeries, blows, and spittings, which Christ endured in the Houses of Annas and Caiaphas. John xviii. 22. Christ was silent as a lamb before his shearers; but how easily art thou made angry, and reproachest thine accusers.

AFFECTIONS.

Where is thy fortitude and thy patience? Job iv. 6.

Thou art my patience, O Lord. Ps. lxx. 5.

Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words. Ps. cxl. 4.

At the Gospel, which the priest reads, crossing over to the other side of the altar. Meditate how Christ was hurried from Caiaphas to Pilate, questioned concerning his teaching, and rebuked. Luke xxiii. Dost thou value the precious doctrine of Jesus? Dost thou receive it carefully thyself, and hand it on to others?

AFFECTIONS.

Direct my steps according to thy word, and let no iniquity have dominion over me. Ps. cxviii. 133.

Thy word is a lamp to my feet, and a light to my paths. Ps. cxviii.

I will teach thy ways unto the wicked; and sinners shall be converted unto thee. Ps. l. 14.

At the Credo. Meditate upon Christ sent by Pilate to Herod, and by him sent back again to Pilate (when he obtained not the signs he expected to see), clothed in a white garment, as a silly person, not worthy of credit. Luke xxiii. Art thou among those who, before they will believe, demand of Christ that they may see a sign? Mark xii. 59.

AFFECTIONS.

Blessed are they that have not seen, and have believed.
John xx. 29.

I do believe, Lord; help my unbelief. Mark ix. 23.

I live in the faith of the Son of God, who loved me,
and delivered himself for me. Gal. ii. 20.

*At the Offertory. Meditate upon the resignation of Christ,
and his offering himself to bear all things for the glory of
his Father and the redemption of mankind. Ps. xxxix.
Art thou prepared to endure adversity and affliction?*

AFFECTIONS.

I am prepared for scourges. Ps. xxxvii. 18.

I will take the chalice of salvation, and I will call upon
the name of the Lord. Ps. cxv. 4.

Confirm, O God, that which thou hast wrought in me.
Ps. lxxvii. 29.

*At the Lavabo. Reflect how Pilate sought to excuse himself
for his most wicked deed by washing his hands, but did not
escape the guilt itself. Matt. xxvii. 24. How often dost
thou seek to conceal thy sins, and to make excuses for them!
So doing, thou dost rather increase than diminish them.*

AFFECTIONS.

I confess against myself my injustice unto the Lord.
Ps. xxxi. 6.

O God, thou knowest my foolishness; and my offences
are not hidden from thee. Ps. lxxviii. 6.

If I contend with thee, I cannot answer thee one for
a thousand. Job ix. 3.

*At the Orate fratres. Meditate upon Christ, about to be
condemned by Pilate, presented to the people in a crown
of thorns and a purple robe. John xix. 4. What will
be thy state, O man, when thou shalt stand before Christ
the judge at the last day?*

AFFECTIONS.

Who will grant me this, that thou mayest protect me
in hell, and hide me till thy wrath pass by? Job xiv. 13.

I will let go my speech against myself; I will speak in the bitterness of my soul. I will say to God, Do not condemn me. Job x. 1.

For, behold, I was conceived in iniquity, and in sin did my mother conceive me. Ps. l. 6.

At the Preface. Reflect that the very same Jews who, five days before, saluted Christ with Hosannas, now cry out, Crucify him, crucify him. John xix. 6. Art thou guilty of similar inconstancy?

AFFECTIONS.

Perfect thou my goings in thy paths, that my footsteps be not moved. Ps. xvi. 6.

Strengthen thou me in thy words. Ps. cxviii. 28.

Thy hand shall lead me, and thy right hand shall hold me. Ps. cxxxviii. 9.

At the Canon. Meditate upon Jesus bearing his own cross as he went up to Calvary. John xix. 17. Dost thou not hear the voice of Christ? If any man will come after me, let him deny himself, and take up his cross and follow me. Matt. xvi. 24.

AFFECTIONS.

Draw me: we will run after thee to the odour of thy ointments. Cant. i. 3.

God forbid that I should glory save in the cross of our Lord Jesus Christ. Gal. vi. 14.

Let us go forth therefore to him without the camp, bearing his reproach. Heb. xiii. 13.

At the Elevation of the Host. Meditate on Christ, nailed to the cross by his hands and his feet, set forth as a spectacle to the whole world. Mark xx. 25. Behold, O man, thy Redeemer! With what affection hast thou hitherto embraced him, who here, with extended arms, invites thee to his embrace?

AFFECTIONS.

My beloved to me, and I to him. Cant. ii. 16.

Tell him that I languish with love. Ibid. v. 8.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or danger? I am sure that neither death, nor life, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. viii. 35.

At the Elevation of the Chalice. Reflect how profusely Christ poured forth his blood from his five sacred wounds for the washing away of our sins. Run to him, O sinner, that you may be cleansed, and draw waters with joy out of the Saviour's fountains. Is. xii. 3.

AFFECTIONS.

Suffer me that I may lament my sorrow a little, before I go and return no more, to a land that is dark, and covered with the shadow of death. Job xx. 20.

Perhaps darkness shall cover me. Ps. cxxxviii. 11.

At the Memento for the Dead. O Jesus, enlighten those who sit in darkness and in the shadow of death. Luke i. 79.

At the Pater noster. Meditate upon the seven words of Christ uttered by him on the cross: 1. Christ prayed for his enemies: what dost thou do? 2. The thief, repenting, obtained heaven. Learn seriously to repent and do penance, but delay it not to the last. 3. Christ commends his mother to John, and John to his mother; to whom canst thou better commend thyself? 4. Christ complains that he is forsaken; and dost thou expect consolation as thy due? 5. Christ thirsted for thy salvation: and dost thou turn away from it with loathing? 6. Christ announced that all his torments were finished: thus shall all thy good and evil in this world be brought to a close. 7. Lastly, after the example of Christ, commend thy spirit into the hands of thy heavenly Father. Luke xxiii. 46.

AFFECTIONS.

And we also forgive our debtors. Matt. vi. 12.

Make me also to hear, This day thou shalt be with me in Paradise. Luke xxiii. 43.

O Mary, behold thy son! John xix. 26.

Forsake me not, O Lord my God; go not thou far from me. Ps. xxxvii. 22.

For thee my soul hath thirsted. Ps. lxii.

Happy is he who hath finished his course, who hath kept the faith. 2 Tim. iv. 7.

Into thy hands I commend my spirit. Luke xxiii. 46.

At the Division of the Sacred Host. Reflect upon the separation of Christ's soul from his body. Matt. xxvii. 50. It is appointed to all men once to die. Heb. ix. 27.

AFFECTIONS.

Let my soul die the death of the just. Num. xxiii. 10.

Whether we live, or whether we die, we are the Lord's. Rom. xiv. 8.

Blessed are the dead who die in the Lord. Apoc. xiv. 13.

At the Agnus Dei, when the priest strikes his breast. Reflect how many of those who saw Christ dying on the cross, striking their breasts, returned. Luke xxiii. 48. And dost not thou strike thy breast in token of true sorrow for thy sins?

AFFECTIONS.

Lord, I strike my breast with the publican, and say, Be merciful to me a sinner. Luke xviii. 13.

And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents. Job iii. 3.

Let thy mercies speedily prevent us. Ps. xxviii. 8.

At the Communion of the Priest. Meditate upon the burial of Christ. (John xix. 41.) He asks from thee thy heart for a sepulchre.

AFFECTIONS.

My heart is ready, O God, my heart is ready. Ps. lvi. 10.

Arise, O Lord, into thy resting-place, thou and the ark of thy holiness. Ps. cxxxii. 8.

My heart shall rejoice with thee. Prov. xxiii. 15.

At the last Collect, which the priest reads with a loud voice. Meditate upon Christ's joyful and glorious resurrection. Mark xvi. 6. Ye are dead, and your life is hid with Christ in God. Colos. iii. 3.

AFFECTIONS.

We look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory. Phil. iii. 20, 21.

When shall I come and appear before the face of God? Ps. xli. 2.

I desire to be dissolved, and to be with Christ. Phil. i. 23.

At the Benediction. Meditate how Christ, ascending up into heaven, blessed his disciples. Mark xvi. 19. Unto this are ye called, that ye may inherit a blessing. 1 Pet. iii. 9.

AFFECTIONS.

Save, O Lord, thy people, and bless thy inheritance. Ps. xxvii. 9.

May God our God bless us; may God bless us. Ps. lxvi. 7.

Blessed are they that dwell in thy house, O Lord; they shall praise thee for ever and ever. Ps. lxxxiii. 5.

PRAYER AT THE CONCLUSION OF MASS.

Accept, O holy Trinity, this sacrifice of the body and blood of our Lord Jesus Christ, which I have offered to thy divine Majesty in remembrance of his passion and death; and by his infinite merits, I beseech thee, that all my defects and negligences may be supplied, for he is the propitiation for our sins. Amen.



**An Exercise of Union with the Sacred Heart of Jesus
during Mass.**

It is in the holy Sacrifice of the Mass that Jesus Christ offers himself, for love of us, to the Divine Justice ; it is, then, by assisting at this august Sacrifice, that we ought to honour his Sacred Heart. Meditate on his mercies towards all the children of Adam. Endeavour to shew as much sorrow for your sins as if you saw him crucified afresh on Calvary.

Make your Intention.

I offer thee, O my God, this august sacrifice, to honour thy unspeakable perfections, to thank thee for all the graces which thou hast so often heaped upon me, to ask thy pardon for my numberless infidelities, and to obtain of thee new favours.

O Jesus, grant me, I beseech thee, a constant attention, a profound reverence, a lively faith, and a tender devotion during the adorable sacrifice : set me on fire with the love of thee, that I may partake of the merits which thou hast obtained for me at the price of thy blood.

Whilst the Priest is at the foot of the Altar.

O divine Jesus, thou art the victim charged with all the iniquities of the world ; thou didst weep for them bitter tears ; thou didst expiate them by the most dreadful torments and by the most cruel of deaths. I come to mingle my tears with thine ; I confess to thee, in the presence of Mary ever Virgin and of all the Saints, that I have sinned exceedingly ; that it is my ingratitude that

pierced thy heart, and put thee to a cruel death. O God, my Saviour, through thy tears, through thy agony in the Garden of Olives, through thy precious blood and the wound in thy Sacred Heart, I beseech thee to pardon me, and grant me the remission of all my sins.

At the Introit.

Let us adore the Heart of Jesus, which has loved us so much ; let us prostrate ourselves before him, and bewail the sins of which we have been guilty. Grant us, O Lord, a contrite and humble heart ; let the homage of our adorations be as acceptable to thee as if we offered thee thousands of victims.

At the Kyrie.

O Father of infinite mercy, have pity on thy children ; O Jesus, immolated for us, apply to us the merits of thy precious blood ; O Holy Ghost, the Sanctifier, descend into our hearts, and inflame them with thy love.

At the Gloria in excelsis.

What happiness for us that the Son of the Most High should have been pleased to dwell amongst us, and have vouchsafed to offer us a dwelling in his Divine Heart ! Suffer us, O Lord, to mingle our voices with those of the angelic choir, to thank thee for so great a favour ; and let us say with them : " Glory to God in the highest heavens." O almighty Father, we praise thee, we bless thee, we adore thee, we give thee thanks for all the benefits which thou hast lavished upon us without ceasing. O Jesus, Lamb without spot, who takest away the sins of the world, have mercy on us ; thou only art holy, thou only art the Lord, who reignest with the Father and the Holy Ghost in glory, and meritest all our homage on earth.

At the Collects.

O divine Jesus, inexhaustible fountain of all good things, open to us, we beseech thee, the interior of thy Heart ; that, having entered, by pious meditation, into this august sanctuary of divine love, we may fix for

ever there our hearts, as the place wherein are found the treasure, the repose, and the happiness of holy souls; who livest and reignest for ever and ever.

At the Epistle.

“ He shall grow up as a tender plant before the Lord, and as a root out of a thirsty ground; there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him: despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised; whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows; and we have thought him as it were a leper, and as one struck by God, and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him.” (Is. liii. 2-8.)

At the Gradual.

Let the tears flow from our eyes, day and night, as a torrent; let our hearts be poured out like water before the Lord: let us raise up our hands to him.

Heart of Jesus, pardon thy children; let not thy heritage fall into reproach; save us, and we will never cease to sing thy mercies.

At the Gospel.

O Lord Jesus, teach us what we ought to do to gain eternal life.

“ My little children, I give you a new commandment : That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another. If you love me, keep my commandments. And I will ask the Father, and he shall give you the Spirit of truth, whom the world knoweth not. I will not leave you orphans : I will come to you ; you shall know that I am in my Father, and you in me, and I in you. He that keepeth my commandments, he it is that loveth me ; and he that loveth me, shall be loved of my Father, and I will love him, and will open to him my heart. Abide in me ; if any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. It is the will of my Father that you bring forth good fruit, and become my disciples. A little while, and you shall not see me ; you shall lament and weep, but the world shall rejoice ; but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. In the world you shall have distress : but have confidence, I have overcome the world. Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we also are. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. Father, I will that where I am, they also whom thou hast given me may be with me, that they may see my glory.” (*Compare* John xiii.-xvii.)

At the Credo.

I believe, O my God, the truths which thou hast revealed to thy Church. I desire to live and die in this faith. Grant, O Lord, that my life may be conformable with my faith, that my faith may be animated by good works, that I may never be ashamed to declare myself a Catholic, and may constantly maintain the interests of thy holy religion.

O Church of Rome, the persecutions which thou hast

endured, far from weakening my faith, do but strengthen it the more, since thy divine Spouse foretold them. I vow inviolable attachment to thee. Lord, draw close the bonds that bind me to thy holy Church; put into my heart a spirit of perfect obedience to its lawful pastors. In its bosom I became thy child, and in its bosom I wish to live and die. Amen.

At the Offertory.

O Jesus, we draw near with confidence to thy Sacred Heart; cast upon us, we beseech thee, a look of pity, and make our hearts a perpetual offering consecrated to thy glory.

From the Offertory to the Preface.

Sin hath made us the enemies of our God, but Jesus Christ, by his death, hath reconciled us with his divine Father. It is in the Sacred Heart that this reconciliation is accomplished. O my soul, how Jesus Christ hath loved us! At what a price he hath redeemed us! Not with gold, nor with riches; but by the voluntary shedding of his blood. He hath sacrificed himself for us: let us then live only for him, let us sacrifice ourselves together with him.

Thou willest, O Jesus, that I should be a victim of love, wholly consecrated to thy Divine Heart: it is my most ardent desire. Thy benefits are numberless; thou hast broken the bonds of my servitude; thou hast adopted me for thy child; thou hast admitted me to thy table; thou hast given me a place in thy Divine Heart; and even yet, for all my continual prevarications, thou preparest me an everlasting blessedness: how could I ever forget so many benefits! I will publish thy mercies, and will never cease to love thee with all the fervour of my heart. But, O my God, my heart is not full enough of love and fervour to be an offering worthy of thee. What, then, shall I give thee? I will give thee thy Son. That Son, the most worthy object of thy complacency, will supply my inability. O Lord, look not on me, but on this divine offering.

At the Preface.

Lift up, O Lord, do thou thyself lift up my heart to thee. Take from it all unholy thoughts, all earthly affections. Lift it wholly up to heaven, where thy Heart is worthily adored, and to the altar, where it is about to manifest itself to me. My life is but one continual succession of thy mercies, let it be one continual succession of thanksgivings; and as thou art now about to renew the greatest of all sacrifices, is it not meet that I should burst forth in expressions of heartfelt gratitude? Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say, in a transport of joy and admiration: Holy, holy, holy is the Heart of Jesus, the worthy object of the Divine complacency, and of the homage of heaven and earth. The whole earth is full of its glory and its mercy; let my heart be full also of its love.

At the commencement of the Canon.

O God, infinitely holy, if my sins provoke thee, and make me abominable in thy sight, look upon the Lamb without spot, who is going to immolate himself to take away the sins of the world, and, beholding his merits, remember not my ingratitude. Remember only that I have been graciously admitted into the Heart of thy divine Son, and am intimately united to it. This Heart, infinitely merciful, prayed for me on Calvary, and soon will it renew the sacrifice of itself for me.

O my God, would that I had all the sorrow which filled the Heart of Jesus, the man of sorrows, when, weighed down under the heavy burden of my sins, and ready to expiate them by cruel torments, he wept grievously in the garden of Olives, and, all covered with a bloody sweat, made for me an act of reparation to thy outraged majesty, imploring thy mercy with deep sighs and groans! I earnestly desire this perfect sorrow; I ask it of thee with all my heart; I confess that I have sinned exceedingly in offending thee, and repaying thy benefits only with outrages and insults. There is nothing I would not do

to expiate my innumerable sins, and I would willingly shed my blood to satisfy thy justice.

But what do I behold upon the altar? Is it not that holy victim which shall reconcile me to my God? O my soul, this bread will become the Body of the Son of God, and this wine his Blood, and this most marvellous change will be wrought by one only word. There needed but one word to create this vast universe; that same word will this day work the greatest of all wonders, and will renew it even to the end of the world. Mary, Mother of God, and all ye blessed spirits who surround the throne of the Most High, holy men and women, saints of God, come ye and witness this miracle of love, which is the pledge of my salvation.

O my soul, enter into thyself; believe that Jesus Christ is really present in the holy Eucharist. Yes, my God, *this is thy Body, this is thy Blood*: thou sayest it; I am silent before thee, I believe, I adore.

From the Consecration to the Pater.

O Jesus, victim of thy love for me, touch my heart; communicate to me at this moment all the ardent affections of the saints who have loved thee with the deepest tenderness, and all the burning adorations of the seraphim, whose blessed privilege it is always to behold thee. Kindle in my heart the devouring fire that consumes thine own, that, animated with thy spirit, I may live a life altogether new. O my Saviour, thou standest ever before thy Father, thou shewest him the marks of thy wounds and the opening in thy heart, thou ever livest to make intercession for us. And dost thou not perform the same ministry upon this altar? Occupied wholly with my needs, thou layest them before thy Father, thou presentest thy heart to him, to appease his anger and obtain his grace for me. O divine Intercessor, I lay all my petitions at thy feet; vouchsafe to present them to thy Father. I pray for the conversion of sinners, the perseverance of the just, and the triumph of our holy religion. O Jesus, who didst die for all men, bring back to the fold of thy Church those who are separated from

it. Enlighten all infidels and heretics, bless the efforts of those who labour to convert them. Have pity on the souls of the faithful departed; remit to them their debts, and grant them a place of refreshment, light, and peace. I beseech thee particularly to have compassion on N . . .

At the Pater.

O my Father, if it be permitted a guilty child to call by so tender a name a God whom he hath so often offended, grant that I may ever labour for the glory of thy holy name, that in all things I may do thy will, and sigh unceasingly for thy heavenly kingdom. Feed me with the bread of heaven, with which thou feedest the beloved children of thy Heart. Let the forgiveness which thou grantedst to thy murderers be my model in forgiving those who have injured me; give me superiors, both spiritual and temporal, that love thee, and friends that serve thee faithfully; and if ever I expose myself to sin do thou deliver me from the danger, that I may never outrage thy Divine Heart.

At the Agnus Dei.

Lamb of God, who takest away the sins of the world, have mercy on me. Give me the peace which the world cannot give; peace with thee, by a true reconciliation and a perfect submission to thy will; peace with myself by the subjection of my passions; peace with my neighbour, by the union of a sincere charity with all the children of men. Give peace to the world, by the extinction of wars and divisions.

At Communion.

(If you are intending to receive, say:)

Is there any love to be compared with thine, my Saviour! It was on the cross that thou offeredst thy sacrifice, and it is in my heart that thou desirest to consummate it. O my God, is it possible that thou choosest for thy sepulchre a heart so wretched! Alas, I am nothing but a sinner! Whence is it, Lord, that, for all my

unworthiness, thou desirest me to sit down at thy table? Since thus it is, speak but the word, and my soul shall be healed; say to me, as thou saidst to the woman that was a sinner, "Thy sins are forgiven." Make me to hear the words which thou spokest to Zaccheus, "Make haste; for this day I must abide in thy house."

(If you are not intending to communicate.)

O my most loving Saviour, since I cannot have the happiness of receiving thee this day, suffer me to gather up the precious crumbs that fall from thy table, and to unite myself to thy Divine Heart by faith, hope, and charity. I confess I do not deserve the children's bread; but I venture humbly to declare that, away from thee, my soul is dried up with thirst, and my heart cast down with faintness. Come, then, into me, O my divine Jesus! come into my mind, to illuminate it with thy light; come into my heart, to enkindle in it the fire of thy love, and to unite it so intimately with thy own, that it may be no more I that live, but thou that livest in me, and reignest in me for ever.

Whilst the Priest is reading the Communion.

Learn of me, for I am meek and humble of heart, and you shall find rest to your souls: my yoke is sweet, and my burden light.

During the Post-Communion.

Lord, we have had the happiness of being admitted into the sanctuary of thy Divine Heart, give us grace that we may abide therein for ever; so that we may obtain the happiness which thou hast prepared for thy elect; through thy Son our Lord Jesus Christ. Amen.

At the Priest's Benediction.

O Heart of Jesus, I will not depart till thou hast blessed me. Bless me in the name of the Father, and of the Son, and of the Holy Ghost; and let thy blessing descend upon all those for whom I ought to pray.

At the Last Gospel.

O eternal Word, who wast made man that thou mightest make men the children of God, I thank thee for this unspeakable grace. How great is the blessing I enjoy, not only of bearing the name, but of being indeed the child of God. Grant, O my Jesus, that I may preserve this blessed title, by faithfully imitating thy Sacred Heart, and shewing myself always filled with love for thy holy law. If I remain faithful, thou assurest me that I shall be co-heir with thee, and shall enjoy the happiness which thou hast purchased for us with thy precious blood; and this I hope to obtain through thy infinite mercy.

After Mass.

How great will be my happiness, O Lord, if by assisting at this divine sacrifice, I have received all the graces which thou grantest to those who bring thereto a lively faith and a pure heart. Accept, I beseech thee, the reparation which I offer to thy divine Majesty for all the sins of which I have been guilty before thy holy altar. I am going to occupy myself with those duties in the world to which thy providence hath called me. Grant that I may have ever before my mind thy patience in adversities, thy obedience to Joseph and Mary, and thy tender charity in bearing with all men. Strengthen me against all temptations; preserve me from all sin; make me firm and immovable in the faith; in fine, transform me into thyself, O Jesus, so that thy Heart and my heart may be united in one, both in time and in eternity. Amen.

For other prayers, see Devotions to the Sacred Heart of Jesus, in the Month of June, p. 553.

AN EASY METHOD OF ASSISTING AT THE HOLY SACRIFICE OF MASS WITH PROFIT.

(By the Blessed Leonard of Port Maurice.)

THE angelical doctor, St. Thomas, tells us that we have all four special debts which we owe to Almighty God, answering to the four great ends for which Jesus Christ instituted the Holy Sacrifice of the Altar. These are,

1. To praise and honour the infinite Majesty of God, in acknowledgment of his supreme dominion over us.

2. To satisfy Almighty God for the sins we have committed against him.

3. To thank him for all the blessings he has bestowed upon us.

4. To implore his divine grace and assistance.

The method for hearing Mass as here given is especially conformable to the spirit of the Church, whose wish it is that we should, when assisting at Mass, unite our intention to that of the priest, who offers up the Holy Sacrifice for the four ends just mentioned; by so doing we shall be able, according to St. Thomas, to pay off, in the most efficacious manner, the four debts which we have contracted with Almighty God.

As soon, therefore, as the Mass commences, while the priest humbles himself at the foot of the altar, and says the *Confiteor*, make a short examination of conscience, an act of true contrition, beg pardon of God for your sins, and invoke the assistance of the Holy Spirit and of the Blessed Virgin, that you may hear Mass with all reverence and devotion.

Then divide the Mass into four parts, in which you will pay off the four great debts, in the following way :

From the Introit to the Gospel.

I. From the beginning up to the Gospel you will pay your first debt, of honouring and praising the majesty of God, who is worthy of infinite honour and praise. Humble yourself, therefore, with Jesus; acknowledge your own nothingness; confess sincerely that you are but utter nothingness in the presence of his immense Majesty; and then with great modesty and recollection, with humility of heart and body, say :

“ O my God, I adore thee, and acknowledge thee to be the Lord and Master of my soul. I protest that all that I am, all that I have, I have from thee : and since thy exceeding Majesty demands an infinite homage and worship, and I, a miserable creature, am utterly unable to acquit myself of this great debt, I offer thee the humiliations and the homage which Jesus offers to thee upon the altar. What Jesus does, I intend to do likewise, in union with him. I humble and prostrate myself before thy Majesty; I adore thee, in union with the humiliations

of Jesus : I rejoice and am full of joy that the blessed Jesus offers up to thee for me an infinite honour and worship."

Close your book, and continue to make in your heart several acts of joy at the thought that God is infinitely honoured ; and say again and again :

" Yes, my God, I rejoice at the infinite honour which this Holy Sacrifice gives to thy Majesty : I rejoice at it, and am glad, as far as I know how and can."

Do not care to bind yourself to these words, but follow the promptings of your own devotion, keeping yourself recollected and united to God. Oh, how well in this way, how well, will you pay off your first debt !

From the Gospel to the Elevation.

II. In the second part, which is from the Gospel to the Elevation, you will pay off the second debt. Cast a glance upon your many most grievous sins, consider the immense debt you have contracted on account of them with the Divine justice, and say with a humble heart :

" Behold, O my God, the traitor who has so often rebelled against thee ! Alas, with sorrow I hate and detest, with all the affections of my heart, my most grievous sins ; and I offer thee in satisfaction for them the satisfaction which Jesus gives thee upon the altar. I offer thee all the merits of Jesus, the Blood of Jesus ; Jesus, God and Man, who as a victim is sacrificing himself again for me : since upon that altar my Jesus is my Mediator and my Advocate, by his most precious Blood he is imploring pardon for me. I unite myself to the voice of that loving Blood ; and I ask mercy for all my most grievous sins. The Blood of Jesus cries to thee for mercy ; my broken heart also cries to thee for mercy. Ah, my beloved God, if my tears move thee not, let the groans of my Jesus move thee ; and that mercy which he obtained for all mankind upon the cross, why should he not obtain it for me upon the altar ? Yes, I hope that, in virtue of that most precious Blood, thou wilt pardon me all my sins, which I will never cease to lament even to the last moment of my life."

Close your book, and repeat several times acts of true interior and earnest contrition. Give vent to your affections, and in silence, but in the depth of your heart, say to Jesus :

" My beloved Jesus, give me the tears of Peter, the contrition of Magdalene, and the sorrow of those saints who,

once sinners, became true penitents. so that in this Mass I may obtain a most complete pardon of all my sins."

From the Elevation to the Communion.

III. In the third part, which is from the Elevation to the Communion, consider the amount of the many and wonderful blessings you have received, in payment for which offer to Almighty God a gift of infinite value, the Body and Blood of Jesus Christ: invite all the angels, and all the saints, to thank him for you in this or the like manner:

"Behold me, my most beloved God, laden with blessings, general and particular, which thou hast bestowed upon me, and which thou wilt still bestow upon me, in time and in eternity. I acknowledge that thy mercies towards me have been, and are, infinite: I am ready to pay thee for them, even to the last farthing; wherefore, in gratitude and in payment for them, behold this divine Blood, this most precious Body, this innocent Victim, which I present to thee by the hands of the priest. I am sure that this offering which I present to thee is sufficient to pay thee for all the gifts thou hast bestowed upon me. This gift of infinite value is of itself worth all the gifts which I have ever received, or ever shall receive from thee. Ye holy angels, and all ye blessed saints of heaven, oh, help me to thank my God, and offer to him, in thanksgiving for his blessings to me, not only this but all the Masses which are at this moment celebrated through the whole world; so that his most loving beneficence may receive a complete recompense for all the favours which he has shown me, and which he will confer upon me for ever and ever. Amen."

Oh, how pleased is our good God with such a thanksgiving! Oh, how is he satisfied by this one offering, which, being of an infinite value, is worth more than all other offerings together! And in order to excite yourself the more to this devotion, invite the whole court of heaven to thank him for you; invoke those saints to whom you are more specially devoted, and say to them in the inmost of your heart:

"O my beloved saints and advocates, thank the good God for me, that I may not live and die ungrateful; beg of him to accept my good-will, and to have regard to the loving thanksgivings which Jesus in this Mass is offering to him for me."

Do not be content with saying this once only, but repeat it again and again; and be assured that in this way you will completely acquit yourself of this great debt.

From the Communion to the end of Mass.

IV. In the fourth part, which is from the Communion to the end of the Mass, after having made a spiritual communion while the priest is communicating sacramentally, consider God to be within you, and then open your heart, and ask him for many graces, and know that then Jesus unites himself with you, and prays and supplicates for you: therefore enlarge your heart, and do not ask for trifling things, but ask for great graces; for great is the offering which you make to God of his Divine Son. Say, then, with a humble heart:

“My beloved God, I acknowledge myself quite unworthy of thy favours; I confess my exceeding unworthiness, and that for my many grievous sins I do not deserve to be heard by thee. But how canst thou refuse to listen to thy Divine Son, who prays upon the altar for me, and offers thee his Blood and his Life? Hear, I beseech thee, my most beloved God, the prayers of this my great Advocate, and for his sake grant me all the graces thou knowest to be necessary for me to accomplish the great affair of my eternal salvation. And now I make bold to ask of thee a general pardon for all my sins, the grace of final perseverance; moreover, I beg of thee, O my God, trusting in the prayers of my Jesus, all virtues in an heroic degree, and all those efficacious helps which I require to become a saint. I also ask of thee the conversion of all unbelievers, and of all sinners, and particularly of those who are related to me, either by ties of kindred, or spiritually; I ask of thee the deliverance, not of one soul only, but of all the souls in purgatory. Bring them all forth, so that by the efficacy of this divine sacrifice that prison of purification may remain empty. Convert all living souls; may this miserable world become a paradise of delights for thee, in which having been loved, and revered, and praised by all, may we come at length to praise and bless thee for all eternity. Amen.”

Ask then, ask for yourself, for your children, friends, parents, and relations,—ask that all your wants, both spiritual and temporal, may be supplied. Ask, also, for the fulness of all blessings upon the Holy Church, and for its deliverance from all evils; and ask, not with lukewarmness, but with a great confidence, and be assured that your prayers, united to the prayers of Jesus, will have been heard.

As soon as the Mass is over, make an act of thanksgiving to Almighty God; and leave the church with a heart full of compunction, as if you were coming down from Mount Calvary.

The Sacrament of Penance ;

WITH INSTRUCTIONS AND DEVOTIONS FOR CONFESSION.

On the Sacrament of Penance.

PENANCE is a sacrament instituted by Christ, in which, by the ministry of the Priest, actual sins are remitted, and the conscience is released from all bonds by which it may be bound. In this sacrament, also, the eternal punishment due to sin is remitted, and part or the whole of the temporal punishment, according to the disposition of the penitent.

Hence we see the great necessity of this sacrament; and the Council of Trent has decreed, that it is not less necessary for salvation to those who have fallen into mortal sin after baptism, than baptism to those who have never been baptised. And although penance may, at first sight, and in itself, seem to be a bitter and painful thing, yet, viewed in its fruits and consequences, it is full of consolation; and every Christian, as soon as he is conscious that he has fallen into a mortal sin, ought *at once* to have recourse to this fount of divine mercy.

The evil consequences of delay are manifold. 1. In a state of mortal sin, every other mortal sin committed becomes more aggravated in its character. 2. The commission of one mortal sin makes a second easier, and this leads to a third, and so on. 3. In a state of mortal sin, a man loses the value of all the good works that he may do. They avail nothing for everlasting life. Neither alms, nor prayers, nor fasts, nor even martyrdom itself, can profit a man, if he has not repented of his sins. 4. Sin, continued in, shuts by degrees the door of divine mercy, until at last scarce any hope is left of obtaining pardon from God. Lastly. Just as the longer a stain remains upon a garment, the more difficult it is to remove, and the longer we neglect to cleanse our chambers or our persons the more defiled they become; so the

longer the soul neglects to purge itself by confession, the more difficult the work becomes, and the more intricate, on account of the number of sins and anxiety of mind, until at last even an experienced confessor may be unable to extricate the soul from its miserable state; and thus the worm of conscience is begotten and nourished, which, though it may not be felt in life, will assuredly sting cruelly in the hour of death, and much more in that place where the worm never dieth, and the fire is not quenched.

The Parts of Penance.

It is not necessary here to enter at any length upon the parts of penance. It will be sufficient to mention that they are three—*contrition*, *confession*, and *satisfaction*, which are absolutely necessary for the perfection of the sacrament and for salvation.

True contrition consists in a hearty sorrow and detestation of our sins, because by them we have offended God, whom we ought to love above all things. To this sorrow must be joined a firm purpose of amendment of life, and of never wilfully sinning again.

In order that confession may be valid, it must be, 1. *entire*; that is, all mortal sins, as to their number and character, must be laid open to the priest; 2. *faithful*, that is, true and sincere; 3. *diligent*, that is, it must be preceded by due diligence and care in the examination of conscience. By *satisfaction* is meant the performance of the penance enjoined by the priest, as well as other penitential works, which we may do in satisfaction for the sins which we have committed; and which works are of three kinds, prayer, almsgiving, and fasting, or other corporeal austerities.

Causes which render Confession invalid.

1. When any mortal sin is omitted wilfully, from shame or any other motive.
2. When a falsehood is told in confession concerning any mortal sin, known to be mortal.
3. When any mortal sin is forgotten, which might have been remembered with proper diligence in self-examination.

4. When there is not a full purpose of abandoning sin, and avoiding all dangerous occasions of sin.

5. When the penitent is under any sentence of excommunication, and has not been absolved from it previously to confession.

6. When the penitent, having sins of some consequence to confess, deliberately chooses a young or unskilful confessor, who is not experienced in cases of conscience.

Prayer before Examination of Conscience.

O most merciful God, I give thee most humble and hearty thanks for all thy mercies unto me, and, particularly at this time, for thy forbearance and long-suffering with me, notwithstanding my many and grievous sins. It is of thy great mercy that I have not fallen into greater and more grievous sins than those which I have committed, and that I have not been cut off and cast into hell. O my God, although I have been so ungrateful to thee in times past, yet now, I beseech thee to accept me returning to thee with an earnest desire to repent, and devote myself to thee, my Lord and my God, and to praise thy holy Name for ever.

Enlighten me, O God, for thou knowest all my ways and observest all my footsteps. Come, thou true light, and dispel the darkness of my heart, that I may see what in me is displeasing unto thee, and that with a contrite heart I may bewail my sins, rightly confess them, and effectually forsake and amend them.

Receive my confession, and spare me, O most gracious Lord Jesus Christ, whom I, an unworthy sinner, am not worthy to name, because I have so often offended thee through my fault, through my own fault, through my own most grievous fault. Behold, O God, I humbly bow my knees before thee. I blush and am confounded, and am ashamed to lift up my face unto thee; for my iniquities are multiplied, and as a heavy burden oppress me. But thou, O most merciful Jesus, be merciful unto me a sinner. Rebuke me not in thine anger, and cast me not away from thy face, O good Jesus,

who hast said that thou wilt not the death of a sinner, but rather that he should be converted and live. Receive me, I beseech thee, returning to thee with a penitent and contrite heart. Thou art my Saviour and my God; I am thy servant, although a wicked one, and a most unworthy sinner. Spare me, O most kind Jesus, who didst die upon the cross that thou mightest save sinners. To whom shall I flee but unto thee, my only hope and my salvation? If thou dost reject me, who will receive me? To whom shall I look for assistance? Who will heal my iniquities? Have mercy upon me, O most gracious Lord, and despise not the humble and contrite heart of thy servant. Grant me, I beseech thee, perfect contrition for my sins, that I may detest them with the deepest sorrow of heart. Send forth thy light into my soul, and discover to me all those sins which I ought to confess at this time.

Assist me by thy grace, that I may be able to declare them to the priest thy vicar, fully, humbly, and with a contrite heart, and so obtain perfect remission of them all through thine infinite goodness. Amen.

O most gracious Virgin Mary, beloved Mother of Jesus Christ my Redeemer, intercede for me with him. Obtain for me the full remission of my sins, and perfect amendment of life, to the salvation of my soul, and the glory of his name. Amen.

I implore the same grace of thee, O my angel guardian; of you, my holy patrons N. N.; of you, O holy Peter and holy Magdalen, and of all the saints of God. Intercede for me a sinner, repenting of my sins, and resolving to confess and amend them. Amen.

An Examination of Conscience for those who confess their Sins regularly and frequently, according to the threefold duty we owe to God, to our Neighbour, and to ourselves.

I. IN RELATION TO GOD.

1. Have you omitted morning or evening prayer, or neglected to make your daily examination of conscience? Have you prayed negligently, and with wilful distractions? 2. Have

you spent your time, especially on Sundays and holidays, not in sluggishly lying a-bed, or in any sort of idle entertainment, but in reading, praying, or other pious exercises; and taken care that those under your charge have done the like, and not wanted the instructions necessary for their condition, nor time for prayer, or to prepare for the sacraments? 3. Have you spoken irreverently of God and holy things? Have you taken his name in vain, or told untruths? 4. Have you omitted your duty through human respect, interest, compliance, &c.? 5. Have you been zealous for God's honour, for justice, virtue, and truth, and reprov'd such as act otherwise? 6. Have you resigned your will to God in troubles, necessities, sickness, &c.? Have you faithfully resisted thoughts of infidelity, distrust, presumption, impurity, &c.?

II. IN RELATION TO YOUR NEIGHBOUR.

1. Have you disobeyed your superiors, murmured against their commands, or spoken of them contemptuously? 2. Have you been troubled, peevish, or impatient, when told of your faults, and not corrected them? Have you scorned the good advice of others, or censured their proceedings? 3. Have you offended any one by injurious threatening words or actions? 4. Or lessened their reputation by any sort of detraction, or in any matter of importance? 5. Or spread any report, true or false, that exposed your neighbour to contempt, or made him undervalued? 6. Have you, by carrying stories backward and forward, created discord and misunderstanding between neighbours? 7. Have you been froward or peevish towards any one in your carriage, speech, or conversation? 8. Or taken pleasure to vex, mortify, or provoke them to swear, curse, or any ways offend God? 9. Have you mocked or reproached them for their corporal or spiritual imperfections? 10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof? 11. Have you borne with their oversights and imperfections, and given them good counsel? 12. Have you been solicitous for such as are under your charge; and provided for their souls and bodies?

III. IN RELATION TO YOURSELF.

1. Have you been obstinate in following your own will, or in defending your own opinion in things either indifferent,

dangerous, or scandalous? 2. Have you taken pleasure in hearing yourself praised, or yielded to thoughts of vanity? 3. Have you indulged yourself in over much ease, or any ways yielded to sensuality? 4. Has your conversation been edifying and moderate; or have you been froward, proud, or troublesome to others? 5. Have you spent over much time in play, or useless employments, and thereby omitted or put off your devotions to unseasonable times?

Examination of Conscience upon the Ten Commandments.

I. "I am the Lord thy God," &c.—*Exodus xx.*

Have you been guilty of heresy or disbelief, or wilful doubting of any article of faith? How often? and for how long a time? Or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you, by word or deed, denied your religion, or gone to places of false worship, so as to join in any way in the worship, or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which Christians in your station are bound to know? For how long a time?

Have you despaired of salvation, or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy; going on in your sins, without any thoughts of amendment; or depending upon a death-bed repentance? How long have you been in this way?

Have you, after falling into mortal sin, neglected for a long time to turn to God by repentance? and for how long a time?

Have you committed any thing that you judged or doubted to be a mortal sin, though perhaps it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often? and of what sin?

Have you been negligent in the worship of God? seldom or never adoring and praising him, or giving him thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal; or for want of a hearty sorrow for your

sins, and a firm purpose of amendment; or by being grossly negligent in the examination of your conscience? How often?

Have you received any other sacrament, for example, confirmation, or matrimony, in mortal sin?

Have you neglected to perform the penance enjoined in confession? or said it with wilful distractions? How often?

Have you presumed to receive the blessed sacrament after having broken your fast?

Have you been guilty of idolatry, or of giving divine honours to any thing created, or used any witchcraft, or charms, or spells, or such like other diabolical inventions? How often? and with what scandal or ill example to others?

Have you employed prayers or sacred names to superstitious uses? How often?

Have you consulted fortune-tellers, or made use of any superstitious practices, to find out things to come, recover things lost, &c.? How often?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you blasphemed God or his saints? How often?

Have you abused the holy Scriptures, or scoffed at holy things? How often?

The Second Commandment.

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

Have you taken God's name in vain, or used it without respect in common discourse? Have you taken a false oath, or sworn to what you did not certainly know whether it was true or false? Have you taken a rash oath, or without a sufficient reason? Have you taken an oath to do any thing that was wicked or unlawful? or broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner? Have you sworn by the blood or wounds of God, or any other blasphemous oath? How often?

Have you cursed yourself or others, or any thing else? and if so, was it from your heart? How often?

Have you been accessary to others swearing, cursing, or blaspheming? How often?

Have you made a rash vow, without sufficient knowledge or deliberation?

Have you broken any vow or solemn promise made to God? How often?

The Third Commandment.

“Remember that thou keep holy the Sabbath day.”

Have you neglected to keep holy the Sunday?

Have you, when prevented from hearing mass on Sundays and holydays, supplied the omission by prayers at home, and taken care that those under your charge did the same?

Have you done any servile work without necessity upon those days? or been accessory to others so doing? How often?

Have you spent those days in idleness or in sin? or been accessory to others spending them so? How often?

The Fourth Commandment.

“Honour thy father and thy mother.”

If a Child.—Have you been wanting in your duty to your parents, by not loving them, or not shewing them due respect; or by disobeying them? and was it in any matter of moment? Or have you been disobedient or disrespectful to any other lawful superiors? How often?

Have you desired your parents' death, or cursed them? Or given them injurious language? Or lifted up your hand against them? Or threatened them? Or provoked them to swear, or otherwise to offend God? Or caused them any considerable trouble or uneasiness? How often?

Have you stolen from your parents, or otherwise wronged them? Or squandered away their substance? How much, and how often?

Have you neglected to succour your parents in their necessities, either corporal or spiritual?

If a Parent.—Have you been negligent in procuring that your children should be speedily baptised? Or that they should be timely instructed in their prayers and the Christian doctrine? Or have you been wanting in giving them early impressions of the fear and love of God? Or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them; or been excessive in your correction?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, &c.; or suffered them to lie in the same bed with one another, with danger to their chastity?

Have you flattered them in their passions, or indulged them in their evil inclinations?

Have you given them bad example? How often, and in what kind?

If a Servant.—Have you disobeyed your master or mistress? Have you been wanting in diligence or industry? Have you injured or destroyed their property through carelessness or neglect? or suffered others to injure them?

Have you stolen from them, or given any thing away without their knowledge?

Have you betrayed their confidence by revealing their secrets, by tale-bearing, by lies, &c.?

Have you obeyed or flattered them in any thing sinful?

If a Master or Mistress.—Have you neglected to watch over the conduct of your servants?

Have you refused, without necessity, to allow them time to hear mass on Sundays and holydays, or to frequent the sacraments?

Have you overburdened them with work, or treated them injuriously?

The Fifth Commandment.

“Thou shalt not kill.”

Have you been guilty of anger or violent passion? And if so, what scandal was given?

Have you desired any one's death, through hatred or malice? or for your temporal interest? How often?

Have you revenged yourself of any one by word or action, or desired revenge, or taken pleasure in the thoughts of it? How often?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fighting with them? How often? And what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? For how long a time? And what sort of evil had you in your heart against them?

Have you procured, or thought to procure, a miscarriage?

or given any counsel, aid, or assistance thereunto? How often?

Have you done any thing to shorten your own or any other's life, or to hasten death? or rashly exposed yourself or others to danger? How often?

Have you desired your own death, through passion or impatience? or entertained any thoughts of making away with yourself? or attempted or designed any such thing? How often?

Have you neglected to give alms according to your condition and ability? Or to reclaim sinners when it lay in your power? How often?

Have you been guilty of any spiritual murder, by drawing others into mortal sin? Or have you been accessory to the sins of others, by counsel, or command, or provocation, or any other way? How often? And what sins?

Have you given scandal, or occasion of sin to others, by lewd or irreligious discourse; by drunkenness or swearing; by immodesty of dress or behaviour, &c.?

N.B.—The circumstance of scandal is generally found in all sins that are known to others, by reason of the force of ill-example, which encourages others to sin.

The Sixth Commandment.

“Thou shalt not commit adultery.”

Have you been guilty of any acts of impurity? (*Under this head, all sins against purity must be carefully examined; as well as whatsoever leads to their indulgence or commission.*) Have you been guilty of filthy talking? of reading immodest books? of indecency of dress? of looking at unchaste objects? of taking any dangerous or improper liberties?

N.B.—As the sins against this and the Ninth Commandment are most grievous, and, at the same time, most various, the prudent counsel of your director will assist you, if necessary, in a more particular examination.

The Seventh Commandment.

“Thou shalt not steal.”

Have you been guilty of stealing, or cheating, or in any way wronging your neighbour in buying or selling, or in any other bargains or contracts? Or have you been accessory to another's committing any such injustice? How often? and to what value?

Have you unjustly retained what belonged to another? How long? and to what injury?

Have you caused any damage to your neighbour in his house, cattle, or other goods? How often?

Have you contracted debts without design of paying them; or without any prospect of being able to pay them? Or have you delayed or refused to pay your just debts when you were able? Or have you, by prodigal expenses, rendered yourself unable; and so wronged your creditors, or your own family? How often?

Have you been guilty of negligence in the securing or administering of trusts confided to your care, whether for ecclesiastical, charitable, or other purposes? Has any actual loss resulted from this negligence? To what extent? Have you been negligent in the administration of property otherwise entrusted to you, as guardian or administrator? If so, have others thereby suffered? To what extent?

Have you been guilty of usury, in the loan of money? How often?

Have you put off false money? How much? How often?

Have you professed any art, or undertaken any business, without sufficient skill or knowledge? And what injury has your neighbour suffered from it?

Have you bought or received stolen goods? or taken of those who could not give? How often?

Have you neglected your work or business to which you were hired, or by contract obliged? How often? and to what injury? Or have you broken your promises in matters of consequence?

N.B.—In all sins of injustice, whereby you have done any wrong to your neighbour, either in his person, or in his goods, or in his character, honour, or good name, you are strictly obliged to make full satisfaction and restitution, if it be in your power, otherwise the sin will not be forgiven.

Have you, then, neglected or delayed, without just cause, to make satisfaction and restitution, when it was in your power? How long?

The Eighth Commandment.

“Thou shalt not bear false witness against thy neighbour.”

Have you been guilty of telling lies? And whether in any matter of consequence, or to the injury of any one? How often?

Have you been guilty of hypocrisy or dissimulation? How often?

Have you entertained a bad opinion of your neighbour without grounds, or judged rashly of his actions or intentions? How often?

Have you been guilty of backbiting, or uncharitable conversation, by speaking of the known faults of your absent neighbour? How often?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbour's reputation, by publishing his secret faults or defects? How often have you done so? From what motive? and before how many?

Have you been guilty of calumny, which consists in saying of your neighbour what is false or uncertain? How often? and before how many?

N.B.—In either case, you are obliged to restore his character, as far as you are able.

Have you willingly given ear to detraction or calumny? Have you taken pleasure in it? Or in any way encouraged it? Or not hindered it when you might? How often?

Have you injured your neighbour's honour, by reproaches and affronts, or robbed him of his peace of mind, by scoffs and derision? How often?

Have you, by carrying stories backwards and forwards, or in any other way caused misunderstanding or quarrels betwixt others? How often? and to what prejudice?

N.B.—Here, also, judges, lawyers, solicitors, &c., ought to examine themselves, what injustice they may have been guilty of in managing causes, &c.; as well as accusers, witnesses, &c.

The Ninth Commandment.

“Thou shalt not covet thy neighbour's wife.”

Have you taken pleasure in any unchaste thoughts or imaginations? Have you entertained any impure desires or feelings?

The Tenth Commandment.

“Thou shalt not covet thy neighbour's goods.”

Have you desired your neighbour's goods, not caring whether you had them right or wrong? Or been in a disposition of stealing, or otherwise wronging him, if it lay in your power? How often?

Have you desired your neighbour's loss or misfortune, or any public calamity, that you might be the gainer by it? How often?

The Commandments of the Church.

I. Have you neglected to keep holy the days of obligation? Have you worked on those days without necessity, and without leave from your pastor?

II. Have you neglected to hear mass on Sundays and holy-days of obligation? or have you heard it with wilful distractions? or not taken care that your children and servants should hear it? How often?

III. Have you broken the days of abstinence commanded by the Church? or eaten more than one meal on fasting-days? or been accessory to others so doing? How often?

IV., V. Have you neglected to confess your sins once a year? or to receive the blessed sacrament at Easter?

VI. Have you solemnised marriage at the forbidden times? Have you married within the forbidden degrees of kindred? or with any other known impediment?

The Capital or Deadly Sins.

Pride.—Have you been guilty of pride, or complacency in yourself, or contempt of others? How often?

Have you been guilty of vainglory, by doing your actions to procure esteem? How often?

Have you taken delight in the esteem and applause of others? or have you been uneasy and discontented when you did not receive such esteem or applause? How often?

Covetousness.—Have you been guilty of covetousness, in desiring or loving too much the things of this world? Have you sought after them too eagerly? or been too much distressed at the loss of them? How often?

For the sins of Lust, see the Sixth Commandment.

For the sins of Anger, see the Fifth Commandment.

Gluttony.—Have you been guilty of gluttony, by eating or drinking to excess, so as to endanger or injure your health or reason? How often? and with what scandal?

Have you indulged an inordinate gratification of your appetite? How often?

Have you made others drunk? or sought to make them so? or boasted of having made them so? How often?

Envy.—Have you envied or repined at your neighbour's good, either spiritual or temporal? or rejoiced at his harm? How often?

Have you been guilty of jealousy, in consequence of any attention or preference shewn to others? Have you rejoiced to see them disappointed or mortified?

Sloth.—Have you been guilty of sloth, or laziness of mind or body, which has prevented you from discharging your duty? How often?

Have you neglected your spiritual duties? or discharged them with tepidity or indolence? Have you studied too much your own ease, leading an unmortified and unchristian life?

Have you squandered away much of your time in idleness or useless occupation?

Have you entertained with pleasure the thoughts of saying or doing any thing which it would be a sin to say or do? How often?

Have you had the desire or design of committing any sin? Of what sin? How often?

Have you gloried in any sin whatsoever? How often? and before what company? and what sin?

N.B.—Here, also, masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c. ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

Considerations to excite in our Mind true Contrition for our Sins.

1. Place before yourself, as distinctly as you can, all the sins that you are going to confess.

2. Consider who He is, and how good and gracious He has been to you, whom you have so often and so much offended by these sins. He made you—he made you for himself, to know, love, and serve him, and to be happy with him for ever. He redeemed you by his blood. He has borne with you and waited for you so long. He it is who has called you and moved you to repentance. Why have you thus sinned against him? Why have you been thus ungrateful? What more could he have done for you? Oh, be ashamed, and mourn,

and hate yourself, because you have sinned against your **Maker** and your Redeemer, whom you ought to have loved above all things.

3. Consider the full consequences of even one mortal sin. By it you lose the grace of God. You destroy peace of conscience; you forfeit the felicity of heaven, for which you were created and redeemed; and you prepare for yourself eternal punishment. If we grieve for the loss of temporal and earthly things, how much more for those which are eternal and heavenly? If we grieve at the departure of a soul from the body, how much more at the death of a soul, which is the loss of the presence of the grace of God? "What shall it profit a man if he gain the whole world, and lose his own soul?" And "who can dwell with everlasting burnings?" Who can endure to be cast out from the presence of God for ever?

4. Consider how great has been and is the love of God for you, if only from this, that he hath so long waited for you, and spared you, when he might have so justly cast you into hell. Behold him fastened to the cross for love of you! behold him pouring forth his precious blood to be a fountain to cleanse you from your sins! Hear him saying, "I thirst," as it were with an ardent desire for your salvation. Behold him stretching out his arms to embrace you, and expecting you, until you should come to yourself and turn unto him, and throw yourself before him, and say, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." Let the consideration of these things touch your heart with love for him who hath so loved you, and love will beget true contrition, most acceptable to God.

A Prayer for obtaining Contrition.

I have now here before me, O Lord, a sad prospect of the manifold offences by which I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed, by a hearty sorrow, to receive thy pardon

But this sorrow, O Lord, this repentance, must be thy free gift; and if it comes not from the hand of thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness and neglect; but let it be now thy gift, descending from thee, the Father of lights, that so my repentance may be accompanied with amendment and change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants. Through Jesus Christ our Lord. Amen.

An Act of Contrition.

O Lord Jesus Christ, lover of our souls, who, for the great love wherewith thou hast loved us, wouldest not the death of a sinner, but rather that he should be converted and live; I grieve from the bottom of my heart that I have offended thee, my most loving Father and Redeemer, unto whom all sin is infinitely displeasing; who hast so loved me that thou didst shed thy blood for me, and endure the bitter torments of a most cruel death. O my God! O infinite Goodness! would that I had never offended thee. Pardon me, O Lord Jesus, pardon me, most humbly imploring thy mercy. Have pity upon a sinner for whom thy blood pleads before the face of the Father.

O most merciful and forgiving Lord, for the love of thee I forgive all who have ever offended me. I firmly resolve to forsake and flee from all sins, and to avoid the occasions of them; and to confess, in bitterness of spirit, all those sins which I have committed against thy divine goodness, and to love thee, O my God, for thine own sake, above all things and for ever. Grant me grace so to do, O most gracious Lord Jesus.

Aspirations before or after Confession.

My Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in thy presence; but do thou have mercy on me, and save me.

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

It truly grieves me, O my God, to have sinned, and so many times transgressed thy law; but wash me now from my iniquity, and cleanse me from my sin.

I detest my sins, O Lord: I abhor my wickedness: I confess my ingratitude, and seek refuge in thy mercy.

From this moment I purpose never more to offend thee: oh, let me suffer all kinds of pain and infamy, nay even death itself, rather than return to my former course of life, and live thy enemy.

O loving Father, assist me by thy grace, that I may bring forth worthy fruits of penance, and not suffer my sins to go unpunished.

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

Alas! my soul is full of anguish and confusion at the recollection of the many sins whereby I have offended thee, my merciful Redeemer, made myself a slave to the devil, and provoked thy anger.

Oh, that I had never transgressed thy commandments, nor fallen into such an abyss of misery and calamity! Oh, that I had never sinned! Happy those souls who have preserved their innocence: oh, that I had been so happy!

But now I am resolved, with the help of thy grace, to be more watchful over myself, to amend my failings, and fulfil thy law. Look down on me with the eyes of mercy, O God, and blot out my sins.

Forgive me what is past, and, through thine infinite good-

ness, secure me, by thy grace, against all my wonted failings for the time to come.

My sins surpass in number the sands of the sea, and I confess myself, O Lord, unworthy of thy mercy; but thy goodness is above all my offences.

Thou hast declared, O Lord, that there is joy in heaven for the conversion of a sinner; grant me, then, the grace of true repentance, and let heaven rejoice at my amendment.

Thou wilt not the death of a sinner, but that he be converted and live; grant me, then, that spiritual life which I need; for behold, O Lord, I sincerely desire to live to thee.

Thou didst come, O dear Redeemer, not to call the just, but sinners, to repentance; behold a miserable sinner here before thee: oh, draw me powerfully to thyself.

Have mercy on me, O God, according to thy great mercy; and, according to the multitude of thy tender mercies, blot out my iniquities. Sprinkle me with thy precious blood, and I shall be whiter than snow.

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

How great is thy goodness, O Lord, in having so long spared such a worthless servant, and waited with so much patience for his amendment. What return shall I make for thy infinite mercies? Oh, let this mercy be added to the rest, that I may never more offend thee: this single favour I earnestly beg of thee, O Lord, viz. that I may for the future *renounce my own way to follow thine.*

Help me, O Lord my God, and have compassion on my sinful soul. Amen.

Directions for Confession.

Approach the confessional in a humble and contrite spirit, and, with your head and hands uncovered, kneel down by your confessor. Then, making the sign of the cross, say, *Benedicite*, or, "Father, give me thy blessing." After he has given the benediction, say the *Confiteor*, as far as the words, "*mea culpa*;" then say, "Since my last confession, I accuse myself of ——." Here name all the sins which you have recalled to mind since your last confession; and, in confessing them, be sure to observe these rules.

1. Let your confession be *entire*; *i. e.* do not knowingly conceal any one sin, otherwise, so far from obtaining absolution, you do but add to your sins. State the kind of sins you have committed, and, as far as you can, their number; and mention any circumstances which you think aggravate the character of your sins: as, *e. g.* sins of thought are worse in church than out of it; anger may be felt for a longer or shorter time, or with more or less consent of the will; and so on.

2. Let your confession be *pure*. Let every thing be mentioned sincerely and exactly, without any disguise or dissimulation; let certain things be mentioned as certain, doubtful as doubtful. Avoid all excuses for yourself, either direct or indirect; and take the greatest care not to throw blame on any one else, or to mention or point at any third person. Avoid all superfluous words and matter, and every thing which does not directly concern the integrity of the confession. Be as concise as you can, consistently with fulness and candour.

3. Let your confession be *humble*, remembering that you are, in an especial manner, in the presence of God, from whom, through his priest, you are seeking and expecting pardon. The thought of God at this moment will be your best protection against all false shame, insincere trifling, and affectation.

After you have confessed all your sins, according to these rules, say, "For these and all my sins which I have ever at any time committed against God, my neighbour, or myself, I am heartily sorry, for the love of God; I purpose amendment, and seek pardon of God, and penance and absolution from thee, my ghostly Father; *Ideo precor*, or, "Therefore I beseech, Blessed Mary," &c., to the end of the *Confiteor*.

Then listen attentively and humbly to the direction and advice of your confessor, and be fully resolved to do whatever he bids you to do, either in the way of penance, or restitution, or reparation, or for the avoiding of sin in future.

After Confession.

1. As soon after confession as you conveniently can, perform your penance, and renew your resolutions of avoiding all sin, and of adopting all the means for so doing, by avoiding the occasions and temptations of sin; and then you may have a perfect confidence, with devout thankfulness, that all your sins, through the mercy of God, are forgiven.

2. Consider how you can amend your life. This will be best done by fixing your attention on one or two of your more prominent defects of character, and directing your chief efforts to overcome these by such means as the following:—1. Conceive a strong desire to overcome these faults, frequently renew your resolution, and examine yourself particularly upon them. 2. When you commit them, punish yourself in some way for it. 3. Endeavour always to have the thought of Christ present in your mind, and direct short prayers to him, especially when you are attacked by temptations, or when you are necessarily exposed to the danger of sinning. 4. Meditate frequently on those subjects most calculated to excite your fears, hopes, and affections, as death and judgment, the love of God, his kindnesses to you, his promises, &c. Be earnest, and persevere, with a good hope of victory, through the grace of Christ.

Prayers after Confession.

I.

Accept, O Lord, I beseech thee, this my confession, and mercifully pardon all my deficiencies, that, according to the greatness of thy mercy, I may be fully and perfectly absolved in heaven; who livest and reignest with the Father and the Holy Ghost, &c.

II.

O almighty and most merciful God, who, according to the multitude of thy tender mercies, hast vouchsafed once more to receive this prodigal child, after so many times going astray from thee, and to admit him to this sacrament of reconciliation; I give thee thanks with all the powers of my soul for this and all other mercies, graces, and blessings bestowed on me, the most unworthy of all sinners; and prostrating myself at thy sacred feet, I offer myself now to be henceforth for ever thine. Oh! let nothing in life or death ever separate me from thee. I once more renounce with my whole soul all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism,

and from this moment I dedicate myself eternally to thy love and service. Oh! grant that for the time to come I may ever fly and abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it. I resolve henceforth to fly them all, by thy divine grace, without which, of myself, I can do nothing. I resolve to perform such and such devotions for obtaining this grace. I resolve to fly idleness, and to set myself a regular order and method of life, for the time I have yet to come. I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made; for, O Lord, without thee I am nothing but misery and sin. Supply, also, by thy mercy, whatever defects have been in this my confession. I am sensible that it hath been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required; but let the precious blood of thine only Son make up this deficiency. Accept of my poor performance, such as it is, and give me grace to be now and always a true penitent, through the same Jesus Christ, thy Son. Amen.

A PROTESTATION,

Recommended by St. Francis of Sales, to be made by the penitent in presence of his Director, by way of engraving in his soul a firm resolution of serving God. It may be used also in private.

I, N. N., placed in the presence of the eternal God, and of all the court of heaven, having considered the exceeding mercy of his divine goodness towards me, a most unworthy and wretched creature, whom he hath made out of nothing, preserved, maintained, and delivered from so many dangers, and loaded with so many benefits; but, above all, having considered the incomprehensible sweetness and clemency with which this most good God hath so graciously spared me in my iniquities, so frequently called upon me, inviting me to amend, and so patiently expected my repentance and conversion until this present time, notwithstanding all my ingratitude, disloyalty, and infidelity, whereby deferring my conversion, and despising his graces, I have

so unadvisedly offended him; having, moreover, considered that, upon the day of my holy baptism, I was so happily and holily vowed and dedicated to my God to be his child; and that, contrary to the profession then made in my name, I have so many times, so execrably and detestably, profaned and violated all the powers of my soul and senses of my body, applying and employing them against his divine Majesty; at length, returning to myself, prostrate in heart and mind before the throne of the divine justice, I acknowledge, confess, and avow myself lawfully attainted and convicted of high treason against his divine Majesty, and guilty of the death and passion of Jesus Christ, by reason of the sins which I have committed, for which he died, and suffered the torments of the cross; so that I am worthy to be cast away, and condemned for ever.

But turning myself towards the throne of the infinite mercy of the same eternal God, having detested, from the bottom of my heart and with all my power, the many transgressions of my past life; I most humbly beg and crave pardon, grace, and mercy, with an entire absolution from my offences, by virtue of the death and passion of the same Saviour and Redeemer of my soul; on which relying, as on the only foundation of my hope, I confirm again and renew the sacred profession of allegiance made in my behalf to God at my baptism; renouncing the devil, the world, and the flesh; abominating their horrible suggestions, vanities, and concupiscences, for all the time of this present life, and for all eternity. And converting myself unto my most gracious and merciful God, I desire, purpose, determine, and resolve irrevocably to serve and love him now and for ever. And to this end I give and consecrate to him my spirit with all its faculties, my soul with all its powers, my heart with all its affections, and my body with all its senses; protesting that I will never more abuse any part of my being against his divine will and sovereign Majesty; to whom I offer up and sacrifice myself in spirit to be perpetually a loyal, obedient, and faithful creature, without ever unsaying, revoking, or repenting me of this resolution.

But if, alas! by the suggestion of the enemy, or through human frailty, I chance to transgress, in any thing whatsoever, this my purpose and resolution, I protest and determine from this very hour, by the assistance of the Holy Ghost, to arise again as soon as I shall perceive my fall, and to return anew to the divine mercy, without any delay or protraction whatsoever. This is my will, intention, and resolution, inviolable and irrevocable, which I profess and confirm without reservation or exception, in the same sacred presence of my God, and in sight of the whole triumphant Church, and in the face of the Church militant my mother [who hears this my declaration, in the presence of him who, as her officer, hears me in this action].

May it please thee, O my eternal God, almighty and gracious Father, Son, and Holy Ghost, to confirm me in this my resolution, and to accept this inward sacrifice of my heart, in the odour of sweetness. And as it hath pleased thee to give me inspiration and will to do this, so grant me power and grace to perform it. O my God, thou art my God, the God of my heart, the God of my soul, and the God of my spirit. So I acknowledge and adore thee now and for ever. Live, O Jesus!

A Thanksgiving after Confession.

I return unto thee, O Lord Jesus, and give thee thanks that thou hast been pleased to cleanse me from the foul leprosy of my sins. Blessed be thy Name, O Lord, for ever and ever. Truly thou art a Saviour who rejectest none that come unto thee seriously desiring to repent, but receivest them into thy favour, and numberest them with thy children. I acknowledge and adore thy mercy, and dedicate myself wholly to thy service hereafter. Assist my weakness, and suffer me not again to fall into my past sins and be separated from thee; but so bind my heart and soul to thee with the cords of thy love, that I may say with the Apostle, *Who shall separate me from the love of Christ?*

Sentiments of Confidence.

My God, thou art the source and centre of all that is good. I adore thy infinite goodness; I unite myself to it; I lean entirely upon it, not so much for the benefits which I receive from it, as for its own sake. I can discover nothing good in myself, not a single action done with that exactness and perfection which thou demandest. Not in myself, not in my works, but in thee alone do I trust, O thou mercy infinite, who in a single moment, art able to work in me all that is necessary to make me acceptable unto thee. In this confidence I live, and from this day forward I place in thy hands my heart, my body, my mind, my soul, my will, my salvation, my all, desiring of thee to dispose of them for time and eternity. O Jesus, Son of the living God, who camest into the world to redeem and save my soul, I interpose thy precious blood, thy most holy death and passion, thy adorable wounds, and, above all, the wound in thy sacred Heart, as a shield betwixt the Divine justice and my sins. Henceforth my comfort and my trust shall be in thee, O Son of God, who hast loved me, and hast given thyself for me, and hast just applied to me the merits of this ineffable gift, in the Sacrament of Penance.

Meditation of a Heart touched with a Sense of God's Goodness.

O Father of mercies, how good art thou! great as is the wickedness of man, it is not so great as thy paternal compassion. Often as I had trodden under foot the adorable blood of thy Son, thou hadst treasures of grace and patience still in store for me, a miserable sinner. Thou didst not grow weary of waiting for me, O most merciful God, who shrinkest from punishing over much; who hesitatest to smite the vessel of clay formed by thy hands. That patience of thine, which formerly encouraged me in sloth, now softens my heart. Never again will I allow myself in evil because thou art good. Never again will I think myself dispensed from loving thee because of thy great love for me. This very day I will begin to live anew. The time left to me is short enough for bewailing my sins, and for atoning by my ardour in thy service for the years which I have lost. With Saul will exclaim, "Lord, what wilt thou have me to do?"

Directions to be kept in mind after Confession.

In order to avoid falling back into sin :

1. Remember that after confession sin becomes much more grievous than before it, because of the promise made to God not to offend him any more, and the abuse of the sacrament and the grace of Jesus Christ. There is also danger lest God should not grant you longer time for penance and you should die in your sins.

2. Consider that to fall back into sin after confession is to condemn your past repentance, and to say you were wrong in detesting your old sins and bewailing them, and still more in purposing amendment of life. Can a more horrible state of mind be conceived ?

3. He who relapses into sin after confession pronounces this iniquitous sentence in his heart : The devil, whom I intend to serve, is a better master than Almighty God, whose service I abandon, although I have experienced his goodness, and tasted its sweetness. Ah, what horrible perfidy !

4. Consider that he who falls again into sin after confession makes in his heart another Calvary, and raises a new cross, on which he desires that Jesus should die again. He cries out against Jesus that he should be crucified again ; he arms himself against him, to put him once more to a most cruel death. Oh, think how terrible this is !

5. Consider how it was you fell into sin after your past confessions, and make practical and particular, not mere general, resolutions about these occasions of your sins ; otherwise you will quickly fall again. It will always be much more easy for you to avoid the *occasion* of sin than to avoid the *sin* when placed in the occasion of it. Remember in your confession you gave your word to Almighty God that you would not offend him again ; but if you do not avoid the occasions of sin, you break your word, be-

cause you wilfully expose yourself to the danger of fresh falls. Oh, if penitents would but avoid the occasions of sin, how much more faithful would they be to God! how much more constant in preserving the grace they have recovered!

6. If, therefore, you find that you fell into sin after confession because you did not recommend yourself often enough to Almighty God, do not for the future neglect to pray, but settle with yourself to give a certain time every day to prayer. If it has been because you neglected to meditate on the Passion of Jesus Christ, make a rule to yourself to think of it as often as you can, and at certain fixed times more particularly. If you have sinned because you did not frequent the sacraments, promise Almighty God to avail yourself of them more frequently, and think how often you will be able to do so without much inconvenience, and be faithful to the times you choose. If it was because you did not have recourse to our dear Lady, as to your most loving Mother, do not for the future live apart from her sweet love, her omnipotent protection; but pray to her, have recourse to her in every temptation, in every danger; consecrate every day to her, and pray her to preserve you from the curse of sin, and be assured she will certainly do so; but especially fix upon some devotions in her honour which you can undertake to be faithful in practising every day.

The Penitential Psalms.¹

Ant. Remember not, O Lord, our offences, nor those of our parents: neither take thou vengeance of our sins.

Psalm vi. *Domine, ne in furore.*

1. David, in deep affliction, prays for a mitigation of the Divine anger; 4. in consideration of God's mercy; 5. his glory; 6. his own repentance. 8. By faith he triumphs over his enemies.

1 O Lord, rebuke me not in thine indignation: nor chastise me in thy wrath.

2 Have mercy upon me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3 My soul also is troubled exceedingly: but thou, O Lord, how long?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For in death there is no one that remembereth thee: and who will give thee thanks in hell?

6 I have laboured in my groanings, every night will I

wash my bed: and water my couch with my tears.

7 Mine eye is troubled through indignation: I have grown old among all mine enemies.

8 Depart from me, all ye that work 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 mine enemies be ashamed and sore vexed: let them be turned back, and be ashamed very speedily.

Glory &c.

Psalm xxxi. *Beati quorum.*

1. The blessedness of those whose sins are forgiven. 3. The misery of impenitence. 6. Confession of sin brings ease, 8. safety, 14. joy.

1 Blessed are they whose iniquities are forgiven: and whose sins are covered. 2 Blessed is the man to

¹ It is a pious custom to recite the seven penitential Psalms, respectively, by way of prayer against the seven deadly sins.

whom the Lord hath not imputed sin : and in whose spirit there is no guile.

3 Because I was silent, my bones grew old : while I cried aloud all the day long.

4 For day and night thy hand was heavy upon me : I turned in my anguish, while the thorn was fastened in me.

5 I have acknowledged my sin unto thee : and my injustice have I not concealed.

6 I said, I will confess against myself my injustice to the Lord : and thou forgavest the wickedness of my sin.

7 For this shall every one that is holy pray unto thee : in a seasonable time.

8 But in the flood of many waters : they shall not come nigh unto him.

9 Thou art my refuge from

the trouble which hath surrounded me : my joy, deliver me from them that compass me about.

10 I will give thee understanding, and will instruct thee in the way, wherein thou shalt go : I will fix mine eyes upon thee.

11 Be ye not like unto horse and mule : which have no understanding.

12 With bit and bridle bind fast the jaws of those : who come not nigh unto thee.

13 Many are the scourges of the sinner : but mercy shall compass him about that hopeth in the Lord.

14 Be glad, O ye just, and rejoice in the Lord : and glory all ye that are right of heart.

Glory &c.

Psalm xxxvii. *Domine, ne in furore.*

1. David's extreme anguish. 15. He hopes in God. 18. His resignation and grief. 22. Prayer.

1 O Lord, rebuke me not in thine indignation : nor chastise me in thy wrath.

2 For thine arrows stick fast in me : and thou hast laid thy hand heavily upon me.

3 There is no health in my flesh because of thy wrath : there is no rest to my bones because of my sins.

4 For my iniquities are gone over my head : and, like a heavy burden, press sorely upon me.

5 My wounds have putrified and are corrupt : because of my foolishness.

6 I am become miserable, and am bowed down even to

the end : I go sorrowfully all the day long.

7 For my loins are filled with illusions : and there is no soundness in my flesh.

8 I am afflicted and humbled exceedingly : I have roared for the groaning of my heart.

9 Lord, all my desire is before thee : and my groaning is not hidden from thee.

10 My heart is troubled, my strength hath failed me : the very light of mine eyes is gone from me.

11 My friends and my neighbours : drew near, and stood up against me.

12 They that were once

nigh me stood afar off: and they that sought after my soul did violence against me.

13 And they that sought to do me evil talked vanities: and imagined deceits all the day long.

14 But I, as a deaf man, heard not: and as one that is dumb, who openeth not his mouth.

15 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, Let not mine enemies at any time triumph over me: and when my feet slip, they have spoken great

things against me.

18 For I am prepared for scourges: and my sorrow is always before me.

19 For I will confess mine iniquity: and will think upon my sin.

20 But mine enemies live, and are strengthened against me: and they that hate me wrongfully are multiplied.

21 They that render evil for good spake against me: because I followed goodness.

22 Forsake me not, O Lord my God: go not thou far from me.

23 Haste thee to my help: O Lord God of my salvation.

Glory &c.

Psalm L. *Miserere.* (*Latin, see p. 426.*)

1. David prays for remission of his sins; 8. for perfect sanctity. 17. God delights not in sacrifice, but in a contrite heart. 19. David prays for the exaltation of the Church.

1 Have mercy upon me, O God: according to thy great mercy.

2 And according to the multitude of thy tender mercies: blot out my iniquity.

3 Wash me yet more from my iniquity: and cleanse me from my sin.

4 For I acknowledge my iniquity: and my sin is always before me.

5 Against thee only have I sinned, and done evil in thy sight: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

6 For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7 For behold, thou hast loved

truth: the uncertain and hidden things of thy wisdom thou hast made manifest unto me.

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

9 Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

10 Turn away thy face from my sins: and blot out all my iniquities.

11 Create in me a clean heart, O God: and renew a right spirit within my bowels.

12 Cast me not away from thy presence: and take not thy holy spirit from me.

13 Restore unto me the joy

of thy salvation : and strengthen me with a perfect spirit.

14 I will teach the unjust thy ways : and the wicked shall be converted unto thee.

15 Deliver me from blood-guiltiness, O God, thou God of my salvation : and my tongue shall extol thy justice.

16 Thou shalt open my lips, O Lord : and my mouth shall declare thy praise.

17 For if thou hadst desired sacrifice, I would surely have given it : with burnt-offerings thou wilt not be delighted.

18 The sacrifice of God is an afflicted spirit : a contrite and humble heart, O God, thou wilt not despise.

19 Deal favourably, O Lord, in thy good will with Sion : that the walls of Jerusalem may be built up.

20 Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings : then shall they lay calves upon thine altars.

Glory &c.

Psalm ci. *Domine, exaudi.*

1. The extreme affliction of the Psalmist. 12. The eternity and the mercy of God, 19. to be recorded and praised by future generations. 26. The unchangeableness of God.

1 O Lord, hear my prayer : and let my cry come unto thee.

2 Turn not away thy face from me : in the day when I am in trouble, incline thine ear unto me.

3 In what day soever I shall call upon thee : O hearken unto me speedily.

4 For my days are vanished like smoke : and my bones are dried up like fuel for the fire.

5 I am smitten as grass, and my heart is withered : for I have forgotten to eat my bread.

6 Through the voice of my groaning : my bones have cleaved to my flesh.

7 I am become like a pelican in the wilderness : and like a night-raven in the house.

8 I have watched : and am become like a sparrow that sitteth alone on the house-top.

9 Mine enemies reviled me all the day long : and they that

praised me have sworn together against me.

10 For I have eaten ashes as it were bread : and mingled my drink with weeping.

11 Because of thine indignation and wrath : for thou hast lifted me up and cast me down.

12 My days are gone down like a shadow : and I am withered like grass.

13 But thou, O Lord, endurest for ever : and thy memorial to all generations.

14 Thou shalt arise and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

15 For thy servants have delighted in her stones : and they shall have compassion on the earth thereof.

16 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 had regard unto the prayer of the lowly : and hath not despised their petition.

19 Let these things be written for another generation : and the people that shall be created shall praise the Lord.

20 For he hath looked down from his high and holy place : out of heaven hath the Lord looked upon the earth.

21 That he might hear the groaning of them that are in fetters : that he might deliver 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 people assemble together : and kings, that they may 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 Thou, Lord, in the beginning didst lay the foundations of the earth : and the heavens are the work of thy hands.

27 They shall perish, but thou endurest : and they all shall grow old as a garment.

28 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

29 The children of thy servants shall continue : and their seed shall be directed for ever. Glory &c.

Psalm cxxix. *De profundis.* (Latin, see p. 427.)

The cry of a contrite heart imploring the Divine mercy.

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

2 Oh, let thine ears consider well : the voice of my supplication.

3 If thou, O Lord, shalt mark iniquities : Lord, who shall abide it ?

4 For with thee there is propitiation : and because of thy law I have waited for thee, O Lord.

5 My soul hath waited on his word : my soul hath hoped in the Lord.

6 From the morning watch even until night : let Israel hope in the Lord.

7 For with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his iniquities. Glory &c.

Psalm cxlii. *Domine, exaudi.*

1. David prays for favour in judgment. 3. He represents his distress. He prays for grace; 9. for deliverance; 10. for sanctification; 12. for victory over his enemies.

1 Hear my prayer, O Lord ; thy truth : hearken unto me give ear to my supplication in for thy justice' sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul: he hath brought my life down unto the ground.

4 He hath made me to dwell in darkness, as those that have been long dead: and my spirit is vexed within me, my heart within me is troubled.

5 I have remembered the days of old, I have mused upon all thy works: I have mused upon the works of thy hands.

6 I have stretched forth my hands unto thee: my soul gaspeth unto thee, as a land where no water is.

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 Make me to hear thy

mercy in the morning: for in thee have I hoped.

10 Make me to know the way wherein I should walk: for to thee have I lifted up my soul.

11 Deliver me from mine enemies, O Lord; unto 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 shalt quicken me in thy justice.

13 Thou shalt bring my soul out of trouble: and in thy mercy thou shalt destroy mine enemies.

14 Thou shalt destroy all them that afflict my soul; for I am thy servant.

Glory &c.

Ant. Remember not, O Lord, our offences, nor those of our parents: neither take thou vengeance of our sins.

HYMNS ON CONTRITION AND THE MERCY OF GOD.

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All ye who seek a sure relief	28
To Christ, the Prince of Peace	29
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Jesus, all hail, who for my sin	32
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O why so heavy, O my soul?	67
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Instructions on Indulgences, with Devotions.

EVERY good work has a threefold value: *merit, satisfaction, and impetration*. And as the divine goodness, in consideration of our weakness, has ordained, that by the use of the sacraments, *ex opere operato*, we increase our *merit*; and by the *impetration* of the saints and the prayers of the Church we obtain many things *independently of our own labour*; so he has left to us also the treasure of indulgences, by which, through the satisfaction of Christ and the saints, we may obtain full and speedy *satisfaction* for the temporal punishment due to our sins either in this life or the next.

I. *What an Indulgence is.*

By an indulgence is meant the remission of the *temporal punishment* due to us on account of our sins. Every sin, however grievous, is remitted through the sacrament of penance, or by an act of perfect contrition, as regards its *guilt* and the *eternal punishment* due to it. But the debt of *temporal punishment* is not always remitted at the same time. This latter is done away with by deep penitence, or by works of satisfaction, *e.g.* prayers, alms, fasting, &c.; or by the patient endurance of troubles and adversities sent us by God, &c.; or by the satisfaction of our Lord Jesus Christ and the Saints, applied to us by those who have the power to apply them.

And although, in order to escape this temporal punishment, we must not rely on indulgences alone, to the neglect of good works; yet because, at the best, our own good works are very imperfect, and the debt of punishment due to us very great, we ought to endeavour, as frequently as possible, to avail ourselves of the benefits of indulgences.

Indulgences are of two kinds:—1st. A *plenary* indulgence.

when duly gained, is a full and entire remission of all the temporal punishment due to sin. The eight indulgences granted to the faithful in England, at the principal festivals of the year, are plenary indulgences. A jubilee is also a plenary indulgence occasionally granted by the Pope to the whole Church, in the most ample manner, and with the greatest solemnity. 2d. A *partial*, or limited indulgence, as of ten years, or a hundred days, &c., remits as much of the temporal punishment as would have been remitted by 10 years, or 100 days, &c., of the canonical penances formerly imposed on public penitents.

II. *What is required for obtaining an Indulgence.*

1. That we should be in a state of grace; that is, free from all mortal sin. Hence the sacraments of penance and the holy eucharist are always enjoined as pre-requisites for obtaining an indulgence. For indulgences only apply to the punishment of sin; they suppose the guilt to have been removed. And although the guilt may be removed while the punishment is reserved, punishment cannot be remitted while the guilt remains.

2. In order to gain an indulgence, it is necessary to perform the prescribed works; for it is under this condition that indulgences are granted. But power is generally given to confessors to change the works for some others, in the case of the sick, or persons who are confined, and who cannot therefore fulfil some of the conditions, such as fasting, or visiting certain churches. It is absolutely necessary, at the very least, that the works required for the indulgence should all be done in a state of grace.

It may be useful to add here a list of indulgences attached to some of the prayers in this book:—

1. For the acts of faith, hope, and charity (p. 52), 1st. An indulgence of 7 years and as many *quadragesimæ*, or 40 days, as often as you recite these acts. 2d. A plenary indulgence once a month,* granted to all who shall recite the acts every day for a month, and shall confess their sins and receive the holy communion, praying for the usual intentions of the Church. 3d. A plenary indulgence at the hour of death, if

* By a month is meant a calendar month, January, February, &c.

you recite the acts at that time, and, if possible, after sacramental confession and holy communion.

2. For the *Angelus Domini*, or The Angel of the Lord, &c. (p. 30), 1st. An indulgence of 100 days as often as you repeat it. 2d. A plenary indulgence once a month, to all who shall say this prayer at least once a day, every day in the month, at the sound of the bell; and who shall confess, and communicate, and pray for the usual intentions of the Church.

Observe that the *Angelus* is always to be said kneeling, except on Saturday evening and on Sunday, when it is to be said standing. In Paschal time, instead of the *Angelus*, the *Regina cœli* is said, together with the versicle and prayer, standing. Those who are not able to remember these prayers, may gain the indulgence by saying the usual *Angelus* standing. In places where the bell is not heard, it is sufficient to recite the *Angelus* about the time at which the bell is rung.

3. For the *De profundis* and the versicle *Requiem æternam*, to be said after the evening *Angelus*. 1st. An indulgence of 100 days. 2d. A plenary indulgence once a year to those who repeat the above every day. Those who do not know the *De profundis* may gain the same indulgences by repeating instead an Our Father and a Hail Mary, with the versicle as above.

4. For the Litany of the Holy Name. An indulgence of 300 days as often as you recite it.

5. For the *Angele Dei*, or Angel of God, &c. &c. (p. 38). 1st. An indulgence of 100 days as often as you recite this prayer. 2d. A plenary indulgence once a month, on any day they choose, to all who shall say it daily for a month; and who confess, and communicate, and pray for the intentions of the Church, in some public church. 3d. A plenary indulgence on the feast of the holy Angel Guardians (October 2d), provided that you have said the prayer for a whole year, morning and evening; and perform the usual conditions of confession, communion, and prayer for the intentions of the Church. 4th. A plenary indulgence at the hour of death, if during life you have frequently repeated this prayer. All these indulgences may be applied to the souls in purgatory.

6. For the *Trisagium*, or Holy, holy, holy, &c. (p. 39). 1st. An indulgence of 100 days, once every day. 2d. Three times on Trinity Sunday, and every day during the octave; as well as on every Sunday in the year. 3d. A plenary in-

dulgence once a month, on a day of choice, for those who shall have repeated it every day for a month, with the usual conditions.

7. For saying the *Salve Regina* (p. 55) in the morning, and the *Sub tuum præsidium* (p. 312) in the evening, adding to each the following versicle :

- | | |
|---|--|
| <p>Ÿ. Dignare me laudare te,
Virgo sacrata.</p> | <p>Ÿ. Vouchsafe that I may
praise thee, O sacred Vir-
gin.</p> |
| <p>R̄. Da mihi virtutem contra
hostes tuos.</p> | <p>R̄. Give me strength against
my enemies.</p> |
| <p>Ÿ. Benedictus Deus in Sanc-
tis suis.</p> | <p>Ÿ. Blessed be God in his
Saints.</p> |
| <p>R̄. Amen.</p> | <p>R̄. Amen.</p> |

1st. An indulgence of 100 days, every day. 2d. An indulgence of 7 years and 7 *quadragesimæ* every Sunday. 3d. A plenary indulgence on any two Sundays in every month, on all the feasts of the Blessed Virgin, on the feast of All Saints, to those who repeat the above-mentioned prayers every day, with the usual conditions ; and also at the hour of death.

8. For 3 *Glorias*, to be said 3 times a day, morning, noon, and night, in thanksgiving to the Most Holy Trinity for the particular graces granted to the Blessed Virgin, and especially her Assumption. 1st. An indulgence of 300 days. 2d. An indulgence of 100 days *each* of the said times. 3d. A plenary indulgence once a month, on any day at choice, to those who repeat them 3 times a day for a month, with the usual conditions. These indulgences may be applied to the souls in purgatory.

9. For 3 Our Fathers, in memory of the Passion and Agony of Jesus Christ ; and 3 Hail Marys, in memory of the Dolours of the Blessed Virgin ; to be said for the dying. 1st. An indulgence of 300 days as often as they are said. 2d. A plenary indulgence to those who repeat them once a day for a month, with the usual conditions. These indulgences may be applied to the souls in purgatory.

10. For invoking the names of Jesus and Mary. 1st. An indulgence of 25 days each time. 2d. A plenary indulgence at the hour of death to those who have been in the habit of invoking them, and who, being truly contrite, invoke them at that hour, at least in heart, if they cannot with their lips.

Also an indulgence of 300 days every time the three following ejaculatory prayers are said, to obtain a happy death.

Jesus, Joseph, and Mary, I give you my heart and my life.

Jesus, Joseph, and Mary, assist me in my last agony.

Jesus, Joseph, and Mary, may I die in peace in your blessed company.

For saying any one of them 100 days.

11. For the Litany of the Blessed Virgin Mary. 1st. An indulgence of 300 days as often as you recite it with a devout and contrite heart. 2d. A plenary indulgence on the five principal feasts of the Blessed Virgin Mary, viz. the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption, to all who shall say the Litany every day, without missing one day in the year. It is necessary that they should confess, and communicate, and pray for the intentions of the Church, in some public church. These indulgences may be applied to the souls in purgatory.

12. For the Rosary. 1st. An indulgence of 100 days for every *Pater* and *Ave*, as often as you recite the fifteen decades of the Rosary, or, at least, five decades. 2d. A plenary indulgence once a year on any day you choose, if you are accustomed to say at least five decades daily, and if you confess, and communicate, and pray for the wants of the Church. But in order that you may obtain these indulgences, two things are necessary: that the Rosary which you use shall have these indulgences attached to it by some priest who has faculties for so doing; and also that you piously and attentively meditate on each decade, or one of the fifteen mysteries, in the order indicated in this book, p. 656.

13. For the *Veni Creator*. 1st. An indulgence of 100 days as often as you recite this hymn. 2d. A plenary indulgence once a month, on any day they choose, to all who say this hymn daily for a month, and who confess, and communicate, and pray for the wants of the Church. 3d. An indulgence of 300 days as often as you say this hymn on the feast of Pentecost, or on any day within the octave. All these indulgences may be applied to the souls in purgatory.

14. For the *Veni Sancte Spiritus*. The same indulgences are annexed to this hymn as to the preceding.

15. For the *Stabat Mater*. An indulgence of 100 days as often as you recite it.

16. For the *Pange lingua, &c.* 1st. An indulgence of

300 days may be gained once every day by devoutly reciting this hymn, together with the versicle, *Panem de cælo, &c.*, and the prayer, *Deus qui nobis, &c.* 2d. An indulgence of 100 days for reciting the two last stanzas of the hymn, *Tantum ergo, &c.*, with the versicle and the prayer. 3d. A plenary indulgence three times a year (*viz.* on Maunday Thursday; the feast, or at least a day within the octave, of Corpus Christi; and any other day, at choice), to all who shall have said the hymn, or at least the single stanza *Tantum ergo*, ten times in each month, with the usual conditions, and a visit to some church. These indulgences may be applied to the souls in purgatory.

17. For the Penitential Psalms. An indulgence of forty days as often as you recite them.

18. For the Gradual Psalms. The same.

19. For the prayer at the end of the Litany of the Passion (O God, who for the redemption of the world, &c.), together with 5 Our Fathers, 5 Hail Marys, and 5 Glorias. 1st. An indulgence of 300 days, once every day. 2d. A plenary indulgence on repeating it every day for a month, with the usual conditions. These indulgences may be applied to the souls in purgatory.

20. For the prayer, *Look down, O Lord, &c.* (p. 500), *to be said on the knees before the Blessed Sacrament.* 1st. An indulgence of 100 days, once every day. 2d. A plenary indulgence the first Thursday in each month, to all who shall repeat it after confession and communion, and shall pray for the wants of the Church. 3d. An indulgence of 7 years and 7 *quadragesæ*, every Thursday, with the same conditions.

21. For the prayer to St. Aloysius Gonzaga (O holy Aloysius, adorned, &c.), at the end of his Litany, together with an Our Father and a Hail Mary. An indulgence of 100 days (applicable also to the departed), once a day.

22. For the ejaculation of resignation to the will of God (p. 39). 1st. An indulgence of 100 days, once every day. 2d. A plenary indulgence once a year, on any day at choice, with the usual conditions, to those who shall have repeated it every day for a year. These indulgences are applicable to the souls in purgatory.

23. For daily meditation. A plenary indulgence once a month (with the usual conditions) to all who shall perform this most necessary exercise of piety every day for a month, for half an hour, or at least for a quarter of an hour daily.

This indulgence (applicable to the souls in purgatory) may be obtained on any day in the month.

24. For the Stations. All the indulgences are annexed to these Stations, which were granted to those persons who visited the places in the Holy Land consecrated by any special mystery of the Passion of Christ. All these indulgences, many of which are plenary, can be applied to the souls of the departed; and in order to obtain them it is only necessary to be in the state of grace; neither confession nor communion is required.

25. Pius IX. grants, 1st, an indulgence of 100 days to all who recite the antiphon, versicle, and collect, Give peace, O Lord, in our days (p. 46). 2d. A plenary indulgence once a month to such as shall have recited them once a day, with the usual conditions. These indulgences may be applied to the souls in purgatory.

26. Pius IX. also grants an indulgence of 3 years to all who recite with devotion the following prayer:

O Lord Jesus Christ, grant, I beseech thee, that thy Passion may be to me a power to strengthen and defend me; thy Wounds my meat and drink, to feed, inebriate, and delight me; the Sprinkling of thy Blood, the washing away of all my sins; thy Death, my everlasting glory. Herein, O dearest Lord, be my refreshment, my rejoicing, my health, and the sweet solace of my heart; who livest and reignest for ever and ever. Amen.

Other devotions to which indulgences are attached will be found in their places.

PRAYERS FOR OBTAINING PLENARY INDULGENCES.

(See also p. 192, II.)

For obtaining the Indulgences, it is sufficient to say with devotion five Our Fathers and five Hail Marys; but the following are the forms commonly used. They are applicable either to those who use them or to the souls in purgatory, and may be said either at the time of the Jubilee or on any other occasion.

Preparatory Prayer.

Almighty and everlasting God, I trust that by thy mercy I am absolved from all my sins, and delivered from eternal damnation; yet since I am still obnoxious to the

temporal punishments due unto my sins, and my own works are not sufficient to make satisfaction for them, I fly to the inexhaustible treasury of the merits of thy only begotten Son and of thy saints, that, by their abundance, my defects and infirmities may be supplied. I cheerfully offer myself to do all those things which are appointed for obtaining this end. Receive them, O Father of mercies, in union with the passion and death of the same thy Son, and make me, although unworthy, partaker of this plenary indulgence.

Our Father. Hail Mary.

FIRST PRAYER.

To God the Father, for the Exaltation of our Holy Mother the Church.

O eternal Father, be mindful of thy congregation which thou hast possessed from the beginning. Acknowledge the Church as the spouse of thine only begotten Son, for which he hesitated not to shed his blood. So exalt it, I beseech thee, with the beauty of holiness, the riches of grace, and the fulness of thine inheritance; that it may shine forth worthy of its divine Spouse, and of the great price of its redemption. Look mercifully upon all the sons of this holy Mother, and gather all nations into their number; that all may acknowledge, with living faith, thee the Father, and Jesus Christ whom thou hast sent, in the unity of the Holy Ghost, one God; may call upon thee with steadfast hope, and embrace thee with perfect charity. Amen.

Our Father. Hail Mary.

V. Behold, O Lord, and visit this vine.

R. And perfect that which thy right hand hath planted.

Look down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ hesitated not to be delivered into the hands of sinners, and to undergo the torment of the cross; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God world without end. Amen.

SECOND PRAYER.

To God the Son, for the Extirpation of Heresies.

O Jesus, the true light that lightenest every one that cometh into the world, grant, I beseech thee, by the inestimable virtue of thy passion and death, that, the darkness of heresies and errors being driven away, all may embrace the light of thy truth, and be brought into the bosom of thy Church. O thou good Shepherd, who didst lay down thy life for thy sheep, protect thy flock, and defend it from the violence and cunning of those who come in sheep's clothing, but inwardly are ravening wolves. Grant that all may acknowledge one shepherd, and be of one fold. Abide with us, O Lord, as thou hast said, Behold I am with you all days, even to the consummation of the world. Make manifest that thy Church is founded on a rock, and that the gates of hell cannot prevail against it. Amen.

Our Father. Hail Mary.

V. Deliver not up to beasts of prey the souls that put their trust in thee.

R. And forget not, O Lord, for ever the souls of thy poor.

Hear the prayers of thy Church, O Lord, we beseech thee, and turn away thine anger from us; that all adversities and errors being done away, we may serve thee in freedom and security; through our Lord, &c.

THIRD PRAYER.

To the Holy Ghost, for Concord among Christian Princes.

O Holy Spirit, Spirit of love and peace, who hast gathered together so many and various nations in the unity of the faith, vouchsafe to grant to all Christian princes, and to their counsellors, the abundance of thy grace, and imbue their hearts with the new commandment of thy love; that all men may know by this that they are to be counted among the number of thine elect, and are worthy of the name of Christ. Grant that they

may not be led away through covetousness to do any thing contrary to thy divine glory, and the peace of thy Church; but rather may strive, with united efforts, to bring the people committed unto them, together with themselves, to the vision of eternal peace, and to the heavenly Jerusalem. Amen.

Our Father Hail Mary.

V. Let peace be in thy strength.

R. And plenteousness in thy towers.

O God, from whom all holy desires, all right counsels, and all just works do come, give to thy servants that peace which the world cannot give, that our hearts being given up to obey thy commandments, and the fear of our enemies being taken away, the times, by thy protection, may be peaceful, through our Lord Jesus Christ, who liveth, &c.

FOURTH PRAYER.

To the most Holy Trinity; offering up the Works prescribed for obtaining the Indulgence.

O most holy Trinity, I trust I have now performed whatever hath been prescribed for obtaining a plenary indulgence for the punishment due to my sins. I confess that anywise I ought to have done all this, and much more, for thy divine Majesty, being bound thereto under a thousand titles. It is of thine infinite goodness and bountiful liberality alone that thou art pleased so abundantly to remunerate the worthless works of our bounden duty. Receive, therefore, O most holy Trinity, these works that I have done, in whatever way I may have done them, and grant that all their defects may be supplied by the merits of the passion and death of Jesus Christ our Lord, and by his most precious blood which was shed for us; and thus make me (or the soul of —) partaker of this plenary indulgence: for which mercy, O Lord, may all heaven and earth unite with me in giving praise and thanksgiving unto thee now and for ever. Amen.

Our Father. Hail Mary.

The Te Deum.

*A Prayer for the whole state of Christ's Church upon Earth.**

O eternal Father of our Lord Jesus Christ, Creator of all things, visible and invisible, Source of all our good; infinitely good in thyself, and infinitely gracious, bountiful, and good to us; behold we, thy poor servants, the work of thy hands, redeemed by the blood of thine only Son, come [in answer to his summons by his Vicegerent], to present ourselves, as humble petitioners, before the throne of thy mercy. We come in communion with all thy Church in heaven, hoping to be assisted by their prayers and merits; and with Jesus Christ at our head, our High Priest and Mediator, in whose precious blood we put all our trust.

We prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the whole world. O eternal King, who has sent down thine only Son from thy throne above into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom; look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastor, and all its other prelates; enlighten them with all heavenly wisdom; make them all men according to thy own heart.

Give thy grace and blessing to all the clergy; and send amongst them that heavenly fire which thy Son came to cast on the earth, and which he so earnestly desired should be enkindled. Assist and protect all

* This prayer was first published on occasion of the Jubilee in 1751; and may be proper for any other time of indulgence. It may be said on the day of communion, as it is directed for the usual intentions for which the faithful ought to offer up their prayers in order to gain the indulgence.

apostolic missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful.

Have mercy on all Christian princes; grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects; that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy Church. Have mercy on all magistrates and men in power; that they may all fear thee, love thee, and serve thee; and ever remember that they are thy deputies, and ministers of thy justice.

Have mercy on all thy people throughout the world; and give thy blessing to thine inheritance; remember thy congregation, which thou hast possessed from the beginning; and give such grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, who sit in darkness and in the shadow of death; to all those nations that know not thee, and that have not yet received the faith and law of thy Son; to all Pagans, Mahometans, and Jews. Remember, O Lord, that all these poor souls are made after thine own image and likeness, and redeemed by the blood of thy Son. Oh, let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers and apostolic labourers, endued with the like graces and gifts as thine Apostles were, and bless them with the like success, for the glory of thy name; that all these poor souls may be brought to know thee, love thee, and serve thee here in thy Church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who, under the name of Christians, have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, Jesus Christ, into the by-paths of error and schism. Oh, bring them back to thee and to thy Church. Dispel their darkness by thy heavenly light; take off the veil from before their eyes, with which the common enemy hath blindfolded them. Remove the prejudices of their education; take away from them the spirit of obstinacy, pride, and self-conceit. Give them a humble and docile heart. Give them a strong desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which Christ died? Why should Satan any longer possess these souls, which, by their baptism, were dedicated to thee, to be thine eternal temple?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up every where the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy, and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness and the love of this perishable world. Let the gospel of Christ, both in its belief and practice, prevail throughout the world.

Grant us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples; a perpetual peace with thee, a perpetual peace with one another, and a perpetual peace within themselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of the bloodshed, the devastation, and

ruin of so many territories, the innumerable sacrileges, and the eternal loss of so many thousand souls, which are the dismal consequences of war. Turn their hearts to another kind of warfare, and teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and, in particular, this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain; support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant a relief to all in their respective necessities; give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to all the faithful departed; and bring us all to everlasting life, through Jesus Christ thy Son. Amen.



The Holy Eucharist.

INSTRUCTIONS AND DEVOTIONS FOR COMMUNION.

LET a man prove (or try) himself, says St. Paul (1 Cor. xi. 28), and so eat of that bread, and drink of that chalice. This proving or trying one's self is the first and most necessary preparation for the holy communion; and consists in looking diligently into the state of one's soul, in order to discover what indispositions or sins may lie there concealed, and to apply a proper remedy to them, by sincere repentance and confession; lest otherwise, approaching the Holy of Holies with a soul defiled with the guilt of mortal sin, we become "guilty of the body and blood of Christ, and receive judgment to ourselves, not discerning the Lord's body" (1 Cor. xi.). For this reason we go to confession before communion, in order to clear our souls from the filth of sin.

The person that is to receive the blessed sacrament must be also fasting, at least from midnight; by the command of the Church, and by a most ancient and apostolical tradition, ordaining, that in reference to so great a sacrament, nothing should enter into the body of a Christian before the body of Christ. The case of danger of approaching death is excepted, when the blessed sacrament is received by way of *viaticum*.

Besides this preparation of confession and fasting, the person that proposes to go to communion must endeavour to attain the best devotion he is able, in order to dispose his soul for worthily receiving so great a guest. To this end is subjoined the following

Practical Instruction for making a good Communion.

The Sacrament of the Holy Eucharist is the greatest of all sacraments, and was instituted by our dear Lord on the evening of his Passion and death. It is the true body

and blood, soul and divinity of Jesus Christ, under the appearance of bread and wine ; so that whoever receives it, feeds upon Jesus Christ himself, and is nourished by his most holy flesh and divine blood. Of this our dear Redeemer himself assures us when he says, He that eateth my flesh and drinketh my blood, liveth in me, and I live in him. Oh, how wonderful that God should love us to such a degree as to conceal himself under the sacramental species in the Holy Eucharist in order to become our food ! And, oh, what a mystery of ingratitude it is, that Christians should treat our loving God with coldness and indifference in this very sacrament, by which he proves to us how efficaciously and excessively he loves us.

Our dear Saviour has no need whatever of us ; and yet he counts it as nothing to remain for our sakes shut up within the tabernacle even to the end of the world, so ardently does he love us, so much does he delight to dwell with the children of men. We, on the contrary, have every need of Jesus ; we cannot even remain faithful to him without his help ; and yet we think so little of his love in remaining with us. Ah, how little indeed do we love him ! how little account do we make of him ! how little do we care to unite ourselves to him, and receive him in his sacrament of love ! while he is ever ardently longing to enter into our hearts.

Many persons go but very seldom to communion, some through a culpable negligence, others because they will not give up sinning, and others through a certain weakness of spirit. Now, not to go to communion because of imperfections is like refusing physician and medicine because we are ill. Not to go because you are not a saint is to confuse the effect of the blessed sacrament with the preparation for it, and so to hinder the possibility of arriving at real sanctity. Not to communicate because you are living in sin is to wish to go on loving sin, and to refuse to come out of this state of perdition. No ; if a man has religion enough to make him wish not to make a bad communion let him also have courage and resolution to remove that which prevents him from approaching the holy table. But this is the very thing which frightens the lukewarm. They must prepare themselves ; and this preparation teases and torments them, because they know they must give up certain pleasures, keep aloof

from occasions of sin, break off bad habits, mortify their senses, renounce sin altogether; and to do this is hard; nevertheless, as long as they keep away from this sacrament of life and grace, they are going headlong into everlasting death. It is right indeed you should have the most lively faith and most profound reverence for the blessed sacrament; but instead of making up your mind to keep away from communion, you must resolve to reform your life, to renounce and abandon sin and evil habits, and so make yourself less unworthy to receive the bread of angels. All the saints have ever looked upon the blessed sacrament as the richest treasure of grace, and have derived all their strength and fervour and sanctity from it. Ah, if you also wish to prove, to the great benefit of your soul, the immense blessings of this sweet sacrament, if you wish for strength to overcome the enemies of your salvation, if you desire an abundance of grace to keep you from falling into sin, if you long for fervour and courage to enable you to walk in the path of God's commandment, go often to communion. Look at each communion as the most precious moment of your life, and have a most ardent longing for this divine food. But at the same time remember, that he who eats of it unworthily, eats his own condemnation.

Therefore remember, that besides the natural fast, which you must observe with the greatest care from the midnight preceding your communion, it is absolutely necessary for you to be in a state of grace; that is, you must have your conscience free from mortal sin; and therefore, if you are in mortal sin, you must make a good confession, otherwise you will commit a sacrilege. If you are conscious only of venial sins, you are not *obliged* to confess these, though it is much better to do so, if you can get to confession; for it is a defect not to endeavour to clear yourself of every venial sin, as far as you can, on account of the reverence due to the most holy sacrament, and also you will reap greater fruit from your communion: but if you are not able to get to confession, at any rate make an act of contrition, and ask our dear Lord to cleanse your soul by his precious blood.

But in order to dispose you to perform so holy an action well, and with abundant fruit, you should endeavour to

make a fervent preparation for communion. You should think whom it is you are about to receive, and excite yourself to devout affections of adoration, hope, love, desire, humility, repentance. If possible, do not confine your preparation to the few moments which precede your communion, but endeavour to think of it the day before, and at night before you retire to rest; and when you wake during the night, try to think: *I am going to communion; I am going to receive Jesus my Redeemer, my Father, my God.*

Remember that Jesus Christ, in instituting the blessed sacrament, and leaving this precious pledge of his infinite love, desired that as often as the divine mysteries should be celebrated, and his most holy body received therein, a particular remembrance should be had of him and of all he has done and suffered for us. When, therefore, you desire to receive Jesus in the blessed sacrament, you should call to mind the passion, cross, and death of our dear Redeemer; and remember his precious blood, which flowed from his veins at the cost of so much suffering, and which with such love he gives us to drink in the sweet sacrament of the altar.

St. Charles, St. Philip, St. Francis of Sales, and other saints, recommend us to go to communion once a week. If your confessor allows it, therefore, make this your rule, and try to persevere in it, for it will be of immense advantage to your soul.

It is sometimes a good plan to choose some particular object for which you will make a certain number of communions, renewing your intention each time. I here give you some such intentions, which may be of use to you, and induce you to make a certain number of communions for each one, during the several weeks of the year.

Intentions for Communions.

1. The love of God: in order that, by means of the blessed sacrament, our soul may be more and more united to God by perfect love.

2. Devotion to the most holy Passion of Jesus: to obtain from our dear Lord, in the blessed sacrament, a deep impression in our soul of his bitter sufferings, and a continual and devout remembrance of them.

3. Devotion to our dear Lady: to obtain from Jesus,

who on the cross gave her to us for our Mother, a most tender childlike love and confidence towards her.

4. Adoration of the Majesty of God : desiring and intending to adore, acknowledge, and love it in Jesus and by Jesus in the blessed sacrament, from whom God receives infinite glory and honour.

5. The desire of thanking Almighty God for all the benefits we have received from him : not being able to offer to the Eternal Father any thing more acceptable and precious than Jesus in the blessed sacrament.

6. Satisfaction for our sins : offering Jesus, the Victim sacrificed for our salvation, and his most precious blood, in payment and expiation for all our offences against the Majesty of God.

7. The desire of obtaining some particular grace from God, through the merits of Jesus Christ in the blessed sacrament, either for ourselves or our neighbour.

8. The cure of our spiritual infirmities, that the Divine Physician may heal and cure our soul, and strengthen us that we may not relapse.

9. Victory over temptations, that, by the virtue of Jesus, who by his death has triumphed over the devil, we may be defended from his assaults, and preserved from his snares, and, by the power of the blessed sacrament, be strengthened to fight valiantly against him.

10. Perseverance in the grace of God : earnestly begging, through the merits and love of Jesus Christ, the grace never to commit a mortal sin and offend the infinite goodness of God.

11. The desire to praise God in his saints and to honour them : offering our communion to the most holy Trinity in thanksgiving for all the graces vouchsafed them on earth, and their eternal glory in heaven ; this may be done especially on their feast-days.

12. On our dear Lady's festivals to communicate in honour of her, the Queen of all Saints : thanking Almighty God for having made her his Mother, and having enriched her with such innumerable and wonderful privileges.

13. Zeal for the salvation of poor sinners : since nothing can intercede more efficaciously with the Eternal Father for their return and conversion than the precious blood his most holy Son shed for them.

14. Compassion for the miseries of our neighbour : to obtain for all who are in want, affliction, or tribulation, patience, comfort, and consolation from Jesus Christ, the loving Father of all men.

15. Devotion to Jesus in the blessed sacrament ; that our dear Lord, who has instituted this sacrament of love in order to remain always with us, may kindle in our hearts, and in the hearts of all men, a true love and devotion to him, and an ardent desire to receive him frequently.

16. The desire of gaining the Spirit of Jesus, and being transformed entirely into his likeness : this should be the principal end of each communion ; that is, you should desire, by means of the blessed sacrament, to clothe yourself with Jesus Christ,—with his life, his virtues, his spirit,—in order to be wholly his.

As soon as you have made your intentions for communion, place yourself with great recollection in the presence of God ; and if you find you want help, read over the following acts of preparation. But take care not to read them in a hurry, but rather with your heart than your eyes,—slowly and devoutly. If at any moment you find yourself drawn to compunction or recollection, then pause for a little time. It is not necessary to read a great many prayers in order to make a good preparation, but it is absolutely necessary to have true sorrow for our sins, and to love our dear Lord very much. If you use the following acts in this spirit, you will be sure to receive great fruit from your communion.

Hymns on Communion see p. 264.

DEVOTIONS BEFORE, AT THE TIME OF,
AND AFTER, COMMUNION;

WHICH MAY BE USED AT EACH PERSON'S DISCRETION.

First Method.

DEVOTIONS BEFORE COMMUNION.

An Act of Faith.

My Lord and Saviour Jesus Christ, I firmly believe that in this blessed sacrament thou art present verily and indeed; I believe that here are thy body and blood, thy soul and divinity. I acknowledge these truths; I believe these wonders; I adore thy power, which hath wrought them; I praise thy infinite goodness, which hath prepared them for me; with David, "I will praise thee, my God, with my whole heart, and will recount all thy admirable works; I will rejoice in thee, and bless thy holy name." In this faith, and with this acknowledgment, I approach this adorable banquet, wherein thou bestowest on me the divine food of thy body and blood. Grant, O blessed Jesus, that I may approach thee with such a profound sense of reverence and humility as is due to thy infinite Majesty. Grant, O Lord, that I may now receive thee with a pure heart, a clean conscience, and a sincere and lively faith. Pardon my sins, which have rendered me most unworthy to approach thee: I hate them, because they are displeasing to thee, my God; I renounce them for ever, and promise to be faithful to thee. Take courage, my soul, raise thyself up; go and receive thy God, and with him all the favours he hath prepared for thee in this most divine sacrament.

An Act of Hope.

In thee, O Jesus, do I place all my hope, because thou alone art my salvation, my strength, my refuge, and the foundation of all my happiness; and were it not for the confidence I place in thy merits, and in the precious blood wherewith thou didst redeem me, I would not presume to partake of this banquet. Encouraged by thy goodness, I come to thee as a poor and infirm sheep to its shepherd; as a sick man to his physician; as a condemned criminal to his powerful intercessor: that, as the true shepherd of my soul, thou mayest strengthen me; heal me, as my physician; and, as my merciful advocate, deliver me from the sentence of sin and death. I, who am an abyss of nothing, invoke thee, who art the abyss of all goodness; for though my sins are innumerable, and very grievous, yet they are but light and trivial when compared to thy boundless mercy, and the infinite ransom of thy blood. Have pity, therefore, on me, O Jesus, and save me, for thou forsakest none that put their trust in thee.

An Act of Charity.

How strong was the force of thy love, my dear Redeemer, when, being about to depart out of this world to thy eternal Father, thou providedst for us this divine banquet, enriched with all heavenly sweetness. It was through the wonderful effects of thy divine goodness that thou didst humble thyself to such an excess for our redemption, as to take upon thee the infirmity of our nature. And is it not through an infinite excess of thy love, that thou hast left us thy body and blood for the food and nourishment of our souls; that, as thou didst unite thyself to our humanity, so we might here be made partakers of thy divinity? In return for this thy infinite love, I desire to love thee, O Lord Jesus, who art my only comfort in this place of banishment, the only hope of my infirm soul, and my happiness, above all else that I can enjoy. Make me to love thee, my God, with my whole heart, with my whole soul, with all my mind, and

with all my strength; that as every moment is an increase of my life, so it may be also of my love towards thee. I desire, with all the affections and powers of my soul, that as the utmost thanks are due, so they may be returned to thee, by all the faithful, for this divine food, which is our refreshment, support, strength, armour, and defence in all our dangers and distresses; and that my love may never cease, inflame my heart with the fire of heaven, that it may continue burning, till nature and corruption being weakened and consumed, I may be wholly transformed into thee. Come, O Lord, hasten to release me from the bonds of sin, and prepare me for the blessings thou art now about to bestow on me.

An Act of Desire.

As the wearied hart thirsts after the fountains of water, so doth my soul pant after thee, my Saviour, my Lord, and my God. It ardently longs to drink of those fountains which thy love hath opened for its comfort and relief. Tired with my own evil ways, I return hungry and thirsty, crying out aloud, Have mercy on me, O Son of God, and permit me to taste of thy banquet, that my soul may be refreshed. Oh, that my soul did truly hunger after thee, the bread of angels, the food of blessed souls, and that all that is within me might be delighted with the taste of thy sweetness! I here despise all human consolations, that I may be comforted by thee, my only good, my God and Saviour, whom I love above all things, and desire to entertain within my breast, with as much devotion and affection as is conceived by thy chosen servants, who now sit at thy table of celestial bliss. And however I may have been hitherto wanting in my duty, or unjust to thee, in misplacing my affections, I desire for ever to renounce my folly and weakness, and from my heart request that, for the future, my joy, my relief, my treasure, and rest, may be entirely centred in thee. May I never desire any thing besides thee; and may all things seem contemptible and as nothing without thee, O my God.

An Act of Thanksgiving.

Who am I, O God of infinite goodness, that thou shouldst permit me to partake of this bread of angels? How have I found such favour in thy sight, as to be the object of so unspeakable a mercy? Come, all ye angels and saints of God, and I will recount to you what great things our Lord hath done for my soul. He hath raised me out of the dust, and delivered me from the bonds of sin; he hath told me not to be dejected, for that he himself will be my support and my strength; and though I have most unworthily forsaken him by my repeated follies, yet behold he calls me once more, and invites me to partake of the bread of life, that, as he made me, so I may ever live by him. What thanks can I give thee, O merciful Jesus, Saviour of the world? What return shall I make thee for all thou hast done for my soul? Were I to give all I have in acknowledgment of thy love, it would still be as nothing; for thou, Lord, hast plentifully poured forth thyself upon me, and given me even all that thou art; and if, in thanksgiving for thy mercies, I were to lay before thee my body and soul, my life, liberty, and all I possess, what would they be, when compared to the blessings thou hast here bestowed on me; what to the debt I owe, which is in some kind equal to what I receive, infinite as thyself? Thou hast mercifully given thyself to me, for the food of my soul; and now behold I offer thee all that I have, all that I am, all that I possess; to thee I make a full surrender of them all, that, being wholly thine, I may now no longer have any part in myself.

An Act of Humility.

In fervour of spirit and humility of heart I approach thy holy altar, O my God, to implore thy mercy and assistance. I adore thee, divine Jesus, really present in this sacred host; I acknowledge my unworthiness to receive thee; yet encouraged by thy goodness, I venture to follow the impulse of my heart, which powerfully at-

tracts me to thee. "O Lord of Hosts, how lovely are thy tabernacles! my soul longeth and fainteth" for thy possession; for "blessed is the man that trusteth in thee." Thou art the God of all glory; and what am I, and what should I have been, hadst thou not raised me from the grave of sin? Alas! without thee, my soul is a barren land, fertile only in the production of weeds and brambles; but with patient love thou hast come to my assistance, saying, "Fear not, O land, be glad and rejoice, for I, the Lord, have done great things" for thee. Ah, merciful Lord! what hast thou left undone to secure my happiness? And now, forgetful of all my past ingratitude, thou invitest me to thy sacred banquet. I come, then, with confidence, because "thou art my God, and hast heard me, and art become my salvation." Oh, "what shall I render unto thee, O Lord, for all thou hast rendered unto me? I will take the chalice of salvation; and I will call upon thy name. I will pay my vows to thee before all thy people; for I am thy servant." I have strayed far from thee, my God, and thou hast displayed the wonders of thy mercy, by recalling me from my wanderings. Oh, perfect thy work of love, by preserving me from ever again forsaking the path of thy commandments; "teach me to do thy will," and strengthen me to fulfil it perfectly.

Humbled, O Lord, at the view of my many miseries, and convinced of my weakness; yet animated with a sincere desire to employ the remainder of my years in repairing my past ingratitude; I fervently implore thy powerful assistance, for, "strengthened by thee, I can do all things;" with humble confidence I approach thy altar, "for with thee is the fountain of life, and in thy light I shall see light." Come, then, O blessed Jesus, to take possession of my heart, in thy adorable sacrament. Come, and give efficacy to my resolution, of living henceforth but for thee, and of devoting all my faculties to the promotion of thy glory. Establish thy dwelling in my soul, that, fertilised by the dew of thy grace, it may produce a rich harvest of holiness and virtue. May thy love be the end of my existence, and the only motive of all my actions; may it be my guide

amidst the dangers of that world wherein thy will hath cast my lot; may it be my light in perplexities, and my counsel in doubts; may it forcibly detach my affections from the things of this world. O adorable Jesus, can there be any real comfort but in thy service; any unalloyed happiness but in the possession of thee? May I henceforth prove my conviction of this truth by constant fervour and undeviating fidelity! Amen.

A Prayer before Receiving.

I approach thy banquet, O Jesus, having nothing to confide in but thy goodness and mercy, being of myself a sinner, destitute of all virtue. I hasten to thee, most compassionate Physician, the fountain of all goodness, that I may be healed. I fly under the wings of thy merciful protection, hoping thou wilt be my Saviour, though I dare not appear before thee as my Judge. To thee I expose all my wounds, to thee I discover all my shame. My sins, I confess, are so many and great as to make me despair, if thou didst not encourage me to hope in thy mercies, which are infinite. Look, therefore, on me with the eyes of compassion, O Lord Jesus Christ, eternal King, God and Man, who wast crucified for the sins of men. Have mercy on me, thou inexhaustible fountain of goodness. Hail, saving Victim, offered on the cross for me and all mankind! Hail, generous and precious blood, flowing from thy wounds, O Jesus, and washing away the sins of the world! Remember thy creature, O Lord, whom thou hast redeemed by thy death. I am truly sorry for my offences, of which I am resolved to amend. Wash away, therefore, all my sins, and blot out my iniquities, that, purified in soul and body, I may worthily approach the Holy of Holies; and grant that thy precious body and blood, which I now, though unworthy, am about to receive, may avail to a full discharge from the guilt of all my crimes, a victory over my evil thoughts, the beginning of a new life, the seed of good works, and a sure protection of soul and body against all the snares of my enemies.

PRAYERS AFTER COMMUNION.

An Act of Thanksgiving.

I return thee thanks, O eternal Father, for having, out of thy pure mercy, without any desert of mine, been pleased to feed my soul with the body and blood of thine only Son; and beseech thee, that this holy communion may not be to my condemnation, but available to the effectual remission of all my sins. May it strengthen my faith; encourage me in the practice of good works; deliver me from all evil habits and sinful desires; perfect me in charity, patience, humility, obedience, and all other virtues. May it secure me against all the snares of my enemies, visible and invisible; closely unite me to thee, the only true God, and finally settle me in unchangeable bliss, by admitting me, though an unworthy sinner, to be a guest at that divine banquet, where thou, with the Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints; through the same Jesus Christ our Lord. Amen.

O tender and compassionate Lord Jesus, my God and my Saviour, thou art really present in my heart. Humbled before thee, I adore thee with all the powers of my soul, and love thee with all the affections of my heart. When I consider the splendours of thy awful Majesty, I scarcely dare to lift my eyes to thee; but yet thy goodness encourages me to speak to thee of my wants, and open my heart in all confidence before thee. How can I become weary of repeating that I love thee, or more nobly employ the faculties with which thou hast gifted me, than in proclaiming thy praises, and proving my boundless gratitude for thy mercies? My highest ambition is to attain the perfection of thy love; and for this I earnestly pray to thee, reminding thee of thy own promise, that "whatsoever we ask in prayer, believing, we shall receive." Grant me the spirit of perfect obedience to thy commands, and constant fidelity to thy inspirations; as

well as a lively horror, not only of grievous sin, but of every deliberate fault, however small. Assisted by thy grace, O divine Jesus, I desire to offer thee the homage of a heart submissive to thy will; of sincere piety, founded on charity towards thee and my neighbour; of purity of intention in all my actions, and constant recollection of thy divine presence. Thus may I hope to bring forth fruits worthy of eternal life, for thou hast declared that it is only "those who do thy will who shall enter the kingdom of heaven." Shall not so glorious a promise animate my zeal? Happy those who obtain admittance to that abode of peace and glory, where our "God shall wipe away all tears, and death shall be no more; nor mourning, nor crying, nor sorrow, shall be any more." Even in this life, thou givest a faint idea of the happiness thou hast prepared for those who love thee, filling our souls with a peace which the world cannot give or take away. What felicity awaits us, when we shall see thee face to face, and through a long eternity share thy glory! From my heart, I now exclaim, with those who are prostrate before thy eternal throne, "I give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come; because thou hast taken to thee great power, and hast reigned." O divine Jesus, reign in my heart for ever, as my King and sovereign Master. Command my desires, subdue my passions, and render my will submissive to thine. I sincerely desire to prove my love for thee; and how can I do so more effectually, than by embracing thy will on all occasions? The thought of the happy eternity which awaits me shall animate my hope, and the remembrance of thy eternal love shall impel me to embrace without hesitation whatever thou shalt command. My study shall be to know thy will, my consolation to adore it, and my joy to fulfil it perfectly. O my God, vouchsafe ever to guide me by thy holy Spirit, for "if thy wisdom be not with me, I shall be nothing." Thou hast fed me with thy sacred body and blood, that, united to thee, I may love thee more fervently, "ever follow that which is good towards all men," and adhere to thee, who "art the way, the truth, and the life." My King, my God, and

my Saviour, may I be faithful to thy graces, may I correspond with thy mercy, may my actions be ever animated by that spirit of faith and love, which will render them acceptable in thy sight, and ensure me a share in the happiness promised to those who faithfully persevere to the end in thy love and service. Amen.

An Act of Adoration.

I praise and glorify thy blessed name, O my God, for the many favours thou hast now bestowed on me, and for all the blessings wherewith thou hast enriched my soul, after the many miseries and wants I have suffered, when, by my pleasures and passions, I had departed from thee. In thy great goodness, thou didst withdraw me from the precipice whither I was running; enlightening me with thy beams, and, by the inspirations of thy grace, inviting me to return. Thou hast pardoned all my sins; and, to crown all these favours, thou hast now come to visit me, that thou mightest abide in me, and I in thee. Bless the Lord, O my soul, and let all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. He hath forgiven thee all thy iniquities, and healed all thy infirmities. He hath redeemed thy life from destruction, and crowned thee with mercy and compassion. He hath satisfied thy hunger with good things, and replenished thee with all thou couldst desire. And oughtest thou not to resolve upon a change of life, and, renewing thy strength, grow young like the eagle in his service? Let thy grace, O Lord, be ever at hand to assist me; for the experience of my weakness makes me fearful; and if thou support me not, I shall certainly fall again. Be thou, therefore, my shield and defence. Grant me a firm and constant faith; and strengthen it not only with respect to this mystery, but all other Christian truths and principles of eternal life; that, by the help thereof, I may overcome all such difficulties as I may have to encounter in my journey to that state of bliss for which I was created; and that I may follow the faith of those who, for my example, have gone before me, have tri-

umphed over their enemies, done justice, and obtained the promises.

Of Hope.

I adore thy infinite greatness, O divine Majesty, who fillest both heaven and earth, and art adored by all the blessed spirits, angels, and saints, who, without ceasing, praise and cry out before thee, "Holy, holy, holy, Lord God of Sabaoth." Is it possible thou shouldst condescend to visit the most unworthy of all thy servants, and desire to dwell within him? If the heavens, nay, the heaven of heavens, cannot contain thee, how much less this habitation, which I have prepared for thy reception! Thou knowest, O Blessed Jesus, how to conceal the dazzling splendour of thy glory, and condescend to our weak capacity, that so thou mayest communicate thyself to us the more freely. This thou didst not only at the time of thy adorable incarnation, when thou madest thyself like to us, the more forcibly to attract our love to thee; but also when thou didst institute this mystery, wherein thou gavest thyself to us for the food and nourishment of our souls, the more closely to unite us to thyself, and make us aspire to that celestial banquet thou hast prepared for the blessed in heaven. O God, grant me the grace so eagerly to long after this eternal banquet, that the desire of hereafter enjoying it may make me despise all the goods and pleasures of this life, and labour incessantly to prepare myself, till I am happily admitted amongst its guests. I now desire to wean my heart entirely from all irregular and corrupt affections, that I may place my whole love and confidence in thee alone. For this end I am firmly resolved to watch over all my actions, to flee from sin, and avoid whatever may be displeasing to thee. I will labour to work out my salvation by observing thy precepts, and as I have resolved, so I hope to be faithful to thee; but this resolution I acknowledge myself unable to perform without the help of thy grace, which I most humbly implore. O Jesus, save me; conduct me through the ways of thy commandments, in which I now begin to walk,

with courage and perseverance. Incline my heart to love thy divine truths; divert my eyes from beholding vain objects; refresh and strengthen me in the paths of holiness; and attract me so powerfully to thyself, that I may at last follow thee to heaven, where thou livest and reignest for all eternity.

An Oblation.

What pledge can I give, O my Saviour, as an earnest of the love which I have now engaged to thee? I have nothing worthy of thee, and if I had, I have nothing but what is thine; but such is thy goodness, that thou art content to accept from us what is already thine own. Wherefore, behold, I here offer to thee my body and soul, which are both now sanctified by thy divine presence; I consecrate them to thee for ever, since thou hast chosen them for thy temple; my body to be continually employed in thy service, and never more to become an instrument of sin; my soul to know thee, to love thee, and be evermore faithful to thee. Bless, O Lord, the offering which I here make thee. "Bless, O Lord, this house." Permit not my body to be any more defiled with sensual delights, nor my soul by a will to commit any mortal sin; for, as I am now resolved to serve thee with body and soul, I will labour to correct their evil inclinations. I will declare war against myself, renounce all my vain pleasures, my passion, my pride, my self-love, my own will, and whatever else may offend thee.

A Prayer for Perseverance.

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

O glorious Virgin, unite with me in giving thanks to

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

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

To your Patron Saint.

O great Saint N, whose name has [or names have] been conferred upon me, and under whose patronage I have placed myself, obtain for me grace to fulfil the holy resolutions I have this day made. Help me, by thy powerful intercession, to lead a life conformable to the sacred character I have received, and to imitate the virtues for which thou wast so remarkable. Protect me through all the perils of life, and abandon me not at the awful hour of death. Amen.

The Conclusion.

Graciously hear all my prayers, O good Jesus; hide me within thy wounds, and there protect me from all my enemies. Oh, let nothing ever separate me from thee. Call me to thee at the hour of my death, that, with thy saints, I may praise thee for ever. And now, Lord Jesus, I go from thee for a while, but I trust, not without

thee, who art my comfort and the ultimate happiness of my soul. To thy love and protection I recommend myself, as well as my brethren, my relatives, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into thyself. May I be wholly employed in thee and for thee; and may thy love be the end of all my thoughts, words, and actions, who livest and reignest for ever and ever. Amen.

ASPIRATIONS FOR SUCH AS HAVE OPPORTUNITY BEFORE OR AFTER COMMUNION, OR WHILE OTHERS ARE COMMUNICATING.

Enlighten the eyes of my soul, O Lord Jesus, with the rays of divine faith and wisdom, that I may ever look on thee as the way, the rule, and example of all my thoughts, words, and actions.

What am I, Lord; or what claim can I have on thy bounty, that thou shouldst thus follow me with thy blessing? Thou hast created me for thyself, and thou alone shalt be the rest and centre of my soul.

Good Jesus, my hope and only happiness, I here return thee thanks for all thy sufferings; and beg that I may ever find a place of refuge in thy sacred wounds against the assaults of all my enemies; imprint the memory of them, I beseech thee, so deeply on my heart, that I may ever love thee; and in all my sufferings never forget what thou hast suffered for me.

Oh, that I could ever remember thee, think of thee, and love thee only. Oh, that my senses were shut against vain and sinful objects, and my mind freed from all fruitless solicitude, that I might ever abide in thee. From henceforth I will with the utmost diligence seek thee, my only good; my desires shall be fixed on thee alone, and all my actions shall be directed to thy glory.

I resign myself into thy hands, O God, desiring that thy holy will may be done in and by me, both now and for ever. Be thou my instructor, director, and helper on all occasions that I may neither do, speak, think, nor

desire any thing but what is according to thy good will and pleasure.

Grant thy servant, O Lord, understanding, that he may learn the way of thy commandments. O Jesus, thou fountain of goodness, direct my steps in thy paths, and teach me to do thy will. Inspire me with courage to take up my cross and follow thee. Disengage my heart from all unprofitable cares and vain affections; and though I dwell among creatures, yet may I ever live in thee and for thee. Grant me true fervour of spirit, and enkindle in my breast the fire of divine love, that I may find no rest but in thee.

How sweet, O Lord, is thy spirit; how pleasant to my ear are the words of thy mouth! Oh, that I could ever be attentive to them, and fulfil thy law. May I die to the world and all its pleasures; and let the greatness of thy love make all that is earthly appear to me as nothing. Protect me against my enemies, and in all danger come to my defence; make haste to help me, O God, and say to my soul, I am thy health and salvation.

As it is in thee, O Jesus, that I live, so it is in thee I desire to die; and, both living and dying, I will ever profess that thou art good, and that thy mercy endureth for ever.

My God, how long dost thou permit me to wander from thee? When wilt thou consume in me all that is corrupt and contrary to thy will? Draw me after thee, I beseech thee, that I may walk cheerfully in the way of thy precepts. Make me according to thine own heart, and let my soul be now thy habitation for ever.

My soul without thee is dry, like earth without water; moisten it, I beseech thee, with the dew of heaven, and grant me thy blessing from the land of the living. Wound my heart with thy love, that it may relish no earthly objects, but entirely depend on thy will.

Into thy hands I surrender myself, O my good God, and, laying aside all private wishes, desire to depend on thee, not only as to the whole state of my body and soul,

but also as to all the accidents and events thou mayest please to appoint for me, asking nothing more but that thy name may be glorified for ever.

I accept all my sufferings and privations from thy hand, convinced that whatever I endure, whether in soul or body, for love of thee, is for my good.

Let nothing be my comfort but thou, my Lord Jesus; nor any thing afflict me but my sins, and whatever is displeasing to thy divine Majesty.

O blessed Jesus, life eternal, by whom I live, and without whom I die, unite me to thyself; that in the embraces of thy holy love and divine will, I may rest for ever.

When shall I behold thee, sweet Lord? When shall I appear before thy face? When shall I see thee in the land of the living? Till then I sigh and bewail my banishment, desiring to be dissolved, and be with thee.

O Jesus, who, by becoming my food in this life, preparest me to feed on thee eternally in the next; who in this divine banquet givest us possession of thy grace here, and a secure pledge of my glory hereafter; have mercy on me, O Lord, and hear my prayer.

As I now adore thee here by faith, under these sacred veils, so may I hereafter behold thee face to face, and eternally rejoice in thy presence.

A Second and Shorter Method.

A PREPARATORY PRAYER,

CONTAINING THE CHIEF ACTS OF DEVOTION PROPER BEFORE COMMUNION.

§ *Direct your Intention.*

O Lord Jesus Christ, King of everlasting glory! behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honour

and glory, and the good of my soul. I desire to receive thee, because it is thy desire, and thou hast so ordained: blessed be thy name for ever. I desire to come to thee like Magdalen, that I may be delivered from all my evils, and embrace thee, my only good. I desire to come to thee that I may be happily united to thee, that I may henceforth abide in thee, and thou in me; and that nothing in life or death may ever separate me from thee.

§ *Commemorate the Passion of Christ.*

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

§ *Make an Act of Faith.*

I most firmly believe, that in this holy sacrament thou art present verily and indeed; that here is thy body and blood, thy soul and thy divinity. I believe that thou, my Saviour, true God and true Man, art really here, with all thy treasures; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what thou hast taught us by thy Church.

§ *Make an Act of Contrition.*

○ Lord, I detest, with my whole heart, all the sins

by which I have ever offended thy divine Majesty, from the first moment that I was capable of sinning to this very hour. I desire to lay them all at thy feet, to be cancelled by thy precious blood. Hear me, O Lord, by that infinite love by which thou hast shed thy blood for me. Oh, let not that blood be shed in vain! I detest my sins, because they have offended thy infinite goodness. By thy grace I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live; and according to the best of my power, will do penance for them. Forgive me, dear Lord, for thy mercy's sake; pardon me all that is past; and be thou my keeper for the time to come, that I may never more offend thee.

§ *Make an Act of Divine Love.*

O Lord Jesus, the God of my heart and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord; or rather, that our Lord is to come into my house, and take up his abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! Oh, come, dear Jesus, and take full possession of my heart for ever! I offer it to thee without reserve; I desire to consecrate it eternally to thee. I love thee with my whole soul above all things; at least, I desire so to love thee. It is nothing less than infinite love that brings thee to me; oh, teach me to make a suitable return of love!

§ *Humbly beg God's Grace.*

But, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing: thou knowest how unworthy I am of this infinite favour, and thou alone canst make me worthy. Since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my

soul from its stains; clothe it with the nuptial garment of charity; adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleased to choose for thyself, and make me one according to thy own heart; that this heavenly visit, which thou designest for my salvation, may not, by my unworthiness, be perverted to my own damnation. Never let me be guilty of thy body and blood by an unworthy communion. For the sake of this same precious blood, which thou hast shed for me, deliver me from so great an evil! Rather let me die ten thousand deaths, than thus presume to crucify thee again.

§ *Implore the Prayers of the Blessed Virgin and of the Saints.*

O all ye blessed angels and saints of God, who see him face to face whom I here receive under these humble veils; and thou most especially ever-blessed Virgin, Mother of this same God and Saviour, in whose sacred womb he was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and love him for ever.

ASPIRATIONS AFTER COMMUNION.

Behold, O Lord, I have thee now, who hast all things. I possess thee, who possessest all things, and who canst do all things: take off my heart, then, O my God and my All, from all other things but thee, for in them there is nothing but vanity and affliction of spirit. Let my heart be fixed on thee alone; let me ever repose in thee, for in thee is my treasure, in thee is the sovereign truth, true happiness, and a blessed eternity.

Let my soul, O Lord, feel the sweetness of thy presence. Let me taste how sweet thou art, O Lord! that

being allured by thy love, I may never more run after worldly pleasures; for thou art the joy of my heart, and my portion for ever.

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

Thou art the good Shepherd, who hast laid down thy life for thy sheep; behold, I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood: take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Guide thou me, and I shall want nothing in the place of pasture where thou hast put me, until thou bringest me to the happy pastures of eternal life.

O true Light, which enlightenest every man that cometh into this world, enlighten my eyes, that I may never sleep in death.

O Fire, ever burning and never failing, behold how tepid and cold I am! In flame my reins and my heart, that they may be on fire with the love of thee; for thou camest to cast fire upon earth; and what dost thou desire but that it be enkindled?

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

O my Lord and my God, behold I am thy servant: give me understanding, and excite my affection, that I may know and do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world: oh, take away from me what may hurt me, and displease thee, and give me what thou knowest to be pleasing to thee, and profitable to me.

Thou art my love and my joy; thou art my God, my portion, and my All; thou art he that will restore my inheritance to me.

O my God and my All, may the sweet flame of thy love consume my soul, that so I may die to the world

for the love of thee, who hast vouchsafed to die upon the cross for the love of me!

ACTS OF DEVOTION, PRAISE, AND THANKSGIVING AFTER COMMUNION.

O Lord Jesus Christ, my Creator and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor dwelling, this house of clay of my earthly habitation! Oh, that I could entertain thee as I ought! Thy loving kindness invites me to thy embraces; and I would willingly say, with the spouse in the Canticles, "I have found him whom my soul loveth; I have held him, and will never let him go." But the awe of so great a majesty checks me; and the sense of my great unworthiness and innumerable sins keeps me back. Would that I could embrace thy feet! that, like Magdalen, I could wash them with my tears.

Bow down thyself with all thy powers, O my soul, to adore the sovereign Majesty which hath vouchsafed to come to visit thee; pay him the best homage thou art able, as to thy first beginning, and thy last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence in praises and thanksgiving; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

What return shall I make to thee, O Lord, for all thou hast done for me? Behold, when I had no being at all, thou didst create me; and when I was gone astray, and lost in my sins, thou didst redeem me, by dying for me. All that I have, all that I am, is thy gift; and now, after all thy other favours, thou hast given me thyself: blessed be thy name for ever! Thou art great, O Lord, and exceedingly to be praised; great are thy works, and of thy wisdom there is no end; but thy tender mercies, thy bounty and goodness to me, are above all thy works: these I desire to confess and extol for ever.

Bless, then, thy Lord, O my soul, and let all that is within thee praise and magnify his name. Bless thy Lord, O my soul, and see thou never forget all that he hath done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify his holy name. Bless the Lord, all ye saints, and let the whole Church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me; and so, in some measure, supply for what is due from me. But as all this still falls short of what I owe thee for thy infinite love, I offer to thee, O eternal Father, the same Son of thine whom thou hast given me, and his thanksgiving, which is infinite in value. Look not, then, upon my insensibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my poor self, which I desire to make to thee.

N.B. Here also may be recited the *Canticle of the Three Children*, the *Te Deum*, and some Psalms and Hymns of Praise, p. 416.

AN OBLATION AFTER COMMUNION.

O Father of mercies, and God of all consolation, how hast thou loved us, to whom thou hast given thy only begotten Son, once for our ransom, and daily for the food of our souls! What can I, a wretched creature; return to thee for this infinite love? Verily nothing else but this same beloved Son of thine, whom thou hast given to me; and surely thou couldst give me nothing greater, or more worthy of thyself. Him, then, I offer to thee, O heavenly Father, with whom thou art always well pleased; him whom thou didst lovingly deliver up to death for me, and hast given me in this most holy sacrament, which we frequent for the everlasting memorial of his death. He is our High Priest and Victim; he is the propitiation for the sins of the whole world; he is our advocate and intercessor. Look down, then, upon him, and for his sake look down upon me, and upon us all. Remember all his sufferings which he endured here

in his mortal life; his bitter anguish, his agony and bloody sweat; all the injuries and affronts, all the blows and stripes, all the bruises and wounds, that he received for us. Remember his death, which thou wast pleased should be the fountain of our life; and, for the sake of his sacred passion, have mercy on us.

O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable return to thee for this infinite love; I would gladly make thee some offering in acknowledgment of this rich present thou hast made me. But alas! thou knowest my poverty; thou knowest I have nothing worthy of thy acceptance; nothing but what, upon a thousand titles, is already thine. But, O my God, such is thy goodness, thou wilt be contented with the little that I can give thee, though it be thy own already; thou askest nothing but my heart, and this I here most willingly offer thee. Oh, be pleased to accept of it, and make it wholly thine for ever. I offer thee here my whole being, my body with its senses, and my soul with all its powers; that as thou hast at present honoured them both by thy presence, so they may both be thy temple for ever. Oh, sanctify and consecrate eternally to thyself this mansion, which thou hast this day chosen for thy abode. I give thee my memory, that it may be for ever recollected in thee; my understanding, that it may be always enlightened and directed by thy truth; and my will, that it may be ever conformable to thine, and ever burn with the love of thee. Oh, take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, in life or death, ever separate me from thee. Amen.

Hymns of Praise, see Index to Hymns.

Prayer of St. Thomas Aquinas.

I give thee thanks, O holy Lord, Father almighty, eternal God, that thou hast vouchsafed, for no merit of my own, but of the mere condescension of thy mercy, to satisfy me a sinner and thine unworthy servant with the precious body and blood of thy Son our Lord Jesus Christ. I implore thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness. Let it be to me the armour of faith and the shield of good will. Grant that it may work the extinction of my vices, the rooting out of concupiscence and lust, and the increase within me of charity and patience, of humility and obedience. Let it be my strong defence against the snares of all my enemies, visible and invisible; the stilling and the calm of all my impulses, carnal and spiritual; my indissoluble union with thee the one and true God, and a blessed consummation at my last end. And I beseech thee that thou wouldst vouchsafe to bring me, sinner as I am, to that ineffable banquet where thou, with the Son and the Holy Ghost, art to thy Saints true and unfailing Light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting bliss. Through the same, &c.

Prayer of St. Bonaventura.

O sweetest Lord Jesus Christ, pierce, I beseech thee, the inmost marrow of my soul with the tender and life-giving wound of thy love, with true, and calm, and holy apostolical charity, so that my whole soul may ever languish and faint for love of thee, and for desire of thee alone. May it long for thee and pine for thee in the courts of thy house; may it desire to be dissolved and to be with thee. Grant that my soul may hunger for thee, thou bread of angels, thou refreshment of holy souls, our daily supersubstantial bread, having all manner of sweetness

and savour, and all most thrilling delights. May my heart ever hunger for thee and feed on thee, on whom angels long to look; and may my inmost soul be filled with the sweetness of the taste of thee. May it ever thirst for thee, thou well of life, thou fountain of wisdom and knowledge, thou source of everlasting light, thou torrent of pleasures, thou fatness and abundance of the house of God; may it ever yearn towards thee, seek thee, find thee, tend towards thee, attain to thee, meditate ever on thee, speak of thee, and work all things to the praise and glory of thy Name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even unto the end; and do thou be alone and evermore my hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet content, my fragrance and my sweetness, my food and my refreshment, my refuge and my help, my wisdom, my portion, my own possession and my treasure, in whom my mind and my heart are fixed and rooted firmly and immovably for evermore. Amen.

I humbly implore thine ineffable mercy, O my Lord Jesus Christ, that this sacrament of thy body and blood, which I unworthy have now received, may be to me the cleansing of all my sins, the strengthening of what is weak within me, and my sure defence against all the perils of the world. May it bestow on me thy forgiveness and establish me in grace; may it be to me the medicine of life, the abiding memory of thy Passion, my stay in weakness, the Viaticum and sure supply of all my pilgrimage. May it lead me as I go, bring me back when I wander, receive me when I return, uphold me when I stumble, raise me again when I fall, strengthen me to persevere even unto the end, and bring me to thy glory. O most high God, may the blissful presence of thy body and blood so change the taste of my heart, that it may find no

sweetness more in aught besides thee alone, may love no other beauty, seek no unpermitted love, desire no consolation, admit no other delight, care for no honour but thine, stand in fear of no enemy or suffering. Who livest and reignest, &c.

Pious Aspirations to Jesus.

I have found him whom my soul loveth ; I hold him, and will not let him go. I embrace thee, O my Jesus, and receive the full joy of my love. I possess thee, thou treasure of my heart, in whom I possess all things. I implore thee, let my soul feel the power of thy presence ; let it taste how sweet thou art, O my Lord, that, led captive by thy love, it may seek none else besides thee, nor love any else but for thy sake. Thou art my King ; forget not my tribulation and my need. Thou art my Judge ; spare me, and be merciful to my sins. Thou art my Physician ; heal all my infirmities. Thou art the Spouse of my soul ; betroth me to thyself for evermore. Thou art my Leader and my Defender ; place me by thy side, and then I care not who lifteth his hand against me. Thou hast offered thyself a Victim for me, and I will sacrifice to thee a sacrifice of praise. Thou art my Redeemer ; redeem my soul from the power of hell, and preserve me. Thou art my God and my All ; for what have I in heaven but thee, and besides thee what do I desire upon earth ? Thou, O my God, art the God of my heart, and my portion for ever. Amen.

DEVOUT ACTS WHICH MAY BE MADE AFTER COMMUNION.

Act of Adoration.

I adore thee, O my God, my Creator, and Redeemer, with the greatest respect and profoundest reverence of which I am capable. Would that I were able to adore, honour, and glorify thee as much as thou deservest ! Would that it were in my power.

even at the cost of my life, to make all creatures know and worship thee !

I adore thy most holy soul, O my Jesus, who art here present. Sanctify my soul, my memory, my intellect, and my will : *Anima Christi, sanctifica me.* I adore thy most pure body, O my Lord : O chastest eyes of my Jesus, sanctify mine eyes ; O most innocent tongue of Jesus, sanctify my tongue ; O immaculate flesh of the Son of God, purify by thy touch my whole body : *Corpus Christi, salva me.* I adore thee, O most precious blood which was shed for me ; wash me and strengthen me, and inebriate me with the love of Jesus : *Sanguis Christi, inebria me.*

I adore thee, O ineffable divinity, united to the humanity of Jesus ; and, since I am not able to adore thee as thou deservest, accept the worship of the angels and saints of Paradise, and of all the just who are or ever shall be upon earth ; but, above all, accept the adoration of the Queen of Saints, most holy Mary, and especially those acts of worship she paid thee upon earth every time she received thee in the Blessed Sacrament ; and, in addition to all this adoration (to which I desire to unite the weak strength of my poor soul), accept that which the most holy soul of Jesus paid, and will ever pay, to thine infinite Majesty. Ah, dear Jesus, would that I could make all souls receive thee worthily every day under the sacramental species ; and that, by virtue of the blessed sacrament, there were imprinted on the hearts of all a perpetual remembrance of thy Passion and death. Receive, most loving Jesus, these my desires as an act of that profound adoration which it is my intention ever to pay thee, but especially every moment of this happy day, in which thou hast deigned to make thyself the food of my soul.

An Act of Thanksgiving.

O my God, how great is thy condescension ; thy divine majesty hast come to me, who am a vile worm,

a miserable sinner. What thanks do I not owe thee, dearest Lord, for having given me this infinite gift, even thyself!

Thou wert not content with having shed all thy blood for me, with having died for my salvation upon the cross, but for love of me thou hast hidden thyself under the sacramental species, and art come to dwell within my heart. O unspeakable goodness! O wonderful love! O incomprehensible excess of charity! What thanks shall I return thee, my Jesus, for so great and loving a benefit? *What shall I render to the Lord for all the things that he hath rendered me!* I thank thee with the greatest reverence and homage for that highest of all gifts thou hast bestowed upon me in my communion; and since I know not how to thank thee as I ought for the great favour of receiving thee within me, I unite all my thanksgivings with those which thou, my Jesus, didst pay to thine Eternal Father, and which Mary, thy most holy Mother and mine, paid unto thee.

I thank thee and bless thee for the innumerable benefits thou hast conferred upon me, both for my soul and body. I thank thee for the love by which thou didst choose me from all eternity, preferring me to so many others who would have served thee better than I have done. I thank thee for having created me for so noble an end, as that of serving thee here, and enjoying thee in the life to come. I thank thee for having died upon the cross for my salvation—overwhelmed with pain and ignominy, and for having applied the fruit of thy blessed Passion to my soul, by such an abundance of holy inspirations, by sacraments so often reiterated, and by the inestimable gift of thy most holy faith. I thank thee for the great patience thou hast had with me in enduring my ingratitude and infidelities. I confess that I am for ever a debtor to thy wounds and thy blood, for having so often received the pardon of my sins, and escaped the everlasting fire of hell. Accept, O my

Jesus, the offering I intend to make of these thy mercies and of all thy divine attributes and perfections, as a thanksgiving proportioned to the greatness of thy gifts. Accept especially the offering I make thee of thy love in dying for me ; of thine immaculate flesh, tortured in a thousand ways in thy sorrowful Passion for love of me ; of that precious blood which thou didst shed to the very last drop for my redemption, and which thou hast given me this morning to drink, as the pledge of that blessed eternity which I hope for as the summit and crown of all thy graces.

Act of Petition.

Since thou hast been pleased, most loving Jesus, to come and dwell within my heart, I cannot doubt of thy good will in granting me the favours I beg of thee ; for how canst thou refuse to give me thy gifts who hast given me thyself? No, this is not possible, my dearest Lord, and therefore I feel the strongest confidence of obtaining all from thy goodness. I confess, O Lord, that I deserve nothing ; but the more undeserving I am, the more is thy goodness glorified in bestowing thy grace upon me. I ask, then, O most loving Redeemer of my soul, a full pardon and remission of the guilt of all my sins, which I once more detest and abominate with all my heart ; and for the remission of the temporal punishment which is due for them, I desire to gain all the indulgences I can, and beseech thee of thy goodness to give me the grace to do so.

By thy most precious blood, by thy body, soul, and divinity, which I have this morning received, I beg of thee with all humility to cleanse my heart from all spot and defilement. Create, O my Jesus, a pure and clean heart within me, and grant me a new spirit truly just and upright. Fill it with all the gifts of thy Holy Spirit, and adorn it with every virtue, especially with humility, patience, meekness, and mortification. Detach my heart from all created

things, fashion it after thine own most sacred heart, and unite it for ever to thyself in the bonds of perfect charity. Give me strength and courage to resist bravely all temptations until death: I purpose to banish them at once, and promise to avoid every occasion of sin. But, my Lord, thou knowest that of myself I can do nothing, and therefore I implore thee to help me and to strengthen me by thy blood.

I beseech thee to engrave upon my heart so lively a remembrance of thy Passion and death, and the bitter sorrows of my Mother Mary, that nothing henceforth may blot them from my memory, but that they be my continual meditation night and day; so that henceforth and to my last breath I may dwell on Calvary at the foot of thy cross, in company with our dear Lady of Sorrows.

I beseech thee, too, my dearest Lord, most earnestly, to give me the grace to free myself once for all from the passion which most predominates in me, and the sin I most often fall into. (*Here mention the particular passion, or sin, or fault.*) I ask moreover for those temporal graces thou knowest to be most expedient for me, for thy greater glory and the salvation of my soul; and lest I should err in asking for what might be injurious for me, I leave it entirely to thee, and trust in thee, who alone hast goodness and infinite wisdom, to give me what thou knowest to be best for me. To all these graces add that highest and most precious gift, the crown and perfection of all thy other gifts, the grace of final perseverance. Do thou thyself, my Jesus, ask it of thine Eternal Father; show him thy wounds; offer him thy most precious blood; and then I shall be sure of being heard.

Lastly, I ask thee, my Jesus, to give me thy blessing before thou leavest me. I recommend my soul to thee during the whole of my life and in the hour of death. Every day and hour and moment I am getting nearer to that time. Ah, defend me, then, from all temptations, and give me grace to overcome them; grant me

the assistance of my Mother Mary; and oh, do not let me, in punishment for my sins, and especially for my irreverences towards the blessed sacrament and my unworthy communions—do not let me, I beseech thee, dear Lord, depart this life without having received the last sacraments, with proper dispositions.

[You may here add any particular petitions which your heart may suggest to you to make to Jesus in behalf of your neighbour. Do not forget to pray for the Holy Church, the sovereign Pontiff, and all superiors, both ecclesiastical and secular. Recommend to our dear Lord the regular and secular clergy, and pray him to give them the true spirit of their holy vocation. Pray for your relations, friends, and benefactors, for the afflicted, the sick, and those in their agony. Recommend all poor sinners, and pray for their conversion and salvation. Do not forget to pray for heretics and infidels, beseeching God to enlighten them and give them grace to embrace the true faith; and especially pray for the return of England to the Church. "It is now fifty years," said the venerable Paul of the Cross, "that I have prayed for the conversion of England: I cannot do otherwise, even if I wished; for, as soon as I begin to pray, that poor kingdom comes before my mind: and I pray for the same intention every morning at Mass." In imitation of this venerable servant of God, you may do the same when you go to communion.]

I should indeed be ungrateful, O my Jesus, if after thou hast given me thyself in this holy communion, I were to delay an instant in giving myself entirely to thee. I offer thee, most loving Lord, my soul, together with my liberty. I offer thee my understanding, that, sanctified by thee, it may be occupied day and night in the consideration of thy blessed Passion and death and thy divine attributes. I give thee my memory, that I may ever have in remembrance the infinite mercies thou hast shown me. I give thee my will, that by thy holy love I may be entirely conformed

to the will of God, desiring nothing but what thou willest, and rejecting every thing that is displeasing to thee. I give thee my whole self, to be sanctified by thee in soul and body ; and I intend in this offering to make an entire, irrevocable, and eternal sacrifice of myself and all that belongs to me. I offer and consecrate to thee my poor heart, which now desires to love thee so faithfully as to make amends for the infidelities of my past life. O my Jesus, detach my heart from creatures, unite it perfectly to thine own, and, hiding it within the loving wound of thy side, imprint deeply in it the memory of thy bitter Passion, and the sorrows of thy most holy Mother ; so that, by frequent meditation on these mysteries, I may be filled with sorrow for my past sins, and for the time to come faithfully correspond to thine infinite love.

I offer thee all the senses of my body, particularly mine eyes and my tongue : grant that henceforth I may never more offend thee by them. I offer thee my thoughts, words, and deeds. My Jesus, I desire to unite all I have offered thee to the merits of thy most holy Passion and death, and the merits of my Mother Mary and all the Saints. I offer thee the good works I have done, as well as those I shall ever do in the whole course of my life, and I now make the intention of doing them all for thy greater glory, and in preparation and thanksgiving for the most holy sacrament. I offer thee all the acts of adoration, love, and thanksgiving which thou didst offer to the Eternal Father in the institution of the blessed sacrament, and during thy whole life on earth, together with those which our dear Lady, the holy Apostles, and all the Saints have ever offered thee. May they supply for the defects of the worship and adoration I desire to offer thee, though I know not how to perform it.

Blessed and praised every moment
Be the most holy and most divine sacrament.

REFLECTIONS AFTER COMMUNION.

1. Call to mind, as often as you can during the day, that you have received Jesus in the blessed sacrament. Try and repeat frequently this short sentence: "*This morning Jesus Christ, the Son of God, condescended to come and dwell within me, and gave himself to me.*" By doing this, you will derive greater fruit from your communion; you will gain more patience under difficulties, and be more careful in keeping the grace of God in your soul; you will more easily acquire true and real devotion; you will set a good example to others, and have a continual inducement to lead a good Christian life, if only you adopt this simple practice.

2. Retire frequently into your heart, in order to renew an act of adoration of Jesus, or of thanksgiving for the loving visit he made you in the morning, and rekindle the fire of divine charity by some holy aspiration. We should not so quickly lose the fervour of devotion and the love of God, if we took greater pains about this; and Jesus Christ would not have to lament the coldness with which men love him, if they only thought oftener of his benefits and his love, especially in the most holy sacrament, and thanked him with their whole heart.

3. Frequently renew the offering of your heart to our dear Lord. By giving himself to you, he desires to gain you to his love, and earnestly asks you to give him your heart in exchange for the infinite gift he has given you. Will you be so ungrateful as to deny him your heart, and to give it to the world and the devil, on the very day on which he has come to take possession of it? Ah, no, this must not be: you have consecrated your heart to Jesus in your communion; you must ratify and confirm this offering: and if the world, with its enticements, vanities, and false pleasures, wishes to enter into your heart, say that you have given it for ever to Jesus. If the

devil with his suggestions, and the flesh with its temptations, assail your heart, answer generously and courageously that you have given it to Jesus, to be his, and his only, to all eternity. Oh, if all Christians were but to do this after their communion, they would preserve the grace of God, and not relapse into sin.

4. Remember that your tongue has received Jesus, that it has touched his sacred body when you went to communion. Surely this thought will be enough to make you take the greatest pains not to defile by evil discourse or impure words that tongue which has been so highly favoured and honoured by our dear Lord. Only recall this thought to mind when you feel tempted to speak impatiently, or so as to offend or injure your neighbour; and I am sure you will keep yourself from offending Jesus with that tongue which has been sanctified by the touch of his sacred flesh.

5. If you are able, make a habit of paying a visit to the blessed sacrament every day; at any rate, try to do so in the evening, in order that you may close the day devoutly; and then make a *spiritual communion*, renewing in the most lively manner your desire to receive our dear Lord into your heart. Remember, for love of us Jesus remains night and day in the tabernacle, ardently desiring to communicate himself to our souls; and bestow his graces upon us. Ah, what monstrous forgetfulness and ingratitude, if, when we can easily do so, we refuse to go to him even once during the day, to pay our homage and adoration to him in return for all his love!

ACTS OF THE LOVE OF GOD.

1. My God, my sovereign good, would that I had always loved thee!
2. My God, I detest the time in which I loved thee not.
3. How have I lived so long without thy holy love!
4. And thou, my God, how hast thou borne with me?

5. I thank thee, O my God, for so much patience.
6. Now I desire to love thee for ever.
7. I would rather die than cease to love thee.
8. My God, deprive me of life rather than permit that I should cease to love thee.
9. The grace I ask of thee is, that I may always love thee.
10. With thy love I shall be happy.
Glory be to the Father.

1. My God, I desire to see thee loved by all men.
2. I should consider it a happiness to give my blood, in order that all men may love thee.
3. Blind are they who love thee not.
4. Enlighten them, O my God.
5. Not to love thee, O Sovereign Good, is the only evil to be feared.
6. Never will I be of the number of those blind souls who love thee not.
7. Thou, O my God, art my joy and all my good.
8. I desire to be wholly thine for ever
9. Who shall ever be able to separate me from thy love?
10. Come, all created beings; come, all of you, and love my God.
Glory be to the Father.

1. My God, would that I had a thousand hearts to love thee!
2. Would that I had the hearts of all men to love thee!
3. How I should rejoice were there many worlds, who might all love thee!
4. I should be happy if I could love thee with the heart of all possible creatures.
5. Thou, indeed, dost merit it, O my God!
6. My heart is too poor and too cold to love thee!
7. O woful insensibility of man, in regard of this Sovereign Good!
8. Oh, the blindness of worldlings, who know not true love!
9. O blessed inhabitants of heaven, who know it and love it!
10. O happy necessity, to love God!
Glory be to the Father.

1. O my God, when shall I burn with love for thee?
 2. Oh, how happy would be my lot!
 3. But since I know not how to love thee, I can rejoice at this, that so many others love thee with all their hearts.
 4. I rejoice at this particularly, that the angels and saints love thee in heaven.
 5. I unite my feeble heart to their inflamed hearts.
 6. Would that I could love thee as well as those saints who have been most inflamed with love for thee!
 7. Would that I had for thee a love similar to that of St. Mary Magdalene, St. Catherine, and St. Theresa!
 8. Or such as that of St. Austin, St. Dominic, St. Francis Xavier, St. Philip Neri, St. Aloysius Gonzaga.
 9. Or as that which was entertained for thee by the holy Apostles; and particularly by St. Peter, St. Paul, and the beloved disciple.
 10. Or, in fine, as that with which the great patriarch St. Joseph loved thee.
- Glory be to the Father.

1. Would, moreover, that I could love thee as the Blessed Virgin loved thee upon earth!
 2. As she loved thee, particularly when she conceived thy divine Son in her virginal womb, when she brought him into the world, when she nourished him with her milk, and when she saw him die.
 3. Would that I could love thee as she loves thee now, and as she will love thee for ever in heaven!
 4. But to love thee as thou deservest to be loved, O God, infinitely good, even this would not suffice.
 5. I should wish, moreover, to love thee as the Divine Word made Man loved thee.
 6. As he loved thee at his birth.
 7. As he loved thee expiring on the cross.
 8. As he loves thee continually in the tabernacles where he lies hid.
 9. As he loves, and shall love thee for ever.
 10. In fine, my God, I wish to love thee as thou lovest us; but since that is impossible, grant that I may love thee as well as I know how, as much as I can, and as much as thou wishest me. Amen.
- Glory be to the Father.

Then say the following prayer :

O God, who hast prepared invisible rewards for those who love thee, pour forth some of thy love into our hearts, to the end that, loving thee in all and above all, we may obtain the accomplishment of thy promises, which surpass all desire ; through our Lord Jesus Christ, &c.¹

You may also add the following :

Lift up thine eyes, O my soul ; behold and see the power of thy King, the grace of thy God, the love of thy Saviour, now that thou art so near to him. Take now thy rest, taste and see how fair and how comely is the Spouse thou hast chosen. See what the delights are of that country towards which thou art sighing. See how fair the splendour of that crown for which thou toilest. See what is the essence and what the infinite grandeur of thy God, whom thou hast loved, whom thou hast worshipped, for whom thou hast constantly longed.

O God of my life, what praises worthy of thee can I offer thee ? Truly I know not. What shall I render unto thee, O my well-beloved, for all the benefits wherewith thou hast overwhelmed me ? Thou in me, and I in thee, O Jesus my one good ; this is the thank-offering I set before thy glory. I have nothing else beside. My one only offering is what I am in thee, my life in thee.

O God, thou sacred object of my love, expand my heart in thee, enlarge my soul, and fill me with thy glory. O when shall it be said unto my soul : " Turn again into thy rest, for the Lord hath dealt bountifully with thee " ? When, O when shall I hear that blissful word : " Come, enter into the holy place of the rest of thy Spouse " ? O Jesus, my sweetest peace, when shall I lay me down and take my rest in thee, whilst thou showest me all thy glory ?

¹ Pius VII., by a rescript, Aug. 11, 1818, granted an indulgence of three hundred days to all the faithful who should recite, with a contrite heart, a succession of acts of the love of God, arranged in form of a crown, with five " Gloria Patris," as contained in the *Raccolta*. By saying them ten times a month for a whole year, a person may gain a plenary indulgence on any day he may choose ; confession, communion, and prayers according to the Pope's intentions being supposed.

A Method of hearing Mass for One who intends to communicate.

Assist at the Mass at which you are to communicate, as you would have assisted at the last Supper, at which Jesus Christ instituted the adorable Sacrament which you are about to receive. "With desire I have desired to eat this Pasch with you before I suffer," said this most loving Saviour to his Apostles (Luke xxii. 15); the same desire constrains him to give himself to those among his children whose hearts he finds duly prepared. Renew, then, your attention, and quicken your fervour during this most holy sacrifice.

Before Mass.

How great is my happiness; the God of heaven and earth is coming to dwell within me. Reflect for a moment, O my soul, on this most joyful thought. . . . How must I prepare my heart, of which that supper-room was but the figure! . . . O my God, prepare it for thyself; for without thee I can do nothing.

On seeing the Priest at the foot of the Altar, imagine you see Christ himself entering the supper-room; bow yourself humbly down, and beg to be admitted by the side of Mary.

I come, O Lord, to beg for life and nourishment for my soul. Why should I be uneasy and disquieted at the sight of thy tabernacles? I have been invited by the love of thy divine heart, and am presented by Mary, whom thou hast given me for a mother. Let burn before mine eyes the bright torch of faith; purify my heart

sustain my weakness, send down upon me from the height of thy throne that heavenly wisdom which makes known to thy children the dignity of the sacraments, the holiness of thy law, and the majesty of thy presence. O my soul, go forward with confidence towards the holy mountain; thou art about to receive a God who fears to lose thee, and longs for thy salvation. Declare his praises, admire the wondrous effects of his divine charity; say to him: O God of all goodness, who art pleased to feed me with the bread of angels, inspire me with all the fervour of the blessed who reign with thee in heaven.

At the Confiteor.

Humble thyself at the remembrance of thy sins.

Thou wilt not accept, Lord, the praises of a guilty heart: I will not seek to justify myself before thee, I will cry aloud with the prodigal: I have sinned against heaven and before thee; I am not worthy to be called the beloved child of thy heart; it is through my fault that I have sinned, through my fault, my grievous fault, I cannot repeat it too often, both to render homage to the truth and to humble my own pride; I have abused thy graces a thousand times, and how then shall I dare to seat myself at the table of the elect? O holy Virgin, who wast the sanctuary of the Son of God made man; O angel of the desert, who didst prepare his way; O faithful disciples, who didst listen to him with such docility, and didst receive him with such faith in that holy supper; O blessed spirits, who possess him in heaven, join your prayers with mine; beg of him grace for me, and he will hear you: yea, his mercy itself will speak, and disarm the divine justice. Oh, that, purified by the graces which you shall obtain for me, I may merit to be admitted to the table of the Lord.

At the Introit.

Celebrate the goodness of the Lord for the gift which he has bestowed upon us in the Mystery of the holy Eucharist.

The Lord hath opened the gates of heaven; he hath

rained down manna to feed us; he hath given us the bread of angels. Thy goodness, O my God, hath prepared it for the poor and humble heart; blessed be thou, O God of Israel, thou only canst work such wonders for me. I will offer to thee, in the presence of all thy people, the homage of my love and gratitude.

At the Kyrie.

Implore the mercy of the Lord.

The days of propitiation have arisen upon me: I may call thee by thy name, O God of majesty; I may call thee my Saviour and my Father. Thou art present on our altars, only that thou mayest heap thy favours upon us: I will draw nigh, then, with confidence unto the throne of thy mercy, and I will say unto thee: Lord, have mercy on me.

At the Gloria in excelsis.

Give glory to God, and ask of him the peace of a good conscience.

Glory to God, whose justice is satisfied by the perpetual sacrifice of so noble a victim. Peace and consolation on earth to men of good will, who behold a God annihilating himself daily, to save and to feed them with his own substance. I praise thee, O Lord; I bless thee, I adore thee, I stand amazed at the sight of the wonders of thy love. And shall I suffer them to be of no avail to me through the evil dispositions of my heart? Shall I still reject that peace which thou offerest me? Shall I not labour to acquire that good will by which it comes? O my God, allay the strife which is so often excited in my heart, making the flesh rebel against the spirit.

At the Collects.

Grant to me thy love, O my God; this I ask thee through the intercession of Mary, my tender mother, and of all the Saints, especially N and N, my patrons, and those whom the Church commemorates to-day. Grant

me, I beseech thee, the necessary dispositions to partake worthily of the precious body and blood of thy divine Son.

At the Epistle.

Promise God to take his law for thy rule of life.

“Wisdom hath built herself a house, she hath hewed her out seven pillars. She hath slain her victims, mingled her wine, and set forth her table. She hath sent her maids to invite to the tower, and to the walls of the city: Whosoever is a little one, let him come to me. And to the unwise she said: Come, eat my bread, and drink the wine which I have mingled for you. Forsake childishness, and live, and walk by the ways of prudence.” Prov. ix. 1-6.

At the Gradual.

The bread of angels is become the bread of the sons of Adam. O unheard-of wonder! the Lord is the nourishment of the weak, of the slave, and the abject. One God in three persons, thou whom we adore from the bottom of our hearts, vouchsafe to visit us; admit us into the banquet-chamber of thy love. This is the happiness to which all our desires are tending, that we may sit down at thy holy table.

At the Gospel.

It is the Lord who is going to speak; listen to his word with reverence and with love.

“Jesus said to the Jews: Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God the Father sealed. They said, therefore, unto him: What shall we do, that we may work the works of God? Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent. They said, therefore, to him: What sign, therefore, dost thou shew that we may see, and may believe thee? What dost thou work? Our fathers did

eat manna in the desert, as it is written: He gave them bread from heaven to eat. Then Jesus said to them: Amen, amen I say to you: Moses gave you not bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world. They said, therefore, unto him: Lord, give us always this bread. And Jesus said to them: I am the bread of life; he that cometh to me shall not hunger, and he that believeth in me shall never thirst." John vi. 27-35.

At the Offertory.

Offer yourself to God, and beseech him to accept the sacrifice of your heart.

That which the priest offers to thee, Lord, is nothing but earthly substance; but soon it will become the adorable body and the precious blood of Jesus Christ, by virtue of thy word.

O God of infinite goodness, I offer thee my heart; vouchsafe to change it, to bless and sanctify it; renew in me thy image, which hath so many times been disfigured by sin; change its evil inclinations into that happy disposition which makes virtue the object of its love; destroy sin in me as quickly as thou art about to destroy these substances, of which there will remain nothing more than the sensible appearances. Oh, that I may become, by the help of thy grace, worthy of possessing thee here on earth, and of reigning with thee eternally in heaven.

At the Lavabo.

Ask of God purity of heart, that you may make a worthy Communion.

O God, infinitely good and infinitely holy, pour down upon me this day the salutary streams of thy grace. I come to present myself at thy holy table; I shall have part in that bread of life which only the children of thy kingdom should receive; I shall partake of that heavenly manna, which is offered only to those who have over-

come the world and hell. Have I had the happiness of overcoming them? Blot out, O Lord, the least stain which sin hath left in my heart. Suffer not my soul to perish with the souls of the wicked. If I have not walked in innocence, deliver me from my iniquities.

At the Preface.

Unite your adorations with those which the Angels and the Saints render to Jesus Christ in heaven.

Let us lift ourselves up to heaven, O my soul, and render thanks to the Lord our God. How just is it, O holy Father, and how reasonable to glorify thee, to give thee thanks, at all times and in all places, as our benefactor and our God. Through Jesus Christ, the Angels and the Virtues of the heavens, the Cherubim and Seraphim, emulate each other in celebrating thy glory and singing thy immortal praises. May I, great God, unite my heart and voice with their celestial songs and transports, and cry with them: 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, and shall descend upon this altar, and enter into my heart.

At the Canon.

Pray fervently for the Church, for your brethren, &c. and yourself.

O God of mercy, hear my prayers; bless this holy Church, to which I belong by the grace of baptism, and which opens to me this day her treasures, giving me the body and the blood of her divine Spouse; bless our chief pastor, the bishops, and the priests; pour down upon all those whom thou hast called to the sacred ministry, the spirit of zeal and piety; maintain them in the purity of the faith, and make me always obedient to their salutary teachings. Look favourably on all the faithful who assist with me at thy holy sacrifice. Sustain the weak, console the poor and the afflicted, heal the wounds of sinners, enlighten the blind, reclaim the impenitent.

I pray to thee, O Lord, for all, because thou art the Lord of all; thou offerest thyself a sacrifice for all, and willest that we should all be of one heart, and all be animated with the same spirit.

Behold thy King, O my soul; behold him who cometh to thee full of sweetness and tenderness; he veils the brightness of his divine majesty, that he may give thee a nearer access to him. O admirable condescension! O miracle of love, which God alone can perform!

At the Elevation of the Host.

Adore Jesus Christ present on the Altar.

O Jesus, true bread of the strong, celestial manna, who givest to man a blessed immortality, I adore thee; be thou the life and the nourishment of my soul. My Lord and my God, I place my whole trust and confidence in thee. O Heart of Jesus, inflame my heart with thy divine love.

At the Elevation of the Chalice.

O adorable blood of my Redeemer, that wast shed for my salvation, thou art all my hope: O cleanse me from the least stains of sin, and apply to me thy infinite merits. Sanctify my soul, preserve it without spot, and be the pledge of my eternal happiness.

During the remainder of the Canon.

The God who comes to dwell in your heart has descended on the Altar; speak to him with the most profound reverence and the most tender love.

The heavens are opened; the Holy of holies has descended on the earth; this altar is now the throne where dwells the majesty of the Most High; the angels surround him, and, with the most lively homage of reverence and love, make reparation to him for the contempt, the neglect, and the indifference of men.

And thou, O Lord, whilst these sublime intelligences annihilate themselves before thee, thou askest my

heart, and wouldst have it whole and entire. Make it thine, O Jesus, wholly and entirely thine. Thou savest: I am come to cast fire on the earth, and what will I but that it be kindled? Let my desire, O Lord, correspond with the ardour and tenderness of thine; let me receive by love that which only love could give me. Lord, I love thee, but do thou increase my love, that I may be able truly to say, with thy apostle: Who shall separate me from the love of Jesus Christ?

At the Pater noster.

Ask of God the bread of Angels, and be urgent in thy supplications to obtain it.

O my Father, who reignest in heaven, come and reign in my soul, come and sanctify it by thy presence; come and subject it to thy holy will, and render it obedient to the inspirations of thy grace. Nourish it this day with this mysterious bread, to satisfy its hunger; extinguish in my heart every feeling of hatred and revenge; forgive me as I forgive. Grant to me such wisdom and such strength that I may triumph over all temptations. Deliver me from all those evils which oppress me, and under which I groan, being burdened. I come to thee, as a child to his father, to be fed; as a subject to his prince, to be protected; as one afflicted, to his only succour, to be consoled and comforted.

At the Agnus Dei.

Again beseech the Lord to forget all thy past prevarications and transgressions.

Lamb of God, who takest away the sins of the world, pure and spotless victim, who only canst satisfy the justice of an offended God, vouchsafe to make me partaker of the merits of thy sacrifice. What lessons of humility, meekness, charity, and patience dost thou not give me! Impress these virtues upon my heart, that it may be to thee a pleasant habitation, wherein thou mayest repose, as in an abode of peace.

At the Domine, non sum dignus.

The Lord loves to find in our hearts humility.

O my Lord, I am not worthy of approaching thee. The heavens are not pure in thy sight, how, then, can a heart so wretched as mine receive thee! And yet I cannot resolve to bid thee depart from me. One only word from thee would suffice to cleanse me: speak, then, Lord; say to my soul: I am thy salvation. And since thou art pleased to invite thyself to it, do thou thyself prepare it for the happiness of receiving thee. Jesus, most loving Jesus, have mercy on me!

After Communion.

Now the Lord dwells within you, beseech him to speak to you; listen to him in the silence and the recollection of your soul. O most precious moment, if you could but profit by it!

I have found him whom my soul loveth; I possess him, and I will never more leave him. What have I to desire in heaven, and what can I henceforth love upon earth, but thee, O my God, the God of my heart? What shall I render to the Lord for all the benefits he hath done unto me? Lord, teach me thyself what thou wouldst have me to do. My beloved to me, and I to him. I live, now not I; but Christ liveth in me. I will not depart from thy tabernacle, O my God, till thou hast blessed me.

At the Benediction.

Pour down upon me, O Lord, by the hand of thy minister, thy most abundant blessings; that they may put the seal to all the graces which thou hast now bestowed upon me.

At the last Gospel.

O Word made flesh, who didst annihilate thyself to give thyself to me, thou who art the life and the light of the world, enlighten me; discover to me thy greatness,

that my heart may be filled and penetrated with the most filial confidence, the tenderest love, and the liveliest gratitude. How ought I not to be affected with the exceeding privilege I have enjoyed! For to communicate is to receive God into my heart. How unspeakable the mysteries of a sacrament which unites man to God himself! O my God, I unite myself to thee by the ties of love and gratitude; thus only can I correspond with thy mercies.

Prayer of St. Ignatius.

Anima Christi, sanctifica me.	Soul of Christ, sanctify me.
Corpus Christi, salva me.	Body of Christ, save me.
Sanguis Christi, inebria me.	Blood of Christ, inebriate me.
Aqua lateris Christi, lava me.	Water out of the side of Christ, wash me.
Passio Christi, conforta me.	Passion of Christ, strengthen me.
O bone Jesu, exaudi me.	O good Jesus, hear me.
Intra vulnera tua absconde me.	Within thy wounds hide me.
Ne permittas me separari a te.	Suffer me not to be separated from thee.
Ab hoste maligno defende me.	From the malignant enemy defend me.
In hora mortis meæ voca me,	At the hour of my death call me,
Et jube me venire ad te.	And bid me come unto thee.
Ut cum Sanctis tuis laudem te,	That with thy Saints I may praise thee,
In sæcula sæculorum. Amen.	For all eternity. Amen.



A Mass of Thankgiving after Communion.

At the commencement of Mass.

THE presence of Jesus Christ is within me. Why art thou still sorrowful, O my soul; and why dost thou still disquiet me? Alas! I know it but too well; it is the remembrance of thy sins that afflicts thee; thou canst not rid thyself of it, this bitter remembrance; it recurs to thy mind incessantly; thy grief is most just. And yet, hope in the Lord, abandon thyself to the sweet thought of his mercies. What oughtest thou not to expect from a God who is come to visit thee, to console thee, and to strengthen thee! O Jesus, obliterate the least traces of my past sins, root out from my heart every affection, every inclination which could grieve thy divine heart. O holy Virgin, who wast always faithful to the grace which preserved thee from the taint of sin; O holy precursor of Jesus Christ, who didst preserve to the last moment of thy life the grace which had sanctified thee in thy mother's womb; O beloved disciples, who were confirmed in all those sentiments of faith and piety with which your divine Master had inspired you; and you, O blessed souls, who are exempted for ever from all return to weakness and inconstancy, pray for me; obtain for me that gift of perseverance, which so happily conducted you to the harbour of salvation.

At the Introit.

O divine Jesus, I love thee with all my heart; may I ever be grateful to thee for the blessings which thou hast bestowed upon me this day. Again thou art about to

descend upon this altar, and to renew thy sacrifice : come, then, O Lord Jesus ; my weakness implores thy tender compassion. O ye heavens, let fall your precious dew, that the clouds may bring forth the Just One, and I may have the happiness once more of beholding my Saviour.

At the Kyrie.

O merciful Father, adopt me for ever into the number of thy beloved children. O most loving Jesus, say to my soul : Fear not ; I am thy salvation. O sanctifying Spirit, give me a right understanding of all the truths of faith ; breathe into my heart the spirit of piety ; make me partaker of all the fruits of a fervent communion, and grant me grace to walk constantly in the path of virtue and good works.

At the Collects.

O Lord, vouchsafe favourably to hear the prayers which thy priest offers to thee for the Church and for me.

I earnestly beseech thee to grant me those graces and virtues of which I have need, in order to deserve thy love. Fill my heart with eternal gratitude for the blessing which thou hast just conferred upon me, with a lively horror of sin, and with perfect charity towards my neighbour. Make my whole life worthy of one who is thy child. I deserve not to be heard for my own sake, O my God ; but I beseech thy mercy through the merits of thy divine Son, who lives within me.

At the Epistle.

“ My dearly beloved, humble yourselves under the mighty hand of God, that he may exalt you in the time of visitation ; casting all your care upon him, for he hath care of you. Be sober and watch ; because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith, knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus,

after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever. Amen." 1 Pet. v. 6-11.

At the Gradual.

If it were sufficient for a woman of Israel only to touch thy garment to be healed, what ought not I to hope from thee, O Jesus, to whom thou hast but just given thyself wholly in Communion!

Heal, O my Saviour, all the infirmities of my soul; enlighten its darkness, and teach me how sweet is thy yoke, and how light thy burden.

At the Gospel.

"Jesus said to the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever." John vi. 56-59.

Make me to meditate deeply on these words, O Jesus; may I shew by my works that my strongest desire is to sit often at thy table, in the midst of thy beloved children.

At the Offertory.

I offer myself to thee, O Lord, as thou didst offer thyself to thy Father, when thou wast fastened to the cross; and as thou didst reserve nothing to thyself which thou didst not give up in sacrifice, so do I wish to keep nothing back, but to give up all to thee. Receive, then, O Lord, the offering of all my thoughts, of all my affections, of my whole being. I cannot return thee thanks proportioned to thy benefits; and therefore I call to my aid the prayers and merits of all those who have the happiness of uniting themselves to thee by fervent Communions.

At the Lavabo.

O my Jesus, would that I could take thee to witness of the holiness of my life and the innocence of my heart ! But, with the prophet, I must cry out : It is in thy mercy only that I place my hope ; my consolation is in meditating on thy promises to the penitent heart, and thy faithfulness in performing them : confounded at all that I have committed to this day, and encouraged by the favours with which thou hast just loaded me, I can but promise to correspond better with thy graces than I have hitherto done. No, never, after the Communion which I have this day made, will I be found in the society of the wicked : I will purify myself more and more with tears of penitence ; I will bless thee as I do this day, and I will sing of the wonders of thy power and of thy mercy.

At the Preface.

The Priest says : Lift up your hearts.

Answer : Yea, my heart, with all its affections, is lifted up to heaven : let the world disappear from mine eyes ; henceforth I have nothing here below.

The Priest continues : Let us give thanks unto our Lord God.

Answer : What can be more meet and just ? Can I have a more sacred duty than to give thanks to a God who hath heaped such great benefits upon me ?

Then add : Thou art within me, O Jesus ; bless, adore, and give thanks to thy heavenly Father. By thee it is that the powers of heaven praise and adore the divine Majesty, in thee that I am united with them to sing eternally ; Blessed for ever be thou, O Jesus, for having come down on earth to revive amongst us the glorious title of the children of God ; blessed for ever, for having come this day to visit my poor dwelling, and enabling me to offer to God thrice-holy, my Creator and Benefactor, that homage of adoration and praise, of love and thanksgiving, which is due unto him from me and all his creatures

At the Canon.

I bow myself down before thee, O Father of mercies, and pray thee to pour down upon me thy holy benediction and thy sanctifying grace. Accept the sacrifice which I make to thee of my soul and all its powers, my body and all its senses, in union with the sacrifice of thy divine Son, which thy priest now offers to thee. I unite myself with the glorious Mary ever Virgin, and I beseech her to intercede for me with thee, and to obtain for me the graces which I ask. I unite myself with thy Apostles and Martyrs (especially N and N); vouchsafe to receive the offering of my heart and of my life, for the sake of the sacrifice which they made to thee of themselves and of all that they possessed. There wants but one only word from thee to work the greatest marvels. Speak the word, O my God, and again the body of thy Son will be present under the species of bread, and his blood under the species of wine; speak the word, my body and my spirit and my heart shall be devoted and consecrated to thee for ever.

O Jesus, the sweet delight of my soul, let heaven and earth, with all their glory, veil themselves before thee. All their beauty and grandeur come from thee, and can never approach to a comparison with thy adorable perfections.

At the Elevation.

Prostrate yourself before the Lord your God, and adore him, for he is the good Shepherd, who has brought back the sheep that had strayed from the fold, and who has nourished it with his own flesh and blood.

O Jesus, whom we now discern through a thick veil, we beseech thee to hear our most fervent petitions. We desire to behold thee one day face to face, and to enjoy the blessedness of thy elect.

O sacred Host, who openest the gates of heaven, our enemies press on us from every side, do thou sustain our strength, and we shall obtain the victory over hell, the world, and our own evil thoughts.

During the remainder of the Canon.

O my God, I know not how to give thee thanks for the favour thou hast bestowed upon me in feeding me with the body and blood of thy divine Son; but I find in the sacred Victim which has been immolated on this altar wherewithal to repay thee for so great a benefit. I have offered it to obtain the grace of receiving thee worthily; I now offer it to testify to thee my gratitude for the Communion which I have had the happiness to make. I have presented thee this spotless Lamb as a victim of expiation, a victim of sanctification; I now present it to thee as a victim of thanksgiving; receive it, O my God, and let the entire sacrifice which Jesus Christ makes to thee of his adorable person, be the model of that sacrifice which I make to thee of my whole self at the foot of thy altar.

Since I have the happiness of possessing thee, O Jesus, permit me to open my heart to thee, and to enjoy thee as my soul desires; so that thou mayest make me to hear thy voice, and I may speak to thee in secret, as friend converses with friend. Thou art within me, O Lord, and hast admitted me into the interior of thy heart; keep me united to thee eternally. Thou art my beloved, chosen from among a thousand; in thy heart my soul desires to dwell for ever: what blessing, what consolation shall I never fail to find in thee! Make me to taste the unspeakable sweetness of thy love. That which most delights the heart of the children of Adam in this world can never more be pleasing to me; I desire to love nothing more on earth but for the love of thee; I desire only thee, O unchangeable Beauty; to possess thee is to enjoy the purest, the most heavenly delights. In thee alone, O Jesus, I find a solid peace, a life exempt from troubles and inquietudes. He who possesses thee enters into the joy of the Lord; he has no longer any thing to fear; he can want nothing, so long as he remains united with the Supreme Good, which contains all goods.

At the Pater.

sweet is it, O my God, to give thee the name of

Father! Thou reignest in the heavens, and thou hast descended into my heart. Let my life be employed in glorifying thy name; let all my thoughts and all my affections be henceforth subject to thy will, and referred to thy glory. This is the desire, O Lord, which most affects my heart, to come often to this same table, to the foot of this same altar, to nourish myself with the bread of angels. O my Father, this is the bread of thy beloved children, suffer me never to render myself unworthy of it. Sustain me so powerfully by thy grace, that I may often have the happiness of receiving thee. O my Jesus, immolated for the love of me, had I but as great desire to unite myself to thee, as thou hast to unite thyself to me, I should not be deprived of this happiness any day of my life; increase, then, in me this holy desire; strengthen me against the assaults of the enemy of my salvation, who flatters me in order to destroy me, who tempts me in order to corrupt me, who draws me to himself that he may cast me down to hell; make me to burn with the same love for thee that thou burnest with for me

At the Agnus Dei.

Lamb of God, adorable Victim, who wast immolated for the expiation of my sins, blot out the slightest stains of sin in a soul which possesses thee, and wishes to be wholly thine. Thou hast taught me how thou lovest sweetness and humility; destroy, by thy presence, every thing that could henceforth trouble the peace of my soul, and deprive me of thy love.

At the Communion.

Thou art going to leave me, O my Saviour; thy body and blood will soon cease to reside within my soul; say to me, as thou saidst to thy Apostles, that thou leavest thy peace with me; give it to me in pledge of the graces and succours of which I shall have need, that I may never lose the fruit of the Communion which I have had the happiness of making.

May this Communion deliver me from the tyranny of

my bad thoughts, break off the yoke of my evil habits, and dispose me always to the practice of thy holy commandments. Let nothing henceforth separate me from thee, O Jesus; not the attractions of the world, nor the illusions of sense, nor the wanderings of my imagination, nor the evil passions of my heart.

At the Post-Communion.

Intercede once more for me, O Mother of my God, my advocate, my tender Mother; ye Angels of the Most High, watch over me; and ye, O elect of God, whom the Church hath given me for protectors, employ your powerful influence, that the Communion which I have made this day may consecrate for ever to the Lord my mind, my heart, and my whole being.

At the Benediction.

May the blessing of the priest, O most Holy Trinity, be to me the pledge that thou wilt be faithful to thy promises; and since thou blessest, from the height of thy glory, those whom thy ministers bless on earth, may thy blessing descend upon me, accompany and follow me, so that, ever bearing in mind thy benefits, I may occupy myself only with testifying to thee the gratitude I owe thee.

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Visits to the Most Holy Sacrament.

An Act of Adoration to the Most Holy Trinity.

I most humbly adore thee, O uncreated Father, and thee, O only-begotten Son, and thee, O Holy Ghost the Paraclete, one almighty, everlasting and unchangeable God, Creator of heaven and earth, and of all things visible and invisible. I acknowledge in thee a true and ineffable Trinity of persons, a true and indivisible Unity of substance. I glorify thee, O ever-serene effulgent Trinity, one only Deity, my most compassionate Lord, my sweetest hope, my dearest light, my most desired repose, my joy, my life, and all my good. To thy most merciful goodness I commend my soul and body; to thy most sacred Majesty I wholly devote myself, and to thy divine will resign and yield myself eternally. All honour and glory be to thee for ever and ever. Amen.

O heavenly Father, O most forgiving Father, O Lord God, have mercy upon me a wretched sinner, have mercy upon all men. In fullest reparation, expiation, and satisfaction for all my iniquities and negligences, and for the sins of the whole world, and perfectly to supply the deficiency of my good works and merits, I offer to thee thy beloved Son, Christ Jesus, in union with that sovereign charity with which thou didst send him to us, and didst give him to us as our Saviour. I offer his transcendent virtues, and all that he did and suffered for us. I offer his labours, sorrows, torments, and most precious blood. I offer the merits of the most blessed Virgin Mary, and of all thy Saints. Assist me, I beseech thee, O most merciful Father, through the

same thy Son, by the power of thy Holy Spirit. **Have** mercy on all unhappy sinners, and graciously call them back to the way of salvation. Grant to all living pardon and grace, and to the faithful departed eternal light and rest. Amen.

O Holy Spirit, sweetest Comforter, who proceedest from the Father and the Son in an ineffable manner, come, I beseech thee, and sink into my heart. Purify and cleanse me from all sin, and sanctify my soul. Wash away its defilements, moisten its dryness, heal its wounds, subdue its stubbornness, melt its coldness, and correct its wanderings. Make me truly humble and resigned, that I may be pleasing to thee, and thou mayest abide with me for ever. O most blessed light, O most amiable light, enlighten me! O ravishing joy of Paradise, O fount of purest delights, O my God, give thyself to me, and kindle vehemently in my inmost soul the fire of thy love. O my Lord, instruct, direct, and defend me in all things. Give me strength against all immoderate fears and a pusillanimous spirit; bestow upon me a right faith, a firm hope, and a sincere and perfect charity; and grant that I may ever do thy most gracious will. Amen.

Four Aspirations of Love to Jesus to obtain an ardent Love of God.

I.

O Jesus, most sweet, most secret, and most intimate Spouse of holy souls, intame vehemently, I beseech thee, my heart with the love of thee, that I may delight in thee from my inmost soul. Visit me in thy mercy, and fill my heart with thy grace, for the very depths of my being long for thee, the fountain of sweetness.

O my Lord Jesus, O Fire that burnest sweetly, and shinest secretly, and consumest gently, take full possession of my whole heart. O King of kings, King of eternal glory, grant that I may hunger and thirst for

thee alone, sigh after thee, and ardently desire to behold thy ravishing countenance.

O amiable Jesus, pierce my heart of hearts with the sweetest dart of love; penetrate my soul with burning charity, that it may languish altogether with desire and love of thee. Let it be wholly dissolved in love, wholly melt away, and be absorbed in thee.

O Lord, disengage my soul from all things here below, that it may freely tend to thee alone, and thou alone mayest inhabit it, its owner and possessor. Let thy most sweet fragrance descend upon me; let the ineffable odour of thy divine charity come to me, to excite in me incessantly all pure desires.

Grant, O my Lord, that, wholly filled with the sweetness of thy love, and wholly set on fire with the flame of heavenly charity, I may delight in thee with my whole heart, and from the deepest recesses of my inmost soul. May I love thee, O sweet Lover: may I love thee, O only salvation of my soul; may I love thee, for thou hast first loved me! O Spouse most lovely, most beloved, grant that I may love thee more and more. Let the strong violence of thy love utterly dislodge from my heart the weight of all earthly desires, and make me run without ceasing in the odour of thy ointments.

O my own most compassionate Lord, write on the tablet of my heart the sweet memory of thee, which no forgetfulness may ever erase, that I may ever burn with the desire of thee, that I may be wholly set on fire with the flame of thy love, and drowned in the deluge of thy charity.

II.

O my God, ocean of holy love and sweetness, come and give thyself unto my soul. Grant that with a perfect heart, full desire, and burning affection, I may unceasingly aspire after thee, and lovingly respire in thee. May I prefer thee to every creature, for thee renounce every transitory delight, O my true, my highest joy!

Feed me, Lord, thy poor, famished beggar, with continual draughts of thy divinity; refresh me with the wished-for presence of thy grace. This I seek, this

I long for, that a vehement love may penetrate me through and through, and fill me, and transmute me into itself.

Grant, O most benign Redeemer, that I may be wholly inflamed with the love of thee, that I may leave off from myself, and delight only in thee, know only thee, feel only thee. O overflowing abyss of divinity! draw me to thee, and immerse me in thyself; so seize and take to thyself all the affection of my heart, that it may be wholly dead to all beside.

O God of all sweetness, I call thee into my soul; I cry to thee, I long for thee with a large affection, O surpassing delight of the most intimate union! Come, my Beloved, come, a thousand thousand times desired, that I may inwardly possess thee, and clasp thee in the chaste embraces of my soul!

O Light that ever shinest, and never fadest, enlighten me! O Fire that ever burnest, and never failest, enkindle me! O Love that ever glowest, and never faintest, absorb, transmute me into thee!

O dear Light of mine eyes, Jesus, chase away all darkness from the chambers of my heart, and illumine me throughout with the splendour of thy grace! Enter into my soul, O perfect sweetness, that it may savour of sweet things, and find its joy and rest in thee!

O my Beloved, sole object of my vows, grant that I may find thee, and finding, may retain thee, and hold thee fast bound in the arms of my soul. I long for thee, I pant after thee, O bliss eternal! Oh, that thou wouldst give thyself to me, unite me intimately to thee, and inebriate me wholly with the wine of heavenly charity.

III.

Wound, O Lord, the secret recesses of my inmost being with the arrow of thy love, and send the saving flame deep into the marrow of my cold and torpid heart; that, all on fire with the inextinguishable flame of charity, and penetrated with the unspeakable sweetness of thy Spirit, I may be wholly transferred from myself to thee.

Receive me, O beauteous Spouse, Jesus, into the

closest embraces of thy love, that, folded therein, my dull, cold heart may glow all through with warmth. Open, Lord, open when I knock; and admit my desolate soul into the chamber of thy love, and, in thy mercy, espouse it to thyself.

May I draw from thee the living water, O Fount of honied sweetness, that by the very taste thereof I may never thirst again for any thing but thee. Let the heavenly dew of thy sweet-dropping charity come down upon me, that, inwardly imbued therewith, I may be preserved pure from earthly desires and unchaste affections.

O dearest of all that is dear to me, grant that I may be wholly thine, and that thou mayest continue mine for ever. So join, so fasten me to thyself, that I can never be separated from thee; so yield, so impart thyself to me, that, filled with the sweetness of thy peace, I may find my chaste delight for evermore in thee.

O Light serene and peaceful, O my God, irradiate my soul with thy bright beams! Draw me closer to thee, O thou glowing Sun, that, at thy powerful heat, the soil of my heart may bring forth the flowers and fruits of holy love!

O my glory, O my joy, O my unmixed delight, Jesus, kindle, I pray thee, such a flame of love in my inmost heart, that henceforth I may choose nothing, desire nothing, in the world but thee!

O my Lord, let heaven and earth, and all things contained therein, without thee, be to me like a cold, wintry waste. Do thou alone affect me, do thou alone delight me; may the love of thee alone live and burn within me, and continue ever living and ever burning.

IV.

Shine down upon me, O most bright and genial Light, that the thick shades of my blindness may be changed into the clearest noonday splendour. O good Jesus, adorn my soul with that grace of charity which thou lovest; anoint it with that richness of love which thou delightest in. Take from it whatever is less pleasing

to thine eyes, and render it in every thing acceptable to thee.

O sweetest Flame, devour and happily consume the very ashes of my substance! Transfer me to thyself, that, joined to thee by the indissoluble tie of love, I may live of thee, and flourish before thee as a lily.

O fairest, O most blooming Flower, Jesus! O Life that never fadest! O Life by which I live, without which I die! O Life by which I rejoice, without which I mourn! O Life most sweet and amiable, grant that I may be joined to thee, and, soothed to sleep in thy embrace by sweetest charity, may find my holy rest in thee, who art our perfect peace.

Grant, O my Lord, that, filled with the violence of a burning love, and melted with the sweetness of a penetrating charity, my soul may be dissolved in thee. Possess it, O sovereign, O priceless Good, possess it, that it may possess thee, and find its blessedness in thee.

O my Beloved, pierce, transfix my heart with the sharpest dart of love, that my soul may be refreshed in languishing for thee. Let all transitory things grow worthless in my eyes; do thou only please me, do thou only make me glad with thy incomparable beauty.

Break down, O sweet Jesus, the hateful wall of my tepidity, and grant that, with a free and ready heart, I may follow thee with inextinguishable fervour. Let blow the south wind of ardent love, which may so vehemently impel me to thee, that, apart from thee, there may be no breath in me.

O Jesus, only comforter of my heart, let fall unceasingly upon me, I beseech thee, the sweet dew of thy grace. Draw me to thee by the potent virtue of thy love, and imprint upon me the kiss of thy forgiveness, that, sealed therewith, I may henceforth love nothing beside thee; for thou art my whole possession, and the whole blessedness of my soul. "

O sacred banquet, in which Christ is received; the memory of his passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us. Alleluia.

Devotions to the Most Holy Sacrament.

A Prayer for the Benediction of the Most Holy Sacrament.

O divine Redeemer of our souls, who of thy great goodness hast been pleased to leave us thy precious body and blood in the blessed Sacrament of the Altar, I adore thee with the most profound reverence. I humbly thank thee for all the favours thou hast bestowed upon us, especially for the institution of this most holy Sacrament. And as thou art the source of every blessing, I entreat thee to pour down thy benediction this day upon us, and upon all those for whom we offer up our prayers. And that nothing may interrupt the course of thy blessing, I beseech thee to banish from my heart all that displeases thee: pardon me my sins, O my God, since I sincerely detest them for love of thee; purify my heart, sanctify my soul, bestow on me a blessing like that which thou didst grant to thy disciples at thy ascension into heaven; grant me a blessing that may change, consecrate, and unite me perfectly to thee, and may fill me with thy Spirit, and be to me in this life a foretaste of those blessings which thou reservest for thy elect in heaven. All this I beg in the name of the Father, Son, and Holy Ghost. Amen.

An Act of Spiritual Communion.

I believe in thee, O my Jesus, present in the most holy Sacrament of the Altar; I love thee above all things; and I desire to receive thee into my soul. Since I cannot now receive thee sacramentally, come at least spiritually into my heart. I embrace thee and I unite myself to thee, as if thou wast already there. Oh, permit me not ever to be separated from thee.

**Twenty Aspirations of Love to Jesus in the adorable
Sacrament of the Altar.***

1. *Go forth, ye daughters of Jerusalem, 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, souls that love God, come forth from the darkness of the world, and behold Jesus your king crowned with thorns, with the diadem of insult and of sorrow, with which his mother, the impious synagogue, crowned him on the day of his espousals, on the day of his death, by which he espoused himself on the cross to our souls; come forth again and behold him, full of all mercy and love, coming to unite himself to you in this Sacrament of his love.

My beloved Jesus, it has, then, cost thee so much to unite thyself to our souls in this most sweet Sacrament; thou hadst first to undergo so bitter and ignominious a death. Come, then, O Lord, hasten to unite thyself to my soul. It was once thy enemy by sin, but now thou wilt make it thy spouse by grace. Come, Jesus, my spouse; I resolve never more to betray thee, but to remain faithful to thee for ever; as a loving spouse, I desire only to think of and to please thee. I would love thee without reserve; I would be wholly thine.

2. *A bundle of myrrh is my beloved to me; he shall abide between my breasts (Cant. i. 12).*

The myrrh-plant, when it is bruised, sends forth tears and waters of health. To give us his blood for our sanctification, our Jesus wished to shed the last drop of it through his painful wounds. Come, then, beloved "bundle of myrrh," my dearest Jesus, who, when I see thee wounded and bleeding on the cross, art to me an object of sorrow and compassion. But, in receiving thee in this most divine Sacrament, thou art more pleasant to me than the choicest grapes to a man oppressed with thirst. "A cluster of cypress is my love to me in the

vineyards of Engaddi" (*Cant.* i. 13). Oh, what joy and sweetness do I feel in knowing that I am about to receive thee, my Saviour, who didst offer thyself in sacrifice on the cross for my salvation! "He shall abide between my breasts." Yes, my Jesus, thou shalt never again depart from me. I wish to love thee always, and to be for ever united to thee in the closest bonds. I will always belong to Jesus; Jesus shall be for ever mine.

3. *While the king was at his repose, my spikenard sent forth the odour thereof* (*Cant.* i. 11).

When Jesus comes to dwell in a soul by holy communion, oh, how does she, by the light which this King of heaven brings with him, see and know her own vileness, and, like the spikenard, the most lowly of plants, confess that she is the basest of creatures! What sweet odour does she, when thus humbled, send forth to her beloved King, who invites her to unite herself more and more closely 'o him!

My soul, if thou desirest that Jesus should dwell within thee, see how low and wretched thou art; humble thyself by banishing all self-esteem, which makes Jesus depart from thee, and prevents him from coming to repose within thee. Come to me, my dear Redeemer, and, by thy divine light, make me to know my vileness, my misery, my nothingness; that so thou mayest rest with delight in my soul, and never more be separated from me.

4. *Think of the Lord in goodness* (*Wis.* i. 1).

My soul, why art thou so fearful at the sight of the infinite goodness and love of thy God? Why art thou distrustful? Now that thou dost receive Jesus Christ within thee, see that thou correspond to his love, confiding in the boundless goodness of thy God, who gives himself entirely to thee. His judgments truly are terrible, but only to the proud and obstinate. To the penitent and humble, who wish to love and please him, they are all mercy and love, because they spring from a heart full of compassion and love. Such are the judgments of God, that the royal Psalmist, in meditating on

them, was filled with hope and joy. "In thy words I have hoped exceedingly. Thy judgments are delightful. . . . I remembered, O Lord, thy judgments of old, and was comforted" (*Ps.* cxviii. 43, 52). Truly, this great God is too good and loving to them that seek him with love. "The Lord is good . . . to the soul that seeketh him" (*Lam.* iii. 25). Oh, how good is God to all who endeavour to conform their will to his divine will! "How good is God to them that are of a right heart" (*Ps.* lxxii. 1). My God, my love, my hope, my all, I desire thee, and I desire thee only, that I may love thee, please thee, and always do thy holy will. Grant that I may find thee, that I may please thee, and that I may never more abandon thee.

5. *The voice of my beloved knocking: open to me, my sister, my love, my dove, my undefiled* (*Cant.* iii. 2).

Behold the voice of Jesus in the blessed Sacrament to those that love and desire him. Open to me, he says, O Christian soul, thy heart; I will enter there, and dwell with thee. Thou shalt become my sister by likeness to me; my love, by the communication of my graces; my dove, by the gift of simplicity; my undefiled, by the gift of purity which I shall bestow upon thee. The spouse adds: "For my head is full of dew, and my locks of the drops of the night" (*Cant.* v. 2). Consider, O my beloved, I have waited all the night of the life of sin, which thou hast spent in the midst of darkness and errors. Behold, instead of coming to chastise thee with scourges, I come with celestial dew, to extinguish in thee all impure affections, and to kindle within thee the divine fire of my love. Come, then, O my beloved Jesus, and work within me all that thou dost desire. I renounce all other affections, that I may be entirely thine, and that thou mayest make me altogether conformed to thy holy will.

6. *Let my beloved come into his garden, and eat the fruit of his apple-trees* (*Cant.* v. 1).

This is the invitation of a devout soul to Jesus in the blessed Sacrament. Come, O my beloved, she says, my heart, which was once unhappily not thine, but

has now, through thy grace, returned to thee. "Come, and eat the fruit of thy apple-trees." Come, and taste in me the virtues which thou thyself dost bring with thee. Ah, Lord, for the honour of thy majesty, at least, purify my soul, adorn it, inflame it with thy love, make it beautiful in thine eyes, that so it may become a fit abode for thyself.

7. *My beloved is white and ruddy, chosen out of thousands*
(Cant. v. 10).

Our beloved Jesus is all white by purity, and all ruddy by the flames of divine love. Immaculate Lamb, all on fire with love for me, when wilt thou make me like to thyself? When wilt thou make me as pure as thou art, O most chaste lily? When wilt thou inflame me with the love with which thou dost burn for me? O my God and my all, I renounce all love, and choose only thy most amiable love. Depart hence from me, all creatures; I wish only for my God: for him do I desire to reserve my whole heart and all its affections.

8. *The goodness and kindness of God our Saviour*
appeared (Tit. iii. 4).

God, in becoming flesh, shewed to the world the extent of his goodness to mankind; but in the most holy Sacrament he displays the tenderness of his love for souls. "Does it not," says St. Augustin, "seem a folly to say, Eat my flesh and drink my blood?" as Jesus said on the night before his Passion: "Take, and eat; this is my body." To shew you the ardour of my love for you, I desire that you should eat my very flesh. O holy faith! Who but Jesus could have thought of instituting a means of giving us his body for the food of our souls! Some of his disciples, when they heard this, exclaimed, "This is a hard saying; who can hear it?" (John vi. 61.) They refused to believe the words of Jesus Christ, and "walked no more with him." But his words are of faith.

In return for all he has done for us, what more does Jesus Christ ask of us but to love him? Ah, my most loving Jesus, what dost thou not promise and give to

them that love thee? Thou dost promise them thy love: "I love them that love me" (Prov. viii. 17). Thou dost promise to receive them, though they have turned their backs upon thee: "Turn to me, saith the Lord of Hosts, and I will turn to you" (Zac. i. 3). Thou dost promise to bring with thee the Father and the Holy Ghost, and to dwell for ever in their souls: "He that loveth me shall be loved of my Father, and we will come to him, and make our abode with him" (John xiv. 21, 23). What more couldst thou promise or give to induce men to love thee? Most loving Lord, I understand thee: thou dost wish to be loved even by me. I love thee with my whole heart; and if I do not love thee, teach me to love thee. Make me love thee, and to love thee supremely.

9. *My beloved is gone down to his garden . . . to feed in his garden, and to gather lilies* (Cant. vi. 1).

Most sweet Saviour, Jesus, since thou dost descend from heaven to enter into my soul, make me, I beseech thee, by thy grace, to become thy garden, that thou mayest gather in my heart lilies and fruits pleasing in thine eyes. Forgive me wherein I have offended thee—receive me now that I am sorry for my sins, and desire to return to thee: bestow upon me that purity which thou desirest, give me strength to do thy will, infuse into my soul a true love of thee, and then I shall be pleasing in thy sight. I sacrifice to thee all my inclinations; I desire henceforth only to please thee.

10. *He is all lovely* (Cant. v. 16).

To the souls that love him as their spouse, Jesus is "all lovely," whether he chastises or consoles them, whether he is near to or at a distance from them; because he does all from love and from a desire to be loved. Treat me, then, O my Jesus, as thou pleasest; I will love thee, whether thou dost send me consolations or afflictions. I know that all proceeds from thy loving heart, and that all shall be for my greater good. "My heart is ready, O God, my heart is ready." I am prepared to embrace all the arrangements of

thy providence: "I will bless the Lord at all times." At all times, whether in prosperity or adversity, I wish to bless and love thee, O Lord my Creator. I, who have so often displeased by my sins, neither seek nor merit consolations from thee. I seek only thy pleasure; and if thou art satisfied, I will bear cheerfully every affliction. O my Jesus, whether far off or near, thou shalt be always lovely, always dear to me; whether thou dost comfort or afflict me, I will always love thee, I will always thank thee.

11. *Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? (Cant. viii. 5.)*

Ah, who are those souls who, though they live in this world, regard it as a desert, and, detached from visible things, live only to God, as if he alone existed? whom only they love and desire to please; and who, raising themselves above the earth, enjoy the delights imparted to those who seek God alone, and place in him all their hopes?

Who are these happy souls? Are they not those who frequently unite themselves by pure love to Jesus in the most holy Sacrament? O my God, I desire to be, by thy grace, one of these blessed souls, to be detached from all things, and to be wholly thine. Henceforth the world shall be to me as a desert, where I shall be disengaged from every creature, and think only of thee, as if there were none other than thyself and me. In thee alone will I place all my confidence; thou shalt be the centre of my affections; thou alone, O my God, my beloved, art my hope, my love, my all.

12. *I found him whom my soul loveth; I held him, and I will not let him go (Cant. iii. 4).*

Such should be the language of every soul united to Jesus in the most holy Sacrament. Creatures, depart from me: I loved you once because I was blind; but I love you no longer, nor can I ever love you more. I have found one far more worthy of my love. I have within me my Jesus; he has enamoured my whole soul with his beauty; to this beloved one I have given

whole being. He has accepted me as his; therefore I am no longer my own. Creatures, farewell; I am not, and never shall be yours. I belong, and shall for ever belong, to Jesus. "I held him, and I will not let him go." I will henceforth embrace him with my love, and will never more permit him to leave me.

13. *Arise, O north wind; come, O south wind, blow through my garden, and let the aromatical spices thereof flow* (Cant. iv. 16).

Fly from me, O cold and noxious wind of earthly affections, and come, O sweet and warm breeze of holy love from the heart of Jesus in the holy Sacrament. Do thou alone blow through my whole soul, which Jesus has chosen for his garden of delights. Blow, and new and sweet odours of virtue shall flow from me. My Jesus, thou canst infuse this holy gift into my soul; from thee I hope for it, of thee I beg it.

14. *I have gathered my myrrh, with my aromatical spices* (Cant. v. 1).

The soul that has received Jesus in the holy Sacrament should be careful to gather myrrh, that she may be able to send forth the odours of those virtues which spring from mortification. "I have eaten the honeycomb with my honey." The soul that loves God alone is not content with the honeycomb without the honey. Hence she says to Jesus: Lord, thy consolations are not sufficient without thyself, who art the source of consolation; the fruits of love are not enough for me without thyself, who art the object of all my love. My Jesus, thou art sufficient for me. I am ready to renounce all consolations, provided I possess thee alone, my God, and my only good. I love thee, not to please myself, but to please thee, who dost wish to be loved by me, and dost merit all the love of all souls, whether in joy or in sorrow.

15. *Behold, I have graven thee in my hands; thy walls are always before my eyes* (Is. xlix. 16).

the sweet and loving care of God for the souls

whom he loves! That he may not forget them, he carries them graven in his very hands, and declares that a mother will sooner forget her child than he will forget a soul in the state of grace. "Can a woman forget her infant? And if she should forget, yet will not I forget thee" (Is. xlix. 15). "Thy walls are always before my eyes." His eyes are ever watching over the souls that love him, to defend them against all the assaults of the enemy. "Thou hast crowned us with the shield of thy good will" (Ps. v. 13.) Our good God surrounds us with the shield of his good will, and delivers us from all dangers. O my God, O infinite goodness, who dost love me above all others, and desire my welfare, I give myself up entirely to thee. If thou art with me, all else may fail me. Behold me, O my dear Lord, ready and resolved to do whatever thou willest. I desire only what pleases thee. But help me, O Lord, or I shall do no good: teach me not only to know, but to do all that thou dost wish me to do. Grant, O eternal Father, that I may be able truly to say what thy beloved Son said when on earth: "I do always the things that please him" (John viii. 29). This grace, O my God, I desire, I ask and hope for, through the merits of thy Son, and of most holy Mary.

16. *What is there that I ought to do more for my vineyard that I have not done to it? (Is. v. 4.)*

My soul, hear what your God says to you. What ought I to do more for you that I have not done? For your sake I became man. I, the eternal Word, was made flesh: I, the Lord of all things, took "the form of a servant." Like a worm, I was born in a stable; "I was as a worm and no man." I even died for you, and died on an infamous gibbet: "I was made obedient unto death, even the death of the cross." What more could I do for you? "Greater love than this no man hath, that a man lay down his life for his friends" (John xv. 13). But my love has done still more. I not only died for you, but I have also instituted the holy Sacrament of the Altar, that I might give myself entirely to you for your spiritual food, and that I might ever abide and

you. Tell me, what more ought I to do to gain your love?

My Lord and my Redeemer, thou hast just reason to upbraid me, and I know not what to answer. Thou hast been infinitely good to me, and I have been infinitely ungrateful to thee. I admire thy infinite goodness; I behold my own ingratitude, and I prostrate myself at thy feet, saying, My Jesus, have pity on me, have pity on me, who have repaid thy love with so much ingratitude. Take vengeance on me; punish me, but not by abandoning me; rather do thou chastise and convert me. Permit me not to live any longer ungrateful to thee; grant that, through gratitude at least, I may love thee, and that before I die I may make some small return for thy love.

17. *Put me as a seal upon thy heart* (Cant. viii. 6).

Yes, beloved Jesus, I have consecrated my whole soul to thee, and it is but just that I place thee as a seal of love upon my heart, to close it against all other love, and to proclaim to all that my heart is thine, and that thou alone hast the rule over it. But, O my Lord, what canst thou expect from me without the help of thy grace? I can but give thee my poor heart, to be disposed of as thou pleasest. Behold, Lord, I give it to thee without reserve; I consecrate it and sacrifice it wholly to thy love. I beseech thee, leave not my heart any longer in my own hands; for if thou do, I fear I shall only rob thee of it again. O most loving God, O infinite love, since thou hast so many claims to my love, make me, I entreat thee, to love thee. I desire to love thee only in order that I may please thee. Thou who dost work so many wonders in order to come into my heart in this divine Sacrament, perform yet one miracle more: make me wholly thine, without reserve or division, so that I may say in life, in death, and for eternity, that thou art the sole Lord of my heart, and my only riches. "Thou art the God of my heart, and my portion for ever" (Ps. lxxii. 26). Most holy Mary, my mother and my hope, assist me, and I shall certainly be heard. Amen

18. *How lovely are thy tabernacles, O Lord of Hosts; my soul longeth and fainteth for the courts of the Lord (Ps. lxxxiii. 2).*

O my God, the palaces of the great and noble are considered by men of this world as the happiest and most desirable abodes; but for me, I can find no satisfying place of rest but in the sacred tabernacles where thou abidest. There I would fain remain all the days of my life; and when at a distance from thy sacred courts, I feel as in a strange land; my soul pants for thy sacred presence, and I exclaim with David, "Blessed are they that dwell in thy house, O Lord; they shall praise thee for ever and ever." O my God, when such happiness is to be found in thy presence, why should men so often leave thee alone and neglected, while the palaces of earthly kings are crowded with attendants? Alas, they know not the blessedness of possessing thee, nor the happiness which they lose by not approaching thee. As for me, I resolve, O my Jesus, henceforth to visit thee as often as possible in thy earthly temples, in which thou vouchsafest to dwell: I will come to adore thee, to praise thee, to lament my sins before thee, to seek light and comfort in all my difficulties and distresses, until the day arrives when I shall behold thee in thy heavenly temple unveiled, and when thou shalt receive me to thy love for ever.

19. *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 (Zach. xiii. 1).*

Jesus in the holy Sacrament is the fountain foretold by the prophet, which is open to all, and in which we can, whenever we wish, wash our souls from the stains of our daily sins. When a fault is committed, what more efficacious remedy can there be than to have immediate recourse to the holy Sacrament? My Jesus, I purpose always to avail myself of this remedy; for I know that the waters of this fountain not only cleanse my soul, but also give me light and strength to avoid sin, and to suffer with joy all crosses, and, at the same

time, inflame my heart with thy love. I know that for these ends thou dost expect me to visit thee, and dost reward with so many graces the visits of thy lovers. My Jesus, wash me from all the faults which I have this day committed; I am sorry for them, because they have displeased thee; give me strength to avoid them for the future, and to love thee ardently.

O 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. For this end thou hast given me a heart capable of loving thee. Why, then, am I so ungrateful as not to love thee, or to love thee so little? The love which thou dost bear me merits far greater love from me. Thou art an infinite God—I am a miserable worm. It would be very little for me to die, to be consumed for thee who hast died for my sake, and who dost offer thyself in sacrifice every day for the love of me. Thou dost deserve infinite love. I desire to love thee with my whole heart. Assist me, O my Jesus; help me to love thee, and to do all thou dost require of me.

20. *While we are in the body, we are absent from the Lord* (2 Cor. v. 6).

Souls who in this life love nothing but God, are like noble pilgrims, destined to be the eternal bride of the King of heaven; but while they now live far away without seeing him, they sigh to depart to the country of the blessed, where they know that their Spouse awaits them. They know, indeed, that their Beloved is ever present with them in the blessed Sacrament of the Altar, but he is, as it were, hidden by a veil, and does not shew himself. Or, rather, he is like the sun behind clouds, sending forth, from time to time, some ray of his splendour, but yet not displaying himself openly. These holy souls live, nevertheless, contented, uniting themselves to the will of the Lord, who chooses to keep them in exile, and far away from himself; but, with all this, they cannot but continually sigh to know him face to face, in order to be more inflamed with love towards him.

When to these souls, thus filled with love for God, there appears any ray of the divine goodness, and of the love which God bears them, they would be dissolved and fade away for desire of him; and though for them the sun is still hidden behind the clouds, and his fair face is covered by a veil, and their own eyes are bandaged, so that they cannot gaze on him face to face; yet what shall be their joy when the clouds shall disperse, and the gate open, and the covering shall be taken from their eyes, and the fair countenance of their Beloved shall appear without a veil, so that in the clear light of day they shall look upon his beauty, his goodness, his greatness, and the love which he bears to them!

O death, why dost thou so delay to come? If thou comest not, I cannot depart to behold my God. It is thou who must open to me the gate, that I may enter into the palace of my Lord. O blessed country, when will the day be here when I shall find myself beneath thy eternal tabernacles! O beloved of my soul, my Jesus, my treasure, my love, my all, when shall come that happy moment, when, leaving this earth, I shall see myself all united to thee! I deserve not this happiness; but the love which thou hast shewn me, and still more thy infinite goodness, make me hope that I shall be one day joined to those happy souls, who, being wholly united to thee, love thee, and will love thee with a perfect love through all eternity. O my Jesus, thou seest the alternative in which I am placed, of being either ever united to thee, or ever far from thee: have mercy upon me; thy blood is my hope; and thy intercession, O my mother Mary, is my comfort and my joy.

Prayer for our Country.

O Lord Jesus Christ, infinite goodness, who by the divine Sacrament of thy Body and Blood dost refresh, comfort, and nourish thy Church, and daily offerest thyself a sacrifice of praise and propitiation to the eternal Father; look graciously upon our beloved country, shut out from the sweet delights of this banquet; mercifully pardon all that hath been done or said, through impiety or ignorance, against these most holy mysteries in this

land; inspire the minds of all men with faith and reverence for them, that they may become thy children, and be as olive-plants round about thy table. Who livest and reignest world without end. Amen.

Final Prayer.

Vouensafe, O Lord Jesus Christ, with the Father and the Holy Ghost, to pour down upon me thy most holy benediction, that I may be enabled always to love thee, and seek to accomplish thy divine will in all things; and grant, O bread of angels, that I may deserve to receive thee during life, to be comforted by thee in death, and to enjoy thee eternally in thy heavenly kingdom. Amen.

Acts of Adoration before the Most Holy Sacrament.

Hail, Salvation of the world, Word of the Father, holy Host, true Life, living Flesh, perfect Deity, true Man, Body of our Lord Jesus Christ; thou who didst form me from the dust of the earth, have mercy upon me a sinner. Amen.

Hail, most merciful Jesus, Son of God and of the Virgin Mary, who didst so love me as to be pleased to die for me, and to give thyself to me as my support, my sacrifice, and my reward; be thou, with the Father and the Holy Ghost, blessed by all and above all for ever.

I grieve for all my sins purely because they have displeased thee, and I resign myself to thee, and annihilate myself before thee. Supply, O merciful Jesus, for all the imperfections of us thy people, for whom thou didst deign to die, through the merits of the most blessed Virgin Mary and of all the Saints, which I offer thee in union with thine own most sacred merits, to be represented before the eternal Father. O holy Father, look upon the face of thy Christ, and grant us the grace to know thee, to love thee, and to praise thee, together with thy beloved Son and the Holy Spirit, now and for ever.

All my holy patrons, and thou first, O most blessed

Mother of God, praise the Lord with me, and let us exalt his name for ever. Amen.

O Lord Jesus Christ, true God and man, I humbly adore and invoke thee, now present in the verity of thy flesh and blood, thy body and soul. Would that I could truly contemplate and know thee, that I could love, praise, and glorify thee, even as do the thousands of holy angels who contemplate thee with the highest joy, who know thee, love, praise, and glorify thee perfectly without weariness or interruption. All creatures justly celebrate with praise and thanksgiving that ardent love of thine by which thou didst offer thy innocent and precious body upon the altar of the cross, and didst so lovingly, so graciously, so affectionately leave us in this holy Sacrament the same body, living and immortal, as a remembrance of thy departure, and as a pledge of thine infinite love.

Thou, therefore, O Lamb of God, who takest away the sins of the world, have mercy upon us, and give us peace; and so refresh our souls continually with this spiritual food, that we may never, in life or death, be separated from thee and from thine infinite mercy. Who livest and reignest for ever and ever. Amen.

O infinite Wisdom, which cannot be deceived; O immense Goodness, which cannot deceive; great and eternal Truth, my Lord and God, I believe in thee, and I believe thee in all which thou hast revealed, and which thou proposest to me to be believed through thy holy spouse the Church; and for this holy faith I am ready, by thy grace, to die. I hope in thee, O our eternal Beatitude, and through thy infinite mercy and most precious merits, I trust that thou wilt grant me the pardon, grace, and glory which thou hast promised, with all the necessary means for attaining them; and I acknowledge and profess that I depend wholly upon thee, that I can do nothing without thee, but that through thee I can do all things. I love, and will love thee, and all things that thou lovest, O infinite fountain of all good, because thou art good in thyself, and infinitely to be loved. I rejoice

in thy infinite perfection, beatitude, and loveliness; and in all the homage, praise, honour, and glory which has been, is, or can be rendered to thee by thy elect and by all creatures. All these I offer to thee, along with every service and affection of my heart and my life itself.

I firmly embrace thee and thy blessed will in all things with the arms of love and resignation; I venerate thee with every possible feeling of reverence, affection, and gratitude; and I desire to embrace, love, and venerate thee for ever, if thou wilt mercifully grant that I may not be separated from thy grace and love here, or fail in attaining thy happy vision hereafter.

I believe in thee, O supreme truth.

I revere thee, O infinite majesty.

I adore thee, O tremendous power.

I bless thee, O most liberal benignity.

I hope in thee, O eternal felicity.

I love thee, O incomprehensible goodness.

I glorify thee, O most holy godhead.

I grieve from my inmost heart that I have ever offended thee!

To Jesus in the Sacrament.

Behold, O most loving Jesus, to what an excess thy love has gone! Of thy own flesh and most precious blood thou hast prepared for me a divine banquet, in which thou givest me thy whole self. What could have moved thee to this transport of love? Nothing else, surely, than thy most loving heart. O adorable heart of my Jesus, furnace of divine love, receive into thy sacred wound my soul, that I may learn in that school of charity how to love my God, who has given me such wonderful proofs of his love. So be it.

Adoration to Jesus in the Blessed Sacrament.

1. I adore thee profoundly in thy Sacrament, O my Jesus; I acknowledge thee there as true God and true man; and I intend by this act of adoration to make amends for the coldness of so many Christians, who pass before

thy churches, nay, sometimes before thy tabernacle, where thou deignest to dwell at all hours in a loving impatience to communicate thyself to thy faithful, and yet never so much as salute thee, and by their indifference shew themselves to be like the Jews in the desert, sick of this heavenly manna; and I offer thee the most precious Blood which thou didst shed from the wound of thy left foot in reparation for such hateful coldness, within which wound I repeat a thousand and a thousand times—

Blessed and praised every moment,

Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory.

2. I adore thee profoundly, O my Jesus; I acknowledge thee present in the most holy Sacrament; and I intend by this act of adoration to make amends for the ingratitude of so many Christians, who see thee carried to the poor sick, to be their comfort in the great journey of eternity, and yet leave thee without escort, and scarcely deign to make an act of outward adoration to thee; and I offer thee in reparation for such coldness the most precious Blood which thou didst shed from the wound of thy right foot, within which I repeat a thousand and a thousand times—

Blessed and praised every moment,

Be the most holy and most divine Sacrament

Our Father. Hail Mary. Glory.

3. I adore thee profoundly, O my Jesus, true Bread of eternal life; and I intend by this adoration to make compensation to thee for the many wounds which thy sacred Heart daily suffers in the profanation of churches, where thou condescendest to dwell under the sacramental species, to receive the love and adoration of thy faithful; and I offer thee in reparation for all these irreverences the most precious Blood which thou didst shed from the wound of thy left hand, within which I repeat again and again—

Blessed and praised every moment,

Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory.

4. I adore thee profoundly, O my Jesus, living Bread come down from heaven; and by this act of adoration I

intend to make amends for the many irreverences which are daily committed by thy people when assisting at the holy Mass, in which, through excess of love, thou renewest the same sacrifice, though bloodless, which thou hadst already accomplished on Calvary for our salvation ; and I offer thee in reparation for such great ingratitude the most precious Blood which thou didst shed from the wound of thy right hand, within which I unite my voice to those of the angels, who gather devoutly round thee, and say with them—

Blessed and praised every moment,
Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory.

5. I adore thee profoundly, O my Jesus, true Victim of expiation for our sins, and I offer thee this act of adoration in compensation for the sacrilegious outrages which thou receivest from so many ungrateful Christians, who dare to approach and receive thee in the Communion with mortal sin upon their souls. In reparation for such abominable sacrileges, I offer thee the last drops of thy most precious Blood which thou didst shed from the wound of thy side, within which I come to adore thee, to bless thee, and to love thee, and to repeat with all the souls devoted to the most holy Sacrament—

Blessed and praised every moment,
Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory.

Tantum ergo sacramentum, &c. Panem, &c.

Indulgences : 300 days for every recital ; applicable to the dead.

HYMNS ON THE HOLY EUCHARIST ;

SUITED FOR VISITS TO THE BLESSED SACRAMENT, EXPOSITION,

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The Crown or Chaplet of the Blessed Sacrament.

Ÿ. Deus, in adiutorium. Gloria Patri.

The Chaplet consists of thirty-three aspirations, which may be used during the hour of adoration before the Blessed Sacrament. After each aspiration may be added a Pater noster, and at the end of each decade a Gloria Patri.

First Decade.—Acts of Faith, Hope, and Charity.

I. I believe, O my Jesus, thy divine word, that under this appearance of bread thou thyself art here present as thou art in heaven. *Pater noster.*

II. I believe that thou art the divine Son, eternally equal to the Father, that by the operation of the Holy Ghost thou didst take human flesh of the Blessed Virgin. *Pater.*

III. I believe that thou art the same Jesus who wast born of Mary ever Virgin, adored an Infant by thy angels, by the shepherds and the magi. *Pater.*

IV. I believe, O my Redeemer, here present in Sacrament, that thou art the same Jesus of Nazareth who didst heal the sick, and didst raise the dead, who for us didst suffer and die upon the Cross. *Pater.*

V. I believe, finally, that thou thyself, now sitting glorious at the right hand of thy Father in heaven, and there interceding for me, yet art verily present in this Sacrament, my nourishment on earth. *Pater.*

VI. O most loving Jesus, who in this Sacrament hast left me a pledge of future glory, I hope, through the merits of thy death and passion, to behold thee face to face in heaven. *Pater.*

VII. O Jesus, cause of our glorious resurrection, I hope, through the virtue of this divine food, wherewith thou nourishest me, to rise glorious into life eternal. *Pater.*

VIII. I love thee, O Jesus, who art perfect charity, who, in thy essence, art true God and true man, in whom are contained the treasures of the divinity, and all the

fulness of grace which descends to us upon this earth.

Pater.

IX. I love thee, dear Jesus, who, for love of me, hast made thyself like unto me; kindle within me the flame of sacred love which thou didst bring from heaven, that, loving thee, I may grow into thy likeness. *Pater.*

X. I love thee, O divine Jesus, my Lord and Master, because thou hast redeemed and freed me, poor slave of sin, with thy all-precious blood. Oh, of thy sweet mercy, grant that I may enjoy the full fruit of thy redemption. *Gloria Patri.*

Second Decade.—Acts of Adoration.

I. I adore thee, O living bread, descended from heaven for my spiritual food; give me grace worthily to receive thee in life and in death. *Pater.*

II. I adore thee, divine food of the strong; strengthen my weakness, that I may ever be constant and faithful to thy love. *Pater.*

III. I adore thee, O my Jesus, hidden beneath the sacramental veil; let my life be hidden, through thee, in God. *Pater.*

IV. I adore thee, great God, who art the only way; make me ever to walk in the path of thy precepts, and after thy shining example, that so I may arrive at eternal salvation. *Pater.*

V. I adore thee, O Jesus, true and spiritual life of all who love thee, give me grace to die to myself, and to live to thee alone, who didst die for the love of me. *Pater.*

VI. I adore thee, my dear Redeemer, truth ineffable; enliven, I beseech thee, and increase my faith, that it may be fruitful in good works. *Pater.*

VII. I adore thee, O Jesus, divine light of the world; illuminate my mind, that, knowing, I may love thee, and may come to enjoy thee eternally in heaven. *Pater.*

VIII. I adore thee, divine and loving Shepherd; draw to thyself this wounded sheep, that it may never more leave thy fold, to fall into the hands of the infernal wolf. *Pater.*

IX. I adore thee, divine Lamb, who, for the sins of the world, didst give thyself to be slain; grant that I

may bear all my sufferings patiently for thy sake, in satisfaction for my sins. *Pater.*

X. I adore thee, O Jesus, King of glory, Judge of the living and the dead: make me on earth so to fear thy justice, that in heaven I may eternally sing thy mercy. *Gloria Patri.*

Third Decade.—Acts of Thanksgiving.

I. I thank thee, O divine Redeemer, that, not content with having for our sakes come upon the earth, thou hast instituted this adorable Sacrament, that therein thou mightst remain with us unto the consummation of the world. *Pater.*

II. I thank thee, O glorious Jesus, that thou dost veil, beneath the eucharistic species, thy infinite majesty and beauty, which thy angels delight to behold, that so I might have courage to approach the throne of thy mercy. *Pater.*

III. I thank thee, O Jesus most loving, that, having made thyself my food, thou descendest upon this tongue, which so often has offended thee, and dost enter within this body, which, alas, has too often deserved to be visited with thy anger. *Pater.*

IV. I thank thee, my dear Saviour, that in this ineffable Sacrament thou unitest me to thee with so much love, that I therein live in thee, and thou in me. *Pater.*

V. I thank thee, O my Jesus, that, giving thyself to me in this blessed Sacrament, thou hast so enriched it with the treasures of thy love, that thou hast not, thou canst not, thou knowest not, what greater gift to give me. *Pater.*

VI. I thank thee, O my good Jesus, that not only thou art become my food, but also in this blessed Sacrament offerest thyself a continual sacrifice for my salvation, to thy eternal Father. *Pater.*

VII. I thank thee, divine Priest, for that every day thou dost sacrifice thyself upon our altars, in adoration and homage to the most Blessed Trinity, and dost supply for our poor and miserable adorations. *Pater.*

VIII. I thank thee, O my Saviour, because, renewing in this daily sacrifice the very sacrifice of the cross offered

on Calvary, thou dost satisfy the divine justice for us miserable sinners. *Pater.*

IX. I thank thee, dear Jesus, that thou hast become the priceless Victim, to merit for me the fulness of celestial favours. Awaken in me such trust that their abundance may ever more and more descend upon my soul. *Pater.*

X. I thank thee, my loving Saviour, that thou art immolated in thanksgiving to God for all his benefits, spiritual and temporal, which he has bestowed upon me, and which I yet hope to receive. *Gloria Patri.*

Three final Aspirations.

I. Jesus, invisible and divine Head of thy spouse the Church, who, with thy blood, hast purified her from all stain, have mercy upon her visible head, N., upon all bishops and pastors (especially N. our own Bishop), and shed upon them thy holy Spirit, wherewith thy apostles and disciples were filled, that they may maintain thy holy faith pure and untouched, and may spread over the whole world the light of thy Gospel and of thy Catholic truth. *Pater.*

II. O Jesus, King of kings, Lord of governors, by whom monarchs do reign, and from whom all earthly power comes, mercifully behold our princes, and those in authority; infuse into them the spirit of thy divine wisdom, clemency, and justice, so that they may be great with thee rather than on earth, and may enter with thee into thy heavenly kingdom. *Pater.*

III. O Jesus, all merciful, who didst not will the death of a sinner, but that he should be converted, and rise to a spiritual life; triumph, I beseech thee, over the malice and hardness of all who obstinately offend thee, so that, acquiring thy grace in this world, they may become worthy of the glory of thy heavenly Paradise for all eternity. *Gloria Patri.*

Litanies.

THE following Litanies may be used as occasion serves, either by themselves or in connection with other parts of this book. They have been selected with the view of supplying a series of devotions adapted to the festivals and holy seasons of the Church, and are capable of being varied as piety may suggest.

The subjoined Table shews the particular devotion by which it is a common practice to consecrate each day of the week :

<i>Sunday</i>	.	.	.	.	To the Holy Trinity.
<i>Monday</i>	.	.	.	.	„ the Holy Ghost.
<i>Tuesday</i>	.	.	.	.	„ the Holy Angels.
<i>Wednesday</i>	.	.	.	.	„ St. Joseph.
<i>Thursday</i>	.	.	.	.	„ the B. Sacrament.
<i>Friday</i>	.	.	.	.	„ the Passion of our Lord.
<i>Saturday</i>	.	.	.	.	„ the Blessed Virgin.

But, besides appropriating certain Litanies to the days of the week usually recommended for their use, it would be a profitable exercise, both for individuals and for families, to dedicate a week to Jesus and Mary, in the following way :

<i>Sunday</i>	.	Litanies of the Holy Name of Jesus and of Loretto.
<i>Monday</i>	.	„ „ Incarnate Word and the Immaculate Conception.
<i>Tuesday</i>	.	„ „ Infant Jesus and of Loretto.
<i>Wednesday</i>	.	„ „ Holy Name of Jesus, and ditto of Mary.
<i>Thursday</i>	.	„ „ Life of Jesus, and ditto of Mary.
<i>Friday</i>	.	„ „ Passion and of the Seven Dolours.
<i>Saturday</i>	.	„ „ Sacred Heart of Jesus, and ditto of Mary.

Particular feasts will naturally suggest their corresponding devotions,—*e. g.* the several festivals of our Lord and his Blessed Mother, the Holy Angels, S: Joseph, &c.; and no further guidance will be needed than that which is afforded by any Catholic Directory. But, for the readier fulfilment of the plan proposed, the following Table is prefixed, which gives the Litanies proper to each season in their order.

Table of Litanies throughout the Year.

<i>Advent</i>	{	Litany of the Incarnate Word, and ditto of Penance.
<i>Christmas</i>		Litany of the Infant Jesus.
<i>Epiphany</i>	{	Litany of the Infant Jesus, and the Life of ditto.
<i>Septuagesima</i>	{	Litany of the Life of Jesus; and on Fridays, that of the Passion.
<i>Lent</i>	{	Litany of Penance; and on Wednesdays and Fridays, that of the Passion.
<i>Passion and Holy Weeks</i>		Litany of the Passion.
<i>Maunday Thursday</i>	„ „	the Blessed Sacrament.
<i>Good Friday</i>	„ „	the Passion and of the Holy Cross.
<i>Easter</i>	„ „	the Resurrection.
<i>Ascension Day to Whit-</i> <i>Sunday</i>	} „ „	Jesus glorified.
<i>Whitsuntide.</i>	„ „	the Holy Ghost.
<i>Trinity Sunday, and Sun-</i> <i>days after Pentecost</i>	} „ „	the Most Holy Trinity.
<i>Corpus Christi.</i>	„ „	the Blessed Sacrament.

Devotion will contrive numerous combinations, by which the peculiar character of each day or season may be duly observed, and the several aspects of the Divine Mysteries receive their proper measure of attention and contemplation.

The Litany of the Saints, as also the Litany for England, may very suitably be used on the festivals of those eminent Saints whose names are especially commemorated in them.

Litanies, again, form appropriate devotions for particular *Novenas*,¹ and for consecrating the several months of the year

¹ A *Novena* is a devotion of nine days, in honour of some mystery of our redemption, to obtain a particular request, or in honour of the B. V. Mary, or some of the Saints, to beg their intercession in obtaining it. It may be performed with any forms of prayer.

to some special object. To this end the following Table is given, shewing—

THE TIMES OF NOVENAS AND OTHER DEVOTIONS,
which may be performed at discretion.

BEGINN.	ENDS.	NOVENAS AND OTHER DEVOTIONS.
January		Month of Devotion to the Holy Infancy.
Jan. 24 . . . Feb. 1 . . .		Novena of the Purification of B. V. Mary.
Nine days before 2d } Sunday of Epiphany . }		" " Holy Name of Jesus.
Feb. 1 . . . Feb. 9 . . .		" " Most Holy Trinity.
March		Month of Devotion to St. Joseph.
March 4 . . . March 12 . . .		Novena of St. Francis Xavier.
" 8 . . . " 16 . . .		" St. Patrick.
" 10 . . . " 18 . . .		" St. Joseph.
" 16 . . . " 24 . . .		" the Annunciation of B. V. Mary
Thirteen Fridays before } April 2 . . . }		Devotion to St. Francis of Paula.
April 14 . . . April 22 . . .		Novena of St. George.
May		Month of Devotion to B. V. Mary.
Nine days before Whit- } sunday }		Novena of the Holy Ghost.
June		{ Month of Devotion to the Precious Blood of our Lord.
Nine days before the } Feast of the S. Heart }		Novena of the S. Heart of Jesus.
Six Sundays bef. June 21		Devotion to St. Aloysius Gonzaga.
June 20 . . . June 28 . . .		Novena of SS. Peter and Paul.
" 21 . . . " 30 . . .		" St. Aloysius Gonzaga.
" 17 . . . " 25 . . .		" St. Anne.
July 16 . . . July 24 . . .		" B. V. Mary of Mount Carmel.
August		Month of Devotion to the S. Heart of Mary.
Aug. 6 . . . Aug. 14 . . .		Novena of the Assumption of B. V. Mary.
" 15 . . . " 24 . . .		Ditto.
" 30 . . . Sept. 7 . . .		Novena of the Nativity of B. V. Mary.
Sept. 20 . . . " 28 . . .		" St. Michael and Angel Guardians.
" 26 . . . Oct. 3 . . .		" St. Francis of Assisium.
October		Month of Devotion to the Holy Angels.
Oct. 7 . . . Oct. 15 . . .		Novena of St. Teresa.
" 24 . . . Nov. 1 . . .		" for the Souls in Purgatory.
November		Month of Devotion for ditto.
Nov. 29 . . . Dec. 7 . . .		Novena of the Conception of B. V. Mary.
Dec. 16 . . . " 24 . . .		" " Nativity of our Lord.

† Many of these Novenas have Indulgences attached to them.

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Litany of the Saints.

Ne reminiscaris, Domine,
delicta nostra, vel parentum
nostrorum; neque vindic-
tam sumas de peccatis nos-
tris.

Kyrie eleison.

Kyrie eleison.

Christe eleison.

Christe eleison.

Kyrie 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,

Sancta Dei Genitrix,

Sancta Virgo virginum,

Sancte Michael,

Sancte Gabriel,

Sancte Raphael,

Omnes sancti Angeli et

Archangeli, *Orate, &c.*

Omnes sancti beatorum Spi-
rituum ordines, *Orate, &c.*

Sancte Joannes Baptista,

Ora, &c.

Remember not, O Lord,
our offences, nor those of our
fathers; neither take thou
vengeance of our sins.

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Christ hear us.

Christ graciously hear us.

God the Father of hea-
ven,

God the Son, Redeemer
of the world,

God the Holy Ghost,
Holy Trinity, one God,

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,

Miserere nobis.

Ora pro nobis.

Have mercy, &c.

Pray for us.

Sancte Joseph, <i>Ora, &c.</i>	St. Joseph,	
Omnes sancti Patriarchæ et Prophetæ, <i>Orate, &c.</i>	All ye holy Patriarchs and Prophets,	
Sancte Petre,	St. Peter,	
Sancte Paule,	St. Paul,	
Sancte Andrea,	St. Andrew,	
Sancte Jacobe,	St. James,	
Sancte Joannes,	St. John,	
Sancte Thoma,	St. Thomas,	
Sancte Jacobe,	St. James,	
Sancte Philippe,	St. Philip,	
Sancte Bartholomæe,	St. Bartholomew,	
Sancte Matthæe,	St. Matthew,	
Sancte Simon,	St. Simon,	
Sancte Thaddæe,	St. Thaddeus,	
Sancte Matthia,	St. Matthias,	
Sancte Barnaba,	St. Barnabas,	
Sancte Luca,	St. Luke,	
Sancte Marce,	St. Mark,	
Omnes sancti Apostoli et Evangelistæ, <i>Orate, &c.</i>	All ye holy Apostles and Evangelists,	<i>Pray for us.</i>
Omnes sancti Discipuli Do- mini, <i>Orate, &c.</i>	All ye holy Disciples of our Lord,	
Omnes sancti Innocentes, <i>Orate, &c.</i>	All ye holy Innocents,	
Sancte Stephane, <i>Ora, &c.</i>	St. Stephen,	
Sancte Laurenti, <i>Ora, &c.</i>	St. Lawrence,	
Sancte Vincenti, <i>Ora, &c.</i>	St. Vincent,	
Sancti Fabiane et Sebas- tiane,	SS. Fabian and Sebas- tian,	
Sancti Joannes et Paule,	SS. John and Paul,	
Sancti Cosma et Damiane,	SS. Cosmas and Damian,	
Sancti Gervasi et Protasi,	SS. Gervase and Protase,	
Omnes sancti Martyres,	All ye holy Martyrs,	
Sancte Sylvester,	St. Sylvester,	
Sancte Gregori,	St. Gregory,	
Sancte Ambrosi,	St. Ambrose,	
Sancte Augustine,	St. Augustine,	
Sancte Hieronymy,	St. Jerome,	
Sancte Martine,	St. Martin,	
Sancte Nicolae,	St. Nicholas,	

*Ora pro nobis.**Ora, &c.**Ora pro nobis.*

Omnes sancti Pontifices et Confessores, <i>Orate, &c.</i>	All ye holy Bishops and Confessors,		
Omnes sancti Doctores, <i>Orate, &c.</i>	All ye holy Doctors,		
Sancte Antoni,	St. Anthony,	<i>Ora pro nobis.</i>	
Sancte Benedicte,	St. Benedict,		
Sancte Bernarde,	St. Bernard,		
Sancte Dominice,	St. Dominic,		
Sancte Francisce,	St. Francis,		
Omnes sancti Sacerdotes et Levitæ, <i>Orate, &c.</i>	All ye holy Priests and Levites,	<i>Pray for us.</i>	
Omnes sancti Monachi et Eremitæ, <i>Orate, &c.</i>	All ye holy Monks and Hermits,		
Sancta Maria Magdalena,	St. Mary Magdalene,		
Sancta Agatha,	St. Agatha,		
Sancta Lucia,	St. Lucy,		
Sancta Agnes,	St. Agnes,		
Sancta Cæcilia,	St. Cicily,		
Sancta Catharina,	St. Catherine,		
Sancta Anastasia,	St. Anastasia,		
Omnes sanctæ Virgines et Viduæ, <i>Orate, &c.</i>	All ye holy Virgins and Widows,		
Omnes Sancti et Sanctæ Dei, <i>Intercedite pro nobis.</i>	All ye holy men and wo- men, Saints of God, <i>Make intercession for us.</i>	<i>O Lord, &c.</i>	
Propitius esto, <i>Parce nobis, Domine.</i>	Be merciful, <i>Spare us, O Lord.</i>		
Propitius esto, <i>Exaudi nos, Domine.</i>	Be merciful, <i>Graciously hear us, O Lord.</i>		
Ab omni malo,	From all evil,		
Ab omni peccato,	From all sin,		
Ab ira tua,*	From thy wrath,*		
A subitanea et improvisa morte,	From sudden and un- looked-for death,		
			<i>Libera, &c.</i>

* Here, for the Devotion of the Forty Hours, is inserted:

Ab imminentibus periculis, From all dangers that threa-
ten us,
A peste, fame, et bello, From plague, famine, and

war,

Ab insidiis diaboli,	From the snares of the devil,
Ab ira, et odio, et omni mala voluntate,	From anger, and hatred, and every evil will,
A spiritu fornicationis,	From the spirit of forni- cation,
A fulgure et tempestate,	From lightning and tem- pest,
A morte perpetua,	From everlasting death,
Per mysterium sanctæ Incarnationis tuæ,	Through the mystery of thy holy Incarnation,
Per Adventum tuum,	Through thy Coming,
Per Nativitatem tuam,	Through thy Nativity,
Per Baptismum et sanc- tum Jejunium tuum,	Through thy Baptism and holy Fasting,
Per Crucem et Passio- nem tuam,	Through thy Cross and Passion,
Per Mortem et Sepultu- ram tuam,	Through thy Death and Burial,
Per sanctam Resurrectio- nem tuam,	Through thy holy Resur- rection,
Per admirabilem Ascen- sionem tuam,	Through thine admirable Ascension,
Per adventum Spiritus Sancti Paracliti,	Through the coming of the Holy Ghost the Paraclete,
In die judicii,	In the day of judgment,
Peccatores,	We sinners,
<i>Te rogamus audi nos.</i>	<i>Beseech thee hear us.</i>
Ut nobis parcas,	That thou wouldst spare us,
Ut nobis indulgeas,	That thou wouldst par- don us,
Ut ad veram pœniten- tiam nos perducere digneris,	That thou wouldst bring us to true penance,
Ut Ecclesiam tuam sanc- tam regere et conser- vare digneris,	That thou wouldst vouch- safe to govern and pre- serve thy holy Church,
Ut Dominum Apostoli- cos eccle-	That thou wouldst vouch- safe to preserve our

Libera nos, Domine.

O Lord, deliver us.

Te rogamus audi nos.

We beseech thee, hear us.

- siasticos ordines in sancta religione conservare digneris,
Ut inimicos sanctæ Ecclesiæ humiliare digneris,*
Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,
Ut cuncto populo Christiano pacem et unitatem largiri digneris,
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,
Ut mentes nostras ad cœlestia desideria erigas,
Ut omnibus benefactoribus nostris sempiterna bona retribuas,
Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias,
Ut fructus terræ dare et conserva e digneris,
Ut omnibus fidelibus de-
- Te rogamus audi nos.*
- 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 heavenly desires,
That thou wouldst render eternal blessings to all our benefactors,
That thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,
That thou wouldst vouchsafe to give and preserve the fruits of the earth,
That thou wouldst vouch-
- We beseech thee, hear us.*

* For the Devotion of the Forty Hours, insert :

Ut Turcarum, et hæreticorum conatus reprimere et ad nihilum redigere digneris.

That thou wouldst vouchsafe to defeat the attempts of all Turks and heretics, and bring them to nought.

functis requiem æternam donare digneris,	<i>Te rogamus, &c.</i>	safe to grant eternal rest to all the faithful departed,	<i>We beseech, &c.</i>
Ut nos exaudire digneris,		That thou wouldst vouchsafe graciously to hear us,	
Fili Dei,		Son of God,	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Parce nobis, Domine.</i>		<i>Spare us, O Lord.</i>	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Exaudi nos, Domine.</i>		<i>Graciously hear us, O Lord.</i>	
Agnus Dei, qui tollis peccata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Miserere nobis.</i>		<i>Have mercy on us.</i>	
Christe audi nos.		Christ hear us.	
<i>Christe exaudi nos.</i>		<i>Christ graciously hear us.</i>	
Kyrie eleison.		Lord have mercy.	
<i>Christe eleison.</i>		<i>Christ have mercy.</i>	
Kyrie eleison.		Lord have mercy.	
Pater noster (<i>secreto</i>).		Our Father (<i>secretly</i>).	
☩. Et ne nos inducas in tentationem.		☩. And lead us not into temptation.	
R̄. Sed libera nos a malo.		R̄. But deliver us from evil.	

Psalm lxxix. *Deus in adiutorium.*

Deus in adiutorium meum intende: Domine, ad adjuvandum me festina.

Confundantur et revereantur: qui quærunt animam meam:

Avertantur retrorsum, et erubescant: qui volunt mihi male.

Avertantur statim erubescentes, qui dicunt mihi:

1 O God, come to my assistance: O Lord, make haste to help me.

2 Let them be confounded and ashamed: that seek after my soul.

3 Let them be turned backward, and blush for shame: that desire evils unto me.

4 Let them be straightway turned backward blushing

Euge, euge.

Exultent et lætentur in te omnes qui quærunt te: et dicant semper, Magnificetur Dominus; qui diligunt salutare tuum.

Ego vero egenus et pauper sum: Deus, adjuva me.

Adjutor meus et liberator meus es tu: Domine, ne moreris.

Gloria Patri, &c.

Ÿ. Salvos fac servos tuos.

Rz. Deus meus, sperantes in te.

Ÿ. Esto nobis, Domine, turris fortitudinis.

Rz. A facie inimici.

Ÿ. Nihil proficiat inimicus in nobis.

Rz. Et filius iniquitatis non apponat nocere nobis.

Ÿ. Domine, non secundum peccata nostra facias nobis.

Rz. Neque secundum iniquitates nostras retribuas nobis.

Ÿ. Oremus pro Pontifice nostro, N.

Rz. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra; et non tradat eum in animam inimicorum ejus.

Ÿ. Oremus pro benefactoribus nostris.

Rz. Retribuere dignare,

for shame, that say unto me: 'Tis well, 'tis well.

5 Let all that seek thee be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be magnified.

6 But I am needy and poor: O God, help thou me.

7 Thou art my helper and my deliverer: O Lord, make no long delay.

Glory be, &c.

Ÿ. Save thy servants.

Rz. Who hope in thee, O my God.

Ÿ. Be unto us, O Lord, a tower of strength.

Rz. From the face of the enemy.

Ÿ. Let not the enemy prevail against us.

Rz. Nor the son of iniquity approach to hurt us.

Ÿ. O Lord, deal not with us according to our sins.

Rz. Neither requite us according to our iniquities.

Ÿ. Let us pray for our Sovereign Pontiff, N.

Rz. 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.

Ÿ. Let us pray for our benefactors.

Rz. Vouchsafe, O Lord,

Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

℣. Oremus pro fidelibus defunctis.

℞. Requiem æternam dona eis, Domine; et lux perpetua luceat eis.

℣. Requiescant in pace.

℞. Amen.

℣. Pro fratribus nostris absentibus.

℞. Salvos fac servos tuos, Deus meus, sperantes in te.

℣. Mitte eis, Domine, auxilium de sancto.

℞. Et de Sion tuere eos.

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

for thy name's sake, to reward with eternal life all them that do us good. Amen.

℣. Let us pray for the faithful departed.

℞. Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

℣. May they rest in peace.

℞. Amen.

℣. For our absent brethren.

℞. Save thy servants, who hope in thee, O my God.

℣. Send them help, O Lord, from the sanctuary,

℞. And defend them out of Sion.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

Oremus •

Let us pray. •

Deus, cui proprium est misereri semper, et parcere:

O God, whose property is always to have mercy

• For the Devotion of the Forty Hours the following Collects are used:

Deus, qui nobis, &c., p. 415.

O God, who under a wonderful, &c., p. 415.

From Advent to Christmas.

Deus, qui de beatæ, &c., p. 551.

O God, who wast pleased &c., p. 551.

From Christmas to the Purification.

cui salubris, &c., p.

O God, who by the fruitful, &c., p. 414.

suscipe deprecationem nostram; ut nos, et omnes famulos tuos, quos delictorum catena constringit, miseratione tuæ pietatis clementer absolvat.

Exaudi, quæsumus, Domine, supplicum preces, et confitentium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus et pacem.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Deus, qui culpa offen-

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 them that confess to thee; that, in thy bounty, thou mayest grant us both pardon and peace.

Shew 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

From the Purification to Advent.

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsentis liberari tristitia, et æterna perfrui lætitia.

Grant, we beseech thee, O Lord God, that we, thy servants, may enjoy perpetual health of mind and body; and, by the intercession of the blessed Mary ever Virgin, may be delivered from present sorrow, and obtain eternal joy.

Then follows the Collect for the Pope, after which is said:

Deus, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis; et præsta, ut quod fide-

O God, our refuge and strength, who art the author of all piety, hearken unto the devout prayers of thy Church:

deris, pœnitentia placaris: preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris mere-mur, averte.

Omnipotens sempiterne Deus, miserere famulo tuo Pontifici nostro N. et dirige eum secundum tuam clementiam in viam salutis æternæ: ut te donante tibi placita cupiat, et tota virtute perficiat.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus

liter petimus, efficaciter consequamur.

Omnipotens sempiterne Deus, in cujus manu sunt omnes potestates, et omnia jura regnorum, respice in auxilium Christianorum, ut gentes paganorum et hæreticorum, quæ in sua feritate et fraude confidunt, dexteræ tuæ potentia conterantur.

Then follows the last Collect, Omnipotens sempiterne Deus, &c., Almighty, everlasting God, &c., with the Versicles, except that, in the last response but one, &c., instead of the simple Amen, is said,

R. Et custodiat nos sem-

perpetuo. Amen. **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 come, give unto thy ser-

and grant that what we ask faithfully we may obtain effectually.

Almighty, everlasting God, in whose hand are all the powers and all the rights of kingdoms, come to the assistance of thy Christian people, that all pagan and heretical nations, who trust in their own violence and fraud, may be broken by the might of thy right hand.

R. And ever preserve us. Amen.

dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine: ut tibi casto corpore serviamus, et mundo corde placeamus.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

Actiones nostras, quæsumus, Domine, aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus; ut pro quibus effundere preces decrevimus, quosque vel præsens sæcu-

vants that peace which the world cannot give; that both our hearts being devoted to the keeping of thy commandments and the fear of enemies being removed, our times, by thy protection, may be peaceful.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost: that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the 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

lum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum.

Ry. Amen.

sins. Through thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, God, for ever and ever. Ry. Amen.

✠. Domine, exaudi orationem meam.

Ry. Et clamor meus ad te veniat.

✠. Exaudiat nos omnipotens et misericors Dominus.

Ry. Amen.

✠. Et fidelium animæ per misericordiam Dei requiescant in pace.

Ry. Amen.

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 Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, God, for ever and ever. Ry. Amen.

✠. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

✠. May the almighty and merciful Lord graciously hear us.

Ry. Amen.

✠. And may the souls of the faithful, through the mercy of God, rest in peace.

Ry. Amen.

Litany of the Most Holy Name of Jesus.

An Indulgence of three hundred days was granted by Rescript, dated April 28, 1834, to the faithful in England for the devout recitation of the Litany of the Most Holy Name, by our Most Holy Father Pope Pius IX., who at the same time prohibited any form but that of which the following is a translation, authorised by the Bishops.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Jesu audi nos.

Jesu exaudi nos.

Pater de cœlis Deus,

Miserere nobis.

Fili Redemptor mundi

Miserere nobis.

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,

Have mercy on us.

God the Son, Redeemer of the world, Have, &c.

Spiritus Sancte Deus,
 Sancta Trinitas, unus
 Deus,
 Jesu, Fili Dei vivi,
 Jesu, splendor Patriæ,
 Jesu, candor lucis æter-
 næ,
 Jesu, Rex gloriæ,
 Jesu, Sol justitiæ,
 Jesu, Fili Mariæ Vir-
 ginis,
 Jesu amabilis,
 Jesu admirabilis,
 Jesu, Deus fortis,
 Jesu, Pater futuri sæ-
 culi,
 Jesu, magni consilii An-
 gele,
 Jesu potentissime,
 Jesu patientissime,
 Jesu obedientissime,
 Jesu, mitis et humilis
 corde,
 Jesu, amator castitatis,
 Jesu, amator noster,
 Jesu, Deus pacis,
 Jesu, Auctor vitæ,
 Jesu, exemplar virtu-
 tum,
 Jesu, zelator animarum,
 Jesu, Deus noster,
 Jesu, refugium nos-
 trum,
 Jesu, Pater pauperum,
 Jesu, thesaurus fide-
 lium,
 Jesu, Bone Pastor,

Miserere nobis.

God the Holy Ghost,
 Holy Trinity, one God,
 Jesus, Son of the living
 God,
 Jesus, splendour of the
 Father,
 Jesus, brightness of
 eternal light.
 Jesus, King of glory,
 Jesus, Sun of justice,
 Jesus, Son of the Virgin
 Mary,
 Jesus, most amiable,
 Jesus, most admirable,
 Jesus, mighty God,
 Jesus, Father of the
 world to come,
 Jesus, Angel of great
 counsel,
 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, example of vir-
 tues,
 Jesus, zealous lover of
 souls,
 Jesus, our God,
 Jesus, our refuge,
 Jesus, Father of the poor,
 Jesus, treasure of the
 faithful,
 Jesus, Good Shepherd,

Have mercy on us.

Jesu, lux vera,
 Jesu, sapientia æterna,
 Jesu, bonitas infinita,
 Jesu, via et vita nostra,

Jesu, gaudium Angelo-
 rum,

Jesu, Rex Patriarcha-
 rum,

Jesu, Magister Aposto-
 lorum,

Jesu, Doctor Evange-
 listarum,

Jesu, fortitudo Marty-
 rum,

Jesu, lumen Confesso-
 rum,

Jesu, puritas Virginum,
 Jesu, corona Sanctorum

omnium,
 Propitius esto,

Parce nobis, Jesu.

Propitius esto,
Exaudi nos, Jesu.

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

A spiritu fornicationis,

A morte perpetua,

A neglectu inspiratio-
 num tuarum,

Per mysterium sanctæ
 Incarnationis tuæ,

Per Nativitatem tuam,
 Per infantiam tuam,

Jesus, true light,
 Jesus, eternal wisdom,
 Jesus, infinite goodness,
 Jesus, our way and our
 life,

Jesus, joy of Angels,

Jesus, King of Patri-
 archs,

Jesus, Master of Apos-
 tles,

Jesus, Teacher of Evan-
 gelists,

Jesus, strength of Mar-
 tyrs,

Jesus, light of Confes-
 sors,

Jesus, purity of Virgins,
 Jesus, crown of all

Saints,
 Be merciful unto us,

Spare us, O Jesus.

Be merciful unto us,
Graciously hear us, O

Jesus.

From all evil,

From all sin,

From thy wrath,

From the snares of the
 devil,

From the spirit of un-
 cleanness,

From everlasting death,

From the neglect of thy
 inspirations,

Through the mystery of
 thy holy Incarna-
 tion,

Through thy Nativity,

Through thine infancy,

Miserere nobis.

Libera nos, Jesu.

Have mercy on us.

Jesus deliver us.

Per divinissimam vitam tuam,		Through thy most di- vine life,	
Per labores tuos,		Through thy labours,	
Per agoniam et passio- nem tuam,		Through thine agony and passion,	
Per Crucem et derelic- tionem tuam,	Libera nos, Jesu.	Through thy Cross and dereliction,	Jesus deliver us.
Per languores tuos,		Through thy faintness and weariness,	
Per mortem et sepul- turam tuam,		Through thy death and burial,	
Per resurrectionem tu- am,		Through thy resurrec- tion,	
Per ascensionem tuam,		Through thine ascen- sion,	
Per gaudia tua,		Through thy joys,	
Per gloriam tuam,		Through thy glory,	
Agnus Dei, qui tollis pec- cata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Parce nobis, Jesu.</i>		<i>Spare us, O Jesus.</i>	
Agnus Dei, qui tollis pec- cata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Exaudi nos, Jesu.</i>		<i>Graciously hear us, O Jesus.</i>	
Agnus Dei, qui tollis pec- cata mundi,		Lamb of God, who takest away the sins of the world,	
<i>Miserere nobis, Jesu.</i>		<i>Have mercy on us, O Jesus.</i>	
Jesu audi nos.		Jesus hear us.	
<i>Jesu exaudi nos.</i>		<i>Jesus graciously hear us.</i>	

Oremus.

Domine Jesu Christe, qui dixisti : Petite, et accipietis ; quærite, et invenietis ; pulsate, et aperietur vobis : quæsumus, da nobis petentibus divinisimi tui amoris affectum, ut te toto corde, ore et

Let us pray.

O Lord Jesus Christ, who hast said : Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you ; give, we beseech thee, to us who ask, the grace of thy most divine love, that with all our

opere diligamus, et a tua nunquam laude cessemus.

Sancti Nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis quos in soliditate tuæ dilectionis instituis. Per Dominum.

heart, words, and works, we may love thee, and never cease to praise thee.

Make us, O Lord, to have a perpetual fear and love of thy holy Name, for thou never failest to govern those whom thou dost solidly establish in thy love. Through Jesus Christ our Lord. Amen.

Litany of the Blessed Virgin.

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

Kyrie eleison.

Kyrie eleison.

Christe eleison.

Christe eleison.

Kyrie eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cælis Deus,

Fili Redemptor mundi

Deus,

Spiritus Sancte Deus,

Sancta Trinitas, unus

Deus,

Sancta Maria. *Ora pro nobis.*

a Dei Genitrix,

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

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Christ hear us.

Christ graciously hear us.

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,

Miserere nobis.

Have mercy on us.

Sancta Virgo virginum,
Mater Christi,
Mater divinæ gratiæ,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo prædicanda,
Virgo potens,
Virgo clemens,
Virgo fidelis,
Speculum justitiæ,
Sedes sapientiæ,
Causa nostræ lætitiæ.
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,

Ora pro nobis.

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,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual Vessel,
Vessel of honour,
Vessel of singular devo-
tion,

Pray for us.

Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Fœderis arca,
Janua cœli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christian-
orum,
Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,

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,

Regina Confessorum,
Regina Virginum,
Regina Sanctorum om-
nium,

Ora pro nobis.

Queen of Confessors,
Queen of Virgins,
Queen of all Saints,

Pray for us.

Regina sine labe origi-
nali concepta,
Agnus Dei, qui tollis peccata
mundi,

Queen conceived without
original sin,
Lamb of God, who takest
away the sins of the world,
Spare us, O Lord.

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

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

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

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

Miserere nobis.

Christ hear us.

Christe audi nos.

Christ graciously hear us.

Christe exaudi nos.

Ant. Sub tuum præsi-
dium confugimus, sancta
Dei Genitrix, nostras de-
precationes ne despicias in
necessitatibus nostris; sed
a periculis cunctis libera
nos semper, Virgo gloriosa
et benedicta.

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

V. Ora pro nobis, sancta
Dei Genitrix.

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

Rv. Ut digni efficiamur
promissionibus Christi.

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

Oremus.

Let us pray.

Gratiam tuam, quæsu-
mus, Domine, mentibus
nostris infunde: ut qui, An-
gelo nuntiante, Christi Filii
tui Incarnationem cognovi-
mus, per Passionem ✠ ejus
et Crucem ad Resurrec-
tionis gloriam perducamur.

Pour forth, we beseech
thee, O Lord, thy grace into
our hearts; that we, to
whom the Incarnation of
Christ, thy Son, was made
known by the message of an
Angel, may, by his Passion
✠ and Cross, be brought
to the glory of his Resur-

dem Christum Do-

minum nostrum.

Ry. Amen.

Y. Divinum auxilium
maneant semper nobiscum.

Ry. Amen.

rection. Through the same
Christ our Lord.

Ry. Amen.

Y. May the divine assist-
ance remain always with us

Ry. Amen.

Litany of the Dying.

Kyrie eleison.		Lord have mercy.	
<i>Christe eleison.</i>		<i>Christ have mercy.</i>	
Kyrie eleison.		Lord have mercy.	
Sancta Maria, <i>Ora pro eo.</i>		Holy Mary, <i>Pray for him.</i>	
Omnes sancti Angeli et		All ye holy Angels and	
Archangeli, <i>Orate, &c.</i>		Archangels,	
Sancte Abel,		Holy Abel,	
Omnis chorus Justorum,	<i>Ora pro eo.</i>	All ye choirs of the Just,	
Sancte Abraham,		Holy Abraham,	
Sancte Joannes Baptista,		St. John Baptist,	
Sancte Joseph,		St. Joseph,	
Omnes sancti Patriarchæ et		All ye holy Patriarchs	<i>Pray for him.</i>
Prophetæ, <i>Orate, &c.</i>		and Prophets,	
Sancte Petre,		St. Peter,	
Sancte Paule,	<i>Ora, &c.</i>	St. Paul,	
Sancte Andrea,		St. Andrew,	
Sancte Joannes,		St. John,	
Omnes sancti Apostoli et		All ye holy Apostles and	
Evangelistæ, <i>Orate, &c.</i>		Evangelists,	
Omnes sancti Discipuli Do-		All ye holy Disciples of	
mini, <i>Orate, &c.</i>		our Lord,	
Omnes sancti Innocentes,		All ye holy Innocents,	
<i>Orate, &c.</i>			
Sancte Stephane, <i>Ora, &c.</i>		St. Stephen,	
Sancte Laurenti, <i>Ora, &c.</i>		St. Lawrence,	
Omnes sancti Martyres,		All ye holy Martyrs	
<i>Orate, &c.</i>			
Sancte Silvester, <i>Ora, &c.</i>		St. Sylvester	
Sancte Gregori, <i>Ora, &c.</i>		St. Gregory,	
Sancte Augustine, <i>Ora, &c.</i>		St. Augustin,	

Omnes sancti Pontifices et Confessores, <i>Orate, &c.</i>	All ye holy Bishops and Confessors,	<i>Pray for him.</i>
Sancte Benedicte, <i>Ora, &c.</i>	St. Benedict,	
Sancte Francisce, <i>Ora, &c.</i>	St. Francis,	
Omnes sancti Monachi et Eremitæ, <i>Orate, &c.</i>	All ye holy Monks and Hermits,	
Sancta Maria Magdalena, <i>Ora, &c.</i>	St. Mary Magdalen,	
Sancta Lucia, <i>Ora, &c.</i>	St. Lucy,	
Omnes sanctæ Virgines et Viduæ, <i>Orate, &c.</i>	All ye holy Virgins and Widows,	
Omnes Sancti et Sanctæ Dei, <i>Intercedite pro eo.</i>	All ye men and women, Saints of God, <i>Intercede for him.</i>	
Propitius esto, <i>Parce ei, Domine.</i>	Be merciful, <i>Spare him, O Lord.</i>	
Propitius esto, <i>Exaudi nos, Domine.</i>	Be merciful, <i>Graciously hear us, O Lord.</i>	
Propitius esto, <i>Libera eum, Domine.</i>	Be merciful unto him, <i>Deliver him, O Lord.</i>	
Ab ira tua, A periculo mortis, A mala morte, A pœnis inferni, Ab omni malo, A potestate diaboli,	From thy wrath, From the peril of death, From an evil death, From the pains of hell, From all evil, From the power of the devil,	
Per Nativitatem tuam, Per Crucem et Passionem tuam, Per Mortem et Sepultu- ram tuam, Per gloriosam Resurrec- tionem tuam, Per admirabilem Ascen- sionem tuam, Per gratiam Spiritus Sancti Paracliti,	Through thy Nativity, Through thy Cross and Passion, Through thy Death and Burial, Through thy glorious Re- surrection, Through thine admirable Ascension, Through the grace of the Holy Ghost the Para- clete,	<i>O Lord, deliver him.</i>
	In the day of judgment, We sinners,	

Libera eum, Domine.

Te rogamus audi nos.
 Ut ei parcas,
Te rogamus audi nos.
 Kyrie eleison.
Christe eleison.
 Kyrie eleison.

Beseech thee, hear us.
 That thou spare him,
We beseech thee, hear us.
 Lord have mercy.
Christ have mercy.
 Lord have mercy.

Litany of the Most Holy Trinity.

Lord have mercy.
Lord have mercy.
 Christ have mercy.
Christ have mercy.
 Lord have mercy.
Lord have mercy.
 Blessed Trinity, hear us.
Adorable Unity, graciously
hear us.
 God the Father of heaven,
 God the Son, Redeemer of
 the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Father, from whom are all
 things,
 Son, through whom are all
 things,
 Holy Ghost, in whom are
 all things,
 Holy and undivided Trinity,
 Father everlasting,
 Only-begotten Son of the
 Father,
 Spirit, who proceedest from
 the Father and the Son,
 Co-eternal Majesty of
 Three Divine Persons,
 Father the Creator,
 Son the Redeemer,
 Holy Ghost the Comforter,
 Holy, holy, holy Lord God
 of hosts,
 Who art, who wast, and
 who art to come,
 God, Most High, who inha-
 bitest eternity,

Have mercy on us.

To whom alone are due all
 honour and glory,
 Who alone doest great won-
 ders,
 Power infinite,
 Wisdom incomprehensible,
 Love unspeakable,
 Be merciful.
Spare us, O Holy Trinity.
 Be merciful.
Graciously hear us, O Holy
Trinity.
 From all evil,
 From all sin,
 From all pride,
 From all love of riches,
 From all uncleanness,
 From all sloth,
 From all inordinate affec-
 tion,
 From all envy and malice,
 From all anger and impa-
 tience,
 From every thought, word,
 and deed, contrary to thy
 holy law,
 From thy everlasting ma-
 lediction,
 Through thy almighty
 power,
 Through thy plenteous
 loving-kindness,
 Through the exceeding
 treasures of thy good-
 ness and love,
 Through the depths of thy
 wisdom and knowledge

Have mercy on us.

Deliver us, O Holy Trinity.

Through all thy unspeakable
perfections,
Deliver us, O holy Trinity.

We sinners,
Beseech thee, hear us.

That we may ever serve
thee alone,

That we may worship thee
in spirit and in truth,

That we may love thee with
all our heart, with all
our soul, and with all our
strength,

That, for thy sake, we may
love our neighbour as
ourselves,

That we may faithfully
keep thy holy command-
ments,

That we may never defile
our bodies and our souls
with sin,

That we may go from grace
to grace, and from vir-
tue to virtue,

That we may finally enjoy
the sight of thee in glory,

That thou wouldst vouch-
safe to hear us,

O blessed Trinity,
We beseech thee, deliver us.

O blessed Trinity,
We beseech thee, save us.

O blessed Trinity,
Have mercy on us.

Lord have mercy.
Christ have mercy.

Lord have mercy.

Y. Blessed art thou, O Lord,
in the firmament of heaven.

R. And worthy to be prais-
ed, and glorious, and highly
exalted for ever.

Let us pray.

Almighty and everlasting
God, who hast given to thyser-
vants, in the confession of the
true faith, to acknowledge the
glory of the Eternal Trinity,
and in the power of Majesty
to adore the Unity; grant, we
beseech thee, that, by stead-
fastness in this faith, we may
ever be defended from all ad-
versities. Through our Lord
Jesus Christ. Amen.

We beseech thee, hear us.

A Scriptural Litany.

(Abridged from the "Paradise Animus.")

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

God, the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

God, of whom, by whom, and in whom are
all things,

from whom we live, and move and are

Have mercy, &c

Rom. xi. 86.
Acts xvii. 28

Who alone hast immortality, and dwellest in
light inaccessible,

Whose majesty filleth the whole earth,
Whom heaven and the heaven of heavens cannot contain,

Who hast made all things for thyself,
Who workest all things according to the
counsel of thy will,

In whose hand is the soul of every living
thing, and the spirit of all flesh,

Who openest thine hand, and fillest with
blessing every living creature,

Who hast power to cast body and soul into
hell,

Who dost great things and unsearchable, and
wonderful things without number,

Whose eyes are brighter than the sun, be-
holding all the ways of men,

Who catchest the wise in their craftiness, and
disappointest the counsel of the wicked,

Who searchest the heart, and triest the reins,
Whose judgments are incomprehensible, and
whose ways are unsearchable,

Who art the Father of orphans, and the
Judge of widows,

Merciful and patient, of much compassion,
and true,

Our protector, and our reward exceedingly
great,

King of kings, and Lord of lords,
King of ages, immortal and invisible,

Be merciful, *Spare us, O Lord.*

Be merciful, *Graciously hear us, O Lord.*

From all sin,

From pride and vain-glory,

From avarice and worldly solicitude,

From anger, resentment, and envy,

From calumny, detraction, and rash judgment,

From gluttony, drunkenness, and impurity,

From spiritual sloth, and the forgetfulness of our salvation,

From the abuse of thy grace, and a reprobate sense,

From the worm that never dieth, and the fire that shall
never be extinguished,

From being deprived of the sight and enjoyment of thee,

Through thy almighty power and infinite wisdom,

Through thy incomprehensible majesty and eternal glory,

Through thy ineffable bounty and superabundant mercy,

Through all the humiliations and sufferings of thine only-
begotten Son,

1 Tim. vi. 16.

Ps. lxxi. 19.

2 Kin. viii. 27.

Prov. xvi. 4.

Eph. i. 11.

Job xii. 10.

Ps. cxliv. 16.

Matt. x. 28.

Job v. 9.

Eccl. xxiii. 28.

Job v. 13.

Jer. xvii. 10.

Rom. xi. 33.

Ps. lxxvii. 6.

Ps. lxxxv. 15.

Gen. xv. 1.

1 Tim. vi. 13.

1 Tim. i. 17.

Have mercy on us.

O Lord, deliver us.

We sinners, *Beseech thee, hear us.*

That we may love thee, the Lord our God, with all our heart, with all our soul, and with all our mind,

That we may adore thee alone, and serve thee in holiness and righteousness all the days of our lives,

That we may never take thy holy name in vain,

That we may sanctify the feasts and holy days of the Church,

That we may give due honour and obedience to our parents and lawful superiors,

That we may not injure our neighbour in body, soul, or peace of mind,

That we may crucify the flesh, with its vices and concupiscences, and be ever clean of heart,

That we may not do to others what we would not have others do to us,

That we may not covet our neighbour's goods,

That thou wouldst make all grace abound in us,

That we may present our bodies a living sacrifice, holy and acceptable to thee,

That thou wouldst bring us to the kingdom which thou hast prepared for us from the foundation of the world,

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.

Glory be to the Father, &c.

As it was in the beginning, &c.

We beseech thee, hear us.

Let us pray.

O adorable Lord, in Three distinct and equal Persons One God, who requirest the homage of our reason by the belief of mysteries which are above our understanding, and that of our will by the observance of precepts which are mortifying to our natural inclinations; give us thy grace to perform this twofold duty, and grant that we may never oppose our uncertain reasoning to thy infallible truth, nor deliberately transgress thy most high and holy commands. Thus continuing until death in entire subjection to thee, may we come at last to the clear and perfect enjoyment of thee. Who livest and reignest world without end. Amen.

Litany of the Holy Ghost.

and have mercy.
Have mercy.

Christ have mercy.
Christ have mercy.

Lord have mercy.
Lord have mercy.
 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 Ghost, who proceed-
 est from the Father and
 the Son,
 Holy Ghost, co-equal 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,
 Burning Love,
 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 compunction and
 of penance,
 Spirit of grace and of
 prayer,
 Spirit of charity, peace, and
 joy,
 Spirit of patience, longan-
 imity, and goodness,
 Spirit of benignity, mild-
 ness, and fidelity,
 Spirit of modesty, contin-
 ence, and chastity,
 Spirit of adoption of the
 sons of God,
 Holy Ghost, the Comforter,
 Holy Ghost, the Sanctifier,
 Who in the beginning didst
 move over the waters,

Have mercy on us.

By whose inspiration spake
 the holy men of God,
 Who didst overshadow
 Mary,
 Who didst co-operate in the
 miraculous conception of
 the Son of God,
 Who didst descend upon
 Him at his baptism,
 Who, on the day of Pente-
 cost, didst appear in fiery
 tongues upon the disciples
 of the Lord,
 By whom we also are born
 again,
 Who dwellest in us,
 Who governest the Church,
 Who fillest the whole world,
 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 ac-
 cording to thy will,
 That thou wouldst enlight-
 en us with thy heavenly
 inspirations,
 That thou wouldst keep us
 to thyself by thy power-
 ful attractions,
 That thou wouldst grant
 to us the knowledge
 alone necessary,
 That thou wouldst help us
 to love and bear with
 each other,
 That thou wouldst lead us

Have mercy on us.

We beseech thee, hear us.

in the way of thy commandments,
 That thou wouldst make us obedient to thy inspirations,
 That thou wouldst teach us to pray, and thyself pray within us,
 That thou wouldst clothe us with love and compassion towards our brethren,
 That thou wouldst inspire us with a horror of evil,
 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,

We beseech thee, hear us.

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

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

Litany of the Incarnate Word.

(Abridged from the "Paradisus Animæ.")

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Word made flesh,

Word full of grace and truth,

God by whom all things were made.

Have mercy, &c.

Lord God of Israel, blessed for evermore,

Only-begotten Son of God,

Saviour, Christ, and Lord,

Great God, Son of the Most High,

God with us, Emmanuel,

Only-begotten Son, who art in the bosom of the Father,

Well-beloved Son of God, in whom the Father is well pleased,

Wisdom set up from all eternity,

Image of the invisible God,

Have mercy on us.

Whose Name is above every
 name,
 Who upholdest all things
 by the word of thy power,
 Beginning of the creation
 of God,
 First-born of every creature,
 First-born among many
 brethren,
 Heir of all things,
 Flower of the field, and
 Lily of the valleys,
 Bud of justice,
 Angel of the Lord,
 Angel of the Testament,
 Star arisen out of Jacob,
 Lion of the tribe of Judah,
 Rod of Jesse,
 Son of David,
 Son of man,
 Jesus of Nazareth,
 Meek and humble of heart,
 Good Shepherd, who givest
 thy life for thy sheep,
 Shepherd and Bishop of
 our souls,
 Saint of saints,
 Prince of pastors,
 Great Prophet, mighty in
 word and work,
 Who wast sent to preach
 the gospel to the poor,
 The Lord our lawgiver,
 Light of the world,
 True Light, which enlight-
 enest every man that
 cometh into the world,
 Key of David,
 Ark of the testament.
 Living Stone, elect of God,
 Stone that art become the
 head of the corner,
 Stone of foundation laid in
 the midst of Sion,
 Prince of the kings of the
 earth,
 Master and Lord,
 King of kings and Lord of
 lords,

Have mercy on us.

Man of sorrows, acquainted
 with infirmity,
 Who hast truly borne our
 infirmities,
 By whose bruises we are
 healed,
 Lamb without blemish,
 Lamb slain from the begin-
 ning of the world,
 Our Prince and Saviour,
 Our Lord and our God,
 Salvation of God sent to
 the Gentiles,
 The Propitiation for our
 sins,
 The Apostle and High
 Priest of our confession,
 The one Mediator between
 God and man,
 Mediator of the New Tes-
 tament,
 Author and Finisher of
 faith,
 First-begotten of the dead,
 The Resurrection and the
 Life,
 The Pasch and nourish-
 ment of our souls,
 Who hast the keys of death
 and hell,
 Our Advocate with the
 Father,
 The Temple and the Lamp
 of the holy city,
 Hope of mortals,
 Tree of life,
 Light of life,
 Fountain of life,
 The Beginning and the
 End,
 Judge of the living and the
 dead,
 God blessed for ever,
 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.

Have mercy on us.

Lamb of God, who takest away
the sins of the world,
Grant us thy peace.
Christ hear us.
Christ graciously hear us.

Let us pray.

O God, who, by thy co-
eternal Wisdom, didst make
man when he was not, and

mercifully restore him when
he was lost; grant, we be-
seech thee, that by the inspi-
ration of the same Wisdom,
we may both love thee with
our whole soul, and fly to
thee with our whole heart.
Through the same Jesus Christ
our Lord. Amen.

Litany of the Infant Jesus.

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Infant Jesus, hear us.

*Infant Jesus, graciously hear
us.*

God the Father of heaven,
God the Son, Redeemer of
the world,

God the Holy Ghost,
Holy Trinity, one God,

Infant Jesus,

Infant, very God,

Infant, Son of the living
God,

Infant, Son of the Virgin
Mary,

Infant, begotten before the
morning star,

Infant, Word made flesh,

Infant, Wisdom of thy Fa-
ther,

Infant, Purity of thy Mo-
ther,

Infant, only Son of thy Fa-
ther,

Infant, Only-Born of thy
Mother,

Infant, Image of thy Father,
Infant, Creator of thy Mo-

Infant, Splendour of thy
Father,

Infant, Honour of thy Mo-
ther,

Infant, equal to thy Father,

Infant, subject to thy Mo-
ther,

Infant, Joy of thy Father,

Infant, Riches of thy Mo-
ther,

Infant, Gift of thy Father,

Infant, Offering of thy Mo-
ther,

Infant, precious Fruit of a
Virgin,

Infant, Creator of man,

Infant, Power of God,

Infant, our God,

Infant, our Brother,

Infant, perfect Man from
thy Conception,

Infant, ancient in wisdom
from thy Childhood,

Infant, Father of ages,

Infant of days,

Infant, giving life, and
nourished at the breast,

Infant, Eternal Word, and
making thyself dumb.

Infant, weeping in the crib,
Infant, thundering in the
heavens,

Infant, Terror of hell,

Infant, Joy of paradise,

Have mercy on us.

Have mercy on us.

Infant, dreaded by tyrants,
 Infant, desired by the Magi,
 Infant, exiled from thy people,
 Infant, King in exile,
 Infant, Destroyer of idols,
 Infant, Vindicator of the
 glory of God,
 Infant, strong in weakness,
 Infant, powerful in abase-
 ment,
 Infant, Treasure of grace,
 Infant, Fountain of love,
 Infant, Author of the bless-
 ings of heaven,
 Infant, Repairer of the evils
 of earth,
 Infant, Head of the Angels,
 Infant, Stem of the Patri-
 archs,
 Infant, Word of the Pro-
 phets,
 Infant, Expectation of na-
 tions,
 Infant, Joy of the shepherds,
 Infant, Light of the Magi,
 Infant, Salvation of chil-
 dren,
 Infant, Hope of the just,
 Infant, Teacher of Doctors,
 Infant, First-fruits of the
 Saints,
 Be merciful.

Spare us, O Infant Jesus.

Be merciful.

*Graciously hear us, O Infant
Jesus.*

From the bondage of the
children of Adam,

From the slavery of the
devil,

From the corruption of the
world,

From the lust of the flesh,

From the pride of life,

From an immoderate desire
of knowledge,

From blindness of mind,

From perversity of will,

From our sins,

Through thy most pure
Conception,

Through thy most humble
Birth,

Through thy Tears,

Through thy most painful
Circumcision,

Through thy most glorious
Epiphany,

Through thy most devout
Presentation,

Through thy most innocent
Conversation in the world,

Through thy most holy Life,

Through thy Poverty,

Through thy Sorrows,

Through thy Labours and
Travails,

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

Spare us, O Infant Jesus.

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

*Graciously hear us, O Infant
Jesus.*

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

*Have mercy on us, O Infant
Jesus.*

Infant Jesus, hear us.

*Infant Jesus, graciously hear
us.*

Let us pray.

O Lord Jesus, who didst
vouchsafe so to annihilate the
greatness of thy Incarnate Di-
vinity and most Sacred Hu-
manity, as to be born in time,
and become a little child; grant
that we may acknowledge In-
finite Wisdom in the silence of
a child, Power in weakness,
Majesty in abasement; so that,
adoring thy humiliations on
earth, we may contemplate
thy glories in heaven. Who,
with the Father and the Holy
Ghost, livest and reignest, God,
for ever and ever. Amen.

Infant Jesus, deliver us.

Have mercy on us

Infant Jesus, deliver us.

Litany of the Life of Jesus Christ.

Lord have mercy.
Lord have mercy.
 Christ have mercy.
Christ have mercy.
 Lord have mercy.
Lord have mercy.
 Christ hear us.
Christ graciously hear us.
 God the Father of heaven,
 God the Son, Redeemer of
 the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Jesus, sent into the world
 by the Father,
 Jesus, conceived by the Holy
 Ghost,
 Jesus, who didst put on the
 form of a servant,
 Jesus, born of the Virgin
 Mary,
 Jesus, adored by thy Mo-
 ther,
 Jesus, wrapped in swad-
 dling clothes,
 Jesus, cradled in a manger,
 Jesus, nourished at a vir-
 gin's breast,
 Jesus, manifesting thyself
 to shepherds,
 Jesus, submitting to the law
 of circumcision,
 Jesus, adored by the Magi,
 Jesus, presented in the
 Temple,
 Jesus, received into the
 arms of the just Simeon,
 Jesus, exiled into Egypt,
 Jesus, persecuted by Herod,
 Jesus, brought up at Naza-
 reth,
 Jesus, found in the Temple

Have mercy on us.

in the midst of the Doc-
 tors,
 Jesus, subject to thy Pa-
 rents,
 Jesus, baptised by John,
 Jesus, tempted in the de-
 sert,
 Jesus, choosing for thy dis-
 ciples the poor and igno-
 rant,
 Jesus, assisting the afflicted,
 Jesus, transfigured on the
 mountain,
 Jesus, weeping over Jeru-
 salem,
 Jesus, entering Jerusalem
 as King of peace,
 Jesus, driving the buyers
 and sellers from the
 Temple,
 Jesus, washing thy disci-
 ples' feet,
 Jesus, eating the Pasch with
 thy disciples,
 Jesus, giving thy Body for
 food, and thy Blood for
 drink,
 Jesus, praying in the Gar-
 den of Olives,*
 Jesus, betrayed by Judas,
 Jesus, hated and despite-
 fully treated,
 Jesus, scourged and crown-
 ed with thorns,
 Jesus, going up to Calvary,
 Jesus, crucified between
 two thieves,
 Jesus, made the scorn of
 men,
 Jesus, lying upon the cross,
 Jesus, after thy death, go-
 ing down into hell,

Have mercy on us.

* The Litany may be connected with the following, by passing from
 the end of this to the next page. Taken thus together, they form
 the Litany.

Jesus, rising again for our justification,
 Jesus, ascending into heaven,
 Jesus, sitting down at the right hand of the Father,
 Jesus, crowned with glory and honour,
 Jesus, sending down on thy disciples the Holy Ghost the Paraclete,
 Jesus, preparing for the just an eternal kingdom,
 Lamb of God, who takest away the sins of the world,
Spare us, O Lord Jesus.
 Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord Jesus.

Have mercy on us.

Lamb of God, who takest away the sins of the world,
Have mercy on us, O Lord Jesus.

Christ hear us.
Christ graciously hear us.

Let us pray.

O God, who willest not the death, but the conversion of sinners; look favourably on thy people, who, honouring the humiliations and the glories of thy holy life, fly to thy refuge with a contrite heart; and in thy merciful kindness turn from us war, famine, pestilence, and all the other scourges of thine anger. Who livest and reignest for ever and ever. Amen.

Litany of the Passion.

Lord have mercy.
Lord have mercy.
 Christ have mercy.
Christ have mercy.
 Lord have mercy.
Lord have mercy.
 Christ hear us.
Christ graciously hear us.
 God the Father of heaven,
 God the Son, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Jesus, the Eternal Wisdom,
 Jesus, conversing with men,
 Jesus, hated by the world,
 Jesus, sold for thirty pieces of silver,
 *Jesus, prostrate on the ground in prayer,
 Jesus, strengthened by an angel,

Have mercy on us.

Jesus, in thine agony, bathed in a bloody sweat,
 Jesus, betrayed by Judas with a kiss,
 Jesus, bound by the soldiers,
 Jesus, forsaken by thy disciples,
 Jesus, brought before Annas and Caiaphas,
 Jesus, struck by a servant on the face,
 Jesus, accused by false witnesses,
 Jesus, declared worthy of death,
 Jesus, spit upon in the face,
 Jesus, blindfolded,
 Jesus, smitten on the cheek,
 Jesus, thrice denied by Peter,
 Jesus, delivered up to Pilate,
 Jesus, despised and mocked by Herod,

Have mercy on us.

Jesus, clothed in a white garment,
 Jesus, rejected for Barabbas,
 Jesus, torn with scourges,
 Jesus, bruised for our sins,
 Jesus, esteemed as a leper,
 Jesus, covered with a purple robe,
 Jesus, crowned with thorns,
 Jesus, struck with a reed upon the head,
 Jesus, demanded for crucifixion by the Jews,
 Jesus, condemned to an ignominious death,
 Jesus, given up to the will of thine enemies,
 Jesus, loaded with the heavy weight of the cross,
 Jesus, led like a sheep to the slaughter,
 Jesus, stripped of thy garments,
 Jesus, fastened with nails to the cross,
 Jesus, wounded for our iniquities,
 Jesus, praying to thy Father for thy murderers,
 Jesus, reputed with the wicked,
 Jesus, blasphemed and scoffed at on the cross,
 Jesus, reviled by the malefactor,
 Jesus, promising Paradise to the penitent thief,
 Jesus, commending St. John to thy Mother as her son,
 Jesus, declaring thyself forsaken by thy Father,
 Jesus, in thy thirst given gall and vinegar to drink,
 Jesus, testifying that all things written concerning thee were accom-

Have mercy on us.

Jesus, commending thy spirit into the hands of thy Father,
 Jesus, obedient even to the death of the cross,
 Jesus, pierced with a lance,
 Jesus, made a propitiation for us,
 Jesus, taken down from the cross,
 Jesus, laid in the sepulchre,
 Jesus, rising gloriously from the dead,
 Jesus, ascending into heaven,
 Jesus, our Advocate with the Father,
 Jesus, sending down on thy disciples the Holy Ghost the Paraclete,
 Jesus, exalting thy Mother above the choirs of Angels,
 Jesus, who shalt come to judge the living and the dead,
 Be merciful.
Spare us, O Lord.
 Be merciful.
Graciously hear us, O Lord.
 From all evil,
 From all sin,
 From anger, hatred, and every evil will,
 From war, famine, and pestilence,
 From all dangers of mind and body,
 From everlasting death,
 Through thy most pure Conception,
 Through thy miraculous Nativity,
 Through thy humble Circumcision,
 Through thy Baptism and holy Fasting,
 Through thy Labours and Watchings,

Have mercy on us.

Lord Jesus, deliver us.

Through thy cruel Scourging and Crowning,
Through thy Thirst, and Tears, and Nakedness,
Through thy precious Death and Cross,
Through thy glorious Resurrection and Ascension,

Through thy sending forth 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 vouchsafe to bring us to true penance,

That thou wouldst vouchsafe mercifully to pour into our hearts the grace of the Holy Spirit,

That thou wouldst vouchsafe to defend and propagate thy holy Church,

That thou wouldst vouchsafe to preserve and increase all societies assembled in thy holy Name,

That thou wouldst vouchsafe to bestow upon us true peace, humility, and charity,

That thou wouldst vouchsafe to give us perseverance in grace and in thy holy service,

That thou wouldst vouchsafe to deliver us from unclean thoughts, the temptations of the devil, and everlasting damnation,

That thou wouldst vouchsafe to unite us to the company of thy Saints,

Lord Jesus, deliver us.

That thou wouldst vouchsafe graciously to hear us,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.

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

Lord have mercy.

Christ have mercy.

Lord have mercy.

¶ We adore thee, O Christ, and we bless thee.

¶ Because through thy holy Cross thou hast redeemed the world.

Let us pray.

We beseech thee, hear us.

O God, who for the redemption of the world wast pleased to be born, to be circumcised, to be rejected by the Jews, to be betrayed by the traitor Judas with a kiss, to be bound with thongs, to be led as an innocent lamb to the slaughter, and to be shamefully presented to the gaze of Annas, Caiaphas, Pilate, and Herod; to be accused by false witnesses, to be insulted with scourgings and revilings, to be spit upon and crowned with thorns, to be buffeted upon the face and struck with a reed, to be blindfolded, to be stripped of thy clothes, to be fastened with nails to the cross, to be hoisted up thereon, to be reckoned among thieves, to have gall and vinegar given thee to drink, and to be pierced with a lance; through these thy most holy Sufferings, which we, thy unworthy servants, devoutly call to mind, and by thy

holy Cross and by thy Death, deliver us (or this thy servant N. in his agony) from the pains of hell, and vouchsafe to conduct us whither thou didst conduct the thief who was crucified with thee. Who, with the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

Litany of the Holy Cross.

Lord have mercy.
Lord have mercy.
 Christ have mercy.
Christ have mercy.
 Lord have mercy.
Lord have mercy.
 Christ hear us.
Christ graciously hear us.
 God the Father of heaven,
 God the Son, Redeemer of
 the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Holy Cross, whereon the Lamb
 of God was offered for the
 sins of the world,
Deliver and save us.
 Hope of Christians,
 Pledge of the resurrection
 from the dead,
 Shelter of persecuted inno-
 cence,
 Guide of the blind,
 Way of those who have
 gone astray,
 Staff of the lame,
 Consolation of the poor,
 Restraint of the powerful,
 Destruction of the proud,
 Refuge of sinners,
 Trophy of victory over hell,
 Terror of demons,
 Mistress of youth,
 Succour of the distressed,
 Hope of the hopeless,
 Saviour of the damned,

*Have,
 &c.*

*Save us,
 O holy Cross.*

Rampart of the besieged,
 Father of orphans,
 Defence of widows,
 Counsel of the just,
 Judge of the wicked,
 Rest of the afflicted,
 Safeguard of childhood,
 Strength of manhood,
 Last hope of the aged,
 Light of those who sit in
 darkness,
 Splendour of kings,
 Civiliser of the world,
 Buckler impenetrable,
 Wisdom of the foolish,
 Liberty of slaves,
 Knowledge of the ignorant,
 Sure rule of life,
 Heralded by prophets,
 Preached by apostles,
 Glory of martyrs,
 Study of anchorites,
 Chastity of virgins,
 Joy of priests,
 Foundation of the Church,
 Salvation of the world,
 Destruction of idolatry,
 Stumbling-block of the Jews,
 Condemnation of the un-
 godly,
 Support of the weak,
 Medicine of the sick,
 Health of the leprous,
 Strength of the paralytic,
 Bread of the hungry,
 Fountain of those that thirst,
 Clothing of the naked,

*Save us,
 O holy Cross.*

Lamb of God, who wast offered on the cross for the sins of the world,
Spare us, O Lord.

Lamb of God, who wast offered on the cross for the sins of the world,
Graciously hear us, O Lord.

Lamb of God, who wast offered on the cross for the sins of the world,
Have mercy on us.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Y. We adore thee, O Christ, and we bless thee.

If. Because through thy holy

Cross thou hast redeemed the world.

Let us pray.

O God, who, for the redemption of the world, wast pleased to be born in a stable, and to die upon a cross; O Lord Jesus Christ, by thy holy Sufferings, which we, thy unworthy servants, devoutly call to mind, by thy holy Cross, and by thy Death, deliver us from the pains of hell, and vouchsafe to conduct us whither thou didst conduct the thief who was crucified with thee. Who livest and reignest eternally in heaven. Amen.

Litany of the Resurrection.

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Christ hear us.

Christ graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Jesus, Redeemer of mankind,

Jesus, who hast cleansed us by thy blood,

Jesus, Conqueror of sin and death,

Jesus, the Holy One and the Just,

Jesus, the First-Born from the dead,

Have mercy on us.

Jesus, the Second Adam,

Jesus, the Resurrection and the Life,

Jesus, the Author of life,

Jesus, the Author of our salvation,

Jesus, the God of Abraham, and of Isaac, and of Jacob,

Jesus, who by death didst destroy him who had the empire of death,

Jesus, who didst bring life and immortality to light,

Jesus, who didst lay down thy life for thy sheep,

Jesus, who hadst power to lay it down, and hadst power to take it up again,

Jesus, who, after three days, didst rise again from the dead,

Jesus, who didst rise very

Have mercy on us.

early in the morning on
 the first day of the week,
**Jesus, who didst hasten to
 visit thy blessed Mother
 in her solitude,**
**Jesus, who didst appear to
 Mary Magdalen while it
 was yet dark,**
**Jesus, who didst graciously
 console her in her afflic-
 tion,**
**Jesus, who didst send thy
 angels to announce to the
 women, that thou wast
 risen as thou hadst said,**
**Jesus, who didst suffer thy-
 self to be seen of the
 women, and to be adored
 by them,**
**Jesus, who didst appear to
 Peter, the chief of the
 apostles,**
**Jesus, who didst appear, in
 another shape, to the two
 disciples going to Em-
 maus,**
**Jesus, who didst make thy-
 self known unto them in
 the breaking of bread,**
**Jesus, who didst appear to
 the eleven, saying, Peace
 be unto you,**
**Jesus, who didst breathe
 upon them, and give unto
 them the Holy Ghost,**
**Jesus, who didst confirm
 the faith of Thomas, by
 shewing unto him thy
 hands and thy feet,**
**Jesus, who didst shew thy-
 self again to thy disciples,
 at the sea of Tiberias,**
**Jesus, who didst commis-
 sion Peter to feed thy
 lambs and thy sheep,**
**Jesus, who didst converse
 with thy disciples, upon
 the mountain of Galilee,**
Jesus, who wast seen by

Have mercy on us.

**more than five hundred
 brethren at once,**
**Jesus, who wast seen by
 James,**
**Jesus, who didst go in and
 out among thy apostles,
 speaking to them of the
 kingdom of God, and eat-
 ing with them,**
**Jesus, who didst lead them
 out as far as Bethany,
 and, while they looked
 on, wast carried up to
 heaven,**
**Jesus, who shalt come again
 with great power and
 glory, to judge the living
 and the dead,**
Jesus, Son of God,
We sinners,
Beseech thee, hear us.
**That we may put off the old
 man with his acts,**
**That we may put on the
 new man, who is created
 in justice and holiness of
 truth,**
**That we may walk in new-
 ness of life,**
**That we may grow in grace,
 and in the knowledge of
 thee,**
**That we may persevere un-
 to the end,**
**That, having risen with
 thee, we may die no more,**
**That we may attain unto
 the resurrection of the
 just,**
**That thou wouldst vouch-
 safe to feed us continu-
 ally with the bread of life,**
**That thou wouldst reform
 the body of our lowliness,
 and make it like unto the
 body of thy glory,**
**That we may have confi-
 dence before thee at thy
 coming,**

Have mercy on us.

We beseech thee, hear us.

That we may behold thy face
with joy,
That we may be placed on
thy right hand in the
judgment,
That we may hear those
words of joy: Come, ye
blessed of my Father, possess
ye the kingdom prepared
for you from the
foundation of the world,
That thou wouldst give us
part in thy heavenly glory,
That thou wouldst give rest
and peace to the faithful
departed,
That with them we may obtain
everlasting life,
That we may be with thee
always, for ever and ever,
Lamb of God, who takest away
the sins of the world,
Spare us, O Lord,
Lamb of God, who takest away

We beseech thee, hear us.

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.
Y. Christ is risen. Alleluia.
R. He is risen indeed, and
hath appeared unto Simon.
Alleluia.

Let us pray.

O God, who, by thine only-
begotten Son, hast (this day)
opened the passage to eternity,
through his victory over death;
vouchsafe, we beseech thee, so
to confirm us by thy grace, that
we may walk in all our ways
like those who have been re-
deemed from sin. Through the
same Jesus Christ our Lord.
Amen.

Litany of Jesus glorified.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of
the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, King of Glory,
Jesus, Lord and Christ,
Jesus, Prince and Saviour,
Jesus, blessed and only
mighty,
Jesus, who only hast im-
mortality,

Have mercy on us.

Jesus, who didst ascend into
heaven,
Jesus, who didst ascend
above the stars into the
heaven of heavens,
Jesus, who didst ascend to
thy Father and our Fa-
ther, to thy God and our
God,
Jesus, who ledst captivity
captive,
Jesus, who despoiledst prin-
cipalities and powers, trium-
phing over them,
Jesus, who art exalted by
the right hand of God,
Jesus, who art exalted far
above all principality and
power,
Jesus, to whom all power

Have mercy on us.

is given in heaven and
 earth,
 Jesus; who art seated at the
 right hand of the Father,
 Jesus, who art crowned
 with glory and honour,
 Jesus, who art glorified
 with the glory which
 thou hadst with the Fa-
 ther before the world
 was,
 Jesus, who art glorified, in
 thy Sacred Humanity, at
 the right hand of the Ma-
 jesty on high,
 Jesus, who must reign till
 thou hast put all things
 under thy feet,
 Jesus, whose throne is for
 ever and ever,
 Jesus, who art adored by all
 the Angels of God,
 Jesus, who art anointed
 with the oil of gladness
 above thy fellows,
 Jesus, who art the happi-
 ness of the Blessed,
 Jesus, in whose presence is
 life,
 Jesus, who hast opened the
 kingdom of heaven to all
 believers,
 Jesus, who hast entered in-
 to heaven itself for us,
 Jesus, the Mediator of the
 New Testament,
 Jesus, our High Priest for
 ever, according to the or-
 der of Melchisedech,
 Jesus, who always livest to
 make intercession for us,
 Jesus, who art able to save
 for ever those that come
 unto God by thee,
 Jesus, Head over all the
 Church,
 Jesus, who didst send down
 thy Holy Ghost on thy
 Church

I have mercy on us.

Jesus, who didst promise
 that whatsoever we asked
 in thy name thou wouldst
 do it,
 Jesus, who art gone up into
 heaven, and yet art pre-
 sent with us in the Sacra-
 ment of the Altar,
 Jesus, who didst assume
 thy blessed Mother with
 glory into heaven,
 Jesus, who didst crown her
 with the brightest diadem
 of glory,
 Jesus, who art gone to pre-
 pare a place for us,
 Jesus, who shalt come again
 in like manner as thou
 wentest away,
 Jesus, who didst promise
 new heavens and a new
 earth, wherein dwelleth
 justice,
 Jesus, who livest for ever,
 Jesus, Son of God,
 We sinners,
Beseech thee, hear us,
 That we may seek the
 things that are above,
 and not the things that
 are upon earth.
 That thou wouldst cleanse
 our consciences from
 dead works to serve the
 living God.
 That we may live the rest
 of our time in the flesh,
 not after the desires of
 men, but according to the
 will of God.
 That thou wouldst dwell
 in our hearts by faith.
 That thou wouldst come
 unto us, and make thy
 abode with us.
 That we may hold fast the
 confession of our hope
 without wavering,
 That thou wouldst pour

Have mercy on us.

We beseech thee, hear us.

down thy benedictions
upon thy Church,
That thou wouldst order
all things for the good of
them that love thee,
That thou wouldst draw
all men unto thee,
That thou wouldst fill our
hearts with love and de-
votion to thy most holy
Mother,
That thou wouldst give us
confidence in the prayers
of all thy Saints,
That thou wouldst come
again and take us to thy-
self, that where thou art,
we may be also,
That, when thou shalt ap-
pear, we may receive a
never-fading crown of
glory,
That we may behold thy
glory,
That in thy light we may
see light,
That thou wouldst have
mercy on the souls of the
faithful departed,
That thou wouldst let the
light of thy countenance
shine upon them,
That thou wouldst admit

We beseech thee, hear us.

them to the joy of the
beatific vision,
That thou wouldst hasten
the day of thy appearing,
That thou wouldst hear us
from thy holy place,
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.
Christ hear us.
Christ graciously hear us.
V. God is ascended with ju-
bilee. Alleluia.
R. And the Lord with the
sound of the trumpet. Alle-
luia.

Let us pray.

Grant, we beseech thee, Al-
mighty God, that we who be-
lieve that thine only-begotten
Son hath ascended (this day)
into heaven, may ourselves
also in heart and mind thither
ascend, and dwell in heavenly
places. Through the same
Lord, &c.

Litany of the Blessed Sacrament.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
Have mercy on us.

God the Son, Redeemer of
the world,
God the Holy Ghost,
Holy Trinity, one God,
Living Bread, that camest
down from heaven,
Hidden God and Saviour,
Corn of the elect,
Wine whose fruit are vir-
gins,

Have mercy on us

Bread of fatness, and royal
Dainties,
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,
Most high and adorable Sa-
crament,
Most holy of all sacrifices,
True Propitiation for the
living and the dead,
Heavenly Antidote against
the poison of sin,
Most wonderful of all mi-
racles,
Most holy Commemoration
of the Passion of Christ,
Gift transcending all ful-
ness,
Special Memorial of divine
love,
Affluence of divine bounty,
Most august and holy Mys-
tery,
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,
Sweetest Banquet, at which
Angels minister,
Sacrament of piety,
Bond of charity,
Priest and Victim,
Spiritual Sweetness tasted
in its proper source,

Have mercy on us.

Refreshment of holy souls,
Viaticum of such as die in
the Lord.
Pledge of future glory,
Be merciful.
Spare us, O Lord.
Be merciful.
Graciously hear us, O Lord.
From an unworthy reception
of thy Body and Blood,
O Lord, deliver us.
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, where-
with thou didst desire to
eat this Passover with thy
disciples,
Through that profound hu-
mility, wherewith thou
didst wash their feet,
Through that ardent cha-
rity, whereby thou didst
institute this divine Sa-
crament,
Through thy precious Blood,
which thou hast left us
on our altars,
Through the Five Wounds
of this thy most holy
Body, which thou didst
receive for us.
We sinners,
Beseech thee, hear us.
That thou wouldst vouch-
safe to preserve and in-
crease our faith, rever-
ence, and devotion to-
wards this admirable Sa-
crament,
That thou wouldst vouch-
safe to conduct us,
through a true confession
of our sins, to a frequent
reception of the holy Eu-
charist,
That thou wouldst vouch-
safe to deliver us from

Have, &c.

O Lord, deliver us.

We beseech thee, hear us.

all neresy, perfidy, and
blindness of heart,
That thou wouldst vouch-
safe 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 hea-
venly Viaticum,
Son of God,
Lamb of God, who takest away
the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away
the sins of the world,
Graciously hear us, O Lord,
Lamb of God, who takest away
the sins of the world,

We beseech thee, &c.

Have mercy on us.

Christ hear us.

Christ graciously hear us.

¶. Thou didst give them
Bread from heaven. [Alle-
luia.]

¶. Containing in itself all
sweetness. [Alleluia.]

Let us pray.

O God, who in this won-
drous Sacrament hast left unto
us a memorial of thy Passion;
grant us so to venerate the
sacred mysteries of thy body
and blood, that we may ever
continue to feel within our-
selves the blessed fruit of thy
redemption. Who livest and
reignest God, for ever and
ever. Amen.

Litany of the Sacred Heart of Jesus.

Lord have mercy upon us.
Lord have mercy upon us.
Christ have mercy upon us.
Christ have mercy upon us.
Lord 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,
Heart of Jesus,
Heart of Jesus, hypostati-
cally united to the Eter-
nal Word,
Heart of Jesus, Sanctuary
of the Divinity,
Heart of Jesus, Tabernacle
of the most holy Tri-
nity,

Have mercy upon us.

Heart of Jesus, Temple of
all sanctity,
Heart of Jesus, Fountain
of all grace,
Heart of Jesus, most
meek,
Heart of Jesus, most hum-
ble,
Heart of Jesus, most obe-
dient,
Heart of Jesus, most
chaste
Heart of Jesus, Furnace of
divine love,
Heart of Jesus, Source of
contrition,
Heart of Jesus, Abyss of
wisdom,
Heart of Jesus, Ocean of
goodness,
Heart of Jesus, Throne of
mercy,

Have mercy upon us.

Heart of Jesus, model of
all virtues,
Heart of Jesus, sorrowful
in the garden unto
death,
Heart of Jesus, filled with
reproaches,
Heart of Jesus, broken for
our sins,
Heart of Jesus, made obe-
dient even unto death
upon the cross,
Heart of Jesus, pierced by
a lance,
Heart of Jesus, Refuge for
sinners,
Heart of Jesus, Strength of
the weak,
Heart of Jesus, Comfort of
the afflicted,
Heart of Jesus, Support of
the tempted,
Heart of Jesus, Perseve-
rance of the just,
Heart of Jesus, Hope of
the dying,
Heart of Jesus, Joy of the
blessed,
Heart of Jesus, Delight of
all saints,
Lamb of God, who takest

Have mercy upon us.

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 upon us, O
Jesus.*

V. O most Sacred Heart
of Jesus, have mercy upon
us.

R. That we may worthily
love thee with our whole
hearts.

Let us pray.

Grant, we beseech thee,
Almighty God, that we who
glorify the most Sacred Heart
of thy beloved Son, and com-
memorate the principal bene-
fits which his love hath be-
stowed upon us, may both
delight in so doing and may
enjoy the fruits thereof.
Through the same Jesus
Christ our Lord. Amen.

Litany of the Sacred Heart of Mary.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Graciously hear us.
Father of heaven,
Son, Redeemer of
the world,

Have, &c.

God the Holy Ghost,
Holy Trinity, one God,
Heart of Mary, *Pray for us.*
Heart of Mary, according to
the Heart of God,
Heart of Mary, united to the
Heart of Jesus,
Heart of Mary, organ of the
Holy Ghost,
Heart of Mary, sanctuary of
the Divine Trinity,

Have, &c.
Pray for us.

Heart of Mary, tabernacle
of God incarnate,
Heart of Mary, immaculate
from thy creation,
Heart of Mary, full of grace,
Heart of Mary, blessed
among all hearts,
Heart of Mary, throne of
glory,
Heart of Mary, abyss of
humility,
Heart of Mary, holocaust
of divine love,
Heart of Mary, fastened to
the cross with Jesus cra-
cified,
Heart of Mary, comfort of
the afflicted,
Heart of Mary, refuge of
sinners,
Heart of Mary, hope of the
agonising,
Heart of Mary, seat of
mercy,
Lamb of God, who takest away
the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away

Pray for us.

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.

Y. Immaculate Mary, meek
and humble of heart.

R. Make our heart accord-
ing to the Heart of Jesus.

Let us pray.

O most merciful God, who,
for the salvation of sinners and
the refuge of the miserable,
wast pleased that the Immacu-
late Heart of the blessed Vir-
gin Mary should be most like
in charity and pity to the Di-
vine Heart of thy Son Jesus
Christ; grant that we, who
commemorate this most sweet
and loving Heart, may, by the
merits and intercession of the
same blessed Virgin, merit to
be found according to the
Heart of Jesus. Through the
same Christ our Lord. Amen.

Litany of the Immaculate Conception.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father, Source of
all sanctity,
God the Son, increated
Sanctity,
God the Holy Ghost, Spirit
of sanctity,
Most sacred Trinity, one God,

Hear, &c.

Holy Mary, immaculate,
Virgin of virgins, immacu-
late,
Holy Virgin, by predesti-
nation immaculate,
Holy Virgin, in thy concep-
tion immaculate,
Holy Virgin, after thy con-
ception immaculate,
Daughter of the Father,
immaculate,
Mother of the Son, imma-
culate,
Spouse of the Holy Ghost,
immaculate,

Pray for us.

Seat of the most Holy Tri-
 nity, immaculate,
 Image of the Wisdom of
 God, immaculate,
 Dawn of the Sun of Justice,
 immaculate,
 Living ark of the body of
 Christ, immaculate,
 Daughter of David, imma-
 culate,
 Guide to Jesus, immacu-
 late,
 Virgin, triumphing over
 original sin, immacu-
 late,
 Virgin, crushing the head
 of the serpent, immacu-
 late,
 Queen of heaven and earth,
 immaculate,
 Gate of the heavenly Jeru-
 salem, immaculate,
 Dispenser of graces, imma-
 culate,
 Spouse of St. Joseph, im-
 maculate,
 Star of the world, immacu-
 late,
 Impregnable tower of the
 Church militant, imma-
 culate,
 Rose amid thorns, immacu-
 late,
 Olive of the fields, imma-
 culate,
 Model of all perfection,
 immaculate,
 Cause of our hope, imma-
 culate,
 Tower of our faith, imma-
 culate,
 Source of divine love, im-
 maculate,
 Sign of our salvation,
 immaculate,
 Example of perfect obedience,
 immaculate,
 Pattern of holy poverty,
 immaculate,

Pray for us.

School of devotion, imma-
 culate,
 Abode of chaste modesty,
 immaculate,
 Anchor of our salvation,
 immaculate,
 Light of Angels, immacu-
 late,
 Crown of Patriarchs, im-
 maculate,
 Glory of Prophets, imma-
 culate,
 Lady and Mistress of Apost-
 les, immaculate,
 Support of Martyrs, imma-
 culate,
 Strength of Confessors, im-
 maculate,
 Diadem of Virgins, imma-
 culate,
 Splendour of all Saints, im-
 maculate,
 Sanctity of all Christians,
 immaculate,
 Companion of devout souls,
 immaculate,
 Joy of those who hope in
 thee, immaculate,
 Health of the sick, imma-
 culate,
 Advocate of sinners, im-
 maculate,
 Terror of heretics, imma-
 culate,
 Protectress of all mankind,
 immaculate,
 Patroness of those who
 honour thee, immacu-
 late,
 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. In thy conception, O

Pray for us.

Virgin Mary, thou wast immaculate.

V. Pray for us to the Father, whose Son Jesus, conceived of the Holy Ghost, thou didst bring forth.¹

Let us pray.

O Almighty and Eternal God, who didst prepare for thy Son a worthy habitation,

by the immaculate conception of the blessed Virgin Mary; we beseech thee, that, as thou didst preserve her from every stain of sin, through the merits of the pre-ordained atonement of Jesus Christ, so thou wouldst grant, that we also may come without spot to thee. Through the same Jesus Christ our Lord. Amen.

Litany of the Holy Name of Mary.

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Son of Mary, hear us.

Son of Mary, graciously hear us.

Heavenly Father, of whom

Mary is the Daughter,

Eternal Word, of whom

Mary is the Mother,

Holy Spirit, of whom Mary

is the Spouse,

Divine Trinity, of whom

Mary is the Handmaid,

Mary, Mother of the Living

God, *Pray for us.*

Mary, Daughter of the

Light Eternal,

Mary, our light,

Mary, our sister,

Mary, flower of Jesse,

Mary, issue of kings,

Mary, chief work of God,

Mary, the beloved of God,

Mary, immaculate virgin,

Mary, all fair,

Mary, light in darkness,

Mary, our sure rest,

Mary, house of God,

Mary, sanctuary of the Lord,

Mary, altar of the Divinity,

Mary, Virgin Mother,

Mary, embracing thy In-

fant God,

Mary, reposing with Eter-

nal Wisdom,

Mary, ocean of bitterness,

Mary, suffering with thy

only Son,

Mary, pierced with a sword

of sorrow,

Mary, torn with a cruel

wound,

Mary, sorrowful even to

death,

Mary, bereft of all conso-

lation,

Mary, submissive to the law

of God,

Mary, standing by the cross

of Jesus,

Mary, our lady,

Mary, our queen,

Have mercy, &c.

Pray for us.

Pray for us.

¹ Pope Pius VI. granted an indulgence of one hundred days, to be gained each time the above versicle is recited with devotion and contrition.

Mary, queen of glory,
 Mary, glory of the Church
 triumphant,
 Mary, blessed queen,
 Mary, advocate of the
 Church militant,
 Mary, queen of mercy,
 Mary, consoler of the
 Church suffering,
 Mary, exalted above the
 Angels,
 Mary, crowned with twelve
 stars,
 Mary, fair as the moon,
 Mary, bright as the sun,
 Mary, distinguished above
 all,
 Mary, seated at the right
 hand of Jesus,
 Mary, our hope,
 Mary, our sweetness,
 Mary, glory of Jerusalem,
 Mary, joy of Israel,
 Mary, honour of our peo-
 ple,
 Mary, our Lady of the Im-
 maculate Conception,
 Mary, our Lady of the As-
 sumption,
 Mary, our Lady of Do-
 lours,
 Mary, our Lady of Mercy,
 Mary, our Lady, Star of the
 sea,
 Mary, our Lady of the Ro-
 sary,

Pray for us.

Mary, our Lady of Victory,
 Mary, our Lady of La
 Trappe,
 Mary, our Lady of Mount
 Carmel,
 Lamb of God, who didst re-
 joice Mary,
Spare us, O Lord Jesus.
 Lamb of God, who didst afflict
 Mary,
*Graciously hear us, O Lord
 Jesus.*
 Lamb of God, who didst glo-
 rify Mary,
*Have mercy on us, O Lord
 Jesus.*
 Son of Mary, hear us.
*Son of Mary, graciously hear
 us.*
 V. I will declare thy name
 unto my brethren.
 R. I will praise thee in the
 assembly of the faithful.
 Let us pray.
 O Almighty God, who be-
 holdest thy servants earnestly
 desirous to place themselves
 under the shadow of the name
 and protection of the most
 holy Virgin Mary; vouchsafe,
 we beseech thee, that, by her
 charitable intercession, we may
 be delivered from all evil on
 earth, and may arrive at ever-
 lasting joys in heaven. Through
 Jesus Christ our Lord. Amen.

Pray, &c.

Hear, &c.

Litany of the Life of the Blessed Virgin Mary.

Lord have mercy.
 Lord have mercy.
 Christ have mercy.
 Christ have mercy.
 Lo

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 Virgin, sprung from
 the race of David,
 Holy Virgin, espoused to
 the just Joseph,
 Holy Virgin, bound by an
 inviolable vow of chas-
 tity,
 Holy Virgin, gloriously sa-
 luted by the Angel,
 Holy Virgin, full of grace,
 Holy Virgin, blessed among
 all women,
 Holy Virgin, conceiving by
 the operation of the Holy
 Ghost,
 Holy Virgin, bearing in thy
 womb the Man-God,
 Holy Virgin, Mother of the
 Lord,
 Holy Virgin, Mother of the
 true Solomon,
 Holy Virgin, visiting thy
 cousin Elizabeth,
 Holy Virgin, blest land,
 whence sprung the Sa-
 viour,
 Holy Virgin, holy gate,
 through which the King
 of heaven alone may pass,
 Holy Virgin, journeying to
 Bethlehem with thy
 spouse Joseph,
 Holy Virgin, bringing into
 the world thy divine Son,
 Holy Virgin, laying the Son
 of God in a manger,
 Holy Virgin, visited by the
 shepherds,
 Holy Virgin, saluted by the
 Magi,
 Holy Virgin, presenting thy
 Son to be circumcised,
 Holy Virgin, submitting to
 the law of purification,
 Holy Virgin, offering thy
 dear Son in the temple,
 Holy Virgin, flying into
 Egypt to save thy Child,
 Holy Virgin, returning

Pray for us.

from Egypt into the land
 of Israel,
 Holy Virgin, leading an ob-
 scure life at Nazareth,
 Holy Virgin, keeping the
 feasts prescribed by the
 law,
 Holy Virgin, afflicted at the
 loss of thy Child, when
 he was twelve years old,
 Holy Virgin, seeking thy
 child for three days sor-
 rowing,
 Holy Virgin, honouring
 with thy presence the
 marriage-feast of Cana,
 Holy Virgin, graciously re-
 presenting to thy Son the
 want of wine,
 Holy Virgin, obtaining a
 miracle by thy interces-
 sion,
 Holy Virgin, following thy
 Son in his ministrations,
 Holy Virgin, sharing the
 sorrows of thy Son.
 Holy Virgin, standing at
 the foot of the cross,
 Holy Virgin, confided by
 thy Son to the beloved
 disciple,
 Holy Virgin, pierced with
 a sword of sorrow,
 Holy Virgin, filled with the
 Holy Spirit on the day
 of Pentecost,
 Holy Virgin, called Blessed
 by all generations,
 Holy Virgin, reigning in
 heaven,
 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.

Pray for us.

Ÿ. Pray for us, O holy Mother of God.

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

Let us pray.

Protect, O Lord, thy ser-

vants by thy gracious and abundant help, and grant that our confidence in the protection of the blessed Mary ever Virgin may obtain for us security against all enemies and all dangers. Through our Lord Jesus Christ. Amen.

Litany of the Seven Dolours of the Blessed Virgin Mary.

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Christ hear us.

Christ graciously hear us.

God the Father of heaven,
God the Son, Redeemer of
the world,

God the Holy Ghost,
Holy Trinity, one God,
Mother of dolours, *Pray, &c.*

Thou who didst find no
room in the inn,

Who wast forced to take
refuge in a stable,

Who didst lay thy First-
born in a manger,

Who didst witness with
compassion the Circum-
cision of thy Son,

Who didst hear that thy Son
was set as a sign that
should be contradicted,

Who didst hear that thine
ownsoul should be pierced
with a sword,

Who wast fain to fly into
Egypt with thy Son,

Who didst grieve for the
murder of the Innocents,

Who for three days didst
seek sorrowing thy Son,
lost in the Temple, when
he was twelve years
old,

Who didst painfully note
the constant hatred of
the Jews against Him,

Who, on the day of the Last
Supper, didst bid a sad
farewell to thy Son going
to Jerusalem to suffer,

Who didst learn that He
was betrayed by Judas,
and led away captive,

Who didst see Him deli-
vered up as a malefactor
to the chief priests,

Who didst hear that He was
falsely accused,

Who didst learn that His
blessed face was struck
with a fearful blow,

Who didst hear that He was
most cruelly treated by
the Jews and by the
soldiers,

Who didst hear thy Son re-
jected for Barabbas,

Who didst behold Him
beaten with scourges and
crowned with thorns,

Who didst hear the unjust

Have, &c.

Pray for us.

Pray for us.

sentence pronounced a-
 gainst Him,
 Who didst go to meet thy
 Son loaded with the
 weight of the Cross,
 Who didst hear His blessed
 hands and feet being
 pierced with dreadful
 nails,
 Who didst receive the last
 words of thy Son upon
 the Cross,
 Who didst stand by Him in
 his agony,
 Who didst receive into thy
 maternal bosom the life-
 less body of thy Son, ta-
 ken down from the Cross,
 Who, after the body of thy
 Son was buried, didst re-
 turn home all sad and de-
 solate,
 O Queen of martyrs,
 O Mirror of the afflicted,
 O Comfort of the weak,
 O Strength of the fearful,
 O Refuge of sinners,
 Through the most bitter Pas-
 sion and Death of thy Son,
*Deliver us, O Queen of Mar-
 tyrs.*
 Through the most poignant
 sorrows of thy heart,
 Through thy exceeding sad-
 ness and desolation,
 Through thy extreme an-
 guish,
 Through thy groans and
 tears,
 Through thy maternal com-
 passion,
 Through thy most power-
 ful patronage,
 From immoderate sadness,
 From a pusillanimous spirit,
 From every occasion and
 danger of sin,
 From the snares of the de-
 vil,

Pray for us.

Deliver us, O Queen of Martyrs.

From hardness of heart,
 From impenitence,
 From sudden and unpre-
 pared-for death,
 From eternal damnation,
 We sinners,
Beseech thee, hear us.

That thou wouldst vouch-
 safe to preserve us by thy
 patronage in true faith,
 hope, and charity,

That thou wouldst vouch-
 safe to obtain for us from
 thy Son perfect sorrow
 and repentance for our
 sins,

That thou wouldst vouch-
 safe to bring consolation
 and assistance to those
 who call upon thee,

That thou wouldst vouch-
 safe to succour us in the
 agony of death,

That thou wouldst vouch-
 safe to obtain for us a
 happy end,

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

Spare us, O Lord.

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

Lord have mercy.

Christ have mercy.

Lord have mercy.

V. In all our tribulations
 and afflictions,

R. Succour us, O most blessed
 Virgin Mary.

Let us pray.

O Lord Jesus Christ, grant,
 we beseech thee, that the bless-

We beseech thee, hear us.

ed Virgin Mary thy Mother, whose most sacred soul was pierced with the sword of sorrow in the hour of thy Passion, may intercede for us with thy mercy, now and at the hour of our death, through thine own merits, O Jesus, Saviour of the world. Who, with the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

Litany of the Holy Angels.

Lord have mercy.

Lord have mercy.

Christ have mercy

Christ have mercy.

Lord have mercy.

Lord have mercy.

Christ hear us.

Christ graciously hear us.

God the Father of heaven,

God the Son, Redeemer of

the world,

God the Holy Ghost,

Holy Trinity, one God,

Holy Mary, Queen of An-

gels, *Pray for us.*

Holy Mother of God,

Holy Virgin of virgins,

St. Michael, who wast ever

the defender of the peo-

ple of God,

St. Michael, who didst drive

from heaven Lucifer and

his rebel crew,

St. Michael, who didst cast

down to hell the accuser

of our brethren,

St. Gabriel, who didst ex-

pound to Daniel the hea-

venly vision.

St. Gabriel, who didst fore-

tell to Zachary the birth

and ministry of John the

Baptist,

St. Gabriel, who didst an-

nonce to Mary the In-

carnation of the Divine

St. Raphael, who didst lead

Tobias safe through his

journey to his home

again,

St. Raphael, who didst de-

liver Sara from the devil,

St. Raphael, who didst re-

store his sight to Tobias

the elder,

All ye holy Angels, who

stand upon the high and

lofty throne of God,

Who cry to him continually,

Holy, holy, holy,

Who dispel the darkness of

our minds, and give us

light,

Who are the messengers of

heavenly things to men,

Who have been appointed

by God to be our guar-

dians,

Who always behold the face

of our Father who is in

heaven,

Who rejoice over one sinner

doing penance,

Who struck the Sodomites

with blindness,

Who led Lot out of the

midst of the ungodly,

Who ascended and de-

scended on the ladder of

Jacob,

Who delivered the divine

law to Moses on mount

Sinai,

Have, &c.

Pray for us.

Pray for us.

Who brought good tidings
 when Christ was born,
 Who ministered to Him in
 the desert,
 Who comforted Him in his
 agony,
 Who sat in white garments
 at His sepulchre,
 Who appeared to the dis-
 ciples as He went up into
 heaven,
 Who shall go before Him
 bearing the standard of
 the Cross, when He com-
 eth to judgment,
 Who shall gather together
 the elect at the end of
 the world,
 Who shall separate the
 wicked from among the
 just,
 Who offer to God the pray-
 ers of them that pray,
 Who assist us at the hour
 of death,
 Who carried Lazarus into
 Abraham's bosom,
 Who conduct to heaven the
 souls of the just, cleansed
 from every stain,
 Who perform signs and
 wonders by the power
 of God,
 Who are sent to minister
 for those who shall re-
 ceive the inheritance of
 salvation,
 Who would cure Babylon,
 and when she will not
 be cured, depart and for-
 sake her,
 Who are set over kingdoms
 and provinces,
 Who have often put to
 flight armies of enemies,
 Who have often delivered
 God's servants from pri-
 son, and other perils of
 this life,

Pray for us.

Who have often consoled
 the holy Martyrs in their
 torments,

Who are wont to cherish
 with peculiar care the
 prelates and princes of
 the Church, and all that
 are under their charge,

All ye holy orders of bless-
 ed Spirits,

From all dangers,

*Deliver us, O Lord, by thy
 holy Angels.*

From the snares of the
 devil,

From all heresy and schism,
 From plague, famine, and
 war,

From sudden and unlook-
 ed-for death,

From everlasting death,

We sinners,

Beseech thee, hear us.

Through thy holy Angels,

That thou wouldst spare us,

That thou wouldst pardon us,

That thou wouldst vouch-
 safe to govern and pre-
 serve thy holy Church,

That thou wouldst vouch-
 safe to protect our Aposto-
 lic Prelate, and all ec-
 clesiastical orders,

That thou wouldst vouch-
 safe to grant peace and
 security to kings and all
 Christian princes,

That thou wouldst vouch-
 safe to give and preserve
 the fruits of the earth,

That thou wouldst vouch-
 safe to grant eternal rest
 to all the faithful depart-
 ed,

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,

Pray for us.

Deliver us, &c.

Thou beseech thee, hear us.

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

Have mercy on us.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father, &c. (*secretly*).

Ÿ. Bless the Lord, all ye his
Angels.

Ŕ. Ye that are mighty in
strength, that fulfil his com-
mandments, hearkening unto
the voice of his words.

Ÿ. Bless the Lord, all ye
his hosts,

Ŕ. Ye ministers of his, that
do his will.

Ÿ. He hath given his Angels
charge concerning thee.

Ŕ. To keep thee in all thy
ways.

Ÿ. The Angel of the Lord
shall encamp round about them
that fear him.

Ŕ. And shall deliver them.

Ÿ. In the sight of the An-
gels will I sing unto thee, O
my God.

Ŕ. I will worship toward
thy holy temple, and will give
praise unto thy name, O Lord.

Ÿ. O Lord, hear my prayer.

Ŕ. And let my cry come
unto thee.

Let us pray.

O God, who dispensest the
services of angels and men in
a wonderful order; mercifully
grant that our life may be
protected on earth by those
who always do thee service in
heaven. Through Jesus Christ
our Lord. Amen.

Litany of the Holy Angel-Guardian.

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Christ hear us.

Christ graciously hear us.

God the Father of heaven,

God the Son, Redeemer of
the world,

God the Holy Ghost,

Holy Trinity. one God,

Holy Mary, Queen of An-
gels,

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 negotiator,

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 watcher,

Holy Angel, my conductor,

Holy Angel, my preserver,

Holy Angel, my instructor,

Holy Angel, my enlight-

ener,

Lamb of God, who takest away

(the sins of the world,

Have, &c. Pray for us.

Pray for us.

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.
 Christ hear us.
Christ graciously hear us.

Y. Pray for us, O holy An-
 gel-guardian.

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

Let us pray.

Almighty, everlasting God,

who, in the counsel of thy in-
 effable goodness, hast appoint-
 ed to all the faithful, from their
 mother's womb, a special An-
 gel-guardian of their body and
 soul; grant that I may so love
 and honour him whom thou
 hast so mercifully given me,
 that, protected by the bounty
 of thy grace, and by his assist-
 ance, 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.

A PRAYER TO ONE'S ANGEL-GUARDIAN.

O most faithful companion,
 appointed by God to be my
 guardian, my protector and
 defender, and who never
 leavest my side; how shall I
 thank thee for thy faithfulness
 and love, and for all the bene-
 fits which thou hast conferred
 upon me? Thou watchest
 over me while I sleep; thou
 comfortest me when I am sad;
 thou liftest me up when I am
 down; thou avertest the dan-
 gers that threaten me; thou
 warnest me of those that are
 to come; thou withdrawest
 me from sin, and excitest me
 to good; thou exhortest me
 to penance when I fall, and

reconcilest me to God. Long
 ago should I have been thrust
 down into hell, unless by thy
 prayers thou hadst turned
 away from me the anger of
 God. Leave me not, nor for-
 sake me ever, I beseech thee;
 but still comfort me in ad-
 versity, restrain me in pro-
 sperity, defend me in danger,
 assist me in temptations, lest
 at any time I fall beneath
 them. Offer up in the sight
 of the Divine Majesty my
 prayers and groanings, and
 all my works of piety, and
 make me to persevere in grace,
 until I come to everlasting
 life. Amen.

Litany of St. Joseph.

Lord have mercy.
 Lord have mercy.
 Christ have mercy.

Christ have mercy.
 Lord have mercy.
Lord have mercy.

Christ hear us.
Christ graciously hear us.
 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 Joseph, Spouse of the
 Virgin Mary,
 Nursing-father of Jesus,
 Man according to God's
 own heart,
 Faithful and prudent ser-
 vant,
 Guardian of the virginity of
 Mary,
 Companion and solace of
 Mary,
 Most pure in virginity,
 Most profound in humility,
 Most fervent in charity,
 Most exalted in contempla-
 tion,
 Who wast declared to be
 a just man by the testi-
 mony of the Holy Ghost
 himself,
 Who wast enlightened above
 all in heavenly mysteries,
 Who wast the chosen minis-
 ter of the counsels of the
 Most High,
 Who wast taught from
 above the mystery of the
 Incarnate Word,
 Who didst journey to Beth-
 lehem with Mary, thy
 Spouse, being great with
 child,
 Who, finding no place in
 the inn, didst betake thy-
 self to a stable.
 Who wast thought worthy
 to be present when Christ
 was born and laid in a
 manger,
 Who didst bear in thine
 arms the Son of God,

Have, &c.

Pray for us.

Who didst receive the blood
 of Jesus at his Circum-
 cision,
 Who didst present him to
 the Lord in the Temple,
 with Mary his Mother,
 Who, at the warning of
 the Angel, didst fly into
 Egypt with the Child and
 his Mother,
 Who, when Herod was
 dead, didst return with
 them into the land of Is-
 rael,
 Who for three days, with
 Mary his Mother, didst
 seek sorrowing the Child
 Jesus, when he was lost
 at Jerusalem,
 Who, after three days, didst
 find him with joy sitting
 in the midst of the Doc-
 tors,
 Who hadst the Lord of
 lords subject to thee on
 the earth,
 Who wast the happy wit-
 ness of His hidden life
 and sacred words,
 Who didst die in the arms
 of Jesus and Mary,
 Whose praise is in the Gos-
 pel: The Husband of
 Mary, of whom was born
 Jesus,
 Humble imitator of the In-
 carnate Word,
 Powerful support of the
 Church,
 Our advocate,
St. Joseph, hear us.
 Our patron,
St. Joseph, graciously hear us.
 In all our necessities,
St. Joseph, help us.
 In all our distresses,
 In the hour of death,
 Through thy most chaste
 espousals,

Pray for us.

St. &c.

Through thy paternal care
and fidelity,
Through thy love of Jesus
and Mary,
Through thy labours and
toils,
Through all thy virtues,
Through thy exalted ho-
nour and eternal blessed-
ness,
Through thy faithful inter-
cession,
We, thy clients,
Beseech thee, hear us.

St. Joseph, help us.

That thou wouldst vouch-
safe to obtain for us from
Jesus the pardon of our
sins,

That thou wouldst vouch-
safe to commend us faith-
fully to Jesus and Mary,

That thou wouldst vouch-
safe to obtain for all, both
virgins and married, the
chastity belonging to
their state,

That thou wouldst vouch-
safe to obtain for all Con-
gregations perfect love
and concord,

That thou wouldst vouch-
safe to direct all rulers
and prelates in the go-
vernment of their sub-
jects,

That thou wouldst vouch-
safe to assist all parents
in the Christian education
of their children,

That thou wouldst vouch-
safe to protect all those
that rely upon thy pa-
tronage,

That thou wouldst vouch-
safe to support, with thy
paternal help, all Congre-
gations instituted under
thy name and patronage,

We beseech thee, hear us.

That thou wouldst vouch-
safe to visit and stand by
us, with Jesus and Mary,
in the last moment of our
life,

That thou wouldst vouch-
safe to succour, by thy
prayers and intercession,
all the faithful departed,
O chaste Spouse of Mary,
O faithful Nursing-father
of Jesus,

Holy Joseph,
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.

Christ hear us.

Christ graciously hear us.

Ÿ. Pray for us, O blessed
Joseph.

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

Let us pray.

O God, who didst choose St.
Joseph to be the Spouse of
blessed Mary ever Virgin, and
to be the Guardian and Nurs-
ing-father of thy beloved Son
our Lord Jesus Christ; we
humbly beseech thee to grant
us, through his patronage and
merits, such purity of mind and
body, that, being clean from
every stain, and clothed with
the true marriage-garment, we
may, by thy great mercy, be
admitted to the heavenly nup-
tials. Through the same Je-
sus Christ our Lord. Amen.

We beseech thee, hear us.

Litany of St. Anne.

Lord have mercy.
Lord have mercy.
 Christ have mercy.
Christ have mercy.
 Lord have mercy.
Lord have mercy.
 Christ hear us.
Christ graciously hear us.
 God the Father of heaven,
 God the Son, Redeemer of
 the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 St. Anne, *Pray for us.*
 St. Anne, mother of the
 Virgin Mary,
 St. Anne, spouse of Joa-
 chim,
 St. Anne, mother-in-law of
 Joseph,
 St. Anne, ark of Noah,
 St. Anne, ark of the cove-
 nant,
 St. Anne, mount Horeb,
 St. Anne, rod of Jesse,
 St. Anne, fruitful tree,
 St. Anne, fruit-bearing
 vine,
 St. Anne, sprung from the
 blood of kings,
 St. Anne, joy of Angels,
 St. Anne, grace of Patri-
 archs,
 St. Anne, oracle of Pro-
 phets,
 St. Anne, praise of all
 Saints,
 St. Anne, glory of Priests
 and Levites,
 St. Anne, cloud full of dew,
 St. Anne, cloud of light,
 St. Anne, cloud of bright-
 ness,
 St. Anne, vessel full of
 grace,

Have, &c.

Pray for us.

St. Anne, mirror of obedi-
 ence,
 St. Anne, mirror of patience,
 St. Anne, mirror of com-
 passion,
 St. Anne, mirror of devo-
 tion,
 St. Anne, bulwark of the
 Church,
 St. Anne, refuge of sinners,
 St. Anne, protectress of
 Christians,
 St. Anne, deliverer of cap-
 tives,
 St. Anne, consolation of
 the married,
 St. Anne, mother of widows,
 St. Anne, directress of vir-
 gins,
 St. Anne, harbour of safety
 for voyagers,
 St. Anne, sure road for tra-
 vellers,
 St. Anne, support of the
 weak,
 St. Anne, health of the
 sick,
 St. Anne, light of the blind,
 St. Anne, tongue of the
 dumb,
 St. Anne, ear of the deaf,
 St. Anne, comforter of the
 afflicted,
 St. Anne, succour of all
 those who call upon thee,
 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.
 Christ Jesus, hear us.

Pray for us.

Christ Jesus, graciously hear us.

Y. Pray for us, St. Anne.

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

Let us pray.

Oalmighty 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 honour her memory, grace to obtain, through her merits, the blessings of eternal life. Who livest and reignest, world without end. Amen.

A PRAYER¹ IN HONOUR OF THE BLESSED VIRGIN AND
ST. ANNE.

Hail, full of grace, the Lord is with thee; thy grace be with me. Blessed art thou among women, and blessed be St. Anne, thy mother, from whom thou

didst proceed without stain of sin, O Virgin Mary: but of thee was born Christ Jesus, Son of the living God. Who liveth and reigneth God, &c. Amen.

Litany of St. Francis Xavier.

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,
Have mercy upon us.
God the Son, Redeemer of the world,
Have mercy upon us.
God the Holy Ghost,
Have mercy upon us.
Holy Trinity, one God,
Have mercy upon us.

Holy Mary,
Holy Father Ignatius,
St. Francis Xavier, most worthy son of St. Ignatius,
St. Francis Xavier, Apostle of the Indies,
St. Francis Xavier, Evangelist of peace,
St. Francis Xavier, Evangelist of all good,
Vessel of election, carrying the name of Jesus to the Gentiles,
Vessel full of Divine grace,

Pray for us.

¹ Pius VII. granted one hundred days' indulgence to those who should say the above prayer, and a plenary indulgence on July 26th, to those who shall have recited it at least ten times a month.

Defender of the faith,
 Enemy of infidelity,
 Preacher of the truths of
 the gospel,
 Destroyer of idols,
 Chosen instrument of the
 Eternal Father for the
 advancement of the di-
 vine glory,
 Faithful follower and com-
 panion of Jesus Christ,
 Pillar of the Church of
 God,
 Light of infidels,
 Master of the faithful,
 Mirror of true piety,
 Guide in the way of virtue
 and perfection,
 Pattern of apostolic spirit
 and sanctity,
 Light of the blind,
 Cure of the lame,
 Help of the shipwrecked,
 Health of the sick,
 Protector in time of plague,
 famine, and war,
 Subduer of demons,
 Life of the dead,
 Whom the winds and the
 sea obeyed,
 Wonderful worker of mi-
 racles,
 Refuge of the miserable,
 Comfort of the afflicted,
 Splendour of the East,
 Tabernacle of incorrup-
 tion,
 Treasury of Divine love,
 Glory of the Society of Je-
 sus,
 Xavier, most poor,
 Xavier, most chaste,
 Xavier, most obedient,
 Xavier, most humble,
 Xavier, most desirous of

Pray for us.

the Cross and labours of
 Christ,
 Xavier, most watchful for
 the safety of thy neigh-
 bour,
 Xavier, most zealous for
 God's glory, and for the
 good of souls,
 Angel in life and man-
 ners,
 Patriarch in affection and
 care for God's people,
 Prophet in gift and spi-
 rit,
 Apostle in dignity and me-
 rit,
 Doctor endowed with the
 gift of tongues in preach-
 ing to the Gentiles,
 Martyr through thy desire
 of dying for Christ,
 Confessor in virtue and pro-
 fession of life,
 Virgin in body and mind,
 Thou, in whom we rever-
 ence through the divine
 goodness, the merits of
 all the saints,
 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 upon us.
 Christ hear us.
Christ graciously hear us.
 Lord have mercy upon us.
Christ have mercy upon us.
 Lord have mercy upon us.

Pray for us.

Our Father, &c.
 V. Pray for us, St. Francis
 Xavier.

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

Let us pray.

O Lord God, who didst

vouchsafe by the preaching
 and miracles of St. Francis
 Xavier to join unto thy
 Church the countries of the
 Indies; grant, we beseech thee,
 that we who reverence his
 glorious merits may also imi-
 tate his example. Through
 Christ our Lord. Amen.

Hymn of St. Francis Xavier, Hymn No. 64.

Litany of St. Aloysius Gonzaga.

Lord have mercy.
Lord have mercy.
 Christ have mercy.
Christ have mercy.
 Lord have mercy.
Lord have mercy.
 Christ hear us.
Christ graciously hear us.
 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 Virgin of virgins,
 Holy Mother of God,
 St. Aloysius Gonzaga,
 Full of the benedictions of
 God,
 Filled with the Holy Ghost,
 Most beloved of Christ,
 Delight of the Blessed Vir-
 gin,
 Most chaste youth,
 Angelical youth,
 Model of humility,
 Lover of poverty,
 Perfect in obedience,

Have, &c.

Pray for us.

Admirable in patience,
 Despiser of riches,
 Enemy of vanities,
 Scornor of dignities,
 Honour of princes,
 Gem of nobility,
 Flower of innocence,
 Mirror of mortification,
 Brilliant ornament of the
 Company of Jesus,
 Most tenderly devout,
 Most zealous observer of
 thy rule,
 Most desirous of the salva-
 tion of souls,
 Particular client of St. Ig-
 natius,
 Most worthy confessor of
 Jesus Christ,
 Most constant adorer of the
 Holy Eucharist,
 Most devoted servant of the
 Blessed Virgin,
 Powerful in heaven,
 Vanquisher of demons,
 Glory of youth,
 Patron of young students,
 Mirror of virgins,

Pray for us.

Most sweet comforter of
the afflicted,

Most sure resource of the
sick,

Burning light of the Church,
Powerful worker of mira-
cles,

Our aid and our protector,
Be merciful.

Spare us, O Lord.

Be merciful.

Graciously hear us, O Lord.

From the lust of the eyes,
From the lust of the flesh,

From the pride of life,
By the merits and interces-
sion of St. Aloysius,

By his angelical purity,
By his sanctity and glory,

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.

Christ hear us.

Christ graciously hear us.

Ÿ. Pray for us, St. Aloysius.

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

Let us pray.

O most holy Aloysius, who
wast so happy as to be pre-
served, even from thy child-
hood, pure from all the conta-
gions of the world, and didst
constantly live for God alone;
obtain for us by thy prayers, we
beseech thee, that we may be
able to die continually to this
wicked world, and serve God
with ardour and fidelity. Look

in pity on our miseries, and by
thy protection keep us ever
firmly attached to the law of
the Lord. Extend over us
thy favouring hand, and be our
blessed succour, that by thy
help we may escape the innu-
merable dangers of the world,
and the cruel enemies of our
salvation. Direct our hearts
in the way of all those virtues
of which thou hast given us so
many and so just examples, to
the end that, following in thy
steps, we may be found worthy
to praise God with thee on
earth, and to chant his mer-
cies through all eternity.

O holy Aloysius, adorned
with angelic graces, I, thy
most unworthy and devoted
servant, recommend to thee
especially the chastity of my
soul and body. I beseech thee,
by thy angelic purity, to com-
mend me to the immaculate
Lamb, Christ Jesus, and to his
most holy Mother, Virgin of
virgins, and to preserve me
from every grievous sin. Per-
mit me not to defile myself with
any stain of impurity; and
when thou shalt see me in
temptation, or in danger of sin-
ning, drive far from my heart
all unclean thoughts and affec-
tions, and, awakening in me
the remembrance of eternity
and of Jesus crucified, engrave
deeply in my heart a holy fear
of God, and inflame me with
divine love; so that, by imitat-
ing thee on earth, I may merit
to be associated with thee in
the enjoyment of God in hea-
ven. Amen.

Pray for us.

O Lord, &c.

Litany of St. Stanislas Kotska.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
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 Mary, conceived with-
out sin,
St. Stanislas Kotska,
Destined to the service of
God from thy concep-
tion,
Faithful follower of Jesus
Christ,
Well-beloved child of Mary,
Called by her to the Com-
pany of Jesus,
Faithful to the vocation and
grace of God,
Most worthy son of St. Ig-
natius,
Fair ornament of the Com-
pany of Jesus,
Model and patron of no-
vices,
Enemy of the world and of
its riches,
Contemner of human glory,
Severe chastiser of thine
innocent flesh,
Admirable in thy matchless
purity,
Vanquisher of every evil
passion,
Exact observer of religious
discipline,

Have, &c.

Pray for us.

Devout adorer of the Sacra-
ment of the Altar,
Treasure of heavenly graces,
Mirror of obedience, humi-
lity, and patience,
Model of candour, modesty
and piety,
Ardent lover of evangeli-
cal poverty,
Wise above thy years,
Lover of brotherly charity,
Penetrated with self-con-
tempt,
Victim of divine love,
Example of Christian youth,
Honoured with the sensible
Presence of the Infant
Jesus,
An angel in thy life and
manners,
Fed by Angels with bread
from heaven,
An apostle in zeal and
merits,
A martyr in faith and in
desire,
A confessor in constant
piety,
Ushered into heaven amid a
choir of virgins,
Perfect in all virtues, not-
withstanding thy short
life,
The ornament and glory of
thy ancestors,
The stay and prop of
thrones,
The refuge and the safety
of all who call upon
thee,
Illustrious in the miracles
wrought both before and
after thy decease,
Most blessed citizen of the
heavenly Jerusalem,

Pray for us.

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

Lamb of God, who takest away
the sins of the world,
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. Pray for us, St. Stanis-
lus.

IV. That we may be made

worthy of the promises of
Christ.

Let us pray.

O God, who, amongst other
miracles of thy wisdom, hast
bestowed even in tender age
the grace of matured sanctity;
grant, we beseech thee, that,
redeeming the time by instant
labour, after the example of
blessed Stanislas, we may has-
ten to enter into eternal rest.
Through Christ our Lord.
Amen.

Litany of St. Vincent of Paul.¹

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
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.

St. Vincent of Paul,

St. Vincent, who at the ten-
derest age dost display
a wisdom most mature,

St. Vincent, who, from thy
childhood wast full of
love and compassion,

St. Vincent, who, like Da-
vid, from a simple shep-
herd becomest the ruler

and pastor of the people
of God,

St. Vincent, who in thy
captivity didst preserve
a perfect freedom,

St. Vincent the just man,
who livedst by faith,

St. Vincent, always sup-
ported on the firm anchor
of a Christian hope,

St. Vincent, always inflamed
with the fire of charity,

St. Vincent, truly simple,
upright, and fearing
God,

St. Vincent, true disciple of
Jesus Christ, always meek
and humble of heart,

St. Vincent, perfectly mor-
tified in heart and mind,

St. Vincent, ever animated
with the spirit of Jesus
Christ,

St. Vincent, generous main-

Have, &c.

Pray for us.

Pray for us.

¹ This Litany is intended especially for the members of the Bro-
therhood of St. Vincent de Paul.

tainer of the glory of God,
 St. Vincent, ever inwardly burning, and ever outwardly transported, with zeal for souls,
 St. Vincent, who in Christian poverty didst find the precious pearl, and the rich treasure of the Gospel,
 St. Vincent, like to the angels in thy purity,
 St. Vincent, ever faithful in obedience, and ever victorious in word,
 St. Vincent, from thy earliest years constantly devoted to works of charity,
 St. Vincent, who didst fly with most diligent care the slightest appearance of evil,
 St. Vincent, who, in all thine actions, didst aspire to the practice of the most perfect virtue,
 St. Vincent, who, like a rock, remainedst immovable amidst the stormy sea of this world,
 St. Vincent, who, constant as the sun in its course, wentest ever onward in the paths of truest wisdom,
 St. Vincent, always invincible by all the arrows of adversity,
 St. Vincent, as patient in suffering as thou wast indulgent in forgiving,
 St. Vincent, ever docile and obedient son of the holy Roman Church,
 St. Vincent, who hadst exceeding horror of the novel ways and subtle words of heresy,

Pray for us.

St. Vincent, destined by a special Providence to announce the Gospel to the poor,

St. Vincent, tender father and perfect model of ecclesiastics,

St. Vincent, prudent founder of the Congregation of the Mission,

St. Vincent, wise institutor of the order of the Sisters of Charity,

St. Vincent, always tender in compassionating, and always prompt in relieving, all the necessities of the poor,

St. Vincent, equally fervent in the practice of prayer and in the ministry of the word,

St. Vincent, perfect imitator of the life and virtues of Jesus Christ,

St. Vincent, who didst persevere to the end in eschewing evil and doing good,

St. Vincent, who, as in life so in death, wast most precious in the sight of God,

[St. Vincent, who by the knowledge of absolute truth, by the love of sovereign goodness, by the joys of a blessed eternity, possessest perfect happiness,

Pray for the members of the Church, and especially for the members of this brotherhood.]

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.

Pray for us.

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

V. The Lord hath led the
just man through right ways.

R. And shewed unto him
the kingdom of God.

Let us pray.

Great God, who, by an effect of thine infinite goodness, hast renewed, in our days, in the apostolic charity and humility of thy blessed servant

Vincent, the spirit of thy well-beloved Son, to preach the Gospel to the poor, relieve the afflicted, console the miserable, and add new lustre to the ecclesiastical order; grant, we beseech thee, through his powerful intercession, that we also, being delivered from the great misery of sin, may labour to please thee by the practice of the same humility. Through Jesus Christ our Lord, &c. Amen.

Litany for the Faithful Departed.

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Christ hear us.

Christ graciously hear us.

God the Father of heaven,

Have mercy on the souls of the faithful departed.

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

All ye Angels and Archangels,

All ye orders of Blessed Spirits,

St. John Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. John,

All ye holy Apostles and Evangelists,

St. Stephen,

St. Laurence,

All ye holy Martyrs,

St. Gregory,

St. Ambrose,

St. Augustine,

St. Jerome,

All ye holy Bishops and Confessors,

All ye holy Doctors,

All ye holy Priests and Levites,

All ye holy Monks and Hermits,

St. Mary Magdalen,

St. Catherine,

St. Barbara,

All ye holy Virgins and Widows,

All ye Saints of God,

Be merciful.

Spare them, O Lord.

Be merciful.

Graciously hear us, O Lord.

Have, &c. Pray for the souls, &c.

Pray for the souls of the faithful departed.

From all evil,
O Lord, deliver them.
 From thy wrath,
O Lord, deliver them.
 From the rigour of thy justice,
O Lord, deliver them.
 From long-enduring sorrow,
 From cruel flames,
 From intolerable cold,
 From horrible darkness,
 From weeping and wailing,
 Through thine admirable Conception,
 Through thy most holy Nativity,
 Through thy most sweet Name,
 Through thy Baptism and holy Fasting,
 Through thy most profound Humiliation,
 Through thy prompt Obedience,
 Through thine infinite Love,
 Through thy Sorrow and Anguish,
 Through thy Bloody Sweat,
 Through thy Bonds,
 Through thy Scourging,
 Through thy Crowning with thorns,
 Through thy Carrying of the Cross,
 Through thy most cruel Death,
 Through thy Five most holy Wounds,
 Through thy most bitter Cross and Passion,
 Through thy holy Resurrection,
 Through thine admirable Ascension,
 Through the coming of the Holy Ghost the Paraclete,
 In the day of judgment,

O Lord, deliver them.

We sinners,
Beseech thee, hear us.
 Thou who forgavest Magdalen, and hearkenest to the prayer of the thief,
 Thou who savest freely thine elect,
 Thou who hast the keys of death and hell,
 That thou wouldst be pleased to deliver the souls of our parents, relations, friends, and benefactors, from the pains of hell,
 That thou wouldst be pleased to have mercy on those of whom no special remembrance is made on earth,
 That thou wouldst be pleased to grant them all the pardon and remission of their sins,
 That thou wouldst be pleased to fulfil all their desires,
 That thou wouldst be pleased to receive them into the company of the Blessed,
 King of awful majesty,
 Son of God,
 Lamb of God, who takest away the sins of the world,
Grant unto them rest.
 Lamb of God, who takest away the sins of the world,
Grant unto them rest.
 Lamb of God, who takest away the sins of the world,
Grant unto them rest everlasting.
 Christ hear us.
Christ graciously hear us.
 Lord have mercy.
Christ have mercy.
 Lord have mercy.
 From the gate of hell,
Deliver their souls, O Lord.

We beseech thee, hear us.

O Lord, hear my prayer.
And let my cry come unto thee.

Let us pray.

O God, the Creator and Redeemer of all the faithful, grant unto the souls of thy servants departed the remission of all their sins; that, by pious supplications, they may obtain the pardon which they have always desired. Grant this, O God, who livest and reignest for ever and ever. Amen.

O eternal God, who, besides the general precept of charity, hast commanded a particular respect to parents, kin-

dred, and benefactors; grant, we beseech thee, that, as they were the instruments by which thy providence bestowed on us our birth, education, and innumerable other blessings, so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and free admittance to thine infinite joys. Through Jesus, &c.

Ÿ. Eternal rest give unto them, O Lord.

R̄. And let perpetual light shine upon them.

Ÿ. May they rest in peace.

R̄. Amen.

Another Litany for the Faithful Departed.

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Jesus receive our prayers.

Lord Jesus, grant our petitions.

O God the Father, Creator of the world,

Have mercy on the souls of the faithful departed.

O God the Son, Redeemer of mankind,

Deliver the souls of the faithful departed.

O God the Holy Ghost, Perfecter of the elect,

Accomplish the bliss of the souls of the faithful departed.

O sacred Trinity, Three Persons and One God,
Give rest to the souls of the faithful departed.

Blessed Virgin Mary, who, by a special privilege of grace, wast triumphantly assumed into the kingdom of thy Son,

Blessed Angels, who, ordering aright the first act of your will, were immediately settled in an unchangeable state of felicity,

Blessed Patriarchs, whose spirits were filled with joy, when the Desired of all nations brought redemption to your long captivity,

Blessed Prophets, who,

Pray for the souls, &c.

having patiently awaited the coming of the Messias, were at length refreshed with the happy visit of his divine Person,

O all ye blessed Saints, who, after the glorious Resurrection of your Saviour, were by him translated from the bosom of Abraham to the clear vision of God,

Blessed Apostles, who, at the last and terrible day, shall sit on the twelve thrones, judging the tribes of Israel,

Blessed Disciples of our Lord, who, following his sacred steps in the narrow path of perfection, went straight on to the heavenly Jerusalem,

Blessed Martyrs, who, passing through the red sea of your own blood, without journeying through a tedious wilderness, entered immediately into the Land of Promise,

Blessed Confessors, who, despising the vanities here below, and placing your affections on the joys above, are arrived at the full possession of all your desires,

Blessed Virgins, who, watching continually with your lamps prepared, were ready, at the first voice of the chaste Spouse of heaven, to enter with him into the marriage-chamber,

O all ye holy Saints, who, not retaining at your death the least irregular

adherence to any creature, were perfectly capable of an immediate union with your Creator,

Be merciful, O Lord,
And pardon their sins.
Be merciful, O Lord,
And hear our prayers.

From the shades of death, where they sit, deprived of the blissful light of thy countenance,

From the evils to which their defective mortifications in this world have exposed them in the other,

From thine anger, which now too late they grieve to have provoked by their negligence and ingratitude,

From the bonds of sin, wherein they remain entangled by the disorder of their affections,

From the pains of Purgatory, justly inflicted on them as the proper effects of their sins,

From that dreadful prison, whence there is no release till they have paid the last farthing,

From all their torments, incomparably greater than the sharpest pains of this life,

By thy never-failing mercy and compassion towards the frailties of human nature,

By the infinite merits of thy death upon the Cross, where thou reconciledst the world to thy Father,

By thy victorious Descent into hell, to break

Pray, &c.

Deliver them, O Lord.

Pray for the souls of the faithful departed.

asunder the chains of death, and free such as were imprisoned,

By thy glorious Resurrection from the grave, when thou openedst the kingdom of heaven to believers,

By thy triumphant Ascension into heaven, when thou ledst captivity captive, and promisedst to prepare a place for thy servants,

By thy dreadful Coming to judge the world, when the works of every one shall be tried by fire,

We sinners,

Beseech thee, hear us.

That it would please thee to hasten the day of visiting thy faithful, detained in the receptacles of sorrow, and transport them to the City of eternal peace,

That it would please thee to shorten the time of expiation of their sins, and graciously admit them into thy holy sanctuary, where no unclean thing can enter,

That it would please thee, through the prayers and alms of thy Church, and especially through the adorable Sacrifice of thy Altar, to receive them into the tabernacles of rest, and crown their longing hopes with everlasting fruition,

That the blessed vision of Jesus may comfort them, and the glorious light of his cross shine upon them, That Angels may

bring them into the land of the living, and the glorious Queen of Saints present them before thy throne,

That the venerable Patriarchs may meet them, and all the ancient Prophets rejoice to see them,

That the sacred college of Apostles may open to them the gates of bliss, and the victorious army of Martyrs conduct them to thy palace,

That the blessed company of Confessors may place them in seats of eternal glory, and the chaste train of Virgins, with heavenly anthems, congratulate their reception,

That the whole triumphant Church may celebrate the jubilee of their deliverance, and all the choirs of Angels sing hymns of joy for their new and never-ending happiness,

That, in the midst of all these triumphs, the souls that are delivered may themselves adore the glorious Author of their happiness, and in their white robes eternally sing: Alleluia! salvation to our God, who sitteth upon the throne, and to the Lamb that redeemed us by his blood, and made us kings to reign with him for ever,

Son of God,
Lamb of God, who wilt come with glory to judge the living and the dead,

Deliver them, O Lord.

We beseech thee, hear us.

We beseech thee, hear us.

Give rest to the souls of the faithful departed.

Lamb of God, at whose presence the earth shall be moved, and the heavens melt away,

Give rest to the souls of the faithful departed.

Lamb of God, in whose blessed book of life all their names are written,

Give eternal rest to the souls of the faithful departed.

Ant. Deliver us, O Lord, from death eternal in that

tremendous day, when the heavens shall be moved and the earth: when thou shalt come to judge the world by fire.

Y. Deliver us, O Lord, in that tremendous day.

R. And place us with the Blessed at thy right hand for ever.

Y. O Lord, hear my prayer.

R. And let my cry come to thee.

Prayers as above, p. 362.

Litany of Penance.

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Christ hear us.

Christ graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

God of all goodness, who wilt not the death of a sinner, but rather that he should be converted and live,

Who pardonedst not the Angels that sinned, but cast them down to hell for all eternity,

Who, when Adam fell, didst call him to confession and repentance for his sin,

Who didst preserve Noah

from the flood, and from the lot of the ungodly, by saving him in the ark,

Who didst draw Lot from the midst of sinners,

Who, softened by the prayers of Moses, didst forgive the sins of the backsliding people,

Who didst pardon the sin of David, after his confession and repentance,

Who didst spare Achab when he humbled himself in penance,

Who didst graciously hear the penitent Manasses, and establish him on his throne,

Who didst grant pardon to the Ninevites, when they did penance for their sins in fasting, and in sack-cloth and ashes,

Who didst succour the Machabees, when they fasted and lay in ashes,

Have mercy on us.

Have mercy on us.

Who didst command thy priests to weep, and pray, and offer sacrifice for the people,
 Who didst come into the world to save sinners,
 Who, when thou wouldst redeem the world, didst send as thy messenger John Baptist, the preacher of penance.
 Who didst fast forty days and forty nights,
 Who didst prevent, with thy grace, Matthew, sitting at the receipt of custom,
 Who didst bear witness that the Publican, humbly striking his breast, was justified,
 Who didst deliver the paralytic from his infirmity, when thou hadst forgiven him his sins,
 Who, by the example of the Prodigal son, didst offer to sinners the hope of pardon,
 Who didst make known to the woman of Samaria the fountain of living water,
 Who didst bring salvation to the house of Zaccheus, repenting of his sins, and making restitution four-fold,
 Who didst exercise thy mercy in behalf of the woman taken in adultery,
 Who didst receive publicans and sinners, and didst eat with them,
 Who didst forgive Magdalen her many sins, because she loved much,
 Who, with thy tenderly con-

Have mercy on us.

didst bring him to compunction and to tears,
 Who didst promise Paradise to the penitent thief,
 Who lovest all thy creatures, and hatest nothing that thou hast made,
 Who givest to sinners both place and time for repentance,
 Who didst come to seek and to save that which was lost,
 Who hast pity on all men, and hidest the sins of those who truly repent,
 Who wouldst have mercy, and not sacrifice,
 Who, when we repent, rememberest our sins no more,
 God, most merciful and patient, tender and loving-kind, not withstanding all our sins,
 We sinners,
Beseech thee, hear us.
 That thou wouldst vouchsafe to lead us to a true repentance,
 That we may judge ourselves, and so escape thy judgment,
 That we may bring forth in due time worthy fruits of penance,
 That, denying ungodliness and worldly desires, we may live soberly, justly, and godly,
 That sin may not reign in our mortal body,
 That we may not love the world, nor the things of the world,
 That we may work out our salvation with fear and trembling,
 Son of God,

Have mercy on us.

We beseech thee, hear us.

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

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

Y. O Lord, hear our prayer.

W. And let our cry come
unto thee.

Let us pray.

O most gracious and most merciful God, look with compassion on the frailty of our mortal nature, and sustain our endeavours by thy grace, that, through thy boundless mercy, we may obtain the pardon of all our sins, persevere constantly in thy service, and in the end attain unto everlasting life. Through Jesus Christ our Lord, &c. Amen.

Litany of Intercession for England.

Remember not, O Lord, our offences, nor those of our fathers; neither take thou vengeance of our sins.

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Jesus, receive our prayers.

Lord Jesus, receive our petitions.

God the Father, Creator of the world,

God the Son, Redeemer of mankind,

God the Holy Ghost, Perfector of the elect,

Holy Trinity, three Persons and one God,

Holy Mary, Mother of God,
Pray for England.

Holy Mary, Queen of An-

Have mercy on England.

gels, who alone destroyest all heresies,

Holy Mary, Virgin of virgins,* whose eminent sanctity our Lord hath honoured with so many miracles,

St. Michael,* prince of the Church,

St. Gabriel,* glorious messenger of our Saviour's Incarnation,

St. Raphael,* faithful guide of those who have lost their way,

Holy Angel, to whose pious custody this province is committed,

All ye holy Angels and blessed Spirits of heaven,* who celebrate with joy the conversion of sinners,

St. John Baptist,* precur-

Pray for England.

* Commonly used on a Thursday.

* This Litany may be abridged by terminating each invocation at the asterisk.

sor of the Messias, and great example of penance,

All ye holy Patriarchs and Prophets,* friends of God, and advancers of his truth,

St. Peter,* prince of the Apostles, and supreme pastor of Christ's sheep,

St. Paul,* doctor of the Gentiles, who, of a persecutor, becomest a preacher,

St. Andrew,* first disciple of Christ, and constant lover of the cross,

All ye holy Apostles and Evangelists,* chief planters of the Christian faith, and zealous maintainers of Catholic unity,

St. George, our principal patron,

St. Alban, our first martyr,

St. Thomas of Canterbury, who, as a faithful shepherd, laidst down thy life in defence of the Church,

All ye holy Martyrs of this nation,* who voluntarily lost your lives here to find them in a joyful eternity,

St. Gregory, most vigilant Bishop of the Universal Church,* whose pious zeal sent missionaries from Rome for the conversion of our ancestors,

St. Augustin, Apostle of this nation,* by whom our forefathers were reclaimed from paganism and infidelity,

St. Basil, most venerable Confessor,* by whose religious life and learned sermons the Catholic

faith was eminently propagated amongst us,

All ye holy Bishops and Confessors, by whose wisdom and sanctity this island was once a flourishing seminary of religion,

St. Helen, most holy queen,* and mother of the first Christian emperor,

St. Ursula, most blessed martyr,* who diedst in the glorious defence of faith and chastity,

St. Winefride, most admirable virgin,* even in this unbelieving generation still miraculous,

All ye holy Saints of this nation,* who, amidst the innumerable joys of heaven, still retain a particular charity for the salvation of your country,

All ye holy Saints of all places,* who, though divided here in several regions, were united in the same faith, and now enjoy one common felicity,

Be merciful,

Spare us, O Lord.

Be merciful.

Graciously hear us, O Lord.

From the dangers most justly threatening our sins,

From the spirit of pride, rebellion, and apostasy.

From the spirit of hypocrisy, profaneness, and sacrilege,

From the presumptions of private opinion, and contempt of the authority of thy Church,

From schism, heresy, and all iniquities of heart.

Pray for England.

Pray for England.

Deliver England, O Lord.

From gluttony, drunkenness, and the false liberty of an undisciplined life,
Deliver England, O Lord.
 We sinners,
Beseech thee, hear us.

That it may please thee to hasten the conversion of this our miserable country, and reunite it to the ancient faith and communion of thy Church,

That it may please thee particularly to have mercy on our relations, friends, and benefactors, and open their eyes to see the beauty of thy truth, and embrace it,

That it may please thee to comfort and strengthen thy servants, who suffer for the Catholic faith,

That it may please thee not to permit the weakest of us, by any temptation whatsoever, to fall away from thee and thy truth,

That it may please thee to assist with thy special grace those good pastors who venture their lives for their flock,

That it may please thee daily to augment in them the fire of thy love and the zeal of gaining souls,

That it may please thee to preserve the Catholics of this land from all sin and scandal,

That it may please thee so to adorn their lives with solid piety, that others, seeing their good works, may glorify thee our heavenly Father,

That it may please thee to enlighten the hearts of

all schismatics with thy powerful grace,

That it may please thee to shew them the danger of their state, and the great importance of eternal salvation,

That it may please thee mercifully to look down from heaven on the tears of the afflicted, and the blood of so many martyrs, who have spent their lives, and suffered death to convert us to thee,

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

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

Let us pray.

Almighty and everlasting God, whose judgments are righteous and counsels unsearchable; who visitest the iniquity of the fathers upon the children, unto the third and fourth generation, and yet at length rememberest mercy; forgive, we beseech thee, the sins of our forefathers, and turn away thy wrath from their posterity; deliver the ignorant from being seduced by false teachers, and the learned from being abused by their passions, and the whole nation from the spirit of contradiction, licentiousness, and discord; that instead of so many divisions and changes in reli-

We beseech thee, hear us.

We beseech thee, hear us.

glon, under which they labour, they may be again restored to that unity of mind, steadiness of faith, and tranquillity of conscience, which is no where to be sought but in the communion of thy Church, as possible to be found but by the conduct of thy grace. Through our Lord Jesus Christ. Amen.

Litany of our Lady of Sorrows.¹

Kyrie eleison.		Lord have mercy.	
Christe eleison.		Christ have mercy	
Kyrie eleison.		Lord have mercy.	
Christe audi nos.		Christ hear us.	
Christe exaudi nos.		Christ graciously hear us.	
Pater de cœlis Deus,	<i>Miserere, &c.</i>	God the Father of heaven,	<i>Have, &c.</i>
Fili Redemptor mundi		God the Son, Redeemer of	
Deus,		the world,	
Spiritus Sancte Deus,		God the Holy Ghost,	
Sancta Trinitas, unus Deus,		Holy Trinity, one God,	
Sancta Maria, <i>Ora pro nobis.</i>		Holy Mary, <i>Pray for us.</i>	
Sancta Dei Genitrix,		Holy Mother of God,	
Sancta Virgo virginum,		Holy Virgin of virgins,	
Mater crucifixa,		Mother crucified,	
Mater dolorosa,		Mother sorrowful,	
Mater lacrymosa,	Mother tearful,		
Mater afflicta,	Mother afflicted,		
Mater derelicta,	Mother forsaken,		
Mater desolata,	Mother desolate,		
Mater filio orbata,	Mother bereft of thy child,		
Mater gladio transverberata,	Mother transfixed with the sword,		
Mater ærumnis confecta,	Mother consumed with grief,	<i>Pray for us.</i>	
Mater angustiis repleta,	Mother filled with anguish,		
Mater cruci corde affixa,	Mother crucified in heart,		
Mater inæstissima,	Mother most sad,		
Fons lacrymarum,	Fountain of tears,		
Cumulus passionum,	Mass of suffering,		
Speculum patientiæ,	Mirror of patience,		
Rupes constantiæ,	Rock of constancy,		
Ancora confidentiæ,	Anchor of confidence,		
Refugium derelictorum,	Refuge of the forsaken,		
Clypeus oppressorum,	Shield of the oppressed,		
Dëbellatrix incredulorum,	Subduer of the unbelieving,		

¹ This Litany was written by Pius VII. in his captivity, who granted a plenary indulgence to all who recite it with a contrite heart on

Solacium miserorum,
Medicina languentium,
Fortitudo debilium,
Portus naufragantium,
Sedatio procellarum,
Rekursus mœrentum,
Terror insidiantium,
Thesaurus fidelium,
Oculus Prophetarum,
Baculus Apostolorum,
Corona Martyrum,
Lumen Confessorum,
Margarita Virginum,
Consolatio Viduarum,
Lætitia Sanctorum omnium,
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 vir-
tute Jesu Christi. Amen.
Scribe, Domina, vulnera tua in
corde meo, ut in eis legam dolo-
rem et amorem: dolorem, ad
sustinendum pro te omnem dolo-
rem; amorem, ad contemnend-
um pro te omnem amorem.

Credo. Salve regina. Three Ave Marias, in honour of the most holy heart of Mary.

Oratio pro nobis.

Pray for us.

Comfort of the wretched,
Medicine of the sick,
Strength of the weak,
Harbour of the wrecked,
Allayer of tempests,
Resource of mourners,
Terror of the treacherous,
Treasure of the faithful,
Eye of Prophets,
Staff of Apostles,
Crown of Martyrs,
Light of Confessors,
Pearl of Virgins,
Consolation of Widows,
Joy of all Saints,
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 love: sorrow,
to endure every sorrow for thee;
love, to despise every love for
thee.

Litany of St. Alphonsus.

Lord have mercy on us.
Lord have mercy on us.
Christ have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Lord have mercy on us.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
Have mercy on us.

God the Son, Redeemer of the
world,
Have mercy on us.
God the Holy Ghost,
Have mercy on us.
Holy Trinity, one God,
Have mercy on us.
Holy Mary, conceived with-
out original sin,
Pray for us.

- St. Alphonsus Mary,
 St. Alphonsus Mary, model
 of piety from thy infancy,
 St. Alphonsus Mary, always
 free from mortal sin,
 St. Alphonsus Mary, de-
 spiser of the vanities and
 riches of the world,
 St. Alphonsus Mary, rich
 in Christian poverty,
 St. Alphonsus Mary, thirst-
 ing for the salvation of
 souls,
 St. Alphonsus Mary, implac-
 able enemy of heresy,
 St. Alphonsus Mary, glory
 of priests and pontiffs,
 St. Alphonsus Mary, most
 tender lover of the In-
 fant Jesus,
 St. Alphonsus Mary, in-
 flamed with divine ar-
 dour during the Holy
 Sacrifice,
 St. Alphonsus Mary, most
 devoted in evangelising
 the poor,
 St. Alphonsus Mary, new
 ornament of religion,
 St. Alphonsus Mary, ardent
 defender of ecclesiastical
 discipline,
 St. Alphonsus Mary, most
 zealous in obedience to
 the Roman Pontiff,
 St. Alphonsus Mary, most
 watchful guardian of thy
 flock,
 St. Alphonsus Mary, author
 of most wise laws for
 the government of thy
 Church,
 St. Alphonsus Mary, re-
 nowned for the gifts of
 miracles and prophecy,
 St. Alphonsus Mary, Apos-
 tle in labours and success,
- St. Alphonsus Mary, mar-
 tyr in the wonderful aus-
 terity of thy life,
 St. Alphonsus Mary, most
 fervent adorer of Christ
 in the Holy Eucharist,
 St. Alphonsus Mary, most
 sorrowful contemplator of
 our Lord's Passion,
 St. Alphonsus Mary, hon-
 oured with an apparition
 of the Blessed Virgin
 while preaching,
 St. Alphonsus Mary, angel
 in life and manners,
 St. Alphonsus Mary, patri-
 arch in pastoral solicitude
 for God's people,
 St. Alphonsus Mary, conf-
 essor by thy most holy
 works,
 St. Alphonsus Mary, virgin
 in body and mind,
 St. Alphonsus Mary, Found-
 er of the Congregation
 of the Most Holy Re-
 deemer,
 St. Alphonsus Mary, model
 of missionaries,
 St. Alphonsus Mary, our
 most loving father and
 protector,
 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.
- Ÿ. Pray for us, O blessed
 Alphonsus Mary.
 R̄. That we may be made
 worthy of the promises of
 Christ.

Let us pray.

O God, who by blessed Al-
phonsus Mary, thy Confessor
and Bishop, inflamed with
zeal for souls, didst render
thy Church fruitful in a new
progeny; we beseech thee

that, taught by his salutary
admonitions, and strength-
ened by his example, we may
happily be enabled to arrive
at the possession of thee.
Through Christ our Lord.
Amen.

Litany of the Holy Mass.

Lord have mercy on us.

Lord have mercy on us.

Christ have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ graciously hear us.

O God the Father, Creator of the world,

O God the Son, Redeemer of mankind,

O God the Holy Ghost, perfecter of the
elect,

O adorable Trinity, in Three Persons, One
God,

Jesus, who, being from all eternity in the
form of God, didst, at thy Incarnation,
take upon thee the form of a servant
and become like unto man,

Jesus, who for our sakes didst become obe-
dient unto death, even the death of the
cross,

Jesus, who, ascending to thy Father, wouldst
not leave us orphans, but wouldst still
continue with us under the sacramental
veils,

Jesus, the Tree of Life, of which whoso-
ever eateth shall live for ever,

Jesus, the Paschal Lamb, by whose blood
we are saved from the sword of the de-
stroying angel,

Jesus, the bread from heaven, containing
in thyself all sweetness,

Jesus, the Priest for ever according to the
order of Melchisedech,

Phil. ii. 7.

Phil. ii. 8.

John xiv. 18.

Gen. ii. 22.

Exod. xii. 13.

Wisd. xvi. 20.

Psalms xix.

Have mercy on us.

Jesus, who, having offered up this sacrifice on Mount Calvary, by the effusion of thy blood, continuest to offer up the same in an unbloody manner upon our altars until the end of the world,

Have mercy on us.

Have mercy on us, O Jesus.

And pardon our sins.

Have mercy on us, O Jesus.

And hear our prayers.

From opposing the uncertain testimony of our senses to the infallible truth of thy Word,

From a loathing of this heavenly manna, and from receiving it to our own condemnation,

From slighting this adorable sacrifice, and from assisting at it with irreverence and distraction,

Through thy irresistible power, which changes the course of nature as thou pleasest,

Through thy infinite goodness, for which no miracles are too great to testify thy love for us,

Through all the mysteries of thy life and passion, and especially through the sacrifice of thyself on the cross,

We sinners *Beseech thee hear us.*

That thou, O Eternal Father of our Lord Jesus Christ, wouldst accept of this *holocaust* of himself, which he here offers thee, in testimony of thy being the Master of life and death, the Lord of us and all things,

That thou wouldst accept of this *eucharistic* sacrifice in thanksgiving for thy creating, preserving, and sanctifying us; for making us members of thy holy Catholic Church, and for every other favour thou hast bestowed upon us,

That thou wouldst receive it in commemoration of the incarnation, birth (*manifestation—transfiguration—passion*), life, and death, as also of the resurrection and ascension of our Saviour Jesus Christ, and of his institution of this adorable sacrament and sacrifice,

That thou wouldst receive it in thanksgiving for thy graces and glory conferred on the Virgin Mary (*whose conception—birth—annunciation—assumption—festival we celebrate this day*), and on all the holy angels and saints in heaven (*particularly of the holy Apostle—Martyr—Confessor—Virgin—Widow—St. N., whose festival we celebrate this day*),

That thou wouldst accept of this *propitiatory* sacrifice as a sin-offering, to atone for our many grievous sins, and our abuse of thy divine graces, and to avert thy heavy judgments, which we have thereby provoked,

O Jesus, deliver us.

We beseech thee hear us.

That thou wouldst accept of it in reparation for all the sacrileges, blasphemies, and other sins committed throughout the world, and especially for those perpetrated against these adorable mysteries,

That thou wouldst receive it in satisfaction for the sufferings due to thy justice by the faithful departed, especially our deceased parents, relations, and benefactors (*and more especially for N. N., lately deceased, or whose anniversary we commemorate*), that they may be released from their torments, and admitted to the blissful sight of thee,

That through this *impetratory* sacrifice thou wouldst protect and exalt the holy Catholic Church, enlighten the hearts of infidels, heretics, and schismatics, and reclaim all sinners, especially of this congregation, from the ways of death in which they are walking,

That through it thou wouldst pour down thy special graces on the Catholics of this land, so that leading lives worthy of their faith, they may be a light to direct others into the road that leads to thee,

That by means of it thou wouldst fill us with thy blessings for soul and body, enabling us to repress the vices we are most subject to, and to acquire the virtues we stand most in need of,

That thou wouldst impart the efficacy of this most acceptable oblation, according as they stand in need of it, to our relations, benefactors, friends, and enemies; to our supreme Pastor, N.; to our Bishop, N., and all his clergy; to our temporal rulers, and to the nation in general,

Son of God,

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

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

O Lamb of God, who takest away the sins of the world,
Have mercy on us, O Lord.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, &c.

Let us pray.

O most wise and bountiful Lord, who in this great sacrifice of the New Law hast accumulated thy former mercies, and hast caused it to answer the ends of all the ancient sacrifices; graciously hear the manifold petitions which, through the

We beseech thee hear us.

same, we now present to thee. Look not upon us, O Lord, but upon the divine Victim that is presented to thee, even thy beloved Son, in whom thou art always well pleased, and, for his sake, grant us whatever we ask of thee; who with the same Son and Holy Ghost, livest and reignest, &c. Amen.

Eternal God, who, by a succession of illustrious types and ceremonies, didst, from the beginning of the world, prefigure this adorable sacrifice, in order to raise in us a suitable idea of its importance, and who didst require so great a preparation and such legal expiations from those who offered up sheep and oxen, to signify the purity and sanctity we ought to bring with us to this oblation of thy divine Son; grant us, we beseech thee, the necessary dispositions for assisting at Mass worthily. Cleanse our consciences from the filth of sin, and clothe them with the robe of charity, that we may not deserve to be cast out from this heavenly feast. Dispel every shadow of infidelity or diffidence from our minds, that no objection of our weak understandings may rise up against thy all-powerful word. Banish all distractions from our imagination, that no concern of the world may draw our attention from the great action performed on the altar, at which the angels assist with awe. Drive away all tepidity from our hearts, that thy condescension in this wonderful sacrifice may not cause us to look upon it with less veneration, nor thy facility in admitting us so frequently to it make us assist at it with less devotion. And oh, that we were all of us worthy to partake of this divine Victim, by actually receiving him into our breasts! Grant, at least, that we may all spiritually receive him by the communication of his graces. Through the same Christ our Lord. Amen.

O spotless Virgin, whose divine Son is at the same time the Victim and the Priest in this adorable sacrifice; pray that our unworthiness may not deprive us of the inestimable benefits therein contained. Through our Lord Jesus Christ. Amen.

All ye blessed orders of Angelic Spirits, all ye holy Saints, now possessors of the heavenly mansions, once the inhabitants of this our land of exile; ye Patriarchs and Prophets, ye Apostles and Martyrs, ye Confessors and Virgins; pray for us, that we may in such a manner adore Jesus Christ under these sacramental veils, that we may hereafter be admitted with you to the clear sight and the possession of him in eternal felicity; who, with the Father and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

Litany for the Winter Quarter,

BEGINNING WITH ADVENT.

Lord have mercy on us.
Lord have mercy on us.
 Christ have mercy on us.
Christ have mercy on us.
 Lord 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,
 O God eternal, creator of
 all things,
 Father of our Lord Jesus
 Christ,
 Father of glory, and Lord
 of heaven and earth,
 Father of mercies, and God
 of all comfort,
 Who hast made us to thine
 own image,
 Who hast redeemed us by
 thine only Son,
 Who hast adopted us thy
 children,
 Who hast given thine angels
 charge over us,
 Who hast encompassed us
 with all blessings,
 Who hast prepared for us
 an eternal kingdom,
 Who hast called us into the
 fellowship of thy saints,
 Who givest a good spirit to
 those that ask it,
 Who showest mercy to those
 that seek it,
 Who art blessed on thy
 throne of glory,
 Who art adored by all the
 blessed,

Have mercy on us.

Who art the happiness of
 the elect,
 Who art served by all thy
 creatures,
 Who permittest us, wretch-
 ed sinners, to praise thy
 name,
 Who art the comfort of our
 pilgrimage and the object
 of our hope,
 Be merciful, O Lord, and
 spare us,
*Be merciful, O Lord, and hear
 us.*
 From the spirit of infidelity,
 From profaneness and irre-
 ligious,
 From the contempt of thy
 worship,
 From the abuse of those
 places which are sacred
 to thee,
 From the neglect of our
 prayers,
 From all kinds of irreve-
 rence in thy holy pre-
 sence,
 From sloth, coldness, and
 indevotion in time of
 prayer,
 From a dissipated and
 worldly spirit at that
 holy time,
 From dejection and want of
 hope,
 We sinners,
Beseech thee hear us.
 That we may be ever thank-
 ful for whatever oppor-
 tunities thou art pleased
 to give us of meeting in
 thy worship,
We beseech thee hear us,

Have mercy on us.

O Lord, deliver us.

That we may lay hold of all such opportunities for thy greater glory and the good of our souls,

That we may ever appear before thee with a sense of our own unworthiness, and of thine awful majesty, in whose presence the pillars of heaven tremble,

That we may come before thee, as sinful creatures admitted into the choirs of blessed spirits, with them to join our praises and permitted to adore before thy throne,

That we may come before thee as petitioners, whose wants are infinite, who can have no supply but from thy bounty,

That we may come before thee, as poor wretched creatures, perishing under a variety of distempers, who have no hopes of help but from thy hand,

That we may come before thee, as humble and unhappy criminals, who stand sentenced to the torments of an everlasting death, and can have no deliverance but from thy mercy,

That hence, as often as we appear before thee, it may ever be with a reverence becoming thy majesty, with a heart fixed on thy goodness, and with a fervency answerable to our wants,

That thou wouldst vouchsafe to give a like spirit

to all the faithful, that so all indecencies, irreverences, abuses, and scandals, may be removed from all places of thy worship,

That as to us thou hast mercifully enlarged the liberties of thy worship, so throughout the world all restraints may be removed,

That thou wouldst mercifully assist us in preparing our hearts to be the temples of the Holy Ghost, that so thou, O God, mayest ever abide within us,

That while we serve thee with outward decency, we may be likewise solicitous to adore thee in spirit and truth,

That thou wouldst vouchsafe graciously to hear us,

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

Spice us, O Lord.

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

Hear us, O Lord.

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

Have mercy on us.

Christ hear us.

Christ graciously hear us.

Let us pray.

Show mercy to us, O God, and grant these our requests: not only to us, but to all the faithful, that all may serve thee in spirit and in truth; that all abuses, irreverences, and scandals being abolished

We beseech thee hear us.

We beseech thee hear us.

from the places of thy worship, they may become the houses of prayer, and nothing be admitted therein but what is well-pleasing in thy sight. Through Jesus Christ our Lord. Amen.

May the blessed Virgin Mary and all the saints be our intercessors with the Lord, that we may be succoured and secured by him, who liveth and reigneth to everlasting ages. Amen.

Litany for Christmas.

Glory be to God on high.
And peace on earth to men of good will.

We praise thee.

We bless thee.

We adore thee.

We glorify thee; we give thee thanks for thy great glory.

Lord God, heavenly King, Father Almighty.

Lord Jesus Christ, the only-begotten Son.

Lord God, Lamb of God, Son of the Father, who takest away the sins of the world,

Have mercy on us.

Who takest away the sins of the world,

Hear our prayers.

Who sitteth at the right hand of the Father,

Have mercy on us.

For thou only art holy,

Thou only art our Lord.

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

Amen.

Blessed Jesus, true God and man, born in the form of a helpless infant.

Praise and glory be to thee for ever.

Blessed Jesus, who, having the heavens for thy throne, didst yet choose a poor stable for thine abode.

Praise and glory be to thee for ever.

Blessed Jesus, who, being God incomprehensible, wast pleased, in love to us, to be wrapped up in swaddling clothes and laid in a manger.

Praise and glory be to thee for ever.

Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people.

And hath raised up a horn of salvation to us in the house of David his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our fathers, and to remember his holy testament.

The oath, which he swore to Abraham our father, that he would grant to us.

That being delivered from the

hand of our enemies, we may
serve him without fear.

*In holiness and justice before
him all our days.*

Through the bowels of the
mercy of our God, in which
the Orient from on high
hath visited us.

*To enlighten them that sit in
darkness and in the shadow
of death; to direct our feet
into the way of peace.*

Glory, &c.

Let us pray.

O eternal God, Father Al-
mighty, who in compassion to
lost man didst send thine only
Son to become his Redeemer
from that unhappy state;
grant, we beseech thee, that
we, who are here assembled to
acknowledge the mercy of this
time, may find the benefit of
it in our souls, in the pardon
of all our sins. Through the
same Lord Jesus Christ, &c.

Litany for the Spring Quarter.

BEGINNING WITH LENT.

Lord have mercy on us.

Lord have mercy on us.

Christ have mercy on us.

Christ have mercy on us.

Lord 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,

Jesus, who on this day of the
week didst arise from the
dead,

Jesus, who on the same day
didst put on a life im-
mortal,

Jesus, who on the same day
didst appear to Mary Mag-
dalen and to the Apostles,

Jesus, who on the same day
didst open the eyes of the
two disciples going to Em-
maus,

Jesus, who on the same day

didst comfort thine Apos-
tles, and give them thy
peace,

Jesus, who on the same day
didst comfort thine Apos-
tles in the faith of the re-
surrection, by showing
thy hands and thy feet,

Jesus, who on the same day
didst breathe on thine
Apostles, and give them
the Holy Ghost,

Jesus, who on the same day
didst open their under-
standing to know the
Scriptures,

Jesus, who on the same day
didst give them power to
forgive sins,

Jesus, who on the same day
didst send the Apostles
upon their mission, and
didst command them to
go and teach all nations,

Jesus, who on a Sunday
didst condescend to the
weakness of St. Thomas,

Have mercy on us.

Have mercy on us.

and by the evidence of thy sacred wounds didst heal his unbelief,

Jesus, who on a Sunday didst send down the Holy Ghost upon the Apostles, and thus prepare thee for laying the foundation of thy Church,

Jesus, who on the same day didst move thine Apostle Peter to preach the first Christian sermon to the Jews, to the conversion of three thousand,

Be merciful, O Jesus, and spare us.

Be merciful, O Jesus, and hear us.

From the abuse of this day, which we are commanded to keep holy,

From sloth and indevotion,

From the neglect of prayer and of thy sacred word,

From all occasions of mispending this day,

From whatever is an offence to God, or a scandal to the weak,

We sinners,

Beseech thee hear us.

That we may have thy grace to sanctify this day as thou hast commanded,

That we may this day labour to arise to a new life,

That we may this day examine into the state of our souls, and resolve to amend whatever is displeasing to thee,

That we may be converted from all our evil ways, and by a sincere repentance obtain thy peace,

Have mercy on us.

Deliver us, O Jesus.

We beseech thee hear us.

That we may this day be so strengthened in our faith as to bend our whole endeavours upon seeking those eternal goods, which faith teacheth us, and live by faith,

That thy Holy Spirit would this day descend and take possession of our hearts, and so confirm us in every duty, that no earthly considerations may be able to prevail against us to the transgression of thy law,

That we may this day join with the blessed above, in praising, adoring, and praying to thee, and prepare our souls to celebrate with them an eternal Sabbath,

That we may not give this day to earth, or self-love, which is consecrated to Heaven, but employ it in such exercises as may raise our hearts above creatures, and unite them to thee by love, who art our only Sovereign and everlasting Good,

That thou wouldst vouchsafe graciously to hear us, and grant these our petitions,

Son of God,

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

Spare us, O Lord.

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

Hear us, O Lord.

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

Have mercy on us.

We beseech thee hear us.

Christ hear us.

Christ graciously hear us.

Let us pray.

O God, the protector of all that hope in thee, without whom nothing can have either strength or holiness; multiply

thy mercy, we beseech thee, upon us, that thou being our governor and our guide, we may so pass through the goods of this life, as not to lose those which are eternal. Through Jesus Christ our Lord. Amen.

Litany for Easter.

Let us sing alleluias to the King of glory, because, having laid down his life for our redemption, he is now risen to a life immortal.

Come, let us rejoice in God our Saviour, because he hath redeemed his people, and is risen triumphant over the powers of hell.

Praise our Lord, for he is good; for his mercy endureth for ever.

Let those speak who have been redeemed by our Lord; who have been delivered by him out of the hands of the enemy.

That sat in darkness and in the shade of death, straitened with poverty, and bound in irons.

And in their tribulation they cried to our Lord, and he relieved them from all their calamities.

And he brought them out of darkness, and out of the shade of death, and broke asunder their chains.

Let them praise our Lord for his wonderful deeds to the sons of men.

For he hath made the brazen gates fly in pieces, and hath broken the iron bars.

My soul, bless our Lord; O Lord my God, thou hast made thy greatness wonderfully to appear.

Thou hast put on majesty and glory; thou art clothed with light as with a garment.

By the strength of thine arm thou hast dispersed thine enemies; and thy youth is renewed as that of an eagle.

A voice of joy and of salvation is heard in the tents of the just.

The stone which the builders rejected is made the corner-stone.

This is the work of our Lord, and it is wonderful in our eyes.

This is the day which our Lord hath made; let us triumph and rejoice therein.

Make this a day of solemnity, because our Lord is exalted above his enemies.

Sing to our Lord a new canticle, let his praise be celebrated in the assembly of saints.

Come, let us rejoice in God
our Saviour, because he hath
redeemed his people, and is
risen triumphant over the
powers of hell.

Jesus, Redeemer of mankind,
Have mercy on us.

Jesus, who hast cleansed us
by thy blood,

Have mercy on us.

Jesus, the conqueror of sin and
death,

Have mercy on us.

We sinners,

Beseech thee hear us.

That we may put off the old
man with his acts,

We beseech thee hear us.

That we may not be con-
formed to this world,

We beseech thee hear us.

That we may deny all un-

godliness and worldly de-
sires,

That we may live soberly,
justly, and piously,

That being dead to sin, we
may live to justice,

That arising with thee, our
Redeemer, we may die

no more,

Lamb of God, &c.

Let us pray.

O God, who by thine only
Son hast this day opened the
passage to eternity, through
his victory over death; vouch-
safe, we beseech thee, so to
confirm us by thy grace, that
we may walk in all our ways,
like those who have been re-
deemed from sin. Through the
same Jesus Christ our Lord.
Amen.

We beseech thee hear us.

Litany for Whitsuntide.

Come, Holy Spirit, send down
from heaven the rays of thy
divine light.

*Come, thou, who art the father
of the poor, the author of all
good gifts, and the light of
our hearts.*

Come, thou, the best of com-
forters, the sweet guest, and
sweetest refreshment of our
souls.

*The rest of our labours, the ruler
of our passions, the comforter
of our tears.*

O blessed Light, come, pene-
trate the very centre of the
hearts of the faithful.

*Without thy grace, what can
man do? How can he guilt-
less be?*

Wash, therefore, Lord, our pol-
luted souls, water our barren
clay, and heal our wounds.

*Soften our stubborn wills, in-
flame our tepid hearts, and
guide our wandering steps.*

Grant to thy faithful who
trust in thee the treasure
of thy sevenfold gift.

*Grant us a virtuous life, a happy
death, and a happy eternity.
Amen.*

Send, then, O God, we beseech
thee, the Holy Ghost into
our hearts; and by his sa-
cred presence and almighty
power, may he banish from
thence the spirit of the world,
and of a disorderly life,

We beseech thee hear us.

R

The spirit of sloth, of self-love, and of the love of ease,

The spirit of hatred and contention,

The spirit of intemperance and impurity,

The spirit of pride, vanity, and all manner of ambition,

The spirit of envy and contention,

The spirit of detraction, calumny, and all kind of uncharitableness,

The spirit of dissembling, flattering, and lying,

The spirit of revenge, passion, and impatience,

The spirit of incredulity and profaneness,

The spirit of immoderate solicitude and worldly care,

The spirit of tepidity, coldness, and indevotion,

The spirit of prodigality and of covetousness,

The spirit of lightness and inconstancy,

And may he give us the spirit of universal charity, by which we may love God above all things, and our neighbours as ourselves,

Lamb of God, &c.

Let us pray.

We beseech thee, O Lord, that thy Holy Spirit, which proceedeth from thee, may enlighten and regenerate our hearts, and guide us into all truth, according to the promise of thy Son; who liveth and reigneth with thee, in the unity of the same Holy Ghost, &c. Amen.

We beseech thee hear us.

We beseech thee hear us.

Litany for the Summer Quarter.

BEGINNING WITH TRINITY SUNDAY.

Lord have mercy on us.

Lord have mercy on us.

Christ have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Lord have mercy on us.

Jesus, receive our prayers.

Lord Jesus, grant our petitions.

I.—O God the Father, eternal fountain of all being,

Have mercy on us.

Thou who hast chosen us

in thy Son before the creation of the world,

Thou who didst so love the world as to give thine only Son to redeem it,

Thou who hast prepared for us a glorious inheritance, if we love thee and keep thy commandments,

II.—O God the Son, eternal Word of the Father,

Have mercy on us.

Thou who to save us sinners tookedst upon thee the frail nature of man,
Thou who for our redemption becamest obedient to death, even to the death of the cross,

Thou who at the last and dreadful day wilt come with glory to judge the living and the dead,

III.—O God the Holy Ghost, proceeding from the Father and the Son,
Thou by whom was wrought the glorious mystery of our Saviour's incarnation,
Thou who art the free dispenser of all graces, and our faithful comforter in all afflictions,

Have mercy on us.

O sacred Trinity, three Persons and one God, of equal glory and co-eternal majesty,

O sacred Trinity, of whom, by whom, and in whom are all things,

O sacred Trinity, to whom all the angels and saints of heaven continually sing, Holy, holy, holy,

Blessed for ever be thy name, eternal Father of our Lord Jesus Christ, for the immensity of thy power, which at first created all things of nothing, and still preserveth them that they return not again to nothing,

My soul doth magnify thee, O Lord.

For the riches of thy bounty, which filleth every thing, according to its capacity; and for the wisdom of thy counsels, which sweetly dis-

pose, and irresistibly govern the whole frame of the world,

For thy provident forewarning us against the danger of sin, by threatening hell to our offences; and for thy gracious inviting us to our happiness, by promising heaven as a reward to our obedience,

And blessed be thou, O Jesus the Son of God, and Saviour of mankind, for thine infinite glory in itself, and thine infinite love towards us,

For thy meek subjection to thy parents; for thy fasting and retirement; for thy miraculous and beneficent works; for all thy sufferings and ignominious death,

For thy glorious resurrection from the grave, and triumphant ascension into heaven; for sending the Holy Ghost to abide with thy Church for ever, and promising to be with us thyself to the end of the world,

And blessed be thou, O God the Holy Ghost, who proceedest from the Father and the Son, for thy continual preservation of the Church in truth, unity, and holiness; for infusing the love of God into our hearts, and comforting us in all our temporal distresses with the hope of eternal happiness,

My soul doth magnify thee, O Lord.

And blessed be thou, O Lord, among thine innumerable benefits, for thy One, Holy, Catholic, and Apostolic Church; for the steadiness of faith, and peace of conscience, which we experience by relying on her authority; for the adorable sacrifice of the altar, and the plentiful means of salvation, which we so happily enjoy by embracing her communion,

For the particular benefits bestowed upon us, and the many dangers from which thou hast defended us; for our education, health, condition, and state of life; for our daily bread, and all thine other temporal blessings;

For the checks of our own conscience and the motions of the Holy Spirit; for thy patience in expecting our repentance, and for the opportunities which thou offerest us of amending our lives; for our frequent deliverance from the occasions of sin, and for all thine other spiritual blessings,

My soul doth magnify thee, O Lord.

My soul doth magnify thee, O Lord, and my spirit rejoiceth in God my Saviour.

Be thou exalted, O God, above the clouds; and thy glory above the heavens.

Whilst we live, we will sanctify thy name; we will sing praises to our God, whilst we have any being.

O Lord, hear my prayer.
And let my cry come to thee.

Let us pray.

Almighty and ever-living God, from whom descendeth every good and perfect gift; graciously accept this humble tribute of praise and thanksgiving from us thy servants, and mercifully grant that the frequent meditation of thine infinite goodness may force our will to love thee above all things, and the serious consideration of thine incomprehensible Majesty captivate our understanding to the obedience of faith, that we may here, in reverence to thy word, believe what we do not see, and hereafter in the blissful vision of thy glory see more than we now believe. Through Jesus Christ our Lord. Amen.

Litany for the Autumn Quarter.

BEGINNING WITH SEPTEMBER.

Lord have mercy on us, &c.
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.

That we may learn to submit our reason to the obedience of faith, and so much the more exalt the wonders of thy goodness, as they exceed the capacity of our understandings,

That we may continually praise thy sovereign Majesty for the being thou hast given us, acknowledging our dependence on thee, and adoring thy unsearchable counsels in the government of the world,

Vouchsafe, O God, to conduct us by thy wisdom, to restrain us by thy justice, to comfort us by thy mercy, to defend us by thy power,

To thee we desire to consecrate all our thoughts, words, actions, and sufferings; that henceforward we may think of thee, speak of thee, constantly refer all our actions to thy glory, and suffer willingly whatever thou shalt appoint,

Give us strength to subdue our passions, to overcome temptations, and to acquire the virtues that are proper for our state,

Fill our hearts with affection for thy goodness, a hatred for our faults, a love of our neighbour, and a contempt of the world,

Teach us to be submissive to our superiors, condescending to our inferiors, faithful to our friends, and charitable to our enemies,

Assist us to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion,

Make us prudent in our undertakings, courageous in dangers, patient in afflictions, and humble in prosperity,

Grant that we be punctual at our morning and evening devotions, temperate at our meals, diligent in our employments, and constant in our good resolutions,

Let our consciences be ever upright and pure, our exterior modest, our conversation edifying, and our comportment regular, Discover to us the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity,

Be merciful, O Lord, and spare us.

Be merciful, O Lord, and hear us.

From the dangers most justly threatening our sins,

Deliver us, O Lord.

From the spirit of pride, profaneness, and hypocrisy,

Deliver us, O Lord.

From schism, heresy, and all blindness of heart,

Deliver us, O Lord.

From all uncleanness, gluttony, drunkenness, swear-

Hear us, O Lord.

Hear us, O Lord.

ing, and the false liberty of
an undisciplined life,

Deliver us, O Lord.

We sinners,

Beseech thee hear us.

That in thy temple and in
thy solemn worship all
may behave themselves,
both pastor and people,
with that true piety, re-
verence, and respect,
which become thine adora-
ble Majesty,

That it may please thee
mercifully to look down
from heaven on those
that suffer, and strength-
en them in their afflic-
tions,

That it may please thee par-
ticularly to have mercy
on our relations, friends,
and benefactors, and
open their eyes to see
the beauty of thy truth,
and give them grace to
embrace it,

That by no temptation the
weakest of us may be
drawn to fall away from
thee and thy truth,

That it may please thee to
preserve the Catholics of
this land from all sin and
wickedness, and so to
adorn their lives with
solid piety, that others,
seeing their good works,
may glorify thee, our
Heavenly Father,

O God, by whose mercy the
world subsisteth, and to
whose power every na-
tion of the earth is sub-
ject, have mercy on this
nation, and according to
necessities, which are
own to thee, pour

forth thy blessings upon
it,

Give to all its inhabitants,
O Lord, the spirit of
the Gospel; grant that
all its magistrates may
administer justice, and
inspire us all with a
zeal for unity, peace, and
truth,

Son of God,

Lamb of God, &c., *as before.*

Let us pray.

O almighty and eternal
God, who hast appointed us
six days in which we may
labour and do all our work,
and hast consecrated the
seventh to thyself; grant, we
beseech thee, that, according
as thou hast commanded, we
may sanctify this day, by de-
voting it entirely to thy love
and service. Mercifully for-
give us all our past neglect in
this kind, pardon the sins
which we have been guilty of
during the course of the week,
and give us grace to avoid
them for the future. Make
us sensible, O God, of the
daily blessings which we re-
ceive from thy bounty, that
as we know thee by faith, we
may love thee by charity, and
fixing all our hopes on the
happiness of a future life, we
may patiently suffer, in sub-
mission to thy holy will, what
thou now permittest, and
come at length to the joys
of thy heavenly kingdom.
Through our Lord Jesus
Christ, thy Son, who liveth
and reigneth with thee and
the Holy Ghost, one God,
world without end. Amen.

We beseech thee hear us.

We beseech thee hear us.

Office of Vespers.

Vespers for Sundays and Festivals.

Pater noster, Ave Maria, in secret.

V. Deus, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

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

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

V. O God, come to my assistance.

R. O Lord, make haste to help me.

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

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

From Septuagesima to Palm Sunday, inclusively, is said :

Laus tibi, Domine, Rex æternæ gloriæ.

Ant. Dixit Dominus.

Praise be to thee, O Lord, King of everlasting glory.

Ant. The Lord said.

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

Psalm cix. Dixit Dominus.

Dixit Dominus Domino meo: Sede a dextris meis :

Donec ponam inimicos tuos: scabellum pedum tuorum. •

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus Sanctorum: ex utero ante lu-

1 The Lord said to my Lord: Sit thou at my right hand :

2 Until I make thine enemies: thy footstool.

3 The Lord shall send forth the rod of thy power from out of Sion: rule thou in the midst of thine enemies.

4 Thine shall be the dominion in the day of thy power, amid the brightness of the

ciferum genui te.

*Juravit Dominus, et non pre-
nitelicit eum: Tu es sacerdos
in æternum secundum ordinem
Melchisedech.*

*Dominus a dextris tuis: con-
fregit in die iræ suæ reges.*

*Judicabit in nationibus, im-
plebit ruinas: conquassabit
capita in terra multorum.*

*De torrente in via bibet:
propterea exaltabit caput.*

Gloria Patri, &c.

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

Ant. Fidelia.

*Saints: from the womb, be-
fore the day-star, have I be-
gotten thee.*

*5 The Lord hath sworn, and
will not repent: Thou art a
priest for ever according to
the order of Melchisedec.*

*6 The Lord upon thy right
hand: hath overthrown kings
in the day of his wrath.*

*7 He shall judge among the
nations, he shall fulfil destruc-
tions: he shall smite in sun-
der the heads in the land of
many.*

*8 He shall drink of the brook
in the way: therefore shall he
lift up his head.*

Glory be to the Father, &c.

*Ant. The Lord said to my
Lord: Sit thou at my right
hand.*

Ant. Faithful.

Psalm cx. Confitebor tibi.

*Confitebor tibi, Domine, in
toto corde meo: in consilio
justorum, et congregatione.*

*Magna opera Domini: ex-
quisita in omnes voluntates
ejus.*

*Confessio et magnificentia
opus ejus: et justitia ejus ma-
net in sæculum sæculi.*

*Memoriam fecit mirabilium
suorum misericors et miserator
Dominus: escam dedit timen-
tibus se.*

*Memor erit in sæculum tes-
tamenti sui: virtutem operum
suorum annuntiabit populo
suo:*

*Ut det illis hæreditatem gen-
tium: opera manuum ejus ve-*

*1 I will praise thee, O Lord,
with my whole heart: in the
assembly of the just, and in
the congregation.*

*2 Great are the works of
the Lord: sought out are they
unto all his pleasure.*

*3 His work is his praise, and
his honour: and his justice
endureth for ever and ever.*

*4 The merciful and gracious
Lord hath left a memorial of
his marvellous works: he hath
given meat to them that fear
him.*

*5 He shall ever be mindful
of his covenant: he shall shew
forth unto his people the power
of his works:*

*6 That he may give them
the heritage of the gentiles:*

ritas et iudicium.

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

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

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

Gloria Patri, &c.

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

Ant. In mandatis.

Psalm cxi.

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 iudicio: quia in æternum non commovebitur.

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

Paratum cor ejus sperare in

the works of his hands are judgment and truth.

7 Faithful are all his commandments; they stand fast for ever and ever: they are done in truth and equity.

8 He hath sent redemption unto his people: he hath commanded his covenant for ever.

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

10 A good understanding have all they that do thereafter: his praise endureth for ever and ever.

Glory be to the Father, &c.

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

Ant. In his commandments.

Beatus vir.

1 Blessed is the man, that feareth the Lord: in his commandments he shall have great delight.

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

3 Glory and riches shall be in his house: and his justice endureth for ever and ever.

4 Unto the righteous there hath risen up light in the darkness: he is merciful, compassionate, and just.

5 Acceptable is the man who is merciful and lendeth, he shall order his words with judgment: for he shall not be moved for ever.

6 The just man shall be in everlasting remembrance: he shall not be afraid for evil report.

7 His heart is prepared to

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

Dispersit, dedit pauperibus ; justitia ejus manet in sæculum sæculi : cornu ejus exaltabitur in gloria.

Peccator videbit, et irasce- tur, dentibus suis fremet et tabescet : desiderium peccato- rum peribit.

Gloria Patri, &c.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

hope in the Lord ; his heart is fixed : he shall not be moved until he look down upon his enemies.

8 He hath dispersed abroad, he hath given to the poor ; his justice endureth for ever and ever : his horn shall be exalted in glory.

9 The sinner shall see it and be wroth ; he shall gnash with his teeth, and consume away : the desire of the wicked shall perish.

Glory be to the Father, &c.

Ant. In his commandments he hath great delight.

Ant. Blessed be the name,

Psalm cxii. *Laudate pueri.*

Laudate, pueri, Dominum : laudate nomen Domini.

Sit nomen Domini benedic- tum : ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occa- sum : laudabile nomen Domini.

Excelsus super omnes gentes Dominus : et super cœlos glo- ria ejus.

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

Suscitans a terra inopem : et de stercore erigens pauperem :

Ut collocet eum cum princi- pibus : cum principibus populi sui.

Qui habitare facit sterilem in domo : matrem filiorum læ- tantem.

1 Praise the Lord, ye chil- dren : praise ye the name of the Lord.

2 Blessed be the name of the Lord : from this time forth for evermore.

3 From the rising up of the sun unto the going down of the same : the name of the Lord is worthy to be praised.

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

5 Who is like unto the Lord our God, who dwelleth on high : and regardeth the things that are lowly in heaven and in earth ?

6 Who raiseth up the needy from the earth : and lifteth the poor from off the dunghill :

7 That he may set him with the princes : even with the princes of his people.

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

Gloria Patri, &c.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Nos qui vivimus.

Glory be to the Father, &c.

Ant. Blessed be the name of the Lord for ever.

Ant. We who live.

Psalm cxiii. In exitu Israe..

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 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 cælo : 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 audi-

1 When Israel came out of Ægypt : the house of Jacob from among a strange people.

2 Judah was made his sanctuary : and Israel his dominion.

3 The sea beheld, and fled : Jordan was turned back.

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

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast turned back ?

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

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

8 Who turned the rock into a standing water : and the stony hill into a flowing stream.

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

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

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

12 The idols of the gentiles are silver and gold : the work of the hands of men.

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

14 They have ears, and they

ent: nares habent, et non odorabunt.

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

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

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

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

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

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 cælum et terram.

Cælum cæli Domino: terram autem dedit filiis hominum.

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

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

Gloria Patri.

Ant. Nos qui vivimus, benedicimus Domino.

shall not hear: they have noses, and they shall not smell.

15 They have hands, and they shall not feel; they have feet, and they shall not walk: neither shall they speak through their throat.

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

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

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

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

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

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

22 He hath blessed all that fear the Lord: the least together with the greatest.

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

24 Blessed be ye of the Lord, who hath made heaven and earth.

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

26 The dead shall not praise thee, O Lord: neither all they that go down into hell.

27 But we who live, bless the Lord: from this time forth for ever more.

Glory be to the Father, &c.

Ant. We who live, bless the Lord.

In Paschal time:—Ant. Alleluia, alleluia, alleluia.

Then follow the Little Chapter and the Hymn ; after which is said, with its proper Antiphon :

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 patres nostros : Abraham, et semini ejus in sæcula.

Gloria Patri, &c.

1 My soul doth magnify : the Lord.

2 And my spirit hath rejoiced : in God my Saviour.

3 For he hath regarded the lowliness of his handmaid : for behold from henceforth all generations shall call me blessed.

4 For he that is mighty hath done great things unto me : and holy is his name.

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

6 He hath shewed strength with his arm : he hath scattered the proud in the imagination of their heart.

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

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

9 He hath holpen his servant Israel : being mindful of his mercy.

10 As he spake unto our fathers : to Abraham and his seed for ever.

Glory be to the Father, &c.

Here follow the proper Collect, and the Commemorations, if any ; after which one of the Antiphons of the Blessed Virgin is sung, as at p. 411.

Common of Apostles and Evangelists.

FIRST VESPERE.

Psalms as on Sundays, with the exception of the last, for which Psalm cxvi., Laudate Dominum, is used, as follows :

Psalm cxvi. *Laudate Dominum.*

<p>Laudate Dominum, omnes gentes : laudate eum, omnes populi :</p> <p>Quoniam confirmata est super nos misericordia ejus : et veritas Domini manet in æternum.</p>	<p>1 Praise the Lord, all ye gentiles : praise him, all ye people :</p> <p>2 For his mercy is confirmed upon us : and the truth of the Lord endureth for ever.</p>
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SECOND VESPERE.

Psalm cix. Dixit Dominus. Psalm cxii. Laudate pueri. Then the three following :

Psalm cxv. *Credidi.*

<p>Credidi, propter quod locutus sum : ego autem humiliatus sum nimis.</p> <p>Ego dixi in excessu meo : Omnis homo mendax.</p> <p>Quid retribuam Domino : pro omnibus quæ retribuit mihi ?</p> <p>Calicem salutaris accipiam : et nomen Domini invocabo.</p> <p>Vota mea Domino reddam coram omni populo ejus : pretiosa in conspectu Domini mors sanctorum ejus.</p> <p>O Domine, quia ego servus tuus : ego servus tuus, et filius ancillæ tuæ.</p> <p>Dirupisti vincula mea : tibi</p>	<p>1 I believed, and therefore did I speak : but I was humbled exceedingly.</p> <p>2 I said in my excess : All men are liars.</p> <p>3 What shall I render unto the Lord : for all he hath rendered unto me ?</p> <p>4 I will take the chalice of salvation : and call upon the name of the Lord.</p> <p>5 I will pay my vows unto the Lord in the presence of all his people : precious in the sight of the Lord is the death of his saints.</p> <p>6 O Lord, I am thy servant : I am thy servant, and the son of thy handmaid.</p> <p>7 Thou hast broken my bonds in surder : I will offer</p>
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nomen Domini invocabo.

Vota mea Domino reddam
in conspectu omnis populi ejus:
in atriis domus Domini, in me-
dio tui, Jerusalem.

unto thee the sacrifice of praise,
and will call upon the name of
the Lord.

8 I will pay my vows unto
the Lord in the sight of all his
people: in the courts of the
house of the Lord, in the midst
of thee, O Jerusalem.

Psalm cxxv. *In convertendo.*

In convertendo Dominus
captivitatem Sion: facti sumus
sicut consolati:

Tunc repletum est gaudio
os nostrum: et lingua nostra
exultatione.

Tunc dicent inter gentes:
Magnificavit Dominus facere
cum eis.

Magnificavit Dominus facere
nobiscum: facti sumus læ-
tantes.

Converte, Domine, captivi-
tatem nostram: sicut torrens
in austro.

Qui seminant in lacrymis: in
exultatione metent.

Euntes ibant et flebant: mit-
tentes semina sua.

Venientes autem venient cum
exultatione: portantes mani-
pulos suos.

1 When the Lord turned
again the captivity of Sion: we
became like men that are com-
forted:

2 Then was our mouth filled
with gladness: and our tongue
with joy.

3 Then shall they say among
the gentiles: The Lord hath
done great things for them.

4 The Lord hath done great
things for us: we are become
very joyful.

5 Turn again our captivity,
O Lord: as a river in the south.

6 They that sow in tears:
shall reap in joy.

7 Going on their way, they
went and wept: scattering
their seed.

8 But returning, they shall
come with joyfulness: bring-
ing their sheaves with them.

Psalm cxxxviii. *Domine, probasti.*

Domine, probasti me, et
cognovisti me: tu cognovisti
sessionem meam, et resurrec-
tionem meam.

Intellexisti cogitationes me-
as de longe: semitam meam,
et funiculum meum investi-
gasti.

Et omnes vias meas prævi-
disti: quia non est sermo in
lingua mea.

1 O Lord, thou hast proved
me and known me: thou hast
known my sitting down and
my rising up.

2 Thou hast understood my
thoughts long before: my path
and my line hast thou searched
out.

3 And thou hast foreseen all
my ways: for there is not a
word in my tongue.

Ecce, Domine, tu cognovisti omnia novissima et antiqua: tu formasti me, et posuisti super me manum tuam.

Mirabilis facta est scientia tua ex me: confortata est, et non potero ad eam.

Quo ibo a spiritu tuo: et quo a facie tua fugiam?

Si ascendero in cœlum, tu illic es: si descendero in infernum, ades.

Si sumpsero pennas meas diluculo: et habitavero in extremis maris:

Etenim illuc manus tua deducet me: et tenebit me dextera tua.

Et dixi, Forsitan tenebræ conculcabunt me: et nox illuminatio mea in deliciis meis.

Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur: sicut tenebræ ejus, ita et lumen ejus.

Quia tu possedisti renes meos: suscepisti me de utero matris meæ.

Confitebor tibi quia terribiliter magnificatus es: mirabilia opera tua, et anima mea cognoscit nimis.

Non est occultatum os meum a te, quod fecisti in occulto: et substantia mea in inferioribus terræ.

Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur: dies formabuntur, et nemo in eis.

Non enim autem nimis honorifici tui, Deus:

4 Behold, O Lord, thou hast known all things, new and old: thou hast formed me, and laid thine hand upon me.

5 Thy knowledge is become too wonderful for me: it is strong and high, and I cannot attain unto it.

6 Whither shall I go from thy spirit: and whither shall I flee from thy face?

7 If I go up into heaven, thou art there: if I go down into hell, thou art there also.

8 If I take to me the wings of the morning: and dwell in the uttermost parts of the sea:

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 And I said, Peradventure the darkness shall cover me: and night shall be my light in my pleasures.

11 But darkness shall not be dark to thee, and night shall be as light as the day: the darkness thereof and the light thereof are alike to thee.

12 For thou hast possessed my reins: thou hast holpen me from my mother's womb.

13 I will praise thee, for thou art fearfully magnified: marvellous are thy works, and my soul knoweth them right well.

14 My bones are not hid from thee, which thou didst fashion in secret: and my substance in the lower parts of the earth.

15 Thine eyes did see my imperfect being, and in thy book shall all men be written: day by day shall they be formed, while yet there is no one.

16 But to me thy friends, O God, are made exceedingly

nimis confortatus est principatus eorum.

Dinumerabo eos, et super arenam multiplicabuntur: exsurrexi, et adhuc sum tecum.

Si occideris, Deus, peccatores: viri sanguinum declinate a me:

Quia dicitis in cogitatione: Accipient in vanitate civitates tuas.

Nonne qui oderunt te, Domine, oderam: et super inimicos tuos tabescebam?

Perfecto odio oderam illos: et inimici facti sunt mihi.

Proba me, Deus, et scito cor meum: interroga me, et cognosce semitas meas.

Et vide, si via iniquitatis in me est: et deduc me in via aeterna.

honourable: most firmly is their dominion established.

17 I will tell them, and they shall be more in number than the sand: I have risen up, and am still with thee.

18 Wilt thou not slay the wicked, O God: ye men of blood, depart from me:

19 For ye say in your thoughts: They shall take thy cities in vain.

20 Have I not hated them, O Lord, that hated thee: and pined away because of thine enemies?

21 I have hated them with a perfect hatred: and they became as enemies unto me.

22 Prove me, O God, and try my heart: examine me, and search out my paths.

23 And look well, if there be in me the way of iniquity: and lead me in the way everlasting.

COMMON OF MARTYRS.

First Vespers: last Psalm, Laudate Dominum, p. 396. Second Vespers: last Psalm, Credidi, ibid.

COMMON OF A CONFESSOR AND BISHOP.

Hymn, p. 441.

First Vespers: last Psalm, Laudate Dominum, p. 396. Second Vespers: last Psalm, Memento, Domine, as follows:

Psalm cxxxi. *Memento, Domine.*

Memento, Domine, David: et omnis mansuetudinis ejus.

Sicut juravit Domino: votum vocavit Deo Jacob:

Si introiero in tabernaculum

1 O Lord, remember David: and all his meekness.

2 How he sware unto the Lord: and vowed a vow unto the God of Jacob:

3 I will not enter into the

domus mee: si ascendero in lectum strati mei:

Si dedero somnum oculis meis: et palpebris meis dormitationem,

Et requiem temporibus meis: donec inveniam locum Domino, tabernaculum Deo Jacob.

Ecce audivimus eam in Ephrata: invenimus eam in campis silvæ.

Introibimus in tabernaculum ejus: adorabimus in loco, ubi steterunt pedes ejus.

Surge, Domine, in requiem tuam: tu et arca sanctificationis tuæ.

Sacerdotes tui induantur 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.

tabernacle of mine house: I will not go up into my bed:

4 I will not give sleep to mine eyes: nor slumber to mine eyelids,

5 Nor rest unto the temples of my head: until I find a place for the Lord, a tabernacle for the God of Jacob

6 Lo, we heard of it in Ephrata: we found it in the fields of the wood.

7 We will go into his tabernacle: we will worship in the place, where his feet have stood.

8 Arise, O Lord, into thy resting-place: thou, and the ark of thy holiness.

9 Let thy priests be clothed with justice: and let thy saints rejoice.

10 For thy servant David's sake: turn not away the face of thine Anointed.

11 The Lord hath sworn the truth unto David, and he will not make it void: Of the fruit of thy body I will set upon thy throne.

12 If thy children will keep my covenant: and these my testimonies which I shall teach them:

13 Their children also for evermore: shall sit upon thy throne.

14 For the Lord hath chosen Sion: he hath chosen her for his dwelling.

15 This is my rest for ever and ever: here will I dwell, for I have chosen her.

16 With blessing, I will bless her widows: I will satisfy her poor with bread.

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

Illuc producam cornu David : paravi lucernam Christo meo. 18 There will I bring forth a horn unto David : I have prepared a lamp for mine Anointed.

Inimicos ejus induam confusione : super ipsum autem effloreat sanctificatio mea. 19 His enemies will I clothe with confusion : but upon himself shall my sanctification flourish.

CHRISTMAS DAY.

First Vespers : last Psalm, Laudate Dominum, p. 396. Second Vespers (and through the Octave) : 4th Psalm, De profundis, p. 427 ; last do., Memento, Domine, p. 399.

THE EPIPHANY.

First Vespers : last Psalm, Laudate Dominum, p. 396. Second Vespers : as on Sundays.

SS. PETER AND PAUL.

First Vespers : last Psalm, Laudate Dominum, p. 396. Second Vespers : as in Common of Apostles.

ALL SAINTS.

*First Vespers : last Psalm, Laudate Dominum, p. 396. Second Vespers : last Psalm, Credidi, *ibid.**

ASCENSION DAY.

Second Vespers : last Psalm, Laudate Dominum, p. 396.

CORPUS CHRISTI AND FEAST OF SACRED HEART.

Second Vespers : 3d Psalm, Credidi, p. 396 ; 4th do., Beati omnes, p. 419 ; last do., Lauda Jerusalem, p. 428.

FEAST OF THE PRECIOUS BLOOD (1st Sunday of July).

Last Psalm, Lauda Jerusalem, p. 428.

The Vespers of the Blessed Virgin Mary, Common of Virgins and Holy Women, and Vespers for New Year's Day : 1st Psalm, Dixit Dominus, p. 389 ; 2d do., Laudate pueri, p. 392 ; 3d, 4th, and 5th, Lætatus sum, p. 435 ; Nisi Dominus, p. 414 ; Lauda Jerusalem, p. 428 ; Hymn, p. 443.

Compline.

The Reader begins.

V. Jube, domne, benedicere. V. Pray, sir, a blessing.

The Blessing.

Noctem quietam, et finem
perfectum concedat nobis Do-
minus omnipotens.

R. Amen.

May the Lord Almighty
grant us a quiet night, and a
perfect end.

R. Amen.

Short Lesson. 1 *St. Pet. v.*

Fratres, sobrii estote, et
vigilate: quia adversarius ves-
ter diabolus tamquam leo ru-
giens circuit, quærens quem
devoret: cui resistite fortes in
fide. Tu autem, Domine, mi-
serere nobis.

R. Deo gratias.

V. Adjutorium nostrum in
nomine Domini.

R. Qui fecit cælum et ter-
ram.

Pater noster. (*Dicitur to-
tum secreto.*)

Brethren, be sober, and
watch: because your adver-
sary, the devil, as a roar-
ing lion goeth about, seeking
whom he may devour; whom
resist ye strong in faith. But
do thou, O Lord, have mercy
on us.

R. Thanks be to God.

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

R. Who hath made heaven
and earth.

Our Father, &c. (*All in
secret.*)

Then the Hebdomadarius makes the Confession.

Confiteor Deo omnipotenti,
beatæ Mariæ semper Virgini,
beato Michaeli Archangelo,
beato Joanni Baptistæ, sanc-
tis Apostolis Petro et Paulo,
omnibus Sanctis, et vobis fra-
tres: quia peccavi nimis cogi-
tatione, verbo, et opere: mea
culpa, mea maxima

I confess to almighty God,
to blessed Mary ever Virgin,
to blessed Michael the Arch-
angel, to blessed John the
Baptist, to the holy Apostles
Peter and Paul, to all the
Saints, and to you, brethren:
that I have sinned exceedingly
in thought, word, and deed:

culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

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 the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the Lord our God for me.

The Choir answers :

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

R. Amen.

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

R. Amen.

Then the Choir repeats the Confession.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater : quia peccavi nimis cogitatione, verbo, et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

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, 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 the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, father, to pray to the Lord our God for me.

The Hebdomadarius says :

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

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

R. Amen.

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

R. Amen.

Then is said :

V. Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri.

Sicut erat.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

Ant. Miserere.

V. Convert us, O God our Saviour.

R. And turn away thy anger from us.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c.

Alleluia, *or* Praise be to thee, O Lord, King of everlasting glory.

Ant. Have mercy.

In Paschal time. *Ant.* Alleluia.

Psalm iv. *Cum invocarem.*

Cum invocarem, exaudivit me Deus justitiæ meæ : in tribulatione dilatasti mihi.

Miserere mei : et exaudi orationem meam.

Filii hominum usquequo gravi corde : ut quid diligitis vanitatem, et queritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum : Dominus exaudiet me, cum clamavero ad eum.

Iracimini, et nolite peccare : quæ dicitis in cordibus vestris, in cubilibus vestris.

Offerte sacrificium justitiæ in Domino :

1 When I called upon him, the God of my justice heard me : when I was in distress, thou didst enlarge me.

2 Have mercy upon me : and hear my prayer.

3 O ye sons of men, how long will ye be dull of heart : why do ye love vanity, and seek after lying ?

4 Know ye also that the Lord hath exalted his holy one : the Lord will hear me, when I cry unto him.

5 Be ye angry, and sin not : the things which ye say in your hearts, be sorry for upon your beds.

6 Offer up the sacrifice of justice, and hope in the Lord :

multi dicunt, Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui, Domine: dedisti lætitiã in corde meo.

A fructu frumenti vini, et olei sui: multiplicati sunt.

In pace in idipsum: dormiam, et requiescam.

Quoniam tu, Domine, singulariter in spe: constituisti me.

Gloria Patri.

there are many that say, Who sheweth us good things?

7 The light of thy countenance, O Lord, is signed upon us: thou hast put gladness in my heart.

8 By the fruit of their corn and wine and oil: are they multiplied.

9 In peace in the self-same: I will sleep and take my rest.

10 For thou only, O Lord: hast established me in hope.

Glory be to the Father, &c.

Psalm xxx. *In te, Domine, speravi.*

In te, Domine, speravi, non confundar in æternum: in iustitia tua libera me.

Inclina ad me aurem tuam: accelera ut eruas me.

Esto mihi in Deum, protectorem, et in domum refugii: ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es, tu: et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: quoniam tu es protector meus.

In manus tuas commendo spiritum meum: redemisti me, Domine, Deus veritatis.

Gloria Patri.

1 In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

2 Incline thine ear unto me: make haste to deliver me.

3 Be thou, my God, my protector, and a house of refuge: that thou mayest save me.

4 For thou art my strength and my refuge: and for thy name's sake, thou wilt lead me and nourish me.

5 Thou wilt bring me out of this snare, that they have laid for me: for thou art my protector.

6 Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

Glory be to the Father, &c.

Psalm xc. *Qui habitat.*

Qui habitat in adjutorio Altissimi: in protectione Dei cœli commorabitur.

1 He that dwelleth in the help of the Most High: shall abide under the protection of the God of heaven.

Dicet Domino, Susceptor meus es tu, et refugium meum: Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: et a verbo aspero.

Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno:

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: Altissimum posuisti refugium tuum.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego ex-

2 He shall say unto the Lord, Thou art my upholder, and my refuge: my God, in him will I hope.

3 For he hath delivered me from the snare of the hunters: and from the sharp word.

4 He shall overshadow thee with his shoulders: and under his wings shalt thou trust.

5 His truth shall compass thee with a shield: thou shalt not be afraid for the terror of the night:

6 For the arrow that flieth in the day, for the plague that walketh in the darkness: for the assault of the evil one in the noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

8 But with thine eyes shalt thou behold: and shalt see the reward of the wicked.

9 For thou, O Lord, art my hope: thou hast set thy refuge very high.

10 There shall no evil approach unto thee: nor shall the scourge come nigh thy dwelling.

11 For he hath given his angels charge over thee: to keep thee in all thy ways.

12 In their hands shall they bear thee up: lest haply thou dash thy foot against a stone.

13 Thou shalt walk upon the asp and the basilisk: the lion and the dragon shalt thou tread under thy feet.

14 Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name.

15 He shall cry unto me, and

**audiam eum: cum ipso sum
in tribulatione, eripiam eum,
et glorificabo eum.**

**Longitudine dierum replebo
eum; et ostendam illi salutare
meum.**

Gloria Patri.

**I will hear him: I am with him
in trouble, I will deliver him,
and glorify him.**

**16 With length of days will
I fill him: and I will shew unto
him my salvation.**

Glory be to the Father, &c.

Psalm cxxxiii. Ecce nunc.

**Ecce nunc benedicite Do-
minum: omnes servi Domini.**

**Qui statis in domo Domini:
in atriis domus Dei nostri.**

**In noctibus extollite manus
vestras in sancta: et benedi-
cite Dominum.**

**Benedicat te Dominus ex
Sion: qui fecit cœlum et ter-
ram.**

Gloria Patri.

**Ant. Miserere mihi, Domine,
et exaudi orationem meam.**

**1 Behold now, bless ye the
Lord: all ye servants of the
Lord.**

**2 Who stand in the house of
the Lord: in the courts of the
house of our God.**

**3 Lift up your hands by
night to the holy places: and
bless the Lord.**

**4 May the Lord out of Sion
bless thee: who hath made
heaven and earth.**

Glory be to the Father, &c.

**Ant. Have mercy on me, O
Lord, and graciously hear my
prayer.**

HYMN.

**Te lucis ante terminum,
terum Creator, poscimus;
Ut pro tua clementia,
sis præsul et custodia.**

**Frocul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.**

**Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.**

**Now with the fast-departing light,
Maker of all! we ask of thee,
Of thy great mercy, through the
night
Our guardian and defence to be.**

**Far off let idle visions fly;
No phantom of the night molest;
Curb thou our raging enemy,
That we in chaste repose may
rest.**

**Father of mercies! hear our cry;
Hear us, O sole-begotten Son!
Who, with the Holy Ghost most
high,
Reignest while endless ages run.**

Little Chapter.—Jer. xiv.

**Tu autem in nobis es, Dó-
mine, et nomen sanctum tuum**

**Thou, O Lord, art among
us, and thy holy name is in-**

invocatum est super nos, ne derelinquas nos, Domine Deus noster.

R. Deo gratias.

Resp. brev.

In manus tuas, Domine, commendo spiritum meum.

Chor. In manus tuas, Domine, commendo spiritum meum.

Ÿ. Redemisti nos, Domine, Deus veritatis.

Chor. Commendo spiritum meum.

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

Chor. In manus tuas, Domine, commendo spiritum meum.

Ÿ. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

voked upon us, forsake us not, O Lord our God.

R. Thanks be to God.

Short Responsory.

Into thy hands, O Lord, I commend my spirit.

Choir. Into thy hands, O Lord, I commend my spirit.

Ÿ. Thou hast redeemed us, O Lord, the God of truth.

Choir. I commend my spirit.

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

Choir. Into thy hands, O Lord, I commend my spirit.

Ÿ. Keep us, O Lord, as the apple of an eye.

R. Protect us under the shadow of thy wings.

In Paschal time, the above are said thus:

In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

Chor. In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

Ÿ. Redemisti nos, Domine, Deus veritatis.

Chor. Alleluia, alleluia.

Ÿ. Gloria Patri, &c.

Chor. In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

Ÿ. Custodi nos, Domine, ut pupillam oculi. Alleluia.

R. Sub umbra alarum tuarum protege nos. Alleluia.

Into thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

Choir. Into thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

Ÿ. Thou hast redeemed us, O Lord, the God of truth.

Choir. Alleluia, alleluia.

Ÿ. Glory be to the Father, &c.

Choir. Into thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

Ÿ. Keep us, O Lord, as the apple of an eye. Alleluia.

R. Protect us under the shadow of thy wings. Alleluia.

The Nunc Dimittis, or Canticle of Simeon.

Nunc dimittis servum tuum, Domine: secundum verbum tuum: in pace:

I Now dost thou dismiss thy servant, Lord, in peace: according to thy word:

Quia viderunt oculi mei : salutare tuum.

Quod parasti : ante faciem omnium populorum :

Lumen ad revelationem gentium : et gloriam plebis tuæ Israel.

Gloria Patri.

Ant. Salva nos, Domine, vigilantes, custodi nos dormientes : ut vigilemus cum Christo, et requiescamus in pace. (*Tempore Paschali, Alleluia.*)

2 For mine eyes have seen : thy salvation.

3 Which thou hast prepared : before the face of all people :

4 A light to enlighten the gentiles : and the glory of thy people Israel.

Glorify be to the Father, &c.

Ant. Save us, O Lord, when we are awake ; and keep us while we sleep : that we may watch with Christ, and rest in peace.

(*In Paschal time, Alleluia.*)

[*The following Prayers are omitted on Doubles, and within Octaves :*

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster. *Secreto.*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Credo in Deum. *Secreto.*

V. Carnis resurrectionem.

R. Vitam æternam. Amen.

V. Benedictus es, Domine, Deus patrum nostrorum.

R. Et laudabilis et gloriosus in sæcula.

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus, et superexaltemus eum in sæcula.

V. Benedictus es, Domine, in firmamento cæli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. Benedicat et custodiat

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father, &c. *In secret.*

V. And lead us not into temptation.

R. But deliver us from evil. I believe in God, &c. *In secret.*

V. The resurrection of the body.

R. And life everlasting. Amen.

V. Blessed art thou, O Lord, the God of our fathers.

R. And worthy to be praised and glorious for ever.

V. Let us bless the Father and the Son with the Holy Ghost.

R. Let us praise and exalt him above all for ever.

V. Blessed art thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, and glorious, and exalted above all for ever.

V. May the almighty and

nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

merciful Lord bless and preserve us.

R. Amen.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.]

Let us pray.

Visit, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy: let thy holy angels dwell herein, to preserve us in peace: and may thy blessing be always upon us. Through our Lord, &c.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

The Blessing.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

R. Amen.

From Compline on the Feast of the Purification to None on Holy Saturday, inclusively.

THE ANTIPHON.

Ave, Regina cœlorum!
Ave, domina angelorum!
Salve, radix, salve, porta,
Ex qua mundo Lux est orta.
Gaude, Virgo gloriosa,
Super omnes speciosa.
Vale, O valde decora!
Et pro nobis Christum exora.

Hail, O Queen of Heav'n enthron'd!
Hail, by angels mistress own'd!
Root of Jesse! Gate of morn!
Whence the world's true Light was
born.
Glorious Virgin, joy to thee,
Loveliest whom in Heaven they
see:
Fairest thou where all are fair!
Plead with Christ our sins to spare.

V. Dignare me laudare te,
Virgo sacrata.

R. Da mihi virtutem contra
hostes tuos.

V. Vouchsafe that I may
praise thee, O sacred Virgin.

R. Give me strength against
thine enemies.

Oremus.

Concede, misericors Deus,
fragilitati nostre præsidium;
ut qui sanctæ Dei Genitricis
memoriam agimus, interces-
sionis ejus auxilio a nostris
iniquitatibus resurgamus. Per
eundem Christum, &c.

R. Amen.

V. Divinum auxilium ma-
neat semper nobiscum

R. Amen.

Let us pray.

Grant, O merciful God, sup-
port to our frailty; that we
who commemorate the holy
Mother of God, may, by the
help of her intercession, arise
from our iniquities. Through
the same Christ our Lord, &c.

R. Amen.

V. May the divine assist-
ance remain always with us.

R. Amen.

In Paschal time.

THE ANTIPHON.

Regina Cœli, lætare! alleluia.
Quia quem meruisti portare; alle-
luia.
Resurrexit sicut dixit; alleluia.
Ora pro nobis Deum; alleluia.

V. Gaude et lætare, Virgo
Maria: alleluia.

R. Quia surrexit Dominus
vere: alleluia.

Joy to thee, O Queen of Heaven!
alleluia.

He whom thou wast meet to
bear; alleluia.

As he promis'd, hath arisen; al-
leluia.

Pour for us to him thy prayer;
alleluia.

V. Rejoice and be glad, O
Virgin Mary: alleluia.

R. For the Lord hath risen
indeed: alleluia.

Oremus.

Deus, qui per resurrectio-

Let us pray.

O God, who didst vouch-

nem 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, &c.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

safe to give joy to the world through the resurrection of thy Son our Lord Jesus Christ; grant, we beseech thee, that, through his Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ, &c.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

From the Feast of the Holy Trinity to Advent.

THE ANTIPHON.

Salve, Regina, mater misericordiæ;

Vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exules filii Hevæ;

Ad te suspiramus, gementes et fentes in hac lacrymarum valle.

Eia ergo, Advocata nostra, Illos tuos misericordes oculos ad nos converte;

Et Jesum, benedictum fructum ventris tui,

Nobis post hoc exillum ostende, O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto co-operante, præparasti; da, ut cujus commemoratione

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 Advocate;

Oh, turn on us those pitying eyes of thine:

And our long exile past, Shew us at last

Jesus, of thy pure womb the fruit divine.

O Virgin Mary, mother blest!

O sweetest, gentlest, holiest!

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

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

Let us pray.

O almighty everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son; grant that

lætatur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eundem Christum, &c.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

we may be delivered from instant evils and from everlasting death by her pious intercession, in whose commemoration we rejoice. Through the same Christ, &c.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

From Advent to the Purification.

THE ANTIPHON.

Alma Redemptoris Mater, quæ pervia cæli

Porta manes, et Stella maris, succurre cadenti,

Surgeræ qui curat, populo: tu quæ genuisti,

Natura mirante, tuum sanctum Genitorem:

Virgo prius ac posterius, Gabriellæ ab ore,

Sumens illud Ave, peccatorum miserere.

Mother of Christ! hear thou thy people's cry,
Star of the deep, and Portal of the sky!

Mother of Him who thee from nothing made,

Sinking we strive, and call to thee for aid:

Oh, by that joy which Gabriel brought to thee,

Thou Virgin first and last, let us thy mercy see.

In Advent.

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Oremus.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

R. Amen.

V. The angel of the Lord announced unto Mary.

R. And she conceived of the Holy Ghost.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ our Lord.

R. Amen

From Christmas-day to the Purification.

V. Post partum virgo in-
violata permansisti.

R. Dei Genitrix, intercede
pro nobis.

Oremus.

Deus, qui salutis æternæ,
beatæ Mariæ virginitate fe-
cunda, humano generi præmia
præstitisti; tribue, quæsumus,
ut ipsam pro nobis intercedere
sentiamus, per quam merui-
mus auctorem vitæ suscipere,
Dominum nostrum Jesum
Christum Filium tuum. Qui
tecum vivit, &c.

R. Amen.

V. After child-birth thou
didst remain a pure virgin.

R. Intercede for us, O Mo-
ther of God.

Let us pray.

O God, who, by the fruitful
virginity of blessed Mary, hast
given to mankind the rewards
of eternal salvation; grant,
we beseech thee, that we may
experience her intercession for
us, through whom we have
merited to receive the author
of life, our Lord Jesus Christ,
thy Son. Who liveth, &c.

R. Amen.

Psalm cxxvi.

Nisi Dominus ædificaverit
domum: * in vanum labora-
verunt qui ædificant eam.

Nisi Dominus custodierit
civitatem: * frustra vigilat
qui custodit eam.

Vanum est vobis ante lu-
cem surgere: * surgite post-
quam sederitis, qui mandu-
catis panem doloris.

Cum dederit dilectis suis
somnum: * ecce hæreditas
Domini filii, merces fructus
ventris.

Sicut sagittæ in manu po-
tentis: * ita filii excussorum.

Beatus vir qui implevit de-
siderium suum ex ipsis: * non
confundetur, cum loquetur
inimicis suis in porta.

Gloria, &c.

1 Unless the Lord build
the house: they labour in
vain that build it.

2 Unless the Lord keep the
city: he watcheth in vain
that keepeth it.

3 In vain ye rise before the
light: rise not till ye have
rested, O ye that eat the
bread of sorrow.

4 When he hath given sleep
to his beloved: lo, children
are an heritage from the Lord,
and the fruit of the womb a
reward.

5 Like as arrows in the
hand of the mighty one: so
are the children of those who
have been cast out.

6 Blessed is the man whose
desire is satisfied with them:
he shall not be confounded,
when he speaketh with his
enemies in the gate.

Glory, &c.

Exposition and Benediction of the Most Holy Sacrament.

When the Priest opens the Tabernacle, and incenses the Blessed Sacrament, is sung the Hymn,

O salutaris Hostia,
Quæ cœli pandis ostium :
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria.
Amen.

O saving Victim, opening wide
The gate of heav'n to man below :
Our foes press on from every side ;
Thine aid supply, thy strength bestow.

To thy great name be endless praise,
Immortal Godhead, one in three !
Oh, grant us endless length of days
In our true native land with thee.
Amen.

After which follows the Litany of the Blessed Virgin, see p. 312, or some Psalm, or Antiphon, or Hymn appropriate to the Feast, or in honour of the Most Holy Sacrament.

Then is sung the Hymn Tantum ergo Sacramentum, all present making a profound inclination (not prostration) while the words Veneremur cernui are being said.

Tantum ergo Sacramentum
Veneremur cernui :
Et antiquum documentum
Novo cedat ritui ;
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio :
Procedenti ab utroque
Compar sit laudatio.

Down in adoration falling,
Lo! the sacred Host we hail ;
Lo! o'er ancient forms departing,
Newer rites of grace prevail ;
Faith for all defects supplying
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honour, blessing,
Might, and endless majesty !

Then are sung the following Versicle and Prayer.

Ÿ. Panem de cœlo præstisti eis. [Alleluia.]

R̄. Omne delectamentum in se habentum. [Alleluia.]

Oremus.

Deus, qui nobis sub Sacramento mirabili, passionis tuæ memoriam reliquisti : tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari ; ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis, &c. Amen.

Ÿ. Thou didst give them bread from heaven. [Alleluia.]

R̄. Containing in itself all sweetness. [Alleluia.]

Let us pray.

O God, who, under a wonderful Sacrament, hast left us a memorial of thy passion ; grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood, that we may ever feel within us the fruit of thy redemption. Who livest, &c. Amen.

Various Psalms for Occasional Use,

BEFORE AND AFTER CONFESSION OR COMMUNION,
MORNING AND EVENING, AND AT OTHER TIMES.

Psalm xix. *Exaudiat te Dominus.*

1 May the Lord hear thee thy petitions : now know I
in the day of tribulation : may that the Lord hath saved his
the name of the God of Jacob Anointed.
protect thee.

2 May he send thee help 7 He will hear him from
from the sanctuary : and defend his holy heaven : the salvation
of his right hand is in powers.
defend thee out of Sion.

3 May he be mindful of all 8 Some upon chariots, and
thy sacrifices : and may thy some upon horses : but we will
whole burnt-offering be made call upon the name of the Lord
fat before him. our God.

4 May he give unto thee 9 They are fast bound, and
according to thy heart : and have fallen : but we are risen,
confirm all thy counsel. and stand upright.

5 We will rejoice in thy sal- 10 O Lord, save the king :
vation : and in the name of our and hear us in the day, that we
God shall we be exalted. shall call upon thee.

6 May the Lord fulfil all
Glory &c.

Psalm lxxxiii. *Quam dilecta.*

1 How lovely are thy taber-
nacles, Dómine virtútum ! con-
cupiscit et déficit ánima mea
in átria Dómini. nacles, O Lord of hosts : my
soul longeth and fainteth for
the courts of the Lord.

2 My heart and my flesh :
have rejoiced in the living
God.

3 For the sparrow hath
found her a house : and the

ubi ponat pullos suos.

Altária tua, Dómine virtútum: Rex meus, et Deus meus.

Beáti qui hábitant in domo tua, Dómine: in sæcula sæculórum laudábunt te.

Beátus vir cujus est auxilium abs te: ascensiónes in corde suo dispósuit, in valle lacrymárum, in loco quem púsuit.

Etenim benedictiónem dabit legislátor, ibunt de virtúte in virtútem: vidébitur Deus deórum in Sion.

Dómine Deus virtútum, ex-aúdi oratióem meam: auri-bus pécipe, Deus Jacob.

Protéctor noster áspice, Deus: et réspice in fáciem Christi tui.

Quia mélior est dies una in átriis tuis super millia.

Elégi abjéctus esse in domo Dei mei, magis quam habitáre in tabernáculis peccatórum.

Quia misericórdiam, et veritátem díligit Deus: grátiam et glóriam dabit Dóminus.

Non privábit bonis eos qui ámbulant in innocéntia: Dómine virtútum, beátus homo qui sperat in te.

Gloria, &c.

turtle a nest for herself, where she may lay her young.

4 Even thy altars, O Lord of hosts: my King and my God.

5 Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.

6 Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place that he hath fixed.

7 For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

9 Behold, O God, our protector: and look upon the face of thine Anointed.

10 For one day in thy courts: is better than a thousand.

11 I have chosen rather to be an abject in the house of my God: than to dwell in the tabernacles of sinners.

12 For God loveth mercy and truth: the Lord will give grace and glory.

13 He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that hopeth in thee.

Glory, &c.

Psalm cii. *Benedic, anima.*

1 Bless the Lord, O my soul: and let all that is within me bless his holy name.

2 Bless the Lord, O my soul: and forget not all his benefits.

3 Who forgiveth thee all

thine iniquities: who healeth all thine infirmities.

4 Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

5 Who satisfieth thy desire

with good things: thy youth shall be renewed like the eagle's.

6 The Lord doeth mercies: and judgment for all that suffer wrong.

7 He hath made his ways known unto Moses: his will unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and plenteous in mercy.

9 He will not always be angry: neither will he threaten for ever.

10 He hath not dealt with us according to our sins; nor rewarded us according to our iniquities.

11 For according to the height of the heaven above the earth: hath he strengthened his mercy towards them that fear him.

12 As far as the east is from the west: so far hath he removed our iniquities from us.

13 As a father hath pity on his children, so hath the Lord pity on them that fear him: for he knoweth whereof we are made.

14 He remembereth that we are but dust: man's days are as grass; as the flower of the field, so shall he flourish.

15 For the spirit shall pass away in him, and he shall not be: and he shall know his place no more.

16 But the mercy of the Lord is from eternity: and unto eternity upon them that fear him.

17 And his justice upon children's children: even upon such as keep his covenant.

18 And are mindful of his commandments: to do them.

19 The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

20 Bless the Lord, all ye his angels: ye that are mighty in strength, and fulfil his commandment, hearkening unto the voice of his words.

21 Bless the Lord, all ye his hosts: ye ministers of his, that do his will.

22 Bless the Lord, all ye his works: in every place of his dominion, O my soul, bless thou the Lord.

Glory, &c.

Psalm cxxxvii. *Confitebor tibi.*

1 I will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.

2 In the sight of the angels will I sing praise unto thee: I will adore towards thy holy temple, and give praise unto thy name.

3 For thy mercy, and for thy kindness: for thou hast

magnified thy name above all things.

4 Oh, hear me in what day soever I shall call upon thee: thou shalt multiply strength in my soul.

5 Let all the kings of the earth praise thee, O Lord: for they have heard all the words of thy mouth.

6 And let them sing in the

ways of the Lord: for great is the glory of the Lord.

7 For the Lord is high, and looketh upon the humble: and the lofty he knoweth afar off.

8 If I shall walk in the midst of tribulation, thou wilt quicken me: and against the

wrath of mine enemies thou hast stretched forth thy hand, and thy right hand hath saved me.

9 The Lord will repay for me: thy mercy endureth for ever; despise not the works of thine own hands.

Glory, &c.

Ps. cxxvii.

Beati omnes.

Beati omnes qui timent Dóminum: * qui ambulat in viis ejus.

Labores mánuum tuárum quia manducábis: * beátus es, et bene tibi erit.

Uxor tua sicut vitis abundans: * in lateribus domus tue.

Filii tui sicut novellæ olivárum: * in circúitu mensæ tue.

Ecco sic benedicétur homo: * qui timet Dóminum.

Benedícat tibi Dóminus ex Sion: * et vídeas bona Jerúsalem ómnibus díebus vitæ tue.

Et vídeas filios filiórúum tuórum: * pacem super Israël.

Gloria, &c.

1 Blessed are all they that fear the Lord: that walk in his ways.

2 For thou shalt eat of the labour of thine hands: blessed art thou, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine: on the walls of thy house.

4 Thy children as olive-plants: round about thy table.

5 Behold, thus shall the man be blessed: that feareth the Lord.

6 May the Lord bless thee out of Sion: and mayest thou see the good things of Jerusalem all the days of thy life.

7 And mayest thou see thy children's children: peace upon Israel.

Glory, &c.

Te Deum laudamus.

Te Deum laudámus: * te Dóminum confitémur.

Te ætérnum Patrem * omnis terra venerátur.

Tibi omnes angeli, * tibi cœli, et univérsæ potestátes:

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein:

Tibi chérubim et séraphim,
* incessábili voce proclámant:
Sanctus, sanctus, sanctus, *

Dóminus Deus Sábaoth :
Pleni sunt cœli et terra, *

majestátis glóriæ tuæ.
Te gloriósus * Apostolórum

chorus.
Te Prophetárum * laudá-

bilis númerus.
Te Mártyrum candidátus *

laudat exercitus.
Te per orbem terrárum *

sancta confitétur Ecclésia.
Patrem * imménsæ majes-

tátis.
Venerándum tuum verum *

et únicum Filium.
Sanctum quoque * Pará-

clitum Spíritum.
Tu Rex glóriæ, * Christe.

Tu Patris * sempitérnus es

Filius.
Tu ad liberándum suscep-

túrus hóminem, * non hor-

ruísti Vírginis úterum.
Tu devícto mortis acúleo, *

aperuísti credéntibus regna

cœlórum.
Tu ad dexteram Dei sedes,
* in glória Patris.

Judex créderis * esse ven-

túrus.
¹ Te ergo quæsumus, tuis

fámulis súbveni, * quos pre-

To thee cherubim and sera-

phim : continually do cry :

Holy, holy, holy : Lord God

of Sabaoth.
Heaven and earth are full :

of the majesty of thy glory.
The glorious choir of the

Apostles : praise thee.
The admirable company of

the Prophets : praise thee.
The white-robed army of

Martyrs : praise thee.
The Holy Church through-

out all the world : doth ac-

knowledge thee.
The Father : of an infinite

majesty.
Thy adorable, true : and

only Son.
Also the Holy Ghost : the

Comforter.
Thou art the King of Glory :

O Christ.
Thou art the everlasting

Son : of the Father.
When thou tookest upon

thee to deliver man : thou

didst not abhor the Virgin's

womb.
When thou hadst overcome

the sting of death : thou didst

open the kingdom of heaven

to all believers.
Thou sittest at the right

hand of God : in the glory of

the Father.
We believe that thou shalt

come : to be our judge.
We pray thee, therefore,

help thy servants : whom thou

hast redeemed with thy pre-

cious blood.
Make them to be numbered

with thy Saints : in glory ever-

lasting

¹ Here it is usual to kneel. .

Salvum fac pópulum tuum,
Domine, * et bédedic hære-
ditáti tuæ.

Et rege eos, et extólle illos,
* usque in ætérnum.

Per singulos dies * bene-
dícimus te.

Et laudámus nomen tuum
in sæculum, * et in sæculum
sæculi.

Dignáre, Dómine, die isto,
* sine peccáto nos custodíre.

Miserére nostri, Dómine, *
miserére nostri.

Fiat misericórdia tua, Dó-
mine, super nos : * quemád-
modum sperávimus in te.

In te, Dómine, sperávi ; *
non confúndar in ætérnum.

O Lord, save thy people :
and bless thine inheritance.

Govern them : and lift them
up for ever.

Day by day : we magnify
thee.

And we praise thy name for
ever : yea, for ever and ever.

Vouchsafe, O Lord, this
day : to keep us without sin.

O Lord, have mercy upon
us : have mercy upon us.

O Lord, let thy mercy be
shewed upon us : as we have
hoped in thee.

O Lord, in thee have I
hoped : let me not be con-
founded for ever.

On occasions of Thanksgiving the following are added :

Ÿ. Benedictus es, Domine,
Deus Patrum nostrorum.

R̄. Et laudabilis, et glori-
osus in sæcula.

Ÿ. Benedicamus Patrem et
Filium, cum Sancto Spiritu.

R̄. Laudemus et superexal-
temus eum in sæcula.

Ÿ. Benedictus es, Domine
Deus, in firmamento cœli.

R̄. Et laudabilis, et glorio-
sus, et superexaltatus in sæ-
cula.

Ÿ. Benedic, anima mea, Do-
minum.

R̄. Et noli oblivisci retri-
butiones ejus.

Ÿ. Domine, exaudi oratio-
nem meam.

R̄. Et clamor meus ad te
veniat.

Ÿ. Dominus vobiscum.

R̄. Et cum spiritu tuo.

Ÿ. Blessed art thou, O
Lord, the God of our fathers.

R̄. And worthy to be prais-
ed, and glorious for ever.

Ÿ. Let us bless the Father
and the Son, with the Holy
Ghost.

R̄. Let us praise and mag-
nify him for ever.

Ÿ. Blessed art thou, O
Lord, in the firmament of
heaven.

R̄. And worthy to be prais-
ed, glorious and exalted for
ever.

Ÿ. Bless the Lord, O my
soul.

R̄. And forget not all his
benefits.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come
unto thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Oremus.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes: ut qui petentibus postulata concedis, eosdem non deserens, ad præmia 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 præstas auditum: pro postulationibus nostris, votisque susceptis gratias agimus, te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Christum Dominum nostrum.

R̄. Amen.

Benedictus Dóminus Deus Israel: * quia visitávit, et fecit redemptionem plebis suæ.

Et eréxit cornu salutis nobis, * in domo David púeri sui.

Sicut locútus est per os sanctórum, * qui a sæculo sunt Prophetárum ejus.

Salútem ex inimicis nostris, * et de manu ómnium qui odérunt nos.

Let us pray.

O God, whose mercies are without number, and the treasure of whose goodness is infinite; we render thanks to thy most gracious Majesty for the gifts thou hast bestowed upon us, evermore beseeching thy clemency: that as thou grantest the petitions of them that ask thee, thou wilt never forsake them, but wilt prepare them for the rewards to come.

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

O God, who sufferest none that hope in thee to be afflicted over much, but dost afford a gracious ear unto their prayers; we render thee thanks for that thou hast heard our supplications and vows; and we most humbly beseech thee, that we may evermore be protected from all adversities. Through Christ our Lord.

R̄. Amen.

Benedictus.

1 Blessed be the Lord God of Israel: for he hath visited and wrought the redemption of his people.

2 And hath raised up a horn of salvation to us: in the house of his servant David.

3 As he spake by the mouth of his holy prophets: who are from the beginning.

4 Salvation from our enemies: and from the hand of all that hate us.

Ad faciendam misericordiam cum patribus nostris, * et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum, * daturum se nobis.

Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi,

In sanctitate et justitia coram ipso, * omnibus diebus nostris.

Et tu, puer, Propheta Altissimi vocaberis; * praeibis enim ante faciem Domini, parare vias ejus.

Ad dandam scientiam salutis plebi ejus; * in remissionem peccatorum eorum.

Per viscera misericordiae Dei nostri; * in quibus visitavit nos oriens ex alto.

Illuminare his, qui in tenebris et in umbra mortis sedent; * ad dirigendos pedes nostros in viam pacis.

Glória, &c.

5 To perform mercy to our fathers: and to remember his holy testament.

6 The oath that he swore to Abraham our father: that he would grant unto us:

7 That being delivered from the hands of our enemies: we may serve him without fear,

8 In holiness and justice before him: all the days of our life.

9 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

10 To give knowledge of salvation unto his people: for the remission of their sins.

11 Through the bowels of the mercy of our God: whereby the orient from on high hath visited us.

12 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Glory, &c.

The Benedicite, or Song of the Three Children (Dan. iii.).

O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever.

O ye angels of the Lord, bless ye the Lord: bless the Lord, ye heavens.

O all ye waters that are above the heavens, bless ye the Lord: bless the Lord, all ye powers of the Lord.

O ye sun and moon, bless ye the Lord: bless the Lord, ye stars of heaven.

O all ye showers and dew,

bless ye the Lord: bless the Lord, all ye spirits of God.

O ye fire and heat, bless ye the Lord: bless the Lord, ye winter and summer.

O ye dews and hoar frost, bless ye the Lord: bless the Lord, ye frost and cold.

O ye ice and snow, bless ye the Lord: bless the Lord, ye nights and days.

O ye light and darkness, bless ye the Lord: bless the Lord, ye lightnings and clouds.

O let the earth bless the Lord: let it praise and exalt him above all for ever.

O ye mountains and hills, bless ye the Lord: bless the Lord, all things that spring forth upon the earth.

O ye fountains, bless ye the Lord: bless the Lord, ye seas and floods.

O ye whales, and all that move in the waters, bless ye the Lord: bless the Lord, all ye fowls of the air.

O all ye beasts and cattle, bless ye the Lord: bless the Lord, ye sons of men.

Let Israel bless the Lord: let him praise and exalt him above all for ever.

O ye priests of the Lord, bless ye the Lord: bless the Lord, ye servants of the Lord.

O ye spirits and souls of the just, bless ye the Lord: bless the Lord, all ye that are holy and humble of heart.

O Ananias, Azarias, Misael, bless ye the Lord: praise and exalt him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt him above all for ever.

Blessed art thou, O Lord, in the firmament of heaven: worthy to be praised, and glorious, and exalted above all for ever.

The Creed of St. Athanasius.

Whosoever will be saved, before all things it is necessary, that he hold the Catholic faith.

Which faith, except every one do keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this; that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also they are not three uncreates, nor three incomprehensibles; but one uncreate, and one incomprehensible.

In like manner the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet they are not three almighties, but one almighty.

So the Father is God, the Son God, and the Holy Ghost God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord :

So we are forbidden by the Catholic religion to say there are three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity, there is nothing before or after, nothing greater or less; but the whole three Persons are co-eternal together and coequal.

So that in all things, as is aforesaid, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the In-

carnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of his Father, begotten before the world; and he is man of the substance of his Mother, born in the world:

Perfect God and perfect man; of reasonable soul and human flesh subsisting.

Equal to the Father according to his Godhead; and less than the Father according to his manhood.

Who, although he be both God and man, yet he is not two, but one Christ:

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God :

One altogether, not by confusion of substance, but by unity of person.

For as the reasonable soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth at the right hand of God the Father Almighty; from whence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good shall go into life ever-

lasting; and they that have done evil, into everlasting fire.

This is the Catholic faith, Glory, &c.

Psalm I. *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.

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 sapientiae tuae manifestasti mihi.

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

Auditui meo dabis gaudium et letitiam : * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis : * et omnes iniquitates meas dele.

Cor mundum crea in me,

which except a man believe faithfully and steadfastly, he cannot be saved.

Glory, &c.

1 Have mercy upon me, O God : according to thy great mercy.

2 And according to the multitude of thy tender mercies : blot out my iniquity.

3 Wash me yet more from my iniquity : and cleanse me from my sin.

4 For I acknowledge my iniquity : and my sin is always before me.

5 Against thee only have I sinned, and done evil in thy sight : that thou mayest be justified in thy words, and mayest overcome when thou art judged.

6 For behold, I was conceived in iniquities : and in sins did my mother conceive me.

7 For behold, thou hast loved truth : the uncertain and hidden things of thy wisdom thou hast made manifest unto me.

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

9 Thou shalt make me hear of joy and gladness : and the bones that were humbled shall rejoice.

10 Turn away thy face from my sins : and blot out all my iniquities.

11 Create in me a clean

Deus : * et spírítum rectum
innova in viscéribus meis.

Ne próficias me a fácie tua : *
et Spírítum sanctum tuum ne
aúferas a me.

Redde mihi lætítiam salu-
táris tui : * et spírítu princi-
páli confirma me.

Docébo iníquos vias tuas : *
et impíi ad te converténtur.

Líbera me de sanguínibus,
Deus, Deus salútis meæ : * et
exultábit lingua mea justí-
tiam tuam.

Dómine, lábia mea apéries : *
et os meum annuntiábit
laudem tuam.

Quóniam si voluísset sacri-
ficium, dedíssem útique : * ho-
locaústis non delectáberis.

Sacrificium Deo spírítus
contribulátus : * cor contrítum
et humiliátum, Deus, non
despícies.

Benigne fac, Dómine, in
bona voluntáte tua Sion : * ut
aedificéntur muri Jerúsalem.

Tunc acceptábis sacrificium
justitiæ, oblatiões, et holo-
caústa : * tunc impónent super
altáre tuum vitulos.

Glória, &c.

Psalm cxxix.

De profúndis clamávi ad te,
Dómine : * Dómine, exáudi
vocem meam.

Fiant aures tuæ intendén-
tes * in vocem deprecatiónis
meæ.

Si iniquitátes observáveris,
Dómine : * Dómine, quis sus-
tinébit ?

heart, O God : and renew a
right spirit within my bowels.

12 Cast me not away from
thy presence : and take not
thy holy Spirit from me.

13 Restore unto me the joy
of thy salvation : and strength-
en me with a perfect spirit.

14 I will teach the unjust
thy ways : and the wicked
shall be converted unto thee.

15 Deliver me from blood-
guiltiness, O God, thou God
of my salvation : and my
tongue shall extol thy justice.

16 Thou shalt open my lips,
O Lord : and my mouth shall
declare thy praise.

17 For if thou hadst desired
sacrifice, I would surely have
given it : with burnt-offerings
thou wilt not be delighted.

18 The sacrifice of God is
an afflicted spirit : a contrite
and humble heart, O God,
thou wilt not despise.

19 Deal favourably, O Lord,
in thy good will with Sion :
that the walls of Jerusalem
may be built up.

20 Then shalt thou accept
the sacrifice of justice, obla-
tions, and whole burnt-offer-
ings : then shall they lay calves
upon thine altars.

Glory, &c.

De profundis.

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

2 Oh, let thine ears con-
sider well : the voice of my
supplication.

3 If thou, O Lord, shalt
mark iniquities : Lord, who
shall abide it ?

Quia apud te propitiatio est : * et propter legem tuam sustinui te, Dómine.

Sustinuit ánima mea in verbo ejus : * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem : * speret Israel in Dómino.

Quia apud Dóminum misericórdia : * et copiósa apud eum redemptio.

Et ipse redimet Israel, * ex ómnibus iniquitatibus ejus.

Psalm cxlvii.

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 cinerem spargit.

Mittit crystallum suam sicut buccellas : * ante faciem 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.

4 For with thee there is propitiation : and because of thy law I have waited for thee, O Lord.

5 My soul hath waited on his word : my soul hath hoped in the Lord.

6 From the morning watch even until night : let Israel hope in the Lord.

7 For with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

1 Praise the Lord, O Jerusalem : praise thy God, O Sion.

2 For he hath strengthened the bars of thy gates : he hath blessed thy children within thee.

3 He hath made peace within thy borders : and filleth thee with the fatness of corn.

4 He sendeth forth his commandment on the earth : his word runneth very swiftly.

5 He giveth snow like wool : he scattereth the hoarfrost like ashes.

6 He sendeth his ice like morsels : who is able to abide his frost ?

7 He shall send forth his word, and melt them : he shall blow with his wind, and the waters shall flow.

8 He maketh known his word unto Jacob : his statutes and ordinances unto Israel.

9 He hath not dealt so with any nation : neither hath he shewed them his judgments.

The Little Office

OF THE

IMMACULATE CONCEPTION.

[*The text from which the present translation has been made is an exact copy of the Office as published by authority at Rome, in 1838. Vide Cæleste Palmetum, p. 243.*]

AT MATINS.

Fit. mea labia, nunc annuntiate
Laudes et præconia Virginis
beatæ.

Come, my lips, and wide proclaim
The blessed Virgin's spotless
fame.

V. Domina, in adjutorium
meum intende.

V. O Lady, make speed to
befriend me.

R. Me de manu hostium po-
tenter defende.

R. From the hands of the
enemy mightily defend me.

V. Gloria Patri. Alleluia.

V. Glory be to the Father,
&c. Alleluia.

From Septuagesima to Easter, instead of Alleluia is said :

Iaus tibi, Domine, Rex
æternæ gloriæ.

Praise be to thee, O Lord,
King of everlasting glory.

HYMN.

Salve, mundi Domina,
Cælorum Regina :
Salve, Virgo virgillum,
Stella matutina.

Hail, Queen of the heavens !
Hail, Mistress of earth !
Hail, Virgin most pure,
Of immaculate birth !

Salve, plena gratia,
Clara luce divina :
Mundi in auxilium,
Domina, festina.

Clear star of the morning,
In beauty enshrin'd !
O Lady, make speed
To the help of mankind.

Ab æterno Dominus
Te præordinavit
Matrem unigeniti
Verbi, quo creavit.

Thee God in the depth
Of eternity chose ;
And form'd thee all fair
As his glorious Spouse :

Terram, pontum, æthera :
Te pulchram ornavit
Sibi Sponsam, quæ in
Adam non peccavit.

Amen.

And call'd thee his Word's
Own Mother to be,
By whom he created
The earth, sky, and sea.

Amen.

V. Elegit eam Deus, et præ-
elegit eam.

R. In tabernaculo suo habi-
tare fecit eam.

V. Domina, exaudi oratio-
nem meam.

R. Et clamor meus ad te
veniat.

V. God elected her, and præ-
elected her.

R. He made her to dwell in
his tabernacle.

V. O Lady, hear my prayer.

R. And let my cry come
unto thee.

Oremus.

Sancta Maria, Regina cœlo-
rum, mater Domini nostri Jesu
Christi, et mundi Domina, quæ
nullum derelinquis, et nullum
despicis; respice me, Domina,
clementer oculo pietatis, et
impetra mihi apud tuum dilec-
tum Filium cunctorum veniam
peccatorum: ut qui nunc tuam
sanctam et immaculatam Con-
ceptionem devoto affectu re-
colo, æternæ in futurum beati-
tudinis bravium capiam, ipso,
quem virgo peperisti, donante
Domino nostro Jesu Christo;
qui cum Patre et Sancto Spiritu
vivit et regnat, in Trinitate
perfecta Deus in sæcula sæcu-
lorum. Amen.

V. Domina, exaudi oratio-
nem meam.

R. Et clamor meus ad te
veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per mi-
sericordiam Dei requiescant in
pace.

R. Amen.

Let us pray.

Holy Mary, Queen of hea-
ven, Mother of our Lord Jesus
Christ, and Mistress of the
world, who forsakest no one,
and despisest no one; look
upon me, O Lady, with an
eye of pity, and entreat for
me, of thy beloved Son, the
forgiveness of all my sins;
that, as I now celebrate with
devout affection thy holy and
immaculate Conception, so,
hereafter, I may receive the
prize of eternal blessedness,
by the grace of him whom
thou, in virginity, didst bring
forth, Jesus Christ our Lord;
who, with the Father and the
Holy Ghost, liveth and reign-
eth, in perfect Trinity, God,
world without end. Amen.

V. O Lady, hear my prayer.

R. And let my cry come
unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

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

R. Amen.

AT PRIME.

V. Domina, in adjutorium
meum intende.

R. Me de manu hostium po-
tenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to
befriend me.

R. From the hands of the
enemy mightily defend me.

V. Glory be to the Father,
&c. Alleluia.

HYMN.

Salve, Virgo sapiens,
Domus Deo dicata,
Columna septemplii
Mensaque exornata.

Ab omni contagio
Mundi præservata :
Ante sancta in utero
Parentis, quam nata.

Tu, Mater viventium,
Et porta es Sanctorum :
Nova stella Jacob,
Domina Angelorum.

Zabulo terribilis
Acies castrorum :
Portus et refugium
Sis Christianorum.

Amen.

Hail, Virgin most wise !
Hail, Deity's shrine !
With seven fair pillars,
And table divine !

Preserv'd from the guilt
Which hath come on us all !
Exempt, in the womb,
From the taint of the Fall !

O new star of Jacob !
Of Angels the Queen !
O gate of the Saints !
O mother of men !

O terrible as
The embattled array !
Be thou of the faithful
The refuge and stay.

Amen.

V. Ipse creavit illam in Spi-
ritu Sancto.

R. Et effudit illam inter
omnia opera sua.

V. Domina, exaudi, &c. (p.
430, cum Oratione ut supra.)

V. The Lord himself created
her in the Holy Ghost.

R. And poured her out
among all his works.

V. O Lady, hear, &c. (with
the Prayer and Versicles, as at
p. 430.)

AT TERCE.

V. Domina, in adjutorium
meum intende.

R. Me de manu hostium po-
tenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to
befriend me.

R. From the hands of the
enemy mightily defend me.

V. Glory be to the Father,
&c. Alleluia.

HYMN.

Salve, arca fœderis,
Thronus Salomonis,
Arcus pulcher ætheris,
Rubus visionis :

Hail, Solomon's throne !
Pure ark of the law !
Fair rainbow ! and bush,
Which the Patriarch saw !

Virga frondens germinis :
 Vellus Gedeonis :
 Porta clausa numinis,
 Favusque Samsonis.

D. cebat tam nobilem
 Natam. præcavere
 Ab originali
 Labe Matris Evæ

Almam, quam elegerat,
 Genitricem vere,
 Nulli prorsus sinens
 Culpæ subjacere.

Amen.

Hail, Gedeon's fleece!
 Hail, blossoming rod!
 Samson's sweet honeycomb!
 Portal of God!

Well fitting it was,
 That a Son so divine
 Should preserve from all touch
 Of original sin;

Nor suffer by smallest
 Defect to be stain'd,
 That Mother, whom he
 For himself had ordain'd.

Amen.

V. Ego in altissimis habito.

R. Et thronus meus in columna nubis.

V. Domina, exaudi, &c. (p. 430, cum Oratione ut supra.)

V. I dwell in the highest.

R. And my throne is on the pillar of the clouds.

V. O Lady, hear, &c. (with the Prayer and Versicles, as at p. 430.)

AT SEXT.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, Virgo puerpera,
 Templum Trinitatis,
 Angelorum gaudium,
 Cella puritatis :

Solamen mœrentium,
 Hortus voluptatis :
 Palma patientiæ,
 Cedrus castitatis.

Terra es benedicta
 Et sacerdotalis,
 Sancta et immunis
 Culpæ originalis.

Civitas altissimi,
 Porta orientalis :
 In te est omnis gratia,
 Virgo singularis.

Amen.

Hail, virginal Mother!
 Hail, purity's cell!
 Fair shrine where the Trinity
 Loveth to dwell!

Hail, garden of pleasure!
 Celestial balm!
 Cedar of chastity!
 Martyrdom's palm!

Thou land set apart
 From uses profane!
 And free from the curse
 Which in Adam began!

Thou city of God!
 Thou gate of the east!
 In thee is all grace,
 O joy of the blest!

Amen.

V. Sicut lilium inter spinas.

V. As the lily among the thorns.

R. Sic amica mea inter filias
Adæ.

V. Domina, exaudi, &c. (p.
430, cum Oratione ut supra.)

R. So is my beloved among
the daughters of Adam.

V. O Lady, hear, &c. (with
the Prayer and Versicles, as at
p. 430.)

AT NONE.

V. Domina, in adjutorium
meum intende.

R. Me de manu hostium po-
tenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to
befriend me.

R. From the hands of the
enemy mightily defend me.

V. Glory be to the Father,
&c. Alleluia.

HYMN.

Salve, urbs refugii,
Turrisque munita
David, propugnaculis
Armisque insignita.

In Conceptione
Charitate ignita,
Draconis potestas
Est a te contrita.

O mulier fortis,
Et invicta Judith!
Pulchra Abisag virgo,
Verum fovens David!

Rachel curatorem
Ægypti gestavit:
Salvatorem mundi
Maria portavit.

Amen.

Hail, city of refuge!
Hail, David's high tower!
With battlements crown'd
And girded with power!

Fill'd at thy Conception
With love and with light!
The dragon by thee
Was shorn of his might.

O woman most valiant!
O Judith thrice blest!
As David was nurs'd
In fair Abishag's breast;

As the saviour of Egypt
Upon Rachel's knee;
So the world's great Redeemer
Was cherish'd by thee.

Amen.

V. Tota pulchra es, amica
mea.

R. Et macula originalis num-
quam fuit in te.

V. Domina, exaudi, &c. (p.
430, cum Oratione ut supra.)

V. Thou art all fair, my
beloved.

R. And the original stain
was never in thee.

V. O Lady, hear, &c. (with
the Prayer and Versicles, as at
p. 430.)

AT VESPERE.

V. Domina, in adjutorium
meum intende.

R. Me de manu hostium po-
tenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to
befriend me.

R. From the hands of the
enemy mightily defend me.

V. Glory be to the Father,
&c. Alleluia.

HYMN.

Salve, horologium,
Quo retrogradiatur
Sol in decem lineis;
Verbum incarnatur.

Homo ut ab inferis
Ad summa attollatur,
Immensus ab Angelis
Paulo minoratur.

Solis hujus radiis
Maria coruscat;
Consurgens aurora
In conceptu micat.

Lilium inter spinas,
Quæ serpentis conterat
Caput: pulchra ut luna
Errantes collustrat.

Amen.

Hail, dial of Achaz!
On thee the true sun
Told backward the course
Which from old he had run?
And, that man might be rais'd,
Submitting to shame,
A little more low
Than the Angels became,
Thou, wrapt in the blaze
Of his infinite light,
Dost shine as the morn
On the confines of night;
As the moon on the lost
Through obscurity dawns;
The serpent's destroyer!
A lily 'mid thorns!

Amen.

V. Ego feci in cœlis, ut ori-
retur lumen indeficiens.

R. Et quasi nebula texi om-
nem terram.

V. Domina, exaudi, &c. (*p.*
430, *cum Oratione ut supra.*)

V. I made an unfailing light
to arise in heaven.

R. And, as a mist, I over-
spread the whole earth.

V. O Lady, hear, &c. (*with
the Prayer and Versicles, as at
p. 430.*)

AT COMPLINE.

V. Convertat nos, Domina,
tuis precibus placatus Jesus
Christus Filius tuus.

R. Et avertat iram suam a
nobis.

V. Domina, in adjutorium
meum intende.

R. Me de manu hostium po-
tenter defende.

V. Gloria Patri. Alleluia.

V. May Jesus Christ thy
Son, reconciled by thy prayers,
O Lady, convert our hearts.

R. And turn away his anger
from us.

V. O Lady, make speed to
befriend me.

R. From the hands of the
enemy mightily defend me.

V. Glory be to the Father,
&c. Alleluia.

HYMN.

Salve, Virgo florens,
Mater illibata,
Regina clementiæ,
Stellis coronata.

Super omnes Angelos
Pura, immaculata,
Atque ad regis dexteram
Stans veste deaurata.

Hail, Mother most pure!
Hail, Virgin renown'd!
Hail, Queen with the stars
As a diadem crown'd!

Above all the Angels
In glory untold,
Standing next to the King
In a vesture of gold!

Per te, Mater gratiæ,
Dulcis spes reorum,
Fulgens stella maris,
Fortus naufragorum,

Patens cœli janua,
Salus infirmorum,
Videamus Regem
In aula Sanctorum.

Amen.

O Mother of mercy!
O star of the wave!
O hope of the guilty!
O light of the grave!

Through thee may we come
To the haven of rest;
And see heaven's King
In the courts of the blest!

Amen.

V. Oleum effusum, *Maria*,
nomen tuum.

R. Servi tui dilexerunt te
nimis.

V. Domina, exaudi, &c. (p.
430, *cum Oratione ut supra*.)

V. Thy name, O *Mary*, is
as oil poured out.

R. Thy servants have loved
thee exceedingly.

V. O Lady, hear, &c. (*the
Prayer, &c. p. 430.*)

Psalm cxxi.

Lætatus sum in his quæ
dicta sunt mihi: * In domum
Domini ibimus.

Stantes erant pedes nos-
tri: * in atriis tuis, Jerusa-
lem.

Jerusalem, quæ ædificatur
ut civitas: * cujus participa-
tio ejus in idipsum.

Illuc enim ascenderunt tri-
bus, tribus Domini: * testi-
monium Israel ad confitendum
nomini Domini.

Quia illic sederunt sedes
in judicio: * sedes super do-
mum David.

Rogate quæ ad pacem sunt
Jerusalem: * et abundantia
diligentibus te.

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: * quæsivi bona
tibi.

1 I was glad at the things
that were said unto me: We
will go into the house of the
Lord.

2 Our feet were wont to
stand: in thy courts, O Je-
rusalem.

3 Jerusalem, which is built
as a city: that is at unity
with itself.

4 For thither did the tribes
go up, the tribes of the Lord:
the testimony of Israel, to
praise the name of the Lord.

5 For there are set the
seats of judgment: the seats
over the house of David.

6 Pray ye for the things
that are for the peace of Je-
rusalem: and plenteousness
be to them that love thee.

7 Let peace be in thy
strength: and plenteousness
in thy towers.

8 For my brethren and
companions' sake: I spake
peace concerning thee.

9 Because of the house of
the Lord our God: I have
sought good things for thee.

Various Hymns, Latin and English.

Veni Creator.

Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quæ tu creasti pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula.

Amen.

Come, O Creator Spirit blest !
And in our souls take up thy rest ;
Come, with thy grace and hea-
venly aid, [made.
To fill the hearts which thou hast

Great Paraclete ! to thee we cry ;
O highest gift of God most high !
O fount of life ! O fire of love !
And sweet anointing from above !

Thou in thy sevenfold gifts art
known ;
The finger of God's hand we own ;
The promise of the Father thou !
Who dost the tongue with pow'r
endow.

Kindle our senses from above,
And make our hearts o'erflow with
love ; [high,
With patience firm, and virtue
The weakness of our flesh supply.

Far from us drive the foe we dread,
And grant us thy true peace in-
stead ; [guide,
So shall we not, with thee for
Turn from the path of life aside.

Oh, may thy grace on us bestow,
The Father and the Son to know,
And thee through endless times
confess'd
Of both th' eternal Spirit blest.

All glory while the ages run
Be to the Father, and the Son
Who rose from death ; the same
to thee,
O Holy Ghost, eternally.

Amen.

Veni Sancte Spiritus.

Veni Sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium :

Veni pater pauperum,
Veni dator munerum,
Veni lumen cordium.

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.

In labore requies,
In æstu temperies,
In fletu solatium.

O lux beatissima,
Reple cordis intima
Tuorum fidelium.

Sine tuo numine,
Nihil est in homine,
Nihil est innocuum.

Lava quod est sordidum :
Riga quod est aridum :
Sana quod est saucium.

Flecte quod est rigidum :
Fove quod est frigidum :
Rege quod est devium.

Da tuis fidelibus
In te confidentibus
Sacrum septenarium.

Da virtutis meritum :
Da salutis exitum :
Da perenne gaudium.

Holy Spirit! Lord of light!
From thy clear celestial height,
Thy pure beaming radiance give:

Come, thou father of the poor!
Come, with treasures which en-
dure!

Come, thou light of all that live

Thou, of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow;

Thou in toil art comfort sweet;
Pleasant coolness in the heat;
Solace in the midst of woe.

Light immortal! light divine!
Visit thou these hearts of thine,
And our inmost being fill:

If thou take thy grace away,
Nothing pure in man will stay;
All his good is turn'd to ill.

Heal our wounds—our strength
renew;

On our dryness pour thy dew;
Wash the stains of guilt away;

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

Thou, on those who evermore
Thee confess and thee adore,
In thy sevenfold gifts, descend:

Give them comfort when they die;
Give them life with thee on high;
Give them joys which never end.

Amen.

Amen.

Lauda Sion.

Lauda, Sion, Salvatorem,
Lauda ducem et pastorem,
In hymnis et canticis.
Quantum potes, tantum aude,
Quia major omni laude,
Nec laudare sufficis.

Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.
Quem in sacræ mensa cœnæ
Turbae fratrum duodenæ
Datum non ambigitur.

Sit laus plena, sit sonora,
Sit jucunda, sit decora,
Mentis jubilatio.
Dies enim solemnis agitur,
In qua mense prima recolitur
Hujus institutio.

In hac mensa novi Regis,
Novum Pascha novæ legis,
Phase vetus terminat.
Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

Quod in cœna Christus gessit,
Faciendum hoc expressit
In sui memoriam.
Docti sacris institutis,
Panem, vinum in salutis
Consecramus hostiam.

Dogma datur Christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.
Quod non capis, quod non vides,
Animosa firmat fides,
Præter rerum ordinem.

Sub diversis speciebus,
Signis tantum et non rebus,
Latent res eximiae.

Laud, O Sion, thy salvation,
Laud, with hymns of exultation,
Christ thy King and Shepherd
true; [knowest ;
Bring him all the praise thou
He is more than thou bestowest ;
Never canst thou reach his due.

Special theme for glad thanks-
giving
Is the living and life-giving
Bread, to-day before thee set ;
From his hands of old partaken
As we know by faith unshaken,
Where the twelve at supper met.

Full and clear ring out thy chant-
ing, [wanting,
Joy nor sweetest grace be want-
From thy heart let praises burst :
For to-day the feast is holden
When the institution olden
Of that supper is rehears'd.

Here the new law's new oblation
By the new King's revelation
Ends the ancient paschal rite ;
Now the new the old effaces,
Truth away the shadow chases,
Morn dispels the gloom of night.

What he did, at supper seated,
Christ ordain'd to be repeated,
His memorial ne'er to cease ;
And his rule for guidance taking,
Bread and wine we hallow, making
Thus our sacrifice of peace.

Wondrous truth by Christians
learned,
Bread into his flesh is turnèd,
Into precious blood the wine ;
Sight hath failèd, nor thought con-
ceiveth,
But a dauntless faith believeth,
Resting on a power divine.

Under diverse forms existing,
Signs alone, not things subsisting,
Things of priceless worth are
veil'd :

**Caro cibus, sanguis potus ;
Manet tamen Christus totus
Sub utraque specie.**

**A sumente non concisus,
Non confractus, non divisus,
Integer accipitur.
Sumit unus, sumunt mille :
Quantum iste, tantum ille :
Nec sumptus consumitur.**

**Sumunt boni, sumunt mali :
Sorte tamen inæquali,
Vite, vel interitus.
Mors est malis, vita bonis :
Vide paris sumptionis
Quam sit dispar exitus.**

**Fracto demum Sacramento,
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.
Nulla rei fit scissura,
Signi tantum fit fractura,
Qua nec status, nec statura
Signati minuitur.**

**Ecce panis Angelorum,
Factus cibus viatorum :
Vere panis filiorum,
Non mittendus canibus.
In figuris præsignatur,
Cum Isaac immolatur :
Agnus Paschæ deputatur :
Datur manna patribus.**

**Bone pastor, panis vere,
Jesu nostri miserere :
Tu nos pasce, nos tuere :
Tu nos bona fac videre
In terra viventium.
Tu, qui cuncta secis et vales,
Qui nos pascis hic mortales :
Tuos ibi commensales,
Coheredes, et sodales,
Fac sanctorum civium.**

Amen. Alleluia.

**Blood for drinking, flesh for eating,
Yet in both, the faithful meeting,
Wholly present Christ is hail'd.**

**Whoso of this food partaketh
Rendereth not the Lord, nor break-
eth ;
Christ is whole to all that taste :
Thousands are, as one, receivers ;
One, as thousands of believers,
Eats of him who cannot waste.**

**Bad and good the feast are sharing ;
Yet what diverse dooms preparing,
Endless death, or endless life!—
Life to these, to those damnation :
See how like participation
Is with unlike issues rife.**

**When the sacrament is broken,
Doubt not, but believe 'tis spoken,
That each severed outward token
Doth the very whole contain :
Naught the precious gift divideth,
Breaking but the sign betideth,
Jesus still the same abideth,
Still unbroken doth remain.**

**Lo! the angels' food descending,
Given to pilgrims homeward wend-
ing ;
Bread the children's steps attend-
Which on dogs may not be spent :
See the truth its types fulfilling,
Isaac bound, a victim willing ;
Paschal lamb its life-blood spill-
ing ;
Manna to the fathers sent.**

**Very bread, good shepherd, tend
us ;
Jesu, of thy love befriend us ;
Thou refresh us, thou defend us ;
Thine eternal goodness send us
In the land of life to see.
Thou who all things canst and
knowest,
Who on earth such food bestowest,
Grant us with thy saints, though
lowest, [showest,
Where the heavenly feast thou
Fellow heirs and guests to be.
Amen. Alleluia.**

Pange Lingua.

(For Processions, &c.)

Pange lingua gloriosi
 Corporis mysterium,
 Sanguinisque pretiosi,
 Quem in mundi pretium
 Fructus ventris generosi
 Rex effudit gentium.

Nobis datus, nobis natus
 Ex intacta Virgine,
 Et in mundo conversatus,
 Sparso verbi semine,
 Sui moras incolatus
 Miro clausit ordine.

In supremæ nocte cœnæ,
 Recumbens cum fratribus,
 Observata lege plene
 Cibis in legalibus,
 Cibum turbæ duodenæ
 Se dat suis manibus.

Verbum caro, panem verum
 Verbo carnem efficit:
 Fitque sanguis Christi merum:
 Et si sensus deficit,
 Ad firmandum cor sincerum
 Sola fides sufficit.

Tantum ergo Sacramentum
 Veneremur cernui:
 Et antiquum documentum
 Novo cedat ritui:
 Præstet fides supplementum
 Sensuum defectui.

Genitori, Genitoque
 Laus et jubilatio,
 Salus, honor, virtus quoque
 Sit et benedictio:
 Procedenti ab utroque
 Compar sit laudatio.

Sing, my tongue, the Saviour's
 glory,
 Of his Flesh the mystery sing;
 Of the Blood, all price exceeding,
 Shed by our immortal King,
 Destined for the world's redemp-
 tion,
 From a noble womb to spring.

Of a pure and spotless Virgin,
 Born for us on earth below,
 He, as Man with man conversing,
 Stayed, the seeds of truth to sow;
 Then He closed in solemn order
 Wondrously his life of woe.

On the night of that Last Supper,
 Seated with his chosen band,
 He the paschal victim eating,
 First fulfils the law's command;
 Then as food to all his brethren,
 Gives himself with his own hand.

Word made flesh, the bread of na-
 ture
 By his word to flesh he turns;
 Wine into his blood he changes:—
 What though sense no change
 discerns?
 Only be the heart in earnest,
 Faith her lesson quickly learns.

Down in adoration falling,
 Lo, the sacred Host we hail;
 Lo, o'er ancient forms departing,
 Newer rites of grace prevail;
 Faith, for all defects supplying,
 Where the feeble senses fail.

To the everlasting Father,
 And the Son who reigns on high,
 With the Holy Ghost proceeding
 Forth from each eternally,
 Be salvation, honour, blessing,
 Might, and endless majesty.

Iste Confessor.

Iste Confessor Domini, colentes,
 Quem pie laudant populi per orbem,
 Hac die lætus meruit beatas
 Scandere sedes.

Qui pius, prudens, humilis, pudicus,
 Sobriam duxit sine labe vitam,
 Donec humanos animavit auræ
 Spiritus artus.

Cujus ob præstans meritum frequentes,
 Ægra quæ passim jacuere membra,
 Viribus morbi domitis, salutem
 Restituuntur.

Noster hinc illi chorus obsequentem
 Concinit laudem, celebresque palmas;
 Ut piis ejus precibus juvemur
 Omne per ævum.

Sit salus illi, decus, atque virtus,
 Qui super cæli solio coruscans,
 Totius mundi seriem gubernat
 Trinus et unus.

The Confessor of Christ, from shore
 to shore,
 Worshipped with solemn rite,
 This day went up with joy, his
 labours o'er,
 To his blest seat in light.

Holy and innocent were all his
 ways;
 Sweet, temperate, unstained;
 His life was prayer,—his every
 breath was praise,
 While breath to him remained.

Ofttimes his merits high in every
 land,
 In cures have been displayed;
 And still does health return at his
 command
 To many a frame decayed.

Therefore to him triumphant praise
 we pay,
 And yearly songs renew;
 Praying our glorious Saint for us
 to pray,
 All the long ages through.

To God, of all the centre and the
 source,
 Be power and glory given;
 Who sways the mighty world
 through all its course,
 From the bright throne of hea-
 ven.

Adoro te devote.

Adoro te devote, latens Deitas,
 Quæ sub his figuris vere latitas;
 Tibi se cor meum totum subjicit,
 Quia te contemplans totum deficit.
 Ave Jesu, Pastor fidelium;
 Adange fidem omnium in te credentium.

O Godhead hid, devoutly I adore
 thee,
 Who truly art within the forms
 before me;
 To thee my heart I bow with
 bended knee, [thee.
 As falling quite in contemplating

Visus, gustus, tactus, in te fallitur,
Sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius;
Nil hoc verbo veritas verius.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

In cruce latebat sola Deitas,
At hic latet simul et Humanitas:
Ambo tamen credens atque confitens,
Peto quod petivit latro pœnitens.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor.
Fac me tibi semper magis credere,
In te spem habere, te diligere.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

O memoriale mortis Domini!
Panis vivus, vitam præstans homini!
Præsta meæ menti de te vivere,
Et te illi semper dulce sapere.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

Pie Pelicane, Jesu Domine,
Me immundum munda tuo sanguine,
Cujus una stilla saluum facere
Totum mundum quit ab omni scelere.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

Jesu, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio,
Ut, te revelata cernens facie,
Visu sim beatus tuæ gloriæ.
Ave Jesu, Pastor fidelium;
Adauge fidem omnium in te credentium.

Sight, touch, and taste in thee are
each deceived;
The ear alone most safely is believed:
I believe all the Son of God has
Than truth's own word there is
no truer token.

God only on the cross lay hid from
view;
But here lies hid at once the man-
hood too:
And I, in both professing my be-
lief,
Make the same prayer as the re-
pentant thief.

Thy wounds, as Thomas saw, I do
not see;
Yet thee confess my Lord and God
to be:
Make me believe thee ever more
In thee my hope, in thee my love
to store.

O thou memorial of our Lord's
own dying!
O living bread, to mortals life
supplying!
Make thou my soul henceforth on
thee to live;
Ever a taste of heavenly sweetness
give.

O loving Pelican! O Jesu Lord!
Unclean I am, but cleanse me in
thy blood!
Of which a single drop, for sinners
spilt,
Can purge the entire world from
all its guilt.

Jesu! whom for the present veil'd
I see,
What I so thirst for, oh, vouchsafe
to me:
That I may see thy countenance
unfolding,
And may be blest thy glory in be-
[holding.]

[The following is usually sung after every stanza:]

Jesu, eternal Shepherd! hear our cry;
Increase the faith of all whose souls on thee rely.

Ave Maris Stella.

Ave maris stella,
Dei Mater alma,
Atque semper virgo,
Felix oceli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpâ solutos,
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætetur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus.

Amen.

Hail, bright Star of ocean,
God's own Mother blest,
Ever-sinless Virgin,
Gate of heav'nly rest ;

Taking that sweet Ave
Which from Gabriel came,
Peace confirm within us,
Changing Eva's name.

Break the captive's fetters ;
Light on blindness pour ;
All our ills expelling,
Ev'ry bliss implore.

Shew thyself a mother ;
May the Word divine,
Born for us thine infant,
Hear our prayers thro' thine.

Virgin all excelling,
Mildest of the mild,
Freed from guilt, preserve us
Meek and undefiled ;

Keep our life all spotless,
Make our way secure,
Till we find in Jesus
Joy for evermore.

Through the highest Heaven
To the Almighty Three,
Father, Son, and Spirit,
One same glory be.

Amen.

Stabat Mater.

Stabat Mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

At the cross her station keeping,
Stood the mournful Mother weep-
Close to Jesus to the last : [ing,
Through her heart, his sorrow
sharing,
All his bitter anguish bearing,
Now at length the sword had
pass'd.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!
Quæ mœrebat, et dolebat,
Pia Mater dum videbat
Nati pœnas inclyti.

Quis est homo, qui non fleret,
Matrem Christi si videret
In tanto supplicio?
Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

Pro peccatis suæ gentis,
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem natum
Moriendo, desolatum,
Dum emisit spiritum.

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta Mater, istud agas,
Crucifixi fuge plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare,
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere.
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.
Flammis ne urar succensus
Per te, Virgo, sim defensus
judicii.

Oh, how sad and sore distress'd
Was that Mother highly blest
Of the sole-begotten One!
Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.

Is there one who would not weep,
Whelm'd in miseries so deep
Christ's dear Mother to behold?
Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Bruis'd, derided, curs'd, defil'd,
She beheld her tender child
All with bloody scourges rent;
For the sins of his own nation
Saw him hang in desolation,
Till his spirit forth he sent.

O thou Mother! fount of love!
Touch my spirit from above,
Make my heart with thine accord:
Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord.

Holy Mother! pierce me through;
In my heart each wound renew
Of my Saviour crucified:
Let me share with thee his pain,
Who for all my sins was slain,
Who for me in torments died.

Let me mingle tears with thee,
Mourning him who mourn'd for
me,
All the days that I may live:
By the cross with thee to stay;
There with thee to weep and pray,
Is all I ask of thee to give.

Virgin of all virgins best!
Listen to my fond request:
Let me share thy grief divine;
Let me, to my latest breath,
In my body bear the death
Of that dying Son of thine.

Wounded with his every wound,
Steep my soul till it hath swoon'd
In his very blood away;
Be to me, O Virgin nigh,
Lest in flames I burn and die,
In his awful judgment-day.

Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.
Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.

Amen.

Christ, when thou shalt call me
hence,
Be thy Mother my defence,
Be thy cross my victory ;
While my body here decays,
May my soul thy goodness praise,
Safe in Paradise with thee.

Amen.

Dies Iræ.

Dies iræ, dies illa,
Solvat sæclum in favilla,
Teste David cum Sibylla.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus !

Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

Mors stupebit, et natura,
Cum resurget creatura,
Judicanti responsura.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

Judex ergo cum sedebit,
Quidquid latet, apparebit :
Nil inultum remanebit.

Quid sum miser tunc dicturus ?
Quem patronum rogaturus,
Cum vix justus sit securus ?

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

Recordare, Jesu pie,
Quod sum causa tuæ viæ :
Ne me perdas illa die.

Day of wrath ! the heart dismay-
ing, [ing,
High the bannered Cross display-
O'er the world in flames decaying.

Oh, what dread and bitter crying
Shall there be, when all things try-
ing, [ing!
Comes the Judge, the All-descry-

Through the tombs of nations
swelling [telling,
Thrills the trump, of judgment
All before the throne compelling.

Death and time in consternation
Then shall stand ; while all crea-
tion
Rises at that dread citation.

Lo ! the open book is giving
Witness sure to dead and living,
And the world its doom receiving.

Then the Judge shall sit, revealing
Every hidden thought and feeling,
Unto each requital dealing.

Who will aid me, interceding,
For a wretched sinner pleading,
When the just all grace are need-
ing ?

Heavenly King, of dreadful splen-
dour !
Fount of love and pity tender !
Be my Saviour and Defender !

Jesus ! think for my salvation
Thou didst quit thy heavenly sta-
tion ;
Leave me not to condemnation !

Quærens me, sedisti lassus ;
Redemisti, crucem passus :
Tantus labor non sit cassus.

Juste Judex ultionis,
Donum fac remissionis
Ante diem rationis.

Ingemisco tamquam reus :
Culpa rubet vultus meus :
Supplicanti parce, Deus.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ :
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis :
Gere curam mei finis.

Lacrymosa dies illa,
Qua resurget ex favilla
Judicandus homo reus.
Huc ergo parce, Deus :

Pie Jesu Domine,
Dona eis requiem.

Amen.

Weary, didst thou seek me stray-
ing,
On the cross my ransom paying ;
By thy passion, hear my praying.

God of justice, my petition
Hear, and grant my sins' remis-
sion,
In that awful day's decision.

Shame and grief, my soul oppress-
ing,
I bewail my life's transgressing ;
Hear me, Lord, my sins confess-
ing !

Thou didst spare the sinner griev-
ing,
Thou didst save the thief believing,
Me too hope of pardon giving.

Worthless are my prayers and
mourning,
Yet, good Lord, in pity yearning,
Save me from the endless burning.

With the sheep assign my station
On thy right hand of salvation,
At that awful separation.

When the lost are driven before
thee
To their condemnation worthy,
Call me with thy saints to glory.

Conscious guilt my spirit lading,
Hear thou, Lord, my self-upbraid-
ing, [ing.
Come in death thy suppliant aid-

Oh, that day of tears and tremb-
ling, [bling,
From the wreck of worlds assem-
Sinners stand, their doom receiv-
ing. [ing!
Spare them, God of dead and liv-

Lord of mercy ! Jesu blest !
Grant them everlasting rest.

Amen.

Petitions and Praises.

PETITIONS FOR GRACES.

O Father, O Son, O Holy Ghost !

O most Holy Trinity ! O Jesus ! O Mary !

Ye blessed Angels, and all ye Saints of Paradise, obtain for me these graces, which I ask through the merits of the most precious Blood of Jesus Christ.

1. Always to do the will of God.
2. To be always in union with God.
3. To think only of God.
4. To love God alone.
5. To do every thing for God.
6. To seek only the glory of God.
7. To make myself a saint for God's sake alone.
8. To know my own nothingness.
9. To know more clearly the will of God.
10. [*Insert what you specially desire.*]

O most holy Mary, offer to the eternal Father the most precious Blood of Jesus Christ for my soul, for the holy souls in Purgatory, for the needs of Holy Church, for the conversion of sinners, and for the whole world.

Indulgences : 300 days each time. Plenary on one of the three last days of the month for those who have recited the above daily, to be gained by visiting some church for the proper intention. Applicable to the dead.

DIVINE PRAISES.

Ÿ. Blessed be God.

R. Blessed be his holy name.

Ÿ. Blessed be Jesus Christ, true God and true man.

R. Blessed be the name of Jesus.

Ÿ. Blessed be Jesus in the most holy Sacrament of the Altar.

R. Blessed be the great Mother of God, the most holy Mary.

Ÿ. Blessed be the name of Mary, virgin and mother.

R. Blessed be God in his Angels and in his Saints.

Indulgences : One year for every recital.

Devotions for the Months of the Year.

It has become a pious custom not only to consecrate certain Seasons and Feasts by Novenas and other prayers, but also to set apart the months of the year for special devotions. Some of these arrangements are already generally recognised,—such as the Month of May for devotion to our Lady; June, to the Sacred Heart of our Lord; July, to the Precious Blood; November, devotions for the faithful departed,—while in others the custom varies in different places. The order observed in the present volume is chiefly that of a well-known series of Italian devotions for the months of the year; while along with this is comprised a series of devotions for the chief Feasts and Commemorations occurring in the several months: those which are movable being placed at those seasons of the year where they more usually fall.

January: The Holy Childhood, Epiphany, Holy Name of Jesus.

February: Lent and Passion, Purification.

March: St. Joseph, St. Francis Xavier, &c.

April: Jesus risen, Ascension, Pentecost.

May: The Blessed Virgin Mary.

June: Sacred Heart of Jesus.

July: Precious Blood of our Lord.

August: Devotion to the Sacred Heart of Mary: the Assumption.

September: Seven Dolours, &c.

October: The Holy Angels.

November: Souls in Purgatory.

December: Advent, Immaculate Conception, Nativity.

Many of the devotions here given have long been in public use as Novenas at the seasons to which they refer: and in conjunction with the hymns indicated at the end of each month, the series may be employed as a peculiar vantage for this purpose. In this view it will probably be found to supply what has hitherto been a desideratum.

January,

HOLY CHILDHOOD—EPIPHANY—HOLY NAME.

The Mysteries of the Sacred Infancy.

To be used during the Novena and Octave of Christmas, or at any other time.

Ÿ. Incline unto my aid, O God.

R̄. O Lord, make haste to help me.

Glory be to the Father, &c. Our Father, &c.

I. *The Incarnation.*

O most sweet infant Jesus, who for our salvation didst descend from the bosom of the eternal Father into the womb of the Virgin Mary, where, conceived by the Holy Ghost, thou didst take upon thee, O Incarnate Word, the form of a servant : have mercy upon us.

Ÿ. Have mercy upon us, O Lord.

R̄. Have mercy upon us.

Hail Mary, &c.

II. *The Visitation.*

O most sweet infant Jesus, who by means of thy Virgin Mother didst visit St. Elizabeth, and filling thy forerunner, St. John Baptist, with the Holy Spirit, didst sanctify him from his mother's womb : have mercy upon us.

Ÿ. and R̄. Have mercy, &c.

III. *The Expectation of the Birth.*

O most sweet infant Jesus, who for nine months enclosed in the womb didst wait for the time of thy birth, and didst meantime inflame the heart of the Virgin Mary and St. Joseph with most ardent longings, and didst offer thyself to God the Father for the salvation of the world : have mercy upon us.

Ÿ. and R̄. Have mercy, &c.

IV. *The Holy Nativity.*

O most sweet infant Jesus, born of the Virgin Mary in Bethlehem, wrapped in poor swaddling clothes, laid in the manger, glorified by angels, and visited by shepherds: have mercy upon us.

Ÿ. and *R.* Have mercy, &c.

O Jesu! born of Virgin bright,
Immortal glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.

Ÿ. Christ is at hand. *R.* O come, let us worship him.
Our Father, &c.

V. *The Circumcision.*

O most sweet infant Jesus, circumcised when eight days old, and called by the glorious name of Jesus, and proclaimed, both by thy name and by thy blood, to be the Saviour of the world: have mercy upon us.

Ÿ. and *R.* Have mercy, &c.

VI. *The Adoration of the Kings.*

O most sweet infant Jesus, who wert manifested to the three kings, who worshipped thee as thou didst lie on Mary's breast, and offered to thee the mysterious presents of gold, frankincense, and myrrh: have mercy upon us.

Ÿ. and *R.* Have mercy, &c.

VII. *The Presentation.*

O most sweet infant Jesus, presented in the Temple by the Virgin Mary, embraced by the holy old man, Simeon, and revealed to the Jews by Anna the prophetess: have mercy upon us.

Ÿ. and *R.* Have mercy, &c.

VIII. *The Flight into Egypt.*

O most sweet infant Jesus, whom Herod sought to slay, carried by St. Joseph with thy Mother into Egypt, saved from death by flight, and glorified by the blood of the holy innocents: have mercy upon us.

Ÿ. and *R.* Have mercy, &c.

O Jesu! born of Virgin bright, &c.

Ÿ. Christ is at hand. *R.* O come, let us worship him.
Our Father, &c.

IX. *The Sojourn in Egypt.*

O most sweet infant Jesus, who did dwell as an exile in Egypt for seven years, where thou utterdest thy first words, and, loosed from thy swathing bands, didst first begin to walk upon this earth, and, in the destruction of the idols, didst work in a hidden manner thy first miracles: have mercy upon us.

Ÿ. and R̄. Have mercy, &c.

X. *The Return from Egypt.*

O most sweet infant Jesus, who when Herod was dead wast recalled out of Egypt into the land of Israel, and didst in the journey suffer many fatigues and hardships, and wert carried back by Mary and Joseph to the city of Nazareth: have mercy upon us.

Ÿ. and R̄. Have mercy, &c.

XI. *The Life in the holy House.*

O most sweet infant Jesus, who in the holy house of Nazareth didst dwell most holily, and didst pass thy life in obedience, poverty, and toil, and as thou increasedst in years didst manifest to God and men signs of wisdom and of grace: have mercy upon us.

Ÿ. and R̄. Have mercy, &c.

XII. *The Disputing with the Doctors.*

O most sweet infant Jesus, who wert taken to Jerusalem when twelve years old, wert lost by thy parents, and sought for by them with sorrow, and after three days wert found, to their exceeding joy, with the doctors in the Temple: have mercy upon us.

Ÿ. and R̄. Have mercy, &c.

O Jesu! born of Virgin bright, &c.

Our Father, &c.

During the Year:

Ÿ. The Word was made flesh.

R̄. And dwelt amongst us.

At Christmas and during the Octave add, Alleluia.

At the Epiphany and during the Octave:

Ÿ. Christ hath manifested himself unto us. Alleluia.

R̄. O come, let us worship him. Alleluia.

O almighty and everlasting God, Lord of heaven and earth, who didst reveal thyself to little ones, grant, we beseech thee, that while we duly celebrate and honour the most holy mysteries of thy Son, the infant Jesus, and worthily strive to imitate them, we may arrive at that heavenly kingdom which thou hast promised to little children; through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen.

Say, Eternal rest give to them, &c., three times for the souls in purgatory who were devout to the infant Jesus, and one Hail Mary for the intention of the promoter of this devotion.

A Plenary Indulgence on the 25th day of every month to those who, being truly contrite and having confessed and communicated, should recite, in any church or public oratory where the exercise in honour of the infant Jesus is practised, the above prayers, venerating at the same time the twelve mysteries of the Sacred Infancy, and praying for the intention of his Holiness; and 300 days, once a day, for reciting the same in private. Both applicable to the souls in purgatory.

The Holy Name of Jesus.

CHAPLET OF OUR LORD.

This is called the Chaplet of our Lord, because it is said in honour of Jesus Christ, and is composed of thirty-three *Pater nosters*, in remembrance and veneration of the thirty-three years which he lived on the earth; to these are added five times *Ave Maria* in honour of his five most holy wounds; the first three of which are said, one at the beginning of each of the three sets of ten *Pater nosters*, and of the two remaining, one is said previous to reciting the three concluding *Pater nosters*, and the other after them. The Chaplet finishes with the *Credo* in honour of the holy Apostles, its composers, and which itself contains an epitome of the Birth, Life, Passion, and Death of our Divine Lord Jesus Christ.

Every one saying the Chaplet must, according to his capacity, meditate on the mysteries of the life of our Lord Jesus Christ; but it is not necessary to use these reflections, which are only added as a help.

Act of Contrition.

FIRST DECADE.

The Archangel Gabriel makes known to the Blessed Virgin Mary the Incarnation of the Divine Word in her pure womb. Hail Mary.

1. The Son of God made man is born of Mary the Virgin in a stable. Our Father.

2. The angels rejoice, and sing *Gloria in excelsis Deo*. Our Father.

3. The shepherds hear the angels' tidings, and come and adore him. Our Father.

4. He is circumcised the eighth day, and called by the most holy name of Jesus. Our Father.

5. Is adored by the Magi with offerings of gold, frankincense, and myrrh. Our Father.

6. Is presented in the Temple, and foretold to be the Saviour of the world. Our Father.

7. Flies from the persecution of Herod, and is carried into Egypt. Our Father.

8. Herod finds him not, and murders the innocents. Our Father.

9. He is carried back by Joseph and his Mother into Nazareth his home. Our Father.

10. Disputes in the Temple with the doctors, being twelve years old. Our Father.

Add Eternal rest, &c. if said for the departed.

SECOND DECADE.

Jesus is most obedient to the Blessed Virgin his Mother, and to St. Joseph. Hail Mary.

1. When thirty years old, he is baptised by John in Jordan. Our Father.

2. Fasts forty days in the desert, and overcomes the tempter. Our Father.

3. Practises and preaches his own holy law, whereby is life eternal. Our Father.

4. Calls his disciples, who forthwith leave all and follow him. Our Father.

5. Works his first miracle of changing water into wine. Our Father.

6. Heals the sick, makes the lame to walk, gives hearing to the deaf, sight to the blind, life to the dead. Our Father.

7. Converts sinful men and sinful women, and pardons their sins. Our Father.

8. When the Jews persecute him even unto death, he chastises them not, but sweetly chides them. Our Father.

9. Is transfigured on Mount Tabor, in the presence of Peter, James, and John. Our Father.

10. Enters triumphant into Jerusalem sitting on an ass's colt, and drives the profaners from the Temple. Our Father.

Eternal rest, &c. as above.

THIRD DECADE.

Jesus takes leave of his most holy Mother before he goes to die for our salvation. Hail Mary.

1. Celebrates the Last Paschal Supper, washes the Apostles' feet. Our Father.

2. Institutes the most holy Sacrament of the Eucharist. Our Father.

3. Prays in the garden, sweats blood, and is comforted by an angel. Our Father.

4. Is betrayed by Judas with a kiss, is taken and bound as a malefactor. Our Father.

5. Is falsely accused, is buffeted and spit upon, and shamefully used before four tribunals. Our Father.

6. Looks tenderly on Peter after he had thrice denied him, and converts him; whilst Judas despairs, hangs himself, and is lost. Our Father.

7. Is cruelly scourged at the pillar, and receives innumerable blows. Our Father.

8. Is crowned with thorns, shown to the people, who cry, Crucify him! crucify him! Our Father.

9. Is condemned to die, carries the heavy cross with grievous pain upon his shoulders to Mount Calvary. Our Father.

10. Is crucified between two thieves, dies after three hours' most painful agony, is wounded in the side with a lance, and is buried. Our Father.

Eternal rest, &c. as above.

Jesus rises the third day, and visits first of all his most holy Mother, Mary. Hail Mary.

1. Appears to the three Marys, and bids them tell the disciples they have seen him risen from the dead. Our Father.

2. Appears to the disciples, shows them his most holy wounds, makes Thomas touch them. Our Father.

3. The fortieth day after his resurrection blesses most holy Mary his Mother and all his disciples; then ascends into heaven. Our Father.

Let us pray to the most holy Virgin to obtain for us also the blessing of her Divine Son Jesus Christ, now and at the hour of our death. Hail Mary.

Eternal rest, &c. *as above.*

Let us say "I believe," &c. in honour of the holy Apostles.

End with the prayer said to be St. Augustine's, see p. 609.

Plenary Indulgence (1) once a year on any one day to any one who, after Confession and Communion, shall have made a practice of saying it at least four times a week; (2) once a month to any one who shall have said it every day for a month, and shall then, being penitent, after Confession and Communion, pray for the usual intentions; (3) in the article of death to any one who, being penitent and having confessed, shall then invoke, at least with his heart if he cannot do so with his lips, the most holy name of Jesus, provided he has said the above-mentioned Chaplet once during his illness with the intention of gaining this indulgence.

THREE EJACULATIONS: "JESU," &c.

In order to increase the devotion of the faithful to Jesus and Mary by invoking their most holy names, together with the name of St. Joseph, for the purpose of recommending to them the last moments of this life, on which our eternity depends, Pius VII., by a decree of the S. Congr. of Indulgences, dated April 28, 1807, granted an indulgence of 300 days to any one, as often as he says devoutly, and with a contrite heart, the three following ejaculations:

Jesus, Joseph, Mary, I offer you my heart and my soul.

Jesus, Joseph, Mary, assist me in my last agony.

Jesus, Joseph, Mary, may I breathe forth my soul with you in peace.

If but one of the above is recited, then the same Pope granted to the reciter 100 days' Indulgence.

ANOTHER EJACULATION.

Indulgence (1) fifty days every time any one says the following ejaculation of St. Jerome Emiliani; (2) plenary to any one who says it at least once a day for a year, to be gained once only, on the feast of the saint, July 20, or during its octave, provided that, after Confession and Communion, he visit some church, and pray there according to the intention of his Holiness.

My sweetest Jesus, be not to me a Judge, but a Saviour.

Obena

IN PREPARATION FOR THE FEAST OF THE PURIFICATION.

(Beginning Jan. 24.)

Veni Sancte Spiritus, &c. p. 437.

1. Most holy Mary, bright mirror of all virtues, the forty days after thy delivery were no sooner past than thou, though the purest of all virgins, didst will to be presented in the Temp'le to be purified; oh, help us, then, by imitating thee, to keep our hearts unstained by sin, that so we too may be made worthy one day to be presented to our God in heaven. Hail Mary.

2. Virgin most obedient, at thy Presentation in the Temple thou didst willingly offer the accustomed sacrifice of women; enable us so to follow thy example, that we may make ourselves a living sacrifice to God, by practising every virtue. Hail Mary.

3. Virgin most pure, thou didst despise the reproach of men whilst observing the precept of the law; ask for us grace always to keep our hearts pure, whatever the world may think us. Hail Mary.

4. Virgin most holy, by offering thy Son, the Divine Word, to his eternal Father, thou didst make heaven glad; present our poor hearts to God, that by his grace they may be kept free from mortal sin. Hail Mary.

5. Virgin most humble, in consigning Jesus into the arms of the holy old man Simeon, thou didst fill his spirit full of heavenly joy; consign our hearts to God, that he may fill them full of his Holy Spirit. Hail Mary.

6. Virgin most diligent, in ransoming thy Son Jesus according to the law, thou didst cooperate in the salvation of the world; ransom our poor hearts from the slavery of sin, that they may be ever pure in the sight of God. Hail Mary.

7. Virgin most meek, on hearing the prophecy of Simeon foretelling thy woes, thou didst humbly resign thyself to the good pleasure of thy God; make us always resigned to the dispositions of his Providence, and enable us to bear all troubles with patience. Hail Mary.

8. Virgin most compassionate, when thou didst fill the soul of Anna the prophetess with light, by means of thy Divine Son, thou didst make her magnify the mercies of God in that she recognised Jesus for the Redeemer of the world; enrich our spirit too with heavenly grace, that we may joyfully reap in full measure the fruits of our Lord's redemption. Hail Mary.

9. Virgin most resigned, although thou didst feel thine own soul transfixed with sorrow, foreseeing all the bitter Passion of thy Son, yet knowing the grief of Joseph thy spouse for all thy sufferings, thou didst console him with holy words; pierce through and through our souls with true sorrow for our sins, that we may one day come to rejoice with thee in everlasting bliss, partakers of thy glory. Hail Mary.

Then the Litany of the B.V.M., and the following Responses, &c.

Ÿ. Simeon received answer from the Holy Spirit.

Ry. That he should not see death till he had seen the Christ of God.

Almighty, everlasting God, we humbly pray thy Majesty, that as thine only-begotten Son was presented in the Temple in the substance of our flesh, so thou wouldst

enable us to present ourselves before thee with clean hearts. Through, &c.

O God, the Shepherd and Ruler of all the faithful, graciously look down upon thy servant Pius, whom thou hast chosen to be the pastor of thy Church; and grant him, we beseech thee, both by word and example, so to direct those over whom thou hast placed him, that, together with the flock intrusted to his care, he may attain eternal life.

O God, our refuge and strength, who art the author of all holiness, listen to the pious prayers of thy Church, and grant that what we ask in faith we may effectually obtain. Through Christ our Lord. Amen.

Litany of the Infant Jesus, p. 324.

Litany of the Incarnate Word, p. 322.

Litany of the Holy Name, p. 308.

Litany of the Life of Christ, p. 326.

The Psalter of Jesus.

“There is no other Name under heaven given to men, whereby we must be saved.” *Acts* iv. 12.

Begin by a devout bending of the head, or genuflection, at the adorable Name of JESUS.

PART I.

“At the Name of Jesus let every knee bow, of things in heaven, of things in earth, and of things in hell; and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father.” *Phil.* ii. 10, 11.

First Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } have mercy on me.
 Jesus, Jesus, Jesus, }

Jesus, have mercy on me. O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, dear Jesus, for I am weak ; O Lord, heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from continually looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin ; and out of a just esteem of thee to despise all worldly vanities.

Have mercy on all sinners, O Jesus, I beseech thee ; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory. Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

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

℞. As it was in the beginning, is now, and for ever, world without end. Amen.

Our Father, &c.

Hail Mary, &c.

Second Petition:

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } help me.
 Jesus, Jesus, Jesus, }

Jesus, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee.

To resist and repress the motions of my flesh to sloth, gluttony, and impurity.

To render my heart enamoured of virtue, and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living ; to thy honour, O Jesus, to my own comfort, and the benefit of others.

Have mercy on all sinners, &c.

Third Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } strengthen me.
 Jesus, Jesus, Jesus, }

Jesus, strengthen me in soul and body, to please thee in doing such works of virtue as may bring me to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and atone for the years past :

Those years which I have misspent to thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will ; and ready, for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which, through a virtuous life, and a devout frequenting of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c.

Fourth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } comfort me.
 Jesus, Jesus, Jesus, }

Jesus, comfort me, and give me grace to place my chief, my only joy and felicity in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory ; ravish my soul with the contemplation of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and thy great kindness shown to me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended thee, comfort me with the assurance of obtaining thy grace, by the spirit of perfect penance, purging away my guilt, and preparing me for thy kingdom.

Have mercy on all sinners, &c.

Fifth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } make me constant.
 Jesus, Jesus, Jesus, }

Jesus, make me constant in faith, hope, and charity, with continuance in all virtues, and resolution not to offend thee.

Make the memory of thy passion, and of those bitter pains thou sufferedst for me, sustain my patience, and refresh me in all tribulations and adversity.

Make me ever hold fast the doctrines of thy holy Catholic Church, and be a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptation or fraud of the devil shake my heart :

My heart, which has for ever set up its rest in thee ; and is resolved to give up all things for thy eternal reward.

Have mercy on all sinners, &c.

“ Our Lord Jesus Christ humbled himself, becoming obedient unto death, even the death of the cross.” *Phil.* ii. 8.

Hear these my petitions, O most merciful Saviour, and grant me thy grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may climb up to the knowledge, love, and performance of my duty to thee and to my neighbour, through the whole course of my life. Amen.

Our Father, &c.

Hail Mary, &c.

I believe in God, &c.

PART II.

“ At the name of Jesus,” &c. *Phil.* ii. 10, 11, *as before.*

Sixth Petition.

Jesus, Jesus, Jesus,	} enlighten me with spiritual wisdom.
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus,	

Jesus, enlighten me with spiritual wisdom, to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive at the clear vision of thy glorious Majesty.

Permit me not, dear Lord, to return to those sins for which I have sorrowed, and of which I have purged myself by confession.

Grant me grace to benefit the souls of others by my good example, and to convert those by good counsel who have used me ill.

Have mercy on all sinners, &c.

Seventh Petition.

Jesus, Jesus, Jesus, } grant me grace to fear
 Jesus, Jesus, Jesus, } thee.
 Jesus, Jesus, Jesus, }

Jesus, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let the threats of the torments which shall befall sinners, the fear of losing thy love and thy heavenly inheritance, ever keep me in awe.

Let me not dare to remain in sin, but call me soon to repentance; lest through thine anger the dreadful sentence of endless death and damnation fall upon me.

May the powerful intercession of thy blessed Mother and all the saints, and, above all, thy own merits and mercy, O my Saviour, be ever between thy avenging justice and me.

Enable me, O my God, to work out my salvation with fear and trembling; and may the apprehension of thy sacred judgments render me a more humble and diligent suitor at the throne of grace.

Have mercy on all sinners, &c.

Eighth Petition.

Jesus, Jesus, Jesus, } grant me grace truly to
 Jesus, Jesus, Jesus, } love thee.
 Jesus, Jesus, Jesus, }

Jesus, grant me grace truly to love thee for thy infinite goodness, and those great bounties I have received, and hope for ever to receive, from thee.

Let the remembrance of thy kindness and patience conquer the malice and evil inclinations of my perverse nature.

Let the consideration of my many deliverances, and

thy gracious calls and continued protection through life, shame me out of my ingratitude.

And what dost thou require of me, for and by all thy mercies, but to love thee; and why, but because thou art my only good?

O my dear Lord! my whole life shall be nothing but a desire of thee; and because I truly love thee, I will most diligently keep thy commandments.

Have mercy on all sinners, &c.

Ninth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } grant me grace to re-
 Jesus, Jesus, Jesus, } member my death.

Jesus, grant me grace always to remember my death, and the great account I then must render; that so being kept continually disposed, my soul may depart out of this world rightly in thy grace.

Then by the gracious intercession of thy blessed Mother, and the assistance of the glorious St. Michael, deliver me from the danger of my soul's enemies; and do thou, my good angel, I beseech thee, help me at the hour of death.

Then, dear Jesus, remember thy mercy; and turn not, for my offences, thy face away from me.

Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and to have my continual conversation in heaven.

Let the remembrance of thy death teach me how to esteem my life; and the memory of thy resurrection encourage me cheerfully to descend into the grave.

Have mercy on all sinners, &c.

Tenth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } send me here my pur-
 Jesus, Jesus, Jesus, } gatory.

Jesus, send me here my purgatory, and so prevent the torments of that cleansing fire, which, after this life, awaits unpurged souls.

Vouchsafe to grant me those merciful crosses and

afflictions, which thou seest are necessary to break off my affections from all things here below.

Since none can see thee that loves any thing but for thy sake, permit not my heart to find here any rest but in seeking after thee.

Too bitter, alas, will be the anguish of a separated soul that desires, but cannot come to thee, clogged with the heavy chains of sin.

Here then, O my Saviour, keep me continually mortified in this world; that, purged thoroughly by the fire of love, I may immediately pass into the everlasting possessions.

Have mercy on all sinners, &c.

“Our Lord Jesus Christ humbled himself, becoming obedient unto death, even the death of the cross.” *Phil. ii. 8.*

Hear these my petitions, &c. *as before.*

Our Father, &c.

Hail Mary, &c.

I believe in God, &c.

PART III.

“At the name of Jesus,” &c. *Phil. ii. 10, 11, as before.*

Elerenth Petition.

Jesus, Jesus, Jesus,	} grant me grace to fly
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus,		evil company.

Jesus, grant me grace to fly evil company: or if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Make me, O blessed Lord, to remember always with dread, that thou art present and hearest: who wilt judge us according to our words and actions.

How, then, dare I converse with slanderers, liars, drunkards or swearers, or such whose discourse is either quarrelsome, dissolute, or vain?

Repress in me, dear Jesus, all inordinate affection for the pleasure of taste and of the flesh; and grant me grace to avoid all such as would excite the fire of these unwholesome appetites.

May thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me so to live here among men, as may fit me for the conversation of angels hereafter.

Have mercy on all sinners, Jesus, I beseech thee; turn their vices into virtues, and having made them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on all the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.
Glory be to the Father, &c.

Our Father, &c.

Hail Mary, &c.

Twelfth Petition.

Jesus, Jesus, Jesus,	} grant me grace to call for help to thee.
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus,	

Jesus, grant me grace in all my necessities to call for help to thee, and faithfully to remember thy death and resurrection for me.

Wilt thou be deaf to my cries, who wouldst lay down thy life for my ransom? or canst thou not save me, who couldst take it up again for my crown?

Whom have I to invoke but thee, O my Jesus, whose own blessed mouth has pronounced, *Call upon me in the day of trouble, and I will relieve thee.*

Thou art my sure rock of defence against all kinds of enemies; thou art my ever present grace, able to strengthen me to fight and conquer.

In all my sufferings, therefore, in all my weakness and temptations, will I confidently call upon thee; hear me O my Jesus, and when thou hearest, have mercy.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c.

Hail Mary, &c.

Thirteenth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } make me to persevere in
 Jesus, Jesus, Jesus, } virtue.

Jesus, make me to persevere in virtue and a good life ; and never to draw back from serving thee, till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen, O Lord, both my soul and body.

Is my life any thing but a pilgrimage upon earth towards the new Jerusalem, at which he that sits down, or turns out of the way, can never arrive ?

O Jesus, make me always consider thy blessed example, through how many and great pains and how little pleasure thou pressedst on to a bitter death ; because it is the way to a glorious resurrection.

Make me, O my Redeemer, seriously ponder those severe words of thine, *He only that perseveres to the end shall be saved.*

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c.

Hail Mary, &c.

Fourteenth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } grant me grace to fix
 Jesus, Jesus, Jesus, } my mind on thee.

Jesus, grant me grace to fix my mind on thee ; especially in the time of prayer, when I aspire to converse directly with thee.

Control the wanderings of my mind and the affections of my heart ; repress the power of my spiritual enemies, who could then draw off my mind from heavenly things, to thoughts and imaginations of vanity.

So shall I, with joy and gratitude, behold thee, as my deliverer from all the evils I have escaped, and as my benefactor for all the good I have received or can hope for.

I shall see that thou thy very self art my only good ;

and that all other things are but means ordained by thee to make me fix my mind on thee, to make me love thee more, and be eternally happy.

O beloved of my soul, absorb all my thoughts here, that I may become worthy to behold thee for evermore face to face in thy glory.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Our Father, &c.

Hail Mary, &c.

Fifteenth Petition.

Jesus, Jesus, Jesus, } give me grace to order
 Jesus, Jesus, Jesus, } my life to thee.
 Jesus, Jesus, Jesus, }

Jesus, give me grace to order my life to thee, heartily intending and wisely designing all the operations of my body and soul, for obtaining the reward of thy infinite bliss and eternal felicity.

For what else is this world, but a school to discipline souls, and fit them for the other? And how are they fitted for it but by an eager desire of enjoying God, their only end?

Break my forward spirit, O Jesus; make it humble and obedient; grant me grace to depart hence with a contempt for this world, and with a joyful hope of coming to thee in the next.

Let the memory of thy passion make me cheerfully embrace all occasions of suffering here for thy love; whilst my soul breathes after that blissful life and immortal glory, which thou hast ordained in heaven for thy servants.

O Jesus, let me frequently and attentively consider, that whatsoever I gain, if I lose thee, all is lost; and whatsoever I lose, if I gain thee, all is gained.

Have mercy on all sinners, &c.

“Our Lord Jesus Christ humbled himself, becoming obedient unto death, even the death of the cross.” *Phil.* ii. 8.

Hear these my petitions, &c. *as before.*

Our Father, &c.

Hail Mary, &c.

I believe in God, &c.

Hail, holy Agnes, glorious virgin and martyr. Hail, sweetest spouse of Jesus, thou vessel of election of the Holy Ghost: like as the rose amongst thorns, and as a star in the midst of a cloud, so didst thou shine forth upon the darkness of the world. I salute and bless thee a thousandfold in that union wherewith thy loving soul is one spirit with God, and I rejoice and exult in the victory which thou hast gained in thy glorious strife. I congratulate thee on the twofold crown of virginity and of martyrdom, wherein thou shinest gloriously forth as a star in the firmament. For the increase of thy joy, thy glory, and thy blessedness, I offer thee the sweetest Heart of my Jesus, together with all his filial love to God the Father in his Divinity, and to Mary his Mother in his Humanity: and through that sacred Heart I commend myself to thy especial care and patronage, that by thy most holy sufferings and death, and by the merits of thy pure and virgin blood, I may obtain forgiveness of my sins, and the sure protection of divine grace in life and in death. Amen.

 HYMNS.

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February.

LENT—PASSION OF OUR LORD—PURIFICATION.

[See also the Seven Dolours, September.]

The Seven Words upon the Cross.¹

V. O God, bow down to aid me.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. R. As it was, &c.

The First Word.

“Father, forgive them, for they know not what they do.”

V. We adore thee, O Christ, and we bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonise on the Cross that thou mightest pay by thy sufferings the debt due to my sins, and didst open thy divine mouth to obtain my pardon from eternal justice, have mercy on all the faithful in their agony, and on myself when I shall be in that extremity, and, by the merits of thy most precious blood shed for our salvation, give us so lively a sorrow for our sins that we may breathe out our souls into the bosom of thine infinite mercy. *Three Glories.*

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in thee, I hope in thee, I love thee, and I repent of having offended thee by my sins.

The Second Word.

“To-day thou shalt be with me in Paradise.”

V. We adore thee, O Christ, and we bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonise on the Cross, and with such readiness and bounty didst respond to the faith of the good thief who in the midst of thy humiliation acknowledged thee to be the Son of God: O thou who didst assure him of Paradise, have mercy on all the faithful in their agony, and on me when I shall be in that extremity, and, through the merits of thy most precious blood, revive in our spirits a faith so firm and constant, that it may

¹ A perpetual Indulgence of 300 days, applicable to the souls in Purgatory, every time that this exercise is devoutly practised.

not waver at any suggestion of the devil, so that we also may obtain the holy reward of Paradise. *Three Glories.*

✠. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in thee, I hope in thee, I love thee, and I repent of having offended thee by my sins.

The Third Word.

“Behold thy mother; behold thy son.”

✠. We adore thee, O Christ, and we bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonise on the Cross, and, forgetting thy sufferings, didst leave us as a pledge of thy love thine own most holy Mother, that through her we might confidently have recourse to thee in our greatest need, have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the interior martyrdom of this thy dear Mother, awaken in our hearts a firm hope in the infinite merits of thy most precious blood, that we may avoid the eternal damnation which our sins have merited. *Three Glories.*

✠. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in thee, I hope in thee, I love thee, and I repent of having offended thee by my sins.

The Fourth Word.

“My God! my God! why hast thou forsaken me?”

✠. We adore thee, O Christ, and we bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonise on the Cross, and, heaping suffering on suffering, didst endure with infinite patience not only thy many bodily tortures, but the most heavy affliction of spirit through the dereliction of thine eternal Father, have mercy on all the faithful who are in their agony, and on me also when I shall be in that extremity, and, through the merits of thy most precious blood, give us grace to suffer with true patience all the pains and afflictions of our agony, that, uniting them with thine, we may be partakers of thy glory in Paradise. *Three Glories.*

✠. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in thee, I hope in thee, I love thee, and I repent of having offended thee by my sins.

The Fifth Word.

“I thirst.”

Ÿ. We adore thee, O Christ, and we bless thee.

R̄. Because by thy holy Cross thou hast redeemed the world.

O my beloved Jesus, who didst agonise on the Cross for the love of me, and who, not satisfied with all the ignominy and suffering, wouldst willingly have suffered yet more, so that all men might be saved, as was clearly proved when all the torrents of thy passion would not allay the thirst of thy tender heart, have pity on all the faithful who are in their agony, and on me also when I shall be in that extremity, and, through the merits of thy most precious blood, enkindle such a fire of charity in our hearts as may cause them to languish with the desire of uniting themselves to thee for all eternity. *Three Glories.*

Ÿ. Have mercy on us, O Lord.

R̄. Have mercy on us.

O my God, I believe in thee, I hope in thee, I love thee, and I repent of having offended thee by my sins.

The Sixth Word.

“It is consummated.”

Ÿ. We adore thee, O Christ, and we bless thee.

R̄. Because by thy holy Cross thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonise on the Cross, and from that chair of truth didst announce the completion of the work of our redemption, through which, from being the children of wrath and perdition, we are become the children of God and the heirs of Paradise, have pity on all the faithful who are in their agony, and on me also when I shall be in that extremity, and, through the merits of thy most precious blood, detach us entirely from the world and from ourselves, and at the moment of our agony give us grace sincerely to offer thee the sacrifice of our life in expiation of our sins. *Three Glories.*

Ÿ. Have mercy on us, O Lord.

R̄. Have mercy on us.

O my God, I believe in thee, I hope in thee, I love thee, and I repent of having offended thee by my sins.

The Seventh Word.

“ Father, into thy hands I commend my spirit.”

V. We adore thee, O Christ, and we bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

O my beloved Jesus, who didst agonise on the Cross for the love of me, and who, in completing this great sacrifice, didst accept the will of thine eternal Father, by resigning thy spirit into his hands, and then bowing thine head and dying, have mercy on all the faithful who are in their agony, and on me also when I shall be in that extremity, and through the merits of thy most precious blood give us, in our agony, an entire conformity to the divine will, that we may be ready either to live or die according as it shall best please thee, desiring nothing but the accomplishment of thy blessed will in us. *Three Glories.*

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in thee, I hope in thee, I love thee, and I repent of having offended thee by my sins.

A Prayer to our Blessed Lady of Dolours.

O most holy Mother, most afflicted by the intense martyrdom which thou didst endure at the foot of the Cross, during the three hours' agony of Jesus, vouchsafe to assist all of us, the children of thy sorrows, in our last agony, that through thine interference we may pass from the bed of death, to form a crown for thee in the heavenly Paradise. *Three Hail Marys.*

O Mary, Mother of grace,

Mother of mercy,

Protect us from the enemy,

And receive us at the hour of death.

V. From sudden and unprovided death,

R. Deliver us, O Lord.

V. From the deceits of the devil,

R. Deliver us, O Lord.

V. From eternal death, deliver us, O Lord.

O God, who for the salvation of mankind didst give an example and a help in the most painful death of thy Son; grant, we beseech thee, that in the extremity of death we may experience the effects of this thy charity, and deserve to be partakers in the glory of him our Redeemer; through the same, &c.



Prayer before a Crucifix.

Plenary Indulgence to be obtained by all the faithful, who, after having confessed their sins with contrition, received the Holy Communion, and prayed for the intention of the Sovereign Pontiff, shall devoutly recite it before an image or representation of Christ crucified.

Behold, O kind and most sweet Jesus, I cast myself upon my knees in thy sight, and with the most fervent desire of my soul I pray and beseech thee that thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection and grief of soul I ponder within myself, and mentally contemplate thy five most precious wounds; having before my eyes that which David spake in prophecy: "They pierced my hands and my feet; they have numbered all my bones."

FIFTEEN MEDITATIONS

ON THE PASSION OF OUR SAVIOUR JESUS CHRIST.

1. O good and gracious Jesus! who, being most high in the glory of thy Father, and of one essence with him, didst vouchsafe of thy infinite love to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and to fly into Egypt; afterwards to be baptised, to be tempted, to fast, to watch, to teach the ignorant, and to heal the diseased; in thy whole life to suffer continual afflictions and persecutions; and at length voluntarily to suffer death upon the cross; and all this for me, and such wretched creatures as myself.

2. O good and gracious Jesus! who, having eaten the paschal lamb with thy dearly beloved disciples, didst arise from supper, gird thyself with a towel, pour water

into a basin, and on bended knees didst humbly wash the feet of thy disciples, and wipe them with thy own hands.

3. O good and gracious Jesus! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink: no wit can teach, nor understanding penetrate the bottomless depth of this thy charity.

4. O good and gracious Jesus! who, having entered into the garden of Olives, beganst to fear and to be heavy; whereupon thou saidst to thy disciples, *My soul is sorrowful, even unto death*; and then leaving them, kneeledst upon the ground, and falling flat on thy face, prayedst to thy Father, *If it be possible, let this chalice pass from me*. And yet with perfect submission, wholly resignedst thyself to him, saying, *Father, not my will, but thine be done*: and at length, through most painful agony, thy afflicted and fainting body sweated drops of blood.

5. O good and gracious Jesus! who, inflamed with an ineffable desire to redeem me, didst go to meet thine enemies, and sufferedst Judas the traitor to kiss thee, and thyself to be taken and bound with cords, and as a malefactor disgracefully led by the basest of the people to Annas, where with admirable meekness thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

6. O good and gracious Jesus! who wast led fast bound like a notorious malefactor from Annas to the house of Caiaphas the high priest, where the Jews most unjustly accused thee, and with barbarous insolence spat upon thy meek and amiable face, buffeting thy cheeks and blindfolding thine eyes, scornfully mocking, and maliciously affronting thee with injuries all that night.

7. O good and gracious Jesus! who in the morning wast brought to the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stoodst before him in the judgment-hall; and when thou wast most falsely calumniated by the Jews, and many insults and provocations were given thee, thou meekly

heldst thy peace, and patiently sufferedst their unjust proceedings.

8. O good and gracious Jesus! who wast sent from Pilate to Herod; he out of vain curiosity coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing their perverseness against thee; but to all these thy meekness replied not a word: wherefore Herod and all his court despised thee, and putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience to the will of thine enemies! thou wentst forth and returnedst again, and wast led up and down from place to place without gainsaying, but suffering them to do whatever they would.

9. O good and gracious Jesus! who in the judgment-hall wast stript naked, and without any compassion most cruelly scourged. There was thy blessed virginal and tender flesh torn with stripes, and altogether mangled and deformed; so that the streams of thy most precious blood ran down on every side upon the earth.

10. O good and gracious Jesus! after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed thee with an old purple garment, and plating a crown of thorns, pressed it on thy holy head, till the sharp points pierced thy temples, and thy most precious blood ran down and covered thy face and neck: they gave thee in derision a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying, *Hail, King of the Jews*; then took they the reed out of thy hand, and with it struck thy sacred head, and again spat upon thy sacred face.

11. O good and gracious Jesus! who wast brought forth from Pilate to the Jews to be gazed on, wearing the crown of thorns and purple garment, Pilate shewing thee to the people, and saying, *Behold the man*; but they cried out, with a loud voice and insatiable malice, *Crucify him, crucify him!*

12. O good and gracious Jesus! thou wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying thy heavy cross

upon thy sore and bloody shoulders; thus didst thou humbly bear thy own cross, whose weight pained thee excessively, and coming to the place all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh, which was the only relief there given thee

13. O good and gracious Jesus! being come to Mount Calvary, thou wast again stripped naked, when thy wounds were renewed by the violent pulling off of thy clothes. What bitter pains didst thou suffer, when thou wast fastened to the cross with rough nails, and the joints of thy limbs stretched as on a rack! Oh, with what love and sweetness of charity didst thou suffer thy hands and feet to be pierced through, whence, as from a fountain, thy precious blood gushed out.

14. O good and gracious Jesus! who, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long a continuance of thy tortures, prayedst to thy Father to forgive them: and even when their fury was at the highest, didst exercise the greatest bounty, promising Paradise to the repenting thief, and bequeathing thy dearly beloved Mother (who, pierced with sorrow, stood by the cross,) to thy beloved disciple John, and in him to us all; and after thou hadst suffered for three long hours intolerable pains and extreme thirst, they gave thee vinegar to drink, which when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

15. O good and gracious Jesus! O good Shepherd! thus thou bestowedst thy life for thy sheep, and even after death still thou wouldest suffer for us, the sacred side of thy dead body being opened with a spear, out of which flowed water and blood. Thus at last ended all thy sufferings; and thy enemies having slacked their thirst for thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, reposed it on the knees of thy blessed Mother, and after all imaginable expressions of piety, reverence, and love, wrapped it up in linen, and laid it in a sepulchre.

Prayer.

O mild and innocent Lamb of God, thus heartily thou didst love me, these things thou didst for me, these pains most patiently and lovingly thou sufferedst for me. What shall I render unto thee? I adore and glorify thee, I praise thee and give thee thanks, with all the powers of my soul. Jesus, Son of the living God, King of kings, and Lord of lords. Hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

O blessed Saviour, have mercy on me, for thy goodness' sake; forgive me all my sins, destroy and mortify in me whatever displeaseth thee. Make me one according to thy heart, and grant that to the utmost of my power I may most diligently imitate thy holy life. O blessed Father of heaven! behold I offer the most holy incarnation, life, and passion of thy dearly beloved Son Jesus Christ, in full satisfaction for all my sins, and perfect amendment of my life. Grant, most merciful Father, for the merits of thy only-begotten Son, to the living mercy and grace, and to the souls departed rest and life everlasting. Amen.

THIRTY DAYS' PRAYER

TO OUR BLESSED REDEEMER, IN HONOUR OF HIS BITTER PASSION.

For Deliverance from any Evil, or for obtaining some especial Mercy.

O merciful Jesus, my blessed Saviour and Redeemer, the sweet comforter of all sad, desolate, and distressed souls; behold thy poor servant, humbly prostrate at the foot of thy holy cross, bewailing my misery, imploring thy mercy, and beseeching thee to take pity and compassion upon me in this my present affliction.

Hear my prayers, O assured refuge of the afflicted! behold my tears, consider my sorrows, and remedy my distresses; for, finding myself encompassed with very grievous calamities, by reason of my sins, I know not whither to fly for succour, or to whom I may make my

complaint, but to thee, my meek and merciful Saviour, with a full hope and confidence that thou wilt vouchsafe thy accustomed pity to my humble petition. This I humbly entreat of thee.

By the holy mystery of thy alliance with our human nature, when, resolving with the Father and the Holy Ghost to unite thy divine person to mortal flesh for man's salvation, thou didst send thy angel to the holy Virgin Mary with those happy tidings, and clothing thyself with our human nature, remainedst, true God and true man, for the space of nine months in her sacred womb.

By the anguish thou enduredst when, the time of thy designed passion drawing nigh, thou prayedst to thy eternal Father, that if it were possible that bitter chalice might pass away from thee; yet concluding with a most perfect act of resignation, *Not my will, but thine be done.*

By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, forged witnesses, false accusations, and unjust judgments, which thou, innocent Lamb! patiently enduredst; by the shackles which fettered thy limbs, the tears which flowed from thine eyes, the blood which trickled from thy whole body; by the fears, sorrows, and sadness of thy heart; by the shame thou receivedst in being stript of thy garments, to hang naked on the cross, in the sight of thy sorrowful Mother, and in the presence of all the people.

By thy royal head crowned with thorns, and smitten with a reed; by thy thirst quenched with vinegar and gall; by thy side opened with a spear, whence issued blood and water, to refresh our souls with that living fountain of thy love and mercy; by the sharp nails wherewith thy tender hands and feet were cruelly pierced and fastened to the cross; by the recommendation of thy departing soul to thy heavenly Father, saying, *Into thy hands I commend my spirit*; by thy praying for thy enemies, *Father, forgive them, for they know not what they do*; by thy giving up the ghost, when thou criedst out with a loud voice, *My God, my God, why hast thou forsaken me?* and then, bowing down thy most blessed head, saidst, *It is consummated.*

By the great mercy thou shewedst towards the peni-

tent thief, saying, *This day thou shalt be with me in Paradise*; by thy descent into Limbus, and the joy thou communicatedst to the just souls therein detained; by the glory of thy triumphant resurrection, and the consoling appearance thou frequently didst vouchsafe for forty days' space to thy sacred Virgin Mother, to thy apostles, and thy other chosen friends and servants; by thy admirable ascension, when, in the sight of thy holy Mother and thy Apostles, thou wast elevated into heaven; by the miraculous coming down of the Holy Ghost in the form of fiery tongues, whereby thou replenishedst the hearts of thy disciples with thy love, and gavest them strength and courage to plant thy faith in the whole world; by the dreadful day of general judgment, on which thou wilt pass sentence on all mankind.

By all those sorrows, joys, passions, compassions, and whatsoever else is dear to thee in heaven and on earth, take pity on me, O compassionate Redeemer! hear my prayers, and grant me that for which I now most humbly and heartily petition thee. [*Mention here the thing you desire, or reflect mentally upon it.*] Give me, O gracious Saviour, speedily to experience thy divine succour and comfort, who, according to the accustomed sweetness of thy tender heart, art wont to grant the requests of those who fear and love thee, even to their soul's desire and satisfaction; bestow on me also, O blessed Jesus, a constant faith, a firm hope, a perfect charity, a true contrition, a sincere confession, a full satisfaction, a diligent guarding of myself from future failings, a contempt of the world, a complete conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for thy love and honour, a final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me, and with thy holy sacraments to strengthen me; thyself, O dear Jesus, to comfort me! thy sacred Virgin Mother, with the saints, my particular patrons, to pray for me; and my good angel to conduct me to eternal rest and happiness. Amen.

THE THIRTY DAYS' PRAYER

TO THE BLESSED VIRGIN MARY, IN HONOUR OF THE SACRED PASSION OF OUR LORD JESUS CHRIST, BY THE DEVOUT RECITAL OF WHICH, FOR THE ABOVE SPACE OF TIME, WE MAY CONFIDENTLY HOPE TO OBTAIN OUR LAWFUL REQUEST.

It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.

Ever-glorious and blessed Mary, queen of virgins, mother of mercy, the hope and comfort of dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only Son Jesus Christ our Lord suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the mother of mercies, the sweet comforter and only refuge of the needy and the orphan, of the desolate and afflicted. Cast, therefore, an eye of pity on a poor child of Eve, and hear my prayer; for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable mother of my Lord and Saviour Jesus Christ! than to the wings of thy maternal protection? Attend, therefore, I beseech thee, with an ear of pity and compassion to my humble and earnest request. I ask it through the mercy of thy dear Son: through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent; and whom, after the expiration of nine months, thou broughtest forth from thy chaste womb to visit this world, and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved

Son, our dear Saviour, was overwhelmed on the Mount of Olives, when he besought his eternal Father to remove from him, if possible, the bitter chalice of his passion. I ask it through the threefold repetition of his prayer in the garden, from whence afterwards, with sorrowing steps, and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the wounds and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies wherewith he was insulted; the false accusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat, his silence and resignation, his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with his sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered, when his hands and feet were fastened with heavy nails to the cross. I ask it through his vehement thirst, and bitter passion of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed: *My God! My God! why hast thou forsaken me?* I ask it through his mercy extended to the good thief, and through his recommendation of his precious soul and spirit into the hands of his eternal Father before he expired, saying, *It is finished.* I ask it through the blood mixed with water which issued from his sacred side when pierced with a lance, from whence a plenteous stream of grace and mercy has flowed to us. I ask it through his immaculate life, his bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the old law with his presence, and led captivity captive. I ask it through his glorious victory over death, when he rose again to life on the third day, and through the

which his appearance, for forty days after, gave to thee, his blessed Mother, his apostles, and the rest of his disciples, when, in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of the apostles, when he descended upon them in the form of fiery tongues, which inspired them with zeal for the conversion of the world, when they went forth to preach the gospel. I ask it through the awful appearance of thy Son, at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever-blessed Virgin! comfort the heart of thy suppliant, by obtaining for me [*here mention your request, under the condition of its being agreeable to the will of God*]. And as I am persuaded my divine Saviour doth honour thee as his beloved Mother, to whom he can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial loving heart, who mercifully granteth the requests and complieth with the desires of those that love and fear him. Wherefore, O most blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, a firm hope, a perfect charity, a true contrition of heart, unfeigned tears of compunction, a sincere confession, an abstinence from sin, a love of God and my neighbour, a contempt of the world, and patience under all affronts and ignominies; nay, even, if necessary, an opprobrious death itself, for the love of my Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, the performance of good resolutions, the mortification of self-will, a pious conversation through life, and, at my last moments, a strong and sincere repentance, accompanied by such a lively and attentive presence of mind as may enable me to receive my last sacraments of the Church worthily, and die in

thy friendship and favour. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. Amen.

Six Prayers of St. Bridget.

To be said in honour of the sacred Wounds of our Blessed Saviour.

1. O most sweet Lord Jesus Christ, the eternal sweetness of those who love thee; the joy, desire, and firm hope of the hopeless; solace of the sorrowful, and most merciful lover of all penitent sinners; who hast said, thy delight is to be with the sons of men; for the love of whom thou didst assume human nature in the fulness of time: remember, most sweet Lord Jesus, all those sharp sorrows which did pierce thy sacred soul, from the first instant of thy incarnation, until the time of thy sorrowful passion, preordained from all eternity: remember, O most amiable Saviour, all that bitter anguish thou didst suffer, when at thy last supper thou didst wash the feet of thy disciples, didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretel them thy ensuing passion; after which, going to Mount Olivet, thou saidst, *My soul is sorrowful unto death.* Remember, I beseech thee, O most sweet Saviour, that bitter grief and anguish which thy sacred soul did suffer when, praying three several times to thy heavenly Father, thou didst sweat water and blood, thou wast betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly arraigned before three judges, and in thy chosen city, in the Paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of thy garments, and clothed with others in scorn; wast blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments, pains, and injuries. O my Lord Jesus, by the memory and merit of all that bitter pain and anguish, before thou

breathedst thy last upon the cross, vouchsafe to grant me, before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. Amen.

O most gracious Lord Jesus, be propitious to me a sinner.

Our Father, &c. Hail Mary, &c.

2. O most sweet Lord Jesus, ever-flowing fountain of heavenly delights, remember, I beseech thee, that grief and sorrow which thou didst suffer when thy cruel enemies, like fierce lions, with furious and dreadful looks, compassing thee round about, did tear off thy hair, spit upon thy sacred face, scratch, buffet thee, and with all manner of unheard-of injuries, outrages, and torments, did most cruelly and basely blaspheme, scorn, and affront thee. O most sweet Lord Jesus, by all those most barbarous and inhuman outrages which thou didst suffer, vouchsafe to deliver me from all my enemies, visible and invisible, that, protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. Amen.

O most gracious Lord Jesus, &c.

3. O most sweet Lord Jesus, omnipotent creator and fabricator of the world, and repairer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit: remember, I beseech thee, that bitter pain and anguish which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth violently with cords to the holes they had made in the cross. Thus they heaped dolours upon dolours, most cruelly disjuncting all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbour. Amen.

O most pious Lord Jesus, &c.

4. O most sweet Lord Jesus, heavenly physician of human nature, and eternal king; remember, I beseech thee, all those bitter pains which thou didst endure in sacred members, who being raised up upon the cross

with all thy precious body rent and torn, all thy bones being so disjointed, that not one remained in its right place; not having from the crown of thy head unto the soles of thy feet, any part left whole, so that no dolour could be compared to thine; at which time being unmindful of thine own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying, *Father, forgive them, for they know not what they do*; O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love, and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be to me a most powerful protection of my soul and body, against all the deceits, temptations, and molestations of the devils, my cruel enemies. Amen.

O most merciful Lord Jesus, &c.

5. O most sweet Lord Jesus Christ, mirror of eternal brightness, and wisdom of the omnipotent Father, remember the bitter grief and sorrow thy sacred soul did feel, when beholding in the clear mirror of thy divine presence, the predestination of the elect, who through the merits of thy most wholesome passion were to be saved, and the reprobation of the wicked, who for their ingratitude were to be damned, and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us miserable, lost, forlorn sinners: and chiefly by that mercy thou didst shew to the thief upon the cross, saying to him, *This day thou shalt be with me in Paradise*, I beseech thee, O most sweet Lord Jesus, my Lord and my God, to shew the like mercy to me, now, and at the hour of my death. Amen.

O most sweet Lord Jesus, &c.

6. O most sweet Lord Jesus, omnipotent king and most amiable friend, remember the bitter grief and sorrow thy sacred soul did suffer, when, being forsaken by all thy friends and acquaintances, thou didst hang naked, rent, and torn, upon the cross, not having any to comfort or compassionate thee, but only the blessed Virgin Mary, thy mother, who, standing under the cross, in the bitterness of her soul, accompanied thee in all thy torments, unto whom thou didst commend thy beloved dis-

disciple St. John in thy place, saying unto her, *Woman, behold thy son!* and after to that disciple, *Behold thy mother!* O most sweet Lord Jesus, by that sword which did then transpierce her sacred soul, and by the tender love and compassion wherewith thou didst behold the sad distress of thy sorrowful mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succour, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. **Amen.**

O most blessed Lord Jesus, &c.

The Agnus Dei.

AN *Agnus Dei* (so called from the image of the Lamb of God impressed on the face of it) is made of virgin wax, balsam, and chrim, blessed according to the form prescribed in the Roman Ritual.

The Pope consecrates the *Agnus Dei* the first year of his pontificate, and afterwards every seventh year, on Saturday before Low Sunday, with many solemn ceremonies and devout prayers.

The use of the *Agnus Dei* is very ancient. Pope Leo III. made a present of one to the Emperor Charlemagne, who received it as a treasure sent from heaven, and revered it with a singular piety and devotion.

A Prayer to be daily said by those who carry about them an Agnus Dei.

O my Lord Jesus Christ, the true Lamb who taketh away the sins of the world; by thy mercy, which is infinite, pardon my iniquities, and, by thy sacred Passion, preserve me this day from all sin and evil. I carry about me this holy *Agnus* in thine honour, as a preservative against mine own weakness, and as an incentive to the practice of that meekness, humility, and innocence which thou hast taught us. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love which thou didst offer for me on the cross, and in satisfaction for my sins. Accept this oblation, I beseech thee, O my God; and may it be acceptable to thee in the odour of sweetness. **Amen.**

Short Prayers of St. Gregory**ON OUR LORD'S PASSION.**

1. O my Lord Jesus Christ, I adore thy hanging upon the cross, and wearing a crown of thorns. I humbly pray thee, that thy blood may deliver me from the destroying angel. Amen. Our Father, &c. Hail Mary, &c.

2. O my Lord Jesus Christ, I adore thee wounded on the cross, and having gall and vinegar given thee to drink. I beseech thee, that thy wounds may become the cure of my soul. Amen. Our Father, &c.

3. O my Lord Jesus Christ, I beseech thee, through the bitterness of the pains which thou didst suffer in the hour of death, and chiefly when thy most holy soul departed from thy blessed body, have mercy on my soul at its quitting my body, and bring it to eternal life. Amen. Our Father, &c.

4. O my Lord Jesus Christ, I adore thee laid in the sepulchre, and embalmed with myrrh and spices; grant, I beseech thee, that thy death may be my life. Amen. Our Father, &c.

5. O my Lord Jesus Christ, I adore thee descending into Limbo, and delivering from thence thy captives; never permit, I beseech thee, my soul to be separated from thee. Amen. Our Father, &c.

6. O my Lord Jesus Christ, I adore thee rising from the dead, ascending into heaven, and sitting at the right hand of thy Father; grant, I beseech, that I may follow thee thither, and deserve to be presented to him by thee. Amen. Our Father, &c.

7. O my Lord Jesus Christ, who art the good Shepherd, preserve the just, justify sinners, have mercy on all the faithful, and be propitious to me, a miserable and unworthy sinner. Amen. Our Father, &c.

Prayers to the Sacred Wounds of Jesus.

Collect.

O most lovely Redeemer of my soul, prostrate before thee upon the cross my conscience reproaches me with having nailed thee with my own hands to that cross, as often as I have fallen into grievous sin, thus wounding thee by my exceeding ingratitude. O my God, my most perfect and Sovereign Good, to whom are due all the affections of my heart for the blessings which thou hast unceasingly bestowed upon me; I, miserable that I am, cannot undo my evil deeds as I would; but with deep sorrow I abhor them as offences against thine infinite goodness; and, kneeling at thy Feet, I will at least endeavour to compassionate thee, to thank thee, and to implore of thee pardon and amendment of life, while with my heart upon my lips I thus say :

THE WOUND OF THE LEFT FOOT.

O my Jesus, I adore the most sacred Wound of thy Left Foot; I compassionate thy bitter sufferings. I thank thee for the love with which thou didst labour to overtake me in the way of perdition, staining thyself with the blood drawn forth by the thorns and briars of my sins. I offer to the Eternal Father the sorrow and the love of thy sacred Humanity, in expiation of my abominable transgressions, which I detest with bitter and sincere contrition.

Our Father, Hail Mary, Glory.

THE WOUND OF THE RIGHT FOOT.

O my Jesus, I adore the most sacred Wound of thy Right Foot; I compassionate thy bitter sufferings. I thank thee for the love which transfixed thee, convulsed and bleeding in punishment of my wanderings, and the guilty indulgence of my unbridled passions. I offer the sorrow and the love of thy most sacred Humanity to the Eternal Father; and implore of him the grace to bewail my transgressions with burning tears, and to per-

severe in the path of goodness entered upon, without ever withdrawing myself from obedience to thy divine commandments.

Our Father, Hail Mary, Glory.

THE WOUND OF THE LEFT HAND.

O my Jesus, I adore the most sacred Wound of thy Left Hand; I compassionate thy bitter sufferings. I thank thee for having averted with such love the scourges and the everlasting condemnation due to my sins. I offer to the Eternal Father the sorrow and the love of thy most sacred Humanity; and entreat him that I may spend the remainder of my life profitably, in bringing forth fruits worthy of penance, and thus disarming his irritated justice.

Our Father, Hail Mary, Glory.

THE WOUND OF THE RIGHT HAND.

O my Jesus, I adore the most sacred Wound of thy Right Hand; I compassionate thy bitter sufferings. I thank thee for having loaded me with ever-increasing benefits, notwithstanding my miserable want of correspondence with them. I offer to the Eternal Father the sorrow and the love of thy most sacred Humanity, entreating him to change my heart and affections, and to enable me to perform all my actions according to his good pleasure.

Our Father, Hail Mary, Glory.

THE WOUND OF THE SACRED SIDE.

O my Jesus, I adore the most holy Wound of thy sacred Side; I compassionate thee for that bitter insult. I thank thee for the love which presented thy Breast and Heart to the thrust, and gave up the last drops of blood and water for my plentiful redemption. I offer to the Eternal Father the outrage and the love of thy most sacred Humanity, that my soul, having once entered into that most loving Heart, so ready and willing to receive the worst of sinners, may go out no more for ever.

Our Father, Hail Mary, Glory.

TO OUR BLESSED LADY OF DOLOURS.

O Mary, Virgin Mother of God, who endurest a martyrdom of love and grief at beholding the sufferings and sorrows of Jesus, thou didst co-operate in the benefit of my redemption by thy innumerable afflictions, and by offering to the Eternal Father his only-begotten Son and thine, as a holocaust and victim of propitiation for my sins. I compassionate thy bitter sufferings; I thank thee for the all but infinite love which led thee to deprive thyself of the fruit of thy womb, true God and true man, to save me a sinner. Ah, interpose the ever-availing intercession of thy dolours with the Father and the Son, that I may steadfastly amend my life, and never again crucify my loving Redeemer by new sins; and that, persevering till death in his grace, I may obtain eternal life through the merits of his painful cross and Passion.

Three Hail Marys.

Let us pray.

O Lord Jesus Christ, who at the sixth hour didst ascend the gibbet of the cross for the redemption of the world, and didst shed thy Precious Blood for the remission of sins; we humbly beseech thee to grant us after death the joy of entering the gates of paradise.

Grant, we beseech thee, O Lord Jesus Christ, that the Blessed Virgin Mary, thy Mother, may intercede for us with thy clemency, now and at the hour of our death, who in the hour of thy Passion was pierced in her most holy soul by the sword of sorrow; grant this, O Jesus Christ, Saviour of the world, who, with the Father and the Holy Ghost, liveth and reigneth, world without end. Amen.

100 days' Indulgence daily to all the faithful who shall devoutly recite the above prayers to the Five Wounds of our Lord Jesus Christ. To those who shall have recited them at least ten times a month, a plenary Indulgence twice a year, namely, on the Feast of the Invention of the most Holy Cross (3d May), and of its Exaltation (14th Sept.), they having confessed and communicated on those days. And further, to those who shall recite them from Passion Sunday to the end of the Holy Week inclusive, an Indulgence of seven years, and seven quarantains on each of the said days,

and a plenary Indulgence on Easter Sunday, they having confessed and communicated on that day, praying for Holy Church. These Indulgences are perpetual, and applicable to the holy souls in purgatory.

The Passion of our Lord.

According to the opinion of the holy fathers and doctors of the Church, there is no more efficacious or useful means by which to progress in the way of salvation than the frequent remembrance of, and meditation on, the Passion of our Lord Jesus Christ. It is sufficient for us to know how St. Augustin expresses himself on this subject (lib. ii. Advers. Manich. c. xxii.). "I have found," he says, "no more effectual consolation in all my adversities than the wounds of Jesus Christ. I sleep in them with assurance, and I rest in them without fear. Jesus Christ has died for us. There is nothing so bitter that it may not be made sweet by the death of Christ. All my hope is built on the death of my Lord. His death is my merit, my refuge, my salvation, my life, and my resurrection. The mercy of our Lord is my merit. I shall not be wanting in merit as long as our Lord ceases not to be merciful to me; and since the mercies of our Lord are great, my merit is also great. The greater is his power to save us, the safer am I. If this or that unpleasant thought pursues and troubles me, I run to take refuge in the wounds of Jesus Christ. If my evil inclinations weigh me down, I again raise myself by the remembrance of the wounds of my Saviour. If Satan secretly torments me, I confide in the most intimate mercy of my Lord, and he does not forsake me. If the sting of concupiscence attacks me, it is deadened by the remembrance of the wounds of my Lord Jesus Christ, the Son of God." St. Bernard says (Serm. 2 in Epiph.): "As for me, my brothers, from the very commencement of my conversion, perceiving that I was wanting in virtue, I appropriated to myself this nosegay of myrrh, composed of all the sufferings and bitter sorrows of my Saviour, and I fastened it on my breast. As long as I live, its remembrance will never be effaced from my memory. I have found that wisdom consisted in meditating on these

things, and I discovered that therein alone were the perfection of justice, the plentitude of science, the riches of salvation, and the abundance of merit. You also, my brothers, should form to yourselves a nosegay of the Passion of Jesus Christ, and adorn your bosom with it, and there let it remain; for if you have it thus before your eyes, meditating on the bitter sorrows of our Lord, you will more easily bear your own sufferings, being assisted by the help of Jesus Christ. May God be blessed through all eternity! Amen."

THE CLOCK OF THE PASSION.

In this exercise we divide the Passion and the history of the death of Jesus Christ into twenty-four parts, in order to meditate upon them, either collectively or one by one, at certain times to be determined upon beforehand.

At 6 o'clock in the evening.

After having taken leave of his holy Mother, Jesus celebrates his Last Supper with his disciples.

Admire the excess of his charity, and at the remembrance of it, thank our Lord Jesus Christ for his sufferings and merits, of which he granted us a share at this time; say to him with love and devotion:

Blessed be the hour, O my Lord Jesus Christ, in which thou didst desire to suffer the dolours of thy Passion. I unite all my actions and all my sufferings to this adorable mystery. I beseech thee, by thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 7 o'clock.

Jesus washes the feet of his disciples, and institutes the Sacrament of his love.

Admire the humility with which Jesus washed the feet of his disciples, and his love which induces him to give himself to us to be our food.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst institute the divine sacrament of the altar. I unite all my actions and all my sufferings to this adorable mystery; I implore thee, O Jesus, by thy divine merits, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 8 o'clock.

Jesus makes his last discourse after the Supper, and then goes to the Garden of Olives.

Adore the sacred Heart of Jesus, all inflamed with the love of men, and giving to his disciples the food of his holy doctrine.

Blessed be the hour, O my Lord Jesus Christ, in which thou gavest thy last instructions, which only breathed the most tender charity, and which were followed by the admirable example of the sacrifice of thyself. I unite all my actions and all my sufferings to this adorable mystery; I beseech thee through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 9 o'clock.

Jesus prays with his face on the ground: "O my Father," says he, "if it be possible, let this chalice pass from me; nevertheless, not my will, but thine be done."

Admire the perfect submission of Jesus.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst accept with so much love the chalice of thy Passion. I unite all my actions and all my sufferings to this adorable mystery; I beseech thee through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 10 o'clock.

Jesus begins his agony, and sweats blood and water.

Adore the sacred Heart of Jesus as the source of eternal life.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst vouchsafe for our sakes to be seized with fear and filled with anguish. I unite all my actions and all my sufferings to this adorable mystery; I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 11 o'clock.

Jesus is strengthened by an angel.

Adore the divine Saviour as the truth that enlightens the world, and the life that animates it.

Blessed be the hour, O my Lord Jesus Christ, in which

thou didst vouchsafe, for the sake of our weakness, to accept the consolations of an angel. I unite all my actions and all my sufferings to this adorable mystery ; I implore thee, through thy divine merits, O Jesus, to remember me at the hour of my death, and to grant me pardon and mercy.

At Midnight.

Jesus is betrayed by the kiss of Judas, and bound with chains.

Adore the divine Saviour in his slavery of love.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst choose to be bound, in order to draw us to thee by the sweet chains of thy love. I unite all my actions and all my sufferings to this adorable mystery ; I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 1 o'clock.

Jesus is led to Annas.

Adore Jesus, as the teacher of truth, reduced by his love to the greatest abasement.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst choose to be delivered up to the fury of wicked men ; oh, grant that I may humble myself for the love of thee. I unite all my actions and all my sufferings to this adorable mystery ; I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 2 o'clock.

Jesus is accused before Caiphas, where he receives a blow on his face, and answers meekly to him that struck him.

Admire the ineffable gentleness of Jesus.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst choose to suffer this insult, in order to teach us to be meek and humble of heart. I unite all my actions and all my sufferings to this adorable mystery ; and I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 3 o'clock.

Whilst Jesus is insulted in the prison, he is also denied by St. Peter for the third time.

Admire the profound sorrow of Jesus on seeing himself forsaken by all his disciples, and beholding the cowardice of St. Peter, and the malice with which the Jews bandage his eyes, and strike him and turn him into ridicule.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst vouchsafe by one look of compassion to touch the heart of thy disciple ; oh, do thou pierce mine with love and sorrow for my sins. I unite all my actions and all my sufferings to this adorable mystery ; and I beseech thee, through thy divine merits, O Jesus, to remember me at the hour of my death, and to grant me pardon and mercy.

At 4 o'clock.

Jesus, summoned before the great council, is declared worthy of death.

Admire the modesty and the patience of our divine Saviour.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst choose by thy silence to suffer the opprobrium of passing for a blasphemer and for a criminal worthy of death. I adore thee, O Eternal Word, and I unite all my actions and all my sufferings to this adorable mystery ; I beseech thee, through thy divine merits, O Jesus, to remember me at the hour of my death, and to grant me pardon and mercy.

At 5 o'clock.

Jesus is led before Pilate, in whose presence he is accused.

Salute him, and adore him as your Master, your Saviour, and your King.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst vouchsafe, for the love of us, to suffer this fresh outrage. I unite all my actions and all my sufferings to this adorable mystery ; and I beseech thee, through thy divine merits, O Jesus, to remember me at the hour of my death, and to grant me pardon and mercy.

At 6 o'clock.

Jesus, in the presence of Herod, is clothed in a white robe, and treated as a fool.

Adore the Son of God, in whom his divine power is thus veiled.

Blessed be the hour, O my Lord Jesus Christ, in which

thou didst choose to be loaded with insults : oh, let my consolation be to be despised for thy sake. I unite all my actions and all my sufferings to this adorable mystery ; I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 7 o'clock.

Jesus is conducted back to Pilate, and Barabbas is preferred before him.

Adore the Heart of Jesus, inexhaustible treasure of every good, open to all, and too little known by men.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst choose to suffer this insulting preference ; oh, detach my heart from all created things. I unite all my actions and all my sufferings to this adorable mystery ; I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 8 o'clock.

Jesus is cruelly scourged at the pillar ; his blood flows on every side.

Admire the immense love to which the wounds of our Saviour bear witness.

Blessed be the hour, O my Saviour Jesus Christ, in which thou didst choose to be torn by scourges, and to shed thy precious blood in order to blot out my sins. I unite all my actions and all my sufferings to this adorable mystery ; and I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 9 o'clock.

Jesus is crowned with thorns, and afterwards insulted by the soldiers.

Adore the divine King of your heart, in this cruel state in which he suffers for you.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst vouchsafe to suffer this painful crowning for our sakes ; oh, pierce my heart with sorrow and regret for having offended thee. I unite all my actions and all my sufferings to this adorable mystery ; and I beseech

thee, through thy divine merits, O Jesus, to remember me at the hour of my death, and to grant me pardon and mercy.

At 10 o'clock.

Pilate condemns Jesus to death, and abandons him to the cruelty of the Jews.

Adore the Holy of holies, treated as a criminal, and led to Calvary with the cross on his shoulders.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst vouchsafe, for the love of us, to be condemned to death, and delivered up to thy cruel enemies. Thou didst then walk laden with a heavy cross, in order to help me to carry mine with patience; I thank thee for it, I unite all my actions and all my sufferings to this adorable mystery; and I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 11 o'clock.

Jesus is stripped of his garments and fastened to the cross.

Adore this divine Lamb, immolated as a victim on the altar of the cross.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst choose to be stripped of thy garments and sacrificed as a lamb that is slain, to be offered in holocaust; oh, give me a heart capable of returning this great love! I unite all my actions and all my sufferings to this adorable mystery; and I beseech thee, through thy divine merits, O Jesus, to remember me at the hour of my death, and to grant me pardon and mercy.

At Noon.

Jesus prays for his executioners, and promises paradise to the good thief.

Adore the divine Shepherd, who gives his life for his sheep.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst vouchsafe to give thyself up as a victim of expiation for us; oh, may thy cross soften thy judgment, and comfort my soul at the hour of my death! I unite

all my actions and all my sufferings to this adorable mystery; and I implore thee, through thy divine merits, O Jesus, to remember me at the hour of my death, and to grant me pardon and mercy.

At 1 o'clock.

Jesus offers his soul up to his Divine Father, and recommends his holy Mother to his beloved disciple, whom he also recommends to his holy Mother.

Admire the entire resignation of our most holy Redeemer upon the cross: give him eternal thanksgiving for the love which induced him to intrust us in the person of St. John to the care of his divine Mother.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst ordain that Mary should become our Mother; oh, grant that the love of thee and of her may inflame my heart! I unite all my actions and all my sufferings to this adorable mystery; I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 2 o'clock.

Jesus cries out, "My God, my God, why hast thou forsaken me?" Then he says, "I thirst;" and having taken the vinegar, he says, "It is consummated."

Admire the unalterable patience of the Son of God, and sympathise with this burning thirst which he feels for our salvation.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst vouchsafe to give us such touching examples of resignation and of zeal for the salvation of souls, and for the accomplishment of the will of thy heavenly Father. I unite all my actions and all my sufferings to this adorable mystery; and I beseech thee, through thy divine merits, O Jesus, to remember me at the hour of my death, and to grant me pardon and mercy.

At 3 o'clock.

Jesus, crying out with a loud voice, bends down his head, and expires.

Admire the last sigh of God your Saviour, and the sacrifice that he makes of himself on the cross for our salvation.

Blessed be the hour, O my Lord Jesus Christ, in which

thou didst vouchsafe to die for us, in order to consummate the great work of our redemption. I unite all my actions and all my sufferings to this adorable mystery ; and I beseech thee, through thy divine merits, O Jesus, to remember me at the hour of my death and to grant me pardon and mercy.

At 4 o'clock.

A soldier pierces the sacred side of Jesus with a lance, after which Joseph and Nicodemus take down his holy Body from the cross, and place it in the arms of his afflicted Mother.

Adore this sacred wound, from which flowed forth blood and water.

Blessed be the hour, O my Lord Jesus Christ, in which thou wert pleased, through thy wound, to open to us thy sacred Heart, the source of salvation and grace ; oh, let thy divine unction flow upon us through the hands of Mary, to whom thou didst leave us as her adopted children ! I unite all my actions and all my sufferings to this adorable mystery ; and I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 5 o'clock.

Jesus is placed in the holy sepulchre.

Adore Jesus Christ, who remains in our tabernacles, as it were enclosed in a holy sepulchre.

Blessed be the hour, O my Lord Jesus Christ, in which thou wert pleased to resign thyself into the hands of Joseph and Nicodemus to be buried ; which foreshowed so well the generosity with which thou dost abandon thyself into the hands of the priests, in order that thou mayest thy own self provide the better for my wants. O my Jesus, grant me a share in the compassion of thy holy Mother ; arm me with the courage of thy two disciples against all human respect ; but above all give me the ardent love of Mary Magdalen, in order that I may seek thee until I have found thee risen again to die no more. I unite all my actions and all my sufferings to this adorable mystery ; and I beseech thee, through thy

divine merits, O Jesus, to vouchsafe to remember me to the hour of my death, and to grant me pardon and mercy.

PRAYER, "RESPICE."

Look down, O Lord, Holy Father, from thy sanctuary, and from heaven thy dwelling-place on high, and behold this sacred victim, which our great High-Priest, thy holy, innocent, and well-beloved Son, our Lord Jesus Christ, offers up to thee for the sins of his brethren; and be appeased for the multitude of the transgressions of the world. Behold the voice of the blood of our Brother, thy first-born Jesus, cries to thee from the cross. Give ear, O Lord; be appeased, O Lord; hearken and do: tarry not for thine own sake, O our God; for thy name is called upon this house and city, and upon all thy people; and deal with us according to thine infinite mercy. Through the same our Lord Jesus Christ. Amen.

HYMNS.

For Lent and on the Passion, &c.

	No.
Thou loving Maker of mankind	26
Now are the days of humblest prayer	217
God of mercy and compassion	33
We come to thee, sweet Saviour	209
O'erwhelmed in depths of woe	27
Hail, wounds, which through eternal years	30
From circlets starr'd with many a gem	31
Jesus, all hail	32
Jesus, as though thyself wert here	38
O soul of Jesus, sick to death	39
My Jesus, say what wretch has dared	107

The Purification.

O Sion, open wide thy gates	25
Joy, joy, the Mother comes	104

Hymns for Saints in February.

Feb. 22. St. Peter's Chair	143
24. St. Matthias	255, 256

March.

ST. JOSEPH, ST. FRANCIS XAVIER, &c.

Sorrows and Joys of St. Joseph.

1. O glorious St. Joseph, most pure spouse of thy most holy Mary, even as the trouble and anguish of thy heart was great in the perplexity of abandoning thy most chaste and stainless spouse, so, too, inexplicable was thy delight when by the angel was revealed to thee the sovereign mystery of the Incarnation.

Through this sorrow and this joy of thine, we pray thee, now and in our last agony, to comfort our soul with the joy of a good life, and of a holy death, like unto thine between Jesus and Mary.

Our Father, Hail Mary, and Glory be to the Father.

2. O glorious St. Joseph, most blessed patriarch, who wast selected for the office of reputed father of the Word made Man, the grief which thou didst feel at seeing the child Jesus born in such great poverty was suddenly changed for thee into heavenly exultation at hearing the angelic harmony, and seeing the glories of that most resplendent night.

Through this sorrow and this joy of thine, we beseech thee to obtain for us that, after the journey of this life is over, we may pass hence to hear the angelic praises, and to enjoy the splendours of the glory of heaven.

Our Father, Hail Mary, and Glory be to the Father.

3. O glorious St. Joseph, who didst fulfil most obediently all God's commands, the most precious blood which the child Redeemer shed in the circumcision struck death into thy heart, but the name of Jesus revived it and filled it full of joy.

Through this sorrow and this joy of thine, obtain for us that, all vices having been taken from us during life, we may expire in exultation with the most holy name of Jesus in our hearts and upon our lips.

Our Father, Hail Mary, and Glory be to the Father.

4. O most glorious St. Joseph, most faithful saint, who wast a partaker in the mysteries of our redemption, if Simeon's prophecy of that which Jesus and Mary were to suffer caused thee a mortal pang, it filled thee also with a blessed joy at the salvation and glorious resurrection of innumerable souls, which he at the same time foretold would thence proceed.

Through this sorrow and this joy of thine, obtain for us that we may be of the number of those who, through the merits of Jesus, and at the intercession of the Virgin Mother, are to rise again in glory.

Our Father, Hail Mary, and Glory be to the Father.

5. O glorious St. Joseph, most watchful guardian and familiar attendant of the incarnate Son of God, how much didst thou suffer in supporting and in serving the Son of the Most High, particularly in the flight which thou hadst to make into Egypt; but how much again didst thou rejoice at having always with thee that same God, and at seeing the idols of Egypt fall to the ground.

Through this sorrow and this joy of thine, obtain for us that, by keeping far from us hell's tyrant, especially by flying from dangerous occasions, every idol of earthly affection may fall from our hearts; and that, wholly occupied in the service of Jesus and of Mary, we may live for them alone, and die a happy death.

Our Father, Hail Mary, and Glory be to the Father.

6. O glorious St. Joseph, angel of the earth, who didst marvel at beholding the King of Heaven subject to thy commands, if thy consolation at bringing him back from Egypt was disturbed by the fear of Archelaus, yet, assured by the angel, thou didst with Jesus and Mary dwell in joy at Nazareth.

Through this sorrow and this joy of thine, obtain for us that our heart, unclouded by hurtful fears, may enjoy peace of conscience, and that we may live secure with Jesus and Mary, and with them may also die.

Our Father, Hail Mary, and Glory be to the Father.

7. O glorious St. Joseph, model of all holiness, when, without fault of thine, thou hadst lost the child Jesus, thou didst seek him for three days in the greatest sorrow, until with joyful heart thou didst possess again thy life, finding him in the Temple among the doctors.

Through this sorrow and this joy of thine, with fervent sighs we supplicate thee to interpose in our behalf, that so it may never befall us to lose Jesus by mortal sin; but that, if unhappily we ever lose him, we may seek him again with unwearied sorrow, until once more we find his favour, especially at the moment of our death, that so we may pass to the enjoyment of him in heaven, and there with thee sing his divine mercies for all eternity.

Our Father, Hail Mary, and Glory be to the Father.

Ant. Jesus himself was beginning about his thirtieth year, being (as it was supposed) the son of Joseph.

Ÿ. Pray for us, O holy Joseph.

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

Let us pray.

O God, who by thy ineffable providence didst vouchsafe to choose the blessed Joseph for the spouse of thy most holy Mother; grant, we beseech thee, that he whom we venerate as our protector on earth may be our intercessor in heaven; who livest and reignest for ever and ever. Amen.

Indulgences: 100 days each time; 300 days on Wednesdays; 300 days on each day of the two Novenas before his Feast and his Patronage; plenary on those two Feasts; plenary once a month for daily recital; 300 days for each Sunday when recited seven Sundays running. Applicable to the dead.

Act of Offering

TO THE PATRIARCH ST. JOSEPH.

Most glorious patriarch, chastest spouse of the great Mother of God, and reputed father of my Lord Jesus Christ, my loving St. Joseph, confiding in the greatness of thy holiness, and inflamed with the love which Jesus and Mary bore thee, I choose thee this day in their presence to be my especial protector, advocate, and patron; and I firmly purpose to keep this devotion to thee always burning within my heart. And since I know that thou wert appointed by the eternal Father to be the head of the holy family upon earth, I desire to be one of its devoted servants and friends, and I beg of thee to admit me into the number. I desire, unworthy sinner though I be,

Y

to render to thee also the homage which I pay to the Infant Jesus and to his Virgin Mother. I beseech thee also, O my most glorious father St. Joseph, to obtain for me, through thy great merits and by thy most powerful intercession, the grace to imitate in my life thy most holy conversation with Jesus and Mary, so that I too, like thyself, may enjoy the assistance of Jesus and of Mary at my death, and in their arms may breathe forth my soul, saying, Jesus, Joseph, and Mary, I give you my heart and my soul. Amen.

An Our Father, Hail Mary, and Glory, to St. Joseph.

Let us pray.

O God, who by the holy family of the Incarnate Word hast consecrated the whole earth, and hast, in Jesus, Mary, and Joseph, given to us the pattern of holy living; grant that we, who by this blessed three implore of thee the grace of holy living, may, together with the angels, come to praise thee in heaven, who livest in thy blissful and undivided trinity of persons, world without end. Amen.

Responsory to St. Joseph.

Ye that would live and die se- cure,	And sought his Son, and joyous found, [bound.
In merit strong, of mercy sure, Choose Joseph for your heavenly friend,	While on his Father's business
To guide your steps and bless your end.	He through sweet toil and patient pains
He was sweet Mary's consort dear, And Jesus' sire, when exiled here; Just, true, of purity untold, Say, shall he ask, and God with- hold?	The world's Artificer sustains; And whom th' angelic legions praise Obedience to his creature pays.
He worshipp'd at the manger-bed, And then the Exile comforted;	And now he waxes old, and dies; But first beholds with loving eyes Jesus and Mary—gracious sight— Then sleeps entranced in deep de- light.

Ant. Behold the faithful and prudent servant whom the Lord set over his house.

Ÿ. Pray for us, holy Joseph.

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

O 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 have him for our intercessor in heaven, whom on earth we venerate as our holy protector; who livest and reignest, world without end. Amen.

An indulgence of one year to all the faithful in the whole Catholic world, every time that with contrite heart and devoutly they say the above Responsory in honour of St. Joseph, to implore his efficacious protection in life and in death.

Litany of St. Joseph, p. 349.

HYMNS.

	No.
Hail! holy Joseph, hail!	140
Seek ye the grace of God	141
Jesus, let me call thee son	173
Dear husband of Mary	174

Novena of St. Francis Xavier.

This Novena commences on the 4th and ends on the 12th March, the anniversary of the canonisation of St. Francis Xavier 1622. The performance of this Novena consists in devoting each of the nine days to prayer and good works to the glory of Almighty God, and in honour of his servant St. Francis Xavier; with the fervent hope and desire of obtaining from God, through his merits, whatsoever we may ask, provided it be conducive to our salvation and to the good of our souls; or if such be not his divine pleasure, some other grace and benefit more in accordance with the will of God,

Litany of St. Francis Xavier, p. 353; Hymn, No. 4.

Let us pray.

O Lord God, who didst vouchsafe by the preaching and miracles of St. Francis Xavier to join unto thy Church the countries of the Indies; grant, we beseech thee, that we who reverence his glorious merits, may also imitate his example; through Christ our Lord. Amen.

O Lord Jesus Christ, true God and true man, my Creator and my Redeemer, for thy sake, and because I love thee above all things, I am truly sorry for having offended thee: I firmly purpose never again to fall into sin, to shun all occasions of offending thee, to confess my sins, to perform the penance that shall be enjoined me, and to make restitution and satisfaction wherever it shall be due from me. For the love of thee, I forgive all my enemies; to thee I offer up my life, my actions, and my sufferings, in satisfaction for my sins; and I trust in thy infinite goodness and mercy, that thou wilt forgive me, through the merits of thy Precious Blood and Passion, and that thou wilt also give me grace to amend my life, and to persevere in thy service unto my death. Amen.

Most glorious St. Francis Xavier, Apostle of the Indies, if that which I desire to obtain by performing this Novena be for the glory of God and for thy honour, do thou intercede for it with our Lord; if otherwise, do thou obtain for me some grace more conformable to his divine will, by which I may the more surely promote thy honour and benefit my own soul.

PRAYER FOR THE FIRST DAY.

Lord God of the Angels, to whom thou dost commit the guardianship of men, I offer unto thee the merits of these heavenly spirits, and those of thy servant St. Francis Xavier, who also was called an angel for his purity, and because he preserved men from many spiritual and corporal dangers. I beseech thee to grant me that purity of soul and body which thou didst confer on this thy holy Apostle, and that particular grace which I beg in this Novena, to thy greater honour and glory. Amen.¹

THE SECOND DAY.

Lord God of the Archangels, to whom thou dost intrust the most weighty concerns of thy glory, I offer unto thee the merits of these most diligent spirits, and those of thy great servant St. Francis Xavier, whom thou didst make the minister of thy glory, and to whom thou didst recommend the spiritual welfare of innumerable souls. I beseech thee to grant that I may perform those duties which thy most holy will hath imposed upon me, and

¹ This prayer is different for every day of the Novena.

also that I may obtain that particular grace which I beg of thee in this Novena, to thy greater honour and glory. Amen.

THE THIRD DAY.

Lord God of the Principalities, through whom thou dost enlighten, instruct, and govern mankind, I offer unto thee the merits of these most zealous spirits, and those of thy servant St. Francis Xavier, who, not only by himself, but also by his disciples and followers, enlightened and converted many provinces and kingdoms, and in them innumerable souls, instructing, teaching, and commanding. I beseech thee to grant me the zeal of this holy Apostle, and the particular petition I make in this Novena, to thy greater honour and glory. Amen.

THE FOURTH DAY.

Lord God of the Powers, to whom it especially belongs to curb the infernal spirits, I offer unto thee the merits of these mighty spirits, and those of thy servant St. Francis Xavier, to whom thou gavest singular power to expel devils from bodies and souls. I beseech thee to grant me the grace to overcome all the temptations of the devil; grant also that which I beg of thee in this Novena, to thy greater honour and glory. Amen.

THE FIFTH DAY.

Lord God of the Virtues, by whose means thou workest miracles and prodigies peculiar to thy sovereign power, I offer unto thee the merits of these most wonderful spirits, and those of thy servant St. Francis Xavier, whom thou didst make a worker of new and prodigious miracles, renewing in him the signs and wonders of thy blessed Apostles, that he might make known the gospel to strange nations. I beseech thee to grant me that profound humility wherewith St. Francis Xavier amidst so many miracles sought thy glory, and not his own honour, as also that which I beg in this Novena, to thy greater honour and glory. Amen.

THE SIXTH DAY.

Lord God of the Dominations, who as ministers of thy providence preside over all inferior spirits, and submit themselves to thy will, being ever ready to fulfil it, I offer unto thee the merits of these excellent spirits, and those

of thy servant St. Francis Xavier, who though he excelled many, yet humbly submitted himself to all superiors, and readily fulfilled their commands, in them acknowledging thy majesty. I beseech thee to grant me ready and perfect obedience to all my superiors, and that special petition which I make in this Novena, to thy greater honour and glory. Amen.

THE SEVENTH DAY.

Lord God of the Thrones, on whom thou dost repose as on the seat of thy glory and chair of thy majesty, I offer unto thee the merits of these supreme spirits, and those of thy servant St. Francis Xavier, that throne of thy glory, that vessel of election to convey thy name to heathen nations, who denied himself to himself, and to all worldly things, casting them out of his heart, that thou alone mightest possess it. I beseech thee to grant that I may despise all worldly things, and rest in thee alone; grant me also the petition I make in this Novena, to thy greater honour and glory. Amen.

THE EIGHTH DAY.

Lord God of the Cherubim, who are adorned with the most perfect wisdom, I offer unto thee the merits of these most glorious spirits, and those of thy servant St. Francis Xavier, to whom thou didst give the grace of supereminent wisdom, and to whom thou didst reveal most profound secrets, that he might teach thy law to many people and nations. I beseech thee to grant that I may learn to fear and please thee, which is true wisdom, and that by word and example I may teach others to keep thy commandments; grant me also the favour I beg in this Novena, to thy greater honour and glory. Amen.

THE NINTH DAY.

Lord God of the Seraphim, who are inflamed with most ardent love of thee, I offer unto thee the merits of these most fervent spirits, and those of thy servant St. Francis Xavier, who like a Seraph, was inflamed with thy love, conquering innumerable hardships and dangers of life to please thee, and to make those know and love thee who before offended thee and knew thee not. I beseech thee to grant that I may love thee, my only God and Lord, and may endeavour to bring all men to the knowledge

and love of thee ; grant me also that which I ask in this Novena, to thy greater honour and glory. Amen.

Here say thrice the Lord's Prayer and thrice the Hail Mary, and then the following prayer to St. Francis Xavier :

Most holy father Francis Xavier, who didst receive praise from the mouths of innocent children, I humbly implore thy bountiful charity, for the sake of the most Precious Blood of Jesus, and of the immaculate conception of our Blessed Lady, Mother of God, to obtain of God's infinite goodness that, at the approach of my last hour, my heart may be separated and withdrawn from all worldly thoughts and distractions, and be fixed in the most ardent love of him, and the desire of a happy eternity ; so that, laying aside all earthly things, which have hitherto perplexed me, I may most diligently seek and perfectly find that one thing which is necessary, to die and rest in peace, under the protection of the most holy Virgin Mary, in the wounds of Jesus her most blessed Son, in the sweet embraces of my God, and in thy presence, holy Saint, through whose intercession I hope to obtain this mercy. But yet, whilst it shall please the divine providence to preserve my life, I beseech thee, my loving protector and affectionate father, to obtain for me of his divine majesty, that I may live as one that is to die, and as I would wished to have lived at the hour of my death ; ever imitating thy virtues, and fulfilling the most holy will of God, that so my temporal death may be to me a passage into life everlasting. I also beseech thee to obtain for me that which I ask in this Novena, if it be for the glory of God and for the good of my soul. Amen.

Eternal God, Creator of all things, remember that thou alone didst create the souls of infidels, framing them to thy own image and likeness ; and yet behold, O Lord, how to thy dishonour they daily become a prey to the Evil One. Remember, O Lord, thy only Son Jesus Christ, who suffered for them, most bountifully shedding his Precious Blood, and permit not that he be any longer despised by the infidels ; but rather, being appeased by the entreaties and prayers of thine elect, of the Saints, and of the Church, the most blessed spouse of thy Son, vouchsafe to be mindful of thy mercy, and, forgetting their idolatry and infidelity, cause them also to

know him thou didst send, Jesus Christ thy Son our Lord, who is our health, our life, and our resurrection, through whom we are made free and are saved, and to whom be all glory for ever. Amen.

Ant. Well fare thee, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord.

Ÿ. The Lord hath led the just man by right ways.

℞. And he hath shown him the kingdom of God.

Let us pray.

O God, who wast pleased to reduce to the bosom of thy Church the nations of the Indies, through the preaching and miracles of St. Francis Xavier; mercifully grant that we may imitate the virtues of him whose glorious merits we commemorate; through Jesus Christ our Lord. Amen.

Commemoration of St. Ignatius Loyola.

Ant. This man despising the world, and triumphing over earthly things, heaped up riches in heaven both by word and work.

Ÿ. The Lord hath loved him and hath adorned him.

℞. He hath clothed him with a robe of glory.

Let us pray.

O God, who for the increase of the greater glory of thy name hast, by blessed Ignatius, strengthened the Church militant with new auxiliaries; vouchsafe that, combating upon earth by his assistance and imitation, we may deserve to be crowned with him in heaven; through Jesus Christ our Lord. Amen.

Commemoration of St. Gregory the Great, Apostle of England.

Ant. O most excellent doctor, light of the Holy Church, blessed Gregory, lover of God's law, supplicate the Son of God for us.

Ÿ. The Lord hath chosen him a priest unto himself.

℞. To offer up unto him the sacrifice of praise.

Let us pray.

O God, who hast bestowed the rewards of eternal blessedness on the soul of thy servant Gregory; mercifully grant that we, who are depressed with the weight of our

sins, may by his prayers be delivered ; through Jesus Christ our Lord. Amen.

PRAYER TO A SAINT ON HIS FEAST-DAY.

O holy N., I praise thee, bless thee, and glorify thee, and congratulate thee with all my heart on all the glory and honour which are rendered to thee to-day, through the boundless liberality of the divine goodness. I recall to thy mind now the overflowing gladness with which thou didst rejoice when thou wast presented before the face of the glory of God by the ministry of holy angels, to receive from him thine everlasting reward. Remember, O most blessed saint, all thy honour and thy glad rejoicing when the hand of God placed the crown of the kingdom on thy head, and thy soul was set upon the throne of its glory. For these and all other benefits and graces which have been ever bestowed upon thee by the God of majesty, I adore, praise, and bless his unutterable goodness, that he hath poured out upon thee in such abundance the flood of his sweetest compassion ; and as the bond of that perpetual love and faithfulness in which I desire to bind myself to thee, I offer thee the sweetest Heart of my Jesus, that treasure of all good things, together with all the love and the condescension he hath ever showed thee upon earth, and now showeth thee in the heavens. And, finally, with most assured trust I commend myself to thy most holy prayers ; beseeching and imploring thee that in the dread hour of my death thou wouldst offer unto the Lord, in satisfaction for my manifold negligences, all that collected fervour with which thou didst stand before God perfect and complete on this the day of thine entrance into Paradise. Amen.

HYMNS FOR SAINTS IN MARCH.

Mar. 1.	St. David, Patron of the Diocese of Menevia and Newport	258,	259
7.	St. Thomas Aquinas	157,	158
9.	St. Francis		260
12.	St. Gregory		149
17.	St. Patrick, Patron of Ireland		233
18.	St. Gabriel		154
	Litany of Angels, p. 346.		
20.	St. Cuthbert, Patron of Diocese of Hexham	258,	259
21.	St. Benedict		266

all my actions and all my sufferings to this adorable mystery ; and I implore thee, through thy divine merits, O Jesus, to remember me at the hour of my death, and to grant me pardon and mercy.

At 1 o'clock.

Jesus offers his soul up to his Divine Father, and recommends his holy Mother to his beloved disciple, whom he also recommends to his holy Mother.

Admire the entire resignation of our most holy Redeemer upon the cross : give him eternal thanksgiving for the love which induced him to intrust us in the person of St. John to the care of his divine Mother.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst ordain that Mary should become our Mother ; oh, grant that the love of thee and of her may inflame my heart ! I unite all my actions and all my sufferings to this adorable mystery ; I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 2 o'clock.

Jesus cries out, " My God, my God, why hast thou forsaken me ? " Then he says, " I thirst ; " and having taken the vinegar, he says, " It is consummated. "

Admire the unalterable patience of the Son of God, and sympathise with this burning thirst which he feels for our salvation.

Blessed be the hour, O my Lord Jesus Christ, in which thou didst vouchsafe to give us such touching examples of resignation and of zeal for the salvation of souls, and for the accomplishment of the will of thy heavenly Father. I unite all my actions and all my sufferings to this adorable mystery ; and I beseech thee, through thy divine merits, O Jesus, to remember me at the hour of my death, and to grant me pardon and mercy.

At 3 o'clock.

Jesus, crying out with a loud voice, bends down his head, and expires.

Admire the last sigh of God your Saviour, and the sacrifice that he makes of himself on the cross for our salvation.

Blessed be the hour, O my Lord Jesus Christ, in which

thou didst vouchsafe to die for us, in order to consummate the great work of our redemption. I unite all my actions and all my sufferings to this adorable mystery ; and I beseech thee, through thy divine merits, O Jesus, to remember me at the hour of my death and to grant me pardon and mercy.

At 4 o'clock.

A soldier pierces the sacred side of Jesus with a lance, after which Joseph and Nicodemus take down his holy Body from the cross, and place it in the arms of his afflicted Mother.

Adore this sacred wound, from which flowed forth blood and water.

Blessed be the hour, O my Lord Jesus Christ, in which thou wert pleased, through thy wound, to open to us thy sacred Heart, the source of salvation and grace ; oh, let thy divine unction flow upon us through the hands of Mary, to whom thou didst leave us as her adopted children ! I unite all my actions and all my sufferings to this adorable mystery ; and I beseech thee, through thy divine merits, O Jesus, to vouchsafe to remember me at the hour of my death, and to grant me pardon and mercy.

At 5 o'clock.

Jesus is placed in the holy sepulchre.

Adore Jesus Christ, who remains in our tabernacles, as it were enclosed in a holy sepulchre.

Blessed be the hour, O my Lord Jesus Christ, in which thou wert pleased to resign thyself into the hands of Joseph and Nicodemus to be buried ; which foreshowed so well the generosity with which thou dost abandon thyself into the hands of the priests, in order that thou mayest thy own self provide the better for my wants. O my Jesus, grant me a share in the compassion of thy holy Mother ; arm me with the courage of thy two disciples against all human respect ; but above all give me the ardent love of Mary Magdalen, in order that I may seek thee until I have found thee risen again to die no more. I unite all my actions and all my sufferings to this adorable mystery ; and I beseech thee, through thy

divine merits, O Jesus, to vouchsafe to remember me to the hour of my death, and to grant me pardon and mercy.

PRAYER, "RESPICE."

Look down, O Lord, Holy Father, from thy sanctuary, and from heaven thy dwelling-place on high, and behold this sacred victim, which our great High-Priest, thy holy, innocent, and well-beloved Son, our Lord Jesus Christ, offers up to thee for the sins of his brethren; and be appeased for the multitude of the transgressions of the world. Behold the voice of the blood of our Brother, thy first-born Jesus, cries to thee from the cross. Give ear, O Lord; be appeased, O Lord; hearken and do: tarry not for thine own sake, O our God; for thy name is called upon this house and city, and upon all thy people; and deal with us according to thine infinite mercy. Through the same our Lord Jesus Christ. Amen.

HYMNS.

For Lent and on the Passion, &c.

	No.
Thou loving Maker of mankind	26
Now are the days of humblest prayer	217
God of mercy and compassion	33
We come to thee, sweet Saviour	209
O'erwhelmed in depths of woe	27
Hail, wounds, which through eternal years	30
From circlets starr'd with many a gem	31
Jesus, all hail	32
Jesus, as though thyself wert here	38
O soul of Jesus, sick to death	39
My Jesus, say what wretch has dared	107

The Purification.

O Sion, open wide thy gates	25
Joy, joy, the Mother comes	104

Hymns for Saints in February.

Feb. 22. St. Peter's Chair	143
24. St. Matthias	255, 256

March.

ST. JOSEPH, ST. FRANCIS XAVIER, &c.

Sorrows and Joys of St. Joseph.

1. O glorious St. Joseph, most pure spouse of thy most holy Mary, even as the trouble and anguish of thy heart was great in the perplexity of abandoning thy most chaste and stainless spouse, so, too, inexplicable was thy delight when by the angel was revealed to thee the sovereign mystery of the Incarnation.

Through this sorrow and this joy of thine, we pray thee, now and in our last agony, to comfort our soul with the joy of a good life, and of a holy death, like unto thine between Jesus and Mary.

Our Father, Hail Mary, and Glory be to the Father.

2. O glorious St. Joseph, most blessed patriarch, who wast selected for the office of reputed father of the Word made Man, the grief which thou didst feel at seeing the child Jesus born in such great poverty was suddenly changed for thee into heavenly exultation at hearing the angelic harmony, and seeing the glories of that most resplendent night.

Through this sorrow and this joy of thine, we beseech thee to obtain for us that, after the journey of this life is over, we may pass hence to hear the angelic praises, and to enjoy the splendours of the glory of heaven.

Our Father, Hail Mary, and Glory be to the Father.

3. O glorious St. Joseph, who didst fulfil most obediently all God's commands, the most precious blood which the child Redeemer shed in the circumcision struck death into thy heart, but the name of Jesus revived it and filled it full of joy.

Through this sorrow and this joy of thine, obtain for us that, all vices having been taken from us during life, we may expire in exultation with the most holy name of Jesus in our hearts and upon our lips.

Our Father, Hail Mary, and Glory be to the Father.

4. O most glorious St. Joseph, most faithful saint, who wast a partaker in the mysteries of our redemption, if Simcon's prophecy of that which Jesus and Mary were to suffer caused thee a mortal pang, it filled thee also with a blessed joy at the salvation and glorious resurrection of innumerable souls, which he at the same time foretold would thence proceed.

Through this sorrow and this joy of thine, obtain for us that we may be of the number of those who, through the merits of Jesus, and at the intercession of the Virgin Mother, are to rise again in glory.

Our Father, Hail Mary, and Glory be to the Father.

5. O glorious St. Joseph, most watchful guardian and familiar attendant of the incarnate Son of God, how much didst thou suffer in supporting and in serving the Son of the Most High, particularly in the flight which thou hadst to make into Egypt; but how much again didst thou rejoice at having always with thee that same God, and at seeing the idols of Egypt fall to the ground.

Through this sorrow and this joy of thine, obtain for us that, by keeping far from us hell's tyrant, especially by flying from dangerous occasions, every idol of earthly affection may fall from our hearts; and that, wholly occupied in the service of Jesus and of Mary, we may live for them alone, and die a happy death.

Our Father, Hail Mary, and Glory be to the Father.

6. O glorious St. Joseph, angel of the earth, who didst marvel at beholding the King of Heaven subject to thy commands, if thy consolation at bringing him back from Egypt was disturbed by the fear of Archelaus, yet, assured by the angel, thou didst with Jesus and Mary dwell in joy at Nazareth.

Through this sorrow and this joy of thine, obtain for us that our heart, unclouded by hurtful fears, may enjoy peace of conscience, and that we may live secure with Jesus and Mary, and with them may also die.

Our Father, Hail Mary, and Glory be to the Father.

7. O glorious St. Joseph, model of all holiness, when, without fault of thine, thou hadst lost the child Jesus, thou didst seek him for three days in the greatest sorrow, until with joyful heart thou didst possess again thy life, finding him in the Temple among the doctors.

Through this sorrow and this joy of thine, with fervent sighs we supplicate thee to interpose in our behalf, that so it may never befall us to lose Jesus by mortal sin; but that, if unhappily we ever lose him, we may seek him again with unwearied sorrow, until once more we find his favour, especially at the moment of our death, that so we may pass to the enjoyment of him in heaven, and there with thee sing his divine mercies for all eternity.

Our Father, Hail Mary, and Glory be to the Father.

Ant. Jesus himself was beginning about his thirtieth year, being (as it was supposed) the son of Joseph.

Ÿ. Pray for us, O holy Joseph.

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

Let us pray.

O God, who by thy ineffable providence didst vouchsafe to choose the blessed Joseph for the spouse of thy most holy Mother; grant, we beseech thee, that he whom we venerate as our protector on earth may be our intercessor in heaven; who livest and reignest for ever and ever. Amen.

Indulgences: 100 days each time; 300 days on Wednesdays; 300 days on each day of the two Novenas before his Feast and his Patronage; plenary on those two Feasts; plenary once a month for daily recital; 300 days for each Sunday when recited seven Sundays running. Applicable to the dead.

Act of Offering

TO THE PATRIARCH ST. JOSEPH.

Most glorious patriarch, chastest spouse of the great Mother of God, and reputed father of my Lord Jesus Christ, my loving St. Joseph, confiding in the greatness of thy holiness, and inflamed with the love which Jesus and Mary bore thee, I choose thee this day in their presence to be my especial protector, advocate, and patron; and I firmly purpose to keep this devotion to thee always burning within my heart. And since I know that thou wert appointed by the eternal Father to be the head of the holy family upon earth, I desire to be one of its devoted servants and friends, and I beg of thee to admit me into the number. I desire, unworthy sinner though I be,

Y

to render to thee also the homage which I pay to the Infant Jesus and to his Virgin Mother. I beseech thee also, O my most glorious father St. Joseph, to obtain for me, through thy great merits and by thy most powerful intercession, the grace to imitate in my life thy most holy conversation with Jesus and Mary, so that I too, like thyself, may enjoy the assistance of Jesus and of Mary at my death, and in their arms may breathe forth my soul, saying, Jesus, Joseph, and Mary, I give you my heart and my soul. Amen.

An Our Father, Hail Mary, and Glory, to St. Joseph.

Let us pray.

O God, who by the holy family of the Incarnate Word hast consecrated the whole earth, and hast, in Jesus, Mary, and Joseph, given to us the pattern of holy living; grant that we, who by this ble-sed three implore of thee the grace of holy living, may, together with the angels, come to praise thee in heaven, who livest in thy blissful and undivided trinity of persons, world without end. Amen.

Responsory to St. Joseph.

Ye that would live and die se- cure, In merit strong, of mercy sure, Choose Joseph for your heavenly friend, To guide your steps and bless your end.	And sought his Son, and joyous found, [bound. While on his Father's business He through sweet toil and patient pains The world's Artificer sustains; And whom th' angelic legions praise Obedience to his creature pays.
He was sweet Mary's consort dear, And Jesus' sire, when exiled here; Just, true, of purity untold, Say, shall he ask, and God with- hold?	And now he waxes old, and dies; But first beholds with loving eyes Jesus and Mary—gracious sight— Then sleeps entranced in deep de- light.
He worshipp'd at the manger-bed, And then the Exile comforted;	

Ant. Behold the faithful and prudent servant whom the Lord set over his house.

Ÿ. Pray for us, holy Joseph.

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

O 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 have him for our intercessor in heaven, whom on earth we venerate as our holy protector; who livest and reignest, world without end. Amen.

An indulgence of one year to all the faithful in the whole Catholic world, every time that with contrite heart and devoutly they say the above Responsory in honour of St. Joseph, to implore his efficacious protection in life and in death.

Litany of St. Joseph, p. 349.

HYMNS.

	No.
Hail! holy Joseph, hail!	140
Seek ye the grace of God	141
Jesus, let me call thee son	173
Dear husband of Mary	174

Novena of St. Francis Xavier.

This Novena commences on the 4th and ends on the 12th March, the anniversary of the canonisation of St. Francis Xavier 1622. The performance of this Novena consists in devoting each of the nine days to prayer and good works to the glory of Almighty God, and in honour of his servant St. Francis Xavier; with the fervent hope and desire of obtaining from God, through his merits, whatsoever we may ask, provided it be conducive to our salvation and to the good of our souls; or if such be not his divine pleasure, some other grace and benefit more in accordance with the will of God,

Litany of St. Francis Xavier, p. 353; Hymn, No. 4.

Let us pray.

O Lord God, who didst vouchsafe by the preaching and miracles of St. Francis Xavier to join unto thy Church the countries of the Indies; grant, we beseech thee, that we who reverence his glorious merits, may also imitate his example; through Christ our Lord. Amen.

O Lord Jesus Christ, true God and true man, my Creator and my Redeemer, for thy sake, and because I love thee above all things, I am truly sorry for having offended thee: I firmly purpose never again to fall into sin, to shun all occasions of offending thee, to confess my sins, to perform the penance that shall be enjoined me, and to make restitution and satisfaction wherever it shall be due from me. For the love of thee, I forgive all my enemies; to thee I offer up my life, my actions, and my sufferings, in satisfaction for my sins; and I trust in thy infinite goodness and mercy, that thou wilt forgive me, through the merits of thy Precious Blood and Passion, and that thou wilt also give me grace to amend my life, and to persevere in thy service unto my death. Amen.

Most glorious St. Francis Xavier, Apostle of the Indies, if that which I desire to obtain by performing this Novena be for the glory of God and for thy honour, do thou intercede for it with our Lord; if otherwise, do thou obtain for me some grace more conformable to his divine will, by which I may the more surely promote thy honour and benefit my own soul.

PRAYER FOR THE FIRST DAY.

Lord God of the Angels, to whom thou dost commit the guardianship of men, I offer unto thee the merits of these heavenly spirits, and those of thy servant St. Francis Xavier, who also was called an angel for his purity, and because he preserved men from many spiritual and corporal dangers. I beseech thee to grant me that purity of soul and body which thou didst confer on this thy holy Apostle, and that particular grace which I beg in this Novena, to thy greater honour and glory. Amen.¹

THE SECOND DAY.

Lord God of the Archangels, to whom thou dost intrust the most weighty concerns of thy glory, I offer unto thee the merits of these most diligent spirits, and those of thy great servant St. Francis Xavier, whom thou didst make the minister of thy glory, and to whom thou didst recommend the spiritual welfare of innumerable souls. I beseech thee to grant that I may perform those duties which thy most holy will hath imposed upon me, and

¹ This prayer is different for every day of the Novena.

also that I may obtain that particular grace which I beg of thee in this Novena, to thy greater honour and glory. Amen.

THE THIRD DAY.

Lord God of the Principalities, through whom thou dost enlighten, instruct, and govern mankind, I offer unto thee the merits of these most zealous spirits, and those of thy servant St. Francis Xavier, who, not only by himself, but also by his disciples and followers, enlightened and converted many provinces and kingdoms, and in them innumerable souls, instructing, teaching, and commanding. I beseech thee to grant me the zeal of this holy Apostle, and the particular petition I make in this Novena, to thy greater honour and glory. Amen.

THE FOURTH DAY.

Lord God of the Powers, to whom it especially belongs to curb the infernal spirits, I offer unto thee the merits of these mighty spirits, and those of thy servant St. Francis Xavier, to whom thou gavest singular power to expel devils from bodies and souls. I beseech thee to grant me the grace to overcome all the temptations of the devil; grant also that which I beg of thee in this Novena, to thy greater honour and glory. Amen.

THE FIFTH DAY.

Lord God of the Virtues, by whose means thou werkest miracles and prodigies peculiar to thy sovereign power, I offer unto thee the merits of these most wonderful spirits, and those of thy servant St. Francis Xavier, whom thou didst make a worker of new and prodigious miracles, renewing in him the signs and wonders of thy blessed Apostles, that he might make known the gospel to strange nations. I beseech thee to grant me that profound humility wherewith St. Francis Xavier amidst so many miracles sought thy glory, and not his own honour, as also that which I beg in this Novena, to thy greater honour and glory. Amen.

THE SIXTH DAY.

Lord God of the Dominations, who as ministers of thy providence preside over all inferior spirits, and submit themselves to thy will, being ever ready to fulfil it, I offer unto thee the merits of these excellent spirits, and those

of thy servant St. Francis Xavier, who though he excelled many, yet humbly submitted himself to all superiors, and readily fulfilled their commands, in them acknowledging thy majesty. I beseech thee to grant me ready and perfect obedience to all my superiors, and that special petition which I make in this Novena, to thy greater honour and glory. Amen.

THE SEVENTH DAY.

Lord God of the Thrones, on whom thou dost repose as on the seat of thy glory and chair of thy majesty, I offer unto thee the merits of these supreme spirits, and those of thy servant St. Francis Xavier, that throne of thy glory, that vessel of election to convey thy name to heathen nations, who denied himself to himself, and to all worldly things, casting them out of his heart, that thou alone mightest possess it. I beseech thee to grant that I may despise all worldly things, and rest in thee alone; grant me also the petition I make in this Novena, to thy greater honour and glory. Amen.

THE EIGHTH DAY.

Lord God of the Cherubim, who are adorned with the most perfect wisdom, I offer unto thee the merits of these most glorious spirits, and those of thy servant St. Francis Xavier, to whom thou didst give the grace of supereminent wisdom, and to whom thou didst reveal most profound secrets, that he might teach thy law to many people and nations. I beseech thee to grant that I may learn to fear and please thee, which is true wisdom, and that by word and example I may teach others to keep thy commandments; grant me also the favour I beg in this Novena, to thy greater honour and glory. Amen.

THE NINTH DAY.

Lord God of the Seraphim, who are inflamed with most ardent love of thee, I offer unto thee the merits of these most fervent spirits, and those of thy servant St. Francis Xavier, who like a Seraph, was inflamed with thy love, conquering innumerable hardships and dangers of life to please thee, and to make those know and love thee who before offended thee and knew thee not. I beseech thee to grant that I may love thee, my only God and Lord, and may endeavour to bring all men to the knowledge

and love of thee ; grant me also that which I ask in this Novena, to thy greater honour and glory. Amen.

Here say thrice the Lord's Prayer and thrice the Hail Mary, and then the following prayer to St. Francis Xavier :

Most holy father Francis Xavier, who didst receive praise from the mouths of innocent children, I humbly implore thy bountiful charity, for the sake of the most Precious Blood of Jesus, and of the immaculate conception of our Blessed Lady, Mother of God, to obtain of God's infinite goodness that, at the approach of my last hour, my heart may be separated and withdrawn from all worldly thoughts and distractions, and be fixed in the most ardent love of him, and the desire of a happy eternity ; so that, laying aside all earthly things, which have hitherto perplexed me, I may most diligently seek and perfectly find that one thing which is necessary, to die and rest in peace, under the protection of the most holy Virgin Mary, in the wounds of Jesus her most blessed Son, in the sweet embraces of my God, and in thy presence, holy Saint, through whose intercession I hope to obtain this mercy. But yet, whilst it shall please the divine providence to preserve my life, I beseech thee, my loving protector and affectionate father, to obtain for me of his divine majesty, that I may live as one that is to die, and as I would wished to have lived at the hour of my death ; ever imitating thy virtues, and fulfilling the most holy will of God, that so my temporal death may be to me a passage into life everlasting. I also beseech thee to obtain for me that which I ask in this Novena, if it be for the glory of God and for the good of my soul. Amen.

Eternal God, Creator of all things, remember that thou alone didst create the souls of infidels, framing them to thy own image and likeness ; and yet behold, O Lord, how to thy dishonour they daily become a prey to the Evil One. Remember, O Lord, thy only Son Jesus Christ, who suffered for them, most bountifully shedding his Precious Blood, and permit not that he be any longer despised by the infidels ; but rather, being appeased by the entreaties and prayers of thine elect, of the Saints, and of the Church, the most blessed spouse of thy Son, vouchsafe to be mindful of thy mercy, and, forgetting their idolatry and infidelity, cause them also to

know him thou didst send, Jesus Christ thy Son our Lord, who is our health, our life, and our resurrection; through whom we are made free and are saved, and to whom be all glory for ever. Amen.

Ant. Well fare thee, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord.

Ÿ. The Lord hath led the just man by right ways.

℞. And he hath shown him the kingdom of God.

Let us pray.

O God, who wast pleased to reduce to the bosom of thy Church the nations of the Indies, through the preaching and miracles of St. Francis Xavier; mercifully grant that we may imitate the virtues of him whose glorious merits we commemorate; through Jesus Christ our Lord. Amen.

Commemoration of St. Ignatius Loyola.

Ant. This man despising the world, and triumphing over earthly things, heaped up riches in heaven both by word and work.

Ÿ. The Lord hath loved him and hath adorned him.

℞. He hath clothed him with a robe of glory.

Let us pray.

O God, who for the increase of the greater glory of thy name hast, by blessed Ignatius, strengthened the Church militant with new auxiliaries; vouchsafe that, combating upon earth by his assistance and imitation, we may deserve to be crowned with him in heaven; through Jesus Christ our Lord. Amen.

Commemoration of St. Gregory the Great, Apostle of England.

Ant. O most excellent doctor, light of the Holy Church, blessed Gregory, lover of God's law, supplicate the Son of God for us.

Ÿ. The Lord hath chosen him a priest unto himself.

℞. To offer up unto him the sacrifice of praise.

Let us pray.

O God, who hast bestowed the rewards of eternal blessedness on the soul of thy servant Gregory; mercifully grant that we, who are depressed with the weight of our

sins, may by his prayers be delivered ; through Jesus Christ our Lord. Amen.

PRAYER TO A SAINT ON HIS FEAST-DAY.

O holy N., I praise thee, bless thee, and glorify thee, and congratulate thee with all my heart on all the glory and honour which are rendered to thee to-day, through the boundless liberality of the divine goodness. I recall to thy mind now the overflowing gladness with which thou didst rejoice when thou wast presented before the face of the glory of God by the ministry of holy angels, to receive from him thine everlasting reward. Remember, O most blessed saint, all thy honour and thy glad rejoicing when the hand of God placed the crown of the kingdom on thy head, and thy soul was set upon the throne of its glory. For these and all other benefits and graces which have been ever bestowed upon thee by the God of majesty, I adore, praise, and bless his unutterable goodness, that he hath poured out upon thee in such abundance the flood of his sweetest compassion ; and as the bond of that perpetual love and faithfulness in which I desire to bind myself to thee, I offer thee the sweetest Heart of my Jesus, that treasure of all good things, together with all the love and the condescension he hath ever showed thee upon earth, and now showeth thee in the heavens. And, finally, with most assured trust I commend myself to thy most holy prayers ; beseeching and imploring thee that in the dread hour of my death thou wouldst offer unto the Lord, in satisfaction for my manifold negligences, all that collected fervour with which thou didst stand before God perfect and complete on this the day of thine entrance into Paradise. Amen.

HYMNS FOR SAINTS IN MARCH.

Mar. 1.	St. David, Patron of the Diocese of Menevia and Newport	258,	No. 259
7.	St. Thomas Aquinas	157,	158
9.	St. Francis		260
12.	St. Gregory		149
17.	St. Patrick, Patron of Ireland		233
18.	St. Gabriel		154
	Litany of Angels, p. 346.		
20.	St. Cuthbert, Patron of Diocese of Hexham	258,	259
21.	St. Benedict		266

April.

JESUS RISEN—ASCENSION—PENTECOST—THE HOLY TRINITY.

An Exercise

IN HONOUR OF THE MYSTERIES OF JESUS RISEN.

O my blessed Jesus, I adore thee, bright and beautiful in thy Resurrection; I adore thee in all the mysteries of thy Risen Life on earth, and in all the majesty and loveliness of thy most dear Soul and glorified Body, as seen and worshipped in heaven at this hour. I acknowledge thee to be my Lord and my God: I bless thee for thy sweet victory over death, and for thy faithful love in retaining thy five holy Wounds, wherewith we sinners wounded thee on earth. Grant, I beseech thee, O my dearest Jesus, that I may so often and so tenderly meditate upon thee Risen and Glorified, that my heart may become daily more and more inflamed with love of thee, so that thy beauty may make the world dull and intolerable, and I may thirst exceedingly with pure and disinterested love for the hour when thou shalt admit me to behold thee as thou art, my dearest Lord, at this very moment on thy throne in heaven; who livest and reignest, with the Father and the Holy Ghost, one God, world without end. Amen.

I believe, &c.

O Queen of Heaven and earth, Mother of God. Mother of Mercy, conceived without stain of original sin, and gloriously crowned in heaven, I desire with all the love of my poor heart to congratulate thee on those wonderful joys which thou didst and dost enjoy in the glory and splendour of Jesus Risen, from that first dawn when he appeared to thee in thy sorrow even to the present hour; and I beseech thee to accept this my devotion to thy maternal joys, and to obtain for me an increase of love to Jesus in this world, and in the world to come the never-fading light of his most blessed countenance. Amen.

Hail **Mary**.

O glorious and affectionate St. Joseph, Foster-father of Jesus and Spouse of Mary, by the joy of thy meeting with Jesus in the place of departed spirits, and by the joy thou hast this hour in thy nearness to his risen beauty and most sweet splendour, present unto him, I beseech thee, O my dear father and protector, this my devotion to the mysteries of his Risen Life; and as he spared thee the bitterness of his sacred Passion, obtain for me the peace of his Resurrection and the gift of spiritual joy, that I may find no joy but in God, and in Jesus, Mary, and thyself. Amen.

Our Father.

☩. Pray for us, O holy angels of God, alleluia.

℟. That we may be made worthy of the vision of Jesus Glorified, alleluia.

O Eternal Father, who of thine infinite goodness didst give unto us thine eternal and only-begotten Son Jesus Christ, and hast now raised his sacred humanity to the high places of heaven; grant, we beseech thee, that by our devotion to the mysteries of his Risen and Glorified Life both on earth and in heaven, we may so please thee, that by thy clemency we may attain to the vision and enjoyment of thee in the world to come; through the same Jesus Christ, thy Son, our Lord, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

THE MYSTERIES.

1. O my blessed Jesus, my Lord and my God, I adore and love thee in thy risen beauty as thou wert at the moment of thy triumph over death, and as thou wert in all thine apparitions during those mysterious forty days: and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

☩. Blessed be Jesus Risen, alleluia.

℟. And blessed be his five bright Wounds, alleluia.

All praise to Jesus for the joys
His glory now on Mary showers;
It is a joy the joys are hers,
For Mary's joys are doubly ours.

2. O my blessed Jesus, my Lord and my God, I adore and love thee in that risen beauty in which thou didst

appear to thy Mother at the dawn of day, and didst console her in her sorrow: and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

Ÿ. And blessed be his five bright Wounds, alleluia.

All praise, &c.

3. O my blessed Jesus, my Lord and my God, I adore and love thee in that power and splendour with which thou didst ascend to heaven, in the presence of thy Mother and the holy Apostles, and as thou wert at the moment they last looked on thee, and earth lost sight of thee, after thy sojourn of three-and-thirty years: and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

Ÿ. And blessed be his five bright Wounds, alleluia.

All praise, &c.

4. O my blessed Jesus, my Lord and my God, I adore and love thee in that winning majesty and brightness in which thou didst suffer thy first martyr St. Stephen to behold thee at his martyrdom, and thy chosen vessel St. Paul to see thee at his conversion: and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

Ÿ. And blessed be his five bright Wounds, alleluia.

All praise, &c.

5. O my blessed Jesus, my Lord and my God, I adore and love thee in that risen beauty of thine which takes away from our hearts all sad and sorrowful thoughts of thee, while the sight of the five precious Wounds which thou retainest keeps the memory of thy Passion sweetly alive in our hearts: and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

Ÿ. And blessed be his five bright Wounds, alleluia.

All praise, &c.

6. O my blessed Jesus, my Lord and my God, I adore and love thee in thy risen beauty as thine Apostles beheld

thee and remembered thee after thou hadst ascended, and I desire to enter into their special devotion to thy blissful Resurrection : and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

Ÿ. And blessed be his five bright Wounds, alleluia.

All praise, &c.

17. O my blessed Jesus, my Lord and my God, I adore and love thee in that power and majesty and surpassing loveliness in which thou didst appear assuming thy beloved Mother into heaven, in the presence of all the angels, and placing a crown of stars upon her head, and crowning her Queen of Heaven : and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

Ÿ. And blessed be his five bright Wounds, alleluia.

All praise, &c.

8. O my blessed Jesus, my Lord and my God, I adore and love thee in thy beauty and splendour when freshly risen, because it is sweet to think of thee as thou art at present, and thou art clothed with that self-same beauty and splendour now, and art worshipped at this time by the hierarchies of heaven, who see thee now just as thou wert when issuing from the tomb : and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

Ÿ. And blessed be his five bright Wounds, alleluia.

All praise, &c.

9. O my blessed Jesus, my Lord and my God, I adore and love thee in that beauty and majesty wherein thou wilt come at last, with angels and in clouds, to judge the world ; and they that pierced thee shall look on thee and see thy Wounds : and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

Ÿ. And blessed be his five bright Wounds, alleluia.

All praise, &c.

10. O my blessed Jesus, my Lord and my God, I adore and love thee in that risen beauty and celestial splendour, because it is sweet to think of thee now, as thou wilt ever be, without change, while we shall behold thy sacred humanity in heaven to all eternity: and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

℞. And blessed be his five bright Wounds, alleluia.

All praise, &c.

11. O my blessed Jesus, my Lord and my God, I adore and love thee in that beaming loveliness and impassible humanity in which thou didst appear at thy Resurrection, and in which thou wouldst have come to us thy creatures, if we had never sinned, to show thy love to us, and exalt us to thyself: and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

℞. And blessed be his five bright Wounds, alleluia.

All praise, &c.

12. O my blessed Jesus, my Lord and my God, I adore and love thee in that impassible and glorified humanity in which thou art beneath the species in thy sweet sacrament of love, melting our hearts, attracting us towards thyself, and showing how thy delight is still to be with the sons of men: and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

℞. And blessed be his five bright Wounds, alleluia.

All praise, &c.

13. O my blessed Jesus, my Lord and my God, I adore and love thee in the beauty and brightness, the clearness and impassibility of thy sacred Heart, which in these last days thou hast vouchsafed to manifest to thy Church, to quicken the love of thy people, and by this beautiful devotion to revive thy sacred fire within their hearts: and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

Ry. And blessed be his five bright Wounds, alleluia.

All praise, &c.

14. O my blessed Jesus, my Lord and my God, I adore and love thee in all the gifts of thy Risen and Glorified Body; and I bless thee for thine infinite condescension in making thy Resurrection to be the pledge of ours, and thy Glorified Body the model and exemplar of our own: and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

. And blessed be his five bright Wounds, alleluia.

All praise, &c.

15. O my blessed Jesus, my Lord and my God, I adore and love thee in all the beauty and glory, the gifts and graces of thy sacred humanity, as it is at this time the central crown, summit, and perfection of all the creation of God, and the object of the transcending love and blissful complacency of the Most Holy and Undivided Trinity: and I bless thee for the joys thou gavest thy dear Mother in thy Soul and Body Glorified.

Hail Mary, Glory.

Ÿ. Blessed be Jesus Risen, alleluia.

Ry. And blessed be his five bright Wounds, alleluia.

All praise, &c.

Ÿ. Blessed be the Eternal Father, alleluia, alleluia.

Ry. Who gave his only-begotten Son to suffer and to rise again for men, alleluia, alleluia.

Ÿ. Blessed be the Eternal Son, alleluia, alleluia.

Ry. Who was delivered up for our sins, and rose again for our justification, alleluia, alleluia.

Ÿ. Blessed be the Eternally-proceeding Spirit, alleluia, alleluia.

Ry. Through whose operation Jesus was conceived in his Virgin Mother's womb, alleluia, alleluia.

We confess thee, God the Father Unbegotten, thee the only-begotten Son, thee the Holy Ghost the Comforter, the Holy and Undivided Trinity; with our whole heart we confess thee, praise thee, and bless thee; for thou art mighty, and dost wonderful things, thou art God alone: to thee be praise, to thee glory, to thee giving of thanks, through everlasting ages, O Blessed Trinity.

An Exercise

IN HONOUR OF THE FORTY DAYS OF THE RISEN LIFE OF JESUS UPON EARTH.

1. Let us contemplate our Blessed Lord and Saviour Jesus Christ in the moment of his Resurrection, admiring the beauty of his Glorified Humanity, devoutly kissing his five gracious Wounds, and profoundly adoring the hypostatic union of his Divine and Human Natures: let us join our worship with that of the choir of the Angels, and beg of him the grace to rise from our sins and worldliness, and by fervour and detachment from creatures to imitate his Risen Life on earth.

Our Father, Hail Mary, Glory.

2. Let us contemplate our Blessed Lord and Saviour Jesus Christ in the moment of his apparition to our dear Lady, blessing him for the joy he then infused into her heart, and for all the sweet communications he had with her, and all he said or did for her sake during those forty days: let us join our worship with that of the choir of the Archangels, and beg of him an increased love of his glorious and immaculately-conceived Mother, and a special devotion to her joys.

Our Father, Hail Mary, Glory.

3. Let us contemplate our Blessed Lord and Saviour Jesus Christ in all the course of those forty days, adoring with the profoundest adoration all the mysterious actions of God made Man during that time, revealed or hidden from us: let us join our worship with that of the choir of the Principalities, offering up all our thoughts, words, and works to God, in union with the thoughts, words, and works of Jesus in the forty days of his Risen Life on earth.

Our Father, Hail Mary, Glory.

4. Let us contemplate our Blessed Lord and Saviour Jesus Christ in the charity with which he delayed his Ascension for forty days, devoutly admiring the long delay by which he seemed to defer the exaltation of his Sacred Humanity, because of his joy in being on earth with those whom he had chosen and whom he had loved, especially to enjoy the sweet virtues of his most holy Mother: let us join our worship with that of the choir of

the Powers, and let us beg of him the grace, in all our conversation with men, to unite ourselves with his interior dispositions during the forty days of his Risen Life on earth.

Our Father, Hail Mary, Glory.

5. Let us contemplate our Blessed Lord and Saviour Jesus Christ in the gracious words of wisdom and divine instructions by which he taught his Apostles his blessed will about his Church, instituted the Sacraments in matter and form, interpreted to them heavenly mysteries, and illuminated them with the doctrines of the faith, preparing them to receive the Holy Ghost during those forty days: let us join our worship with that of the choir of the Virtues, and let us ask of him a lively faith in the teaching, and a devout observance of the precepts and ceremonies, of the Holy Church.

Our Father, Hail Mary, Glory.

6. Let us contemplate our Blessed Lord and Saviour Jesus Christ in his various apparitions after his Resurrection, especially admiring the sweet charity and divine winningness of his conduct in them, and the gifts of his Glorified Body manifested in them: let us join our worship with that of the choir of the Dominations, and let us ask of him the grace to make fervent Communions, to entertain him in our hearts with all the purity of love, and to be ever watching for all his appearances to us in the interior of our souls, or in the Mystery of the Altar.

Our Father, Hail Mary, Glory.

7. Let us contemplate our Blessed Lord and Saviour Jesus Christ with his retinue of holy souls, liberated from the Limbus of the fathers, blessing him for the vision he gave them of his beautiful Soul beneath the earth, of the act of his Resurrection, of his apparition to our Blessed Lady, and all their other joys: let us join our worship with that of the choir of the Thrones, and let us ask of him the grace to follow him like those holy souls whithersoever he leads us, and to love and minister to him with purity of intention and disinterested worship.

Our Father, Hail Mary, Glory.

8. Let us contemplate our Blessed Lord and Saviour Jesus Christ in all his unknown and sacred operations during the forty days of his Risen Life on earth, when he was not manifest to his creatures, admiring at the

same time all the hidden secrets and ineffable love of the sweet mystery of the Incarnation : let us join our worship with that of the choir of the Cherubim, to beg of him the science of the Saints and the grace of patient and tender meditation on the mysteries of his three-and-thirty years.

Our Father, Hail Mary, Glory.

9. Let us contemplate our Blessed Lord and Saviour Jesus Christ in the pomp and glorious pageant of his Ascension, adoring the power of his Godhead, and thanking him with profoundest humility for the exaltation of his Sacred Humanity, and his condescending still to wear his five benignant Wounds : let us join our worship with that of the choir of the Seraphim, begging him to melt our hearts within us, to inflame us with the fires of his blessed love, and to give us a special and discerning devotion, with sweet compunction and deep awe, to the mystery of the Most Holy and Undivided Trinity.

Our Father, Hail Mary, Glory.

Ÿ. He shall come again to judge the world, alleluia.

R̄. In like manner as he ascended from Mount Olivet, alleluia.

Ÿ. Pray for us, O holy Apostles of our Lord, alleluia.

R̄. That we may be made worthy of the promises of Christ, alleluia.

Let us pray.

O most blessed Lord and Saviour Jesus Christ, who in various ways and places, during the forty days of thy Risen Life on earth, didst vouchsafe to appear to thy Mother and thine Apostles ; vouchsafe, we beseech thee, to manifest thy will to us on earth ; so that by the help of thy grace, following thy divine vocation in this life, we may come to see thee in the unfading vision of thy glory in the life to come.

O Lord Jesus Christ, eternal Shepherd of thy chosen flock, desert not thy Church, which thou hast gathered out of the nations, and redeemed by thy Precious Blood ; but for the sake of the joyful and glorious mysteries of thy Risen Life, vouchsafe to grant unto her in all lands an increase of the peace of thy Resurrection, and the sevenfold gifts of thy blessed Spirit, that she may grow in holiness before thee, till thou comest to judge the

world; and we beseech thee for her sake to pour down most abundantly the anointing of the Holy Spirit upon thy Vicar, the Sovereign Pontiff; that the spirit of St. Peter may rest upon him, as the double spirit of Elias rested upon Eliseus, and that by thy clemency he may come, with the flock committed to his care, to the blessed vision of thy glory in heaven. Who livest and reignest, with the Father and the Holy Spirit, one God, world without end. Amen.

Let us say one Our Father and one Hail Mary for the soul in purgatory most devoted to the mysteries of Jesus Risen.

Litany of Jesus Risen, see p. 331.

H Y M N S.

Easter.

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Soon the fiery sun ascending	40
Christ the Lord is risen to-day	41
All hail, dear Conqueror	42
Now at the Lamb's high royal feast.	43
Ye sons and daughters of the Lord	237

Ascension.

Rise, glorious Victor, rise	44
O thou eternal King most high	45
O thou, in whom our love doth find	46
Why is thy face so lit with smiles	110

DEVOTION FOR WHITSUNTIDE.

The Novena of the Holy Ghost.

1ST DAY.—FRUITS OF CHARITY AND JOY.

Sing the Veni Creator, p. 436.¹

Let us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus Ascended, the fruits of the Holy Ghost—charity and joy.

¹ The version, Hymns, No. 47, may be used if preferred.

Our Father, Hail Mary.

O Most Holy Spirit, the Paraclete, we adore thee with all humility; and with the most lively affections of our hearts we beseech thee to assist us in this thy Novena, that we may rightly prepare ourselves to receive thy heavenly gifts. We cannot, O Divine Spirit, receive thee without thine own aid preventing us. Without thee we cannot please thee. Do thou then, who preparedst the heart of Mary to receive the Word Incarnate, vouchsafe so to dispose our hearts that we may happily conceive the blessed flames of thy love. Amen.

O let us fall and worship him,
The love of Sire and Son,
The consubstantial breath of God,
The co-eternal One!

Ah! see, how like the Incarnate Word,
His blessed self he lowers,
To dwell with us invisibly,
And make his riches ours.

Most loving Spirit! Mighty God!
Sweet must thy presence be,
If loss of Jesus can be gain,
So long as we have thee!

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

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

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

Burn, O Lord, with the fire of the Holy Spirit our reins and our hearts, that we may serve thee with a chaste body, and please thee with a clean heart; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing of Almighty God, the Father, Son, and Holy Ghost, descend upon us, and abide with us alway. Amen.

2D DAY.—FRUITS OF PEACE AND PATIENCE.

Veni Creator.

Let us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus Ascended, the fruits of the Holy Ghost—peace and patience.

Our Father, Hail Mary.

O sweetest and most dear Mother Mary, behold us at thy feet, and having kissed them a thousand times with the lips of our hearts, we humbly implore of thee a favour, more needful for us than all else in the world beside. Since thou art the Spouse of the Holy Ghost, the Dispenser of his treasures, and his sweet Stewardess; since thou hast been enriched beyond all other creatures with his heavenly gifts, obtain for us, as thou didst obtain it for the Apostles, his coming into our hearts; and for this end obtain for us the grace to imitate, so far as in us lies, the examples of thy humility, thy purity, and thy charity. Amen.

O let us fall and worship him, &c.

Come, Holy Spirit, &c.

Ÿ. and R̄. Send forth thy Spirit, &c.

O God, to whom every heart is open and every will speaketh, and from whom no secrets are hid, cleanse the thoughts of our hearts by the infusion of the Holy Ghost, that we may perfectly love thee and worthily praise thee; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, &c.

3D DAY.—FRUITS OF BENIGNITY AND GOODNESS.

Veni Creator.

Let us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus Ascended, the fruits of the Holy Ghost—benignity and goodness.

Our Father, Hail Mary.

Most holy Prince of the Apostles, blessed St. Peter, behold us at thy feet, to implore thine aid in obtaining the Holy Spirit. We, indeed, have been unfaithful to our Redeemer, not three times only, as thou wert, but thousands and thousands of times; so that we could not hope that the spotless Dove would vouchsafe to descend into our poor souls, stained with so many sins; yet thine example, blessed Apostle, gives us boldness. Thou didst weep bitterly, and with thy tears wert so cleansed as to receive all the gifts of the Divine Paraclete. We too

desire to bewail our sins with bitterest grief like thine, while we humbly implore thine intercession to obtain for us, first of all, cleanness of heart, and then the gift of the Holy Ghost, for which we yearn most earnestly. Amen.

O let us fall and worship him, &c.

Come, Holy Spirit, &c.

Ÿ. and R̄. Send forth, &c.

O God, who hast taught the hearts of thy faithful by the light of the Holy Spirit, grant us by the same Spirit to think the things that be right, and ever to rejoice in his consolation; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, &c.

4TH DAY.—FRUITS OF LONG-SUFFERING AND MILDNESS.

Veni Creator.

Let us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus Ascended, the fruits of the Holy Ghost—long-suffering and mildness.

Our Father, Hail Mary.

O blessed and happy Apostles of our Lord, who in the upper room did receive the Holy Spirit with such fulness that ye were sweetly inebriated with divine love; we congratulate you with the most humble and lively affections, and contemplate your graces with a holy envy. We beseech you, by that love which ye bear to the Holy Spirit, who thus filled you with his special benedictions, obtain for us efficacious aid rightly to practise that brotherly concord, that continual prayer, and that tender devotion to Mary, whereby we can obtain, even as ye obtained it, the coming of the Holy Ghost. Amen.

O let us fall and worship him, &c.

Come, Holy Spirit, &c.

Ÿ. and R̄. Send forth, &c.

May the infusion of thy Holy Spirit, O Lord, purify our hearts, and by the inward sprinkling of his gracious

dew make them fertile in all good works ; through our Lord Jesus Christ. In the unity of the same. Amen.

5TH DAY.—FRUITS OF FAITH AND MODESTY.

Veni Creator.

Let us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus Ascended, the fruits of the Holy Ghost—faith and modesty.

Our Father, Hail Mary.

O Eternal Father, how shall we ever bless and praise thee sufficiently, or thank thy goodness as we ought ! A thousand times blessed be thine infinite charity, thine infinite providence, and thine infinite mercy, which moved thee to repair our miseries, and to give unto us a gift wherein is contained all the good that proceedeth from thee ! Thou hast given us thy Son, who proceedeth from thee as thy Word. Thou hast given us also the Holy Ghost, who proceedeth from thy will, as thine uncreated love. What can we seek for more ! and what shall we give unto thee for so great a gift ! O Lord, vouchsafe, we beseech thee, of thy clemency to take for thine own all our understanding, all our will, all ourselves, and that little all for all eternity. Amen.

O let us fall and worship him, &c.

Come, Holy Spirit, &c.

Ÿ. and R̄. Send forth, &c.

We beseech thee, O Lord, that the Paraclete, who proceedeth from thee, may enlighten our minds, and, according to the promise of thy Son, may lead us into all truth ; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, &c.

6TH DAY.—FRUITS OF CONTINENCE AND CHASTITY.

Veni Creator.

Let us prostrate ourselves before the majesty of the Most holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and

one Hail Mary, to obtain, by the merits of Jesus Ascended, the fruits of the Holy Ghost—continnence and chastity.

Our Father, Hail Mary.

Most holy, most divine Spirit, if there be any souls in the world more needful of thine aid than others, it is surely ours, blinded by our passions, chilled with an obstinate lukewarmness, and defiled by a thousand imperfections. Come then, O Divine Spirit! come and enlighten us; kindle our fervour, and destroy in us all that is displeasing in thy sight. The greater our miseries are, so much the more glorious will be thy triumph over our perversity. Come, and create in us new hearts, which shall have all for God, and nothing for the world. Create in us a clean heart, O God. Amen.

O let us fall and worship him, &c.

Come, Holy Spirit, &c.

Ÿ. and R̄. Send forth, &c.

Grant unto thy Church, O merciful God, that she, being gathered together in the Holy Spirit, may be in no wise disturbed by the incursions of her enemies; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, &c.

7TH DAY.—DESCENT OF THE HOLY GHOST UPON MARY AT THE ANNUNCIATION.

Veni Creator.

Let us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, in honour of the descent of the Holy Ghost upon the ever-blessed Mother of God in the Annunciation.

Our Father, Hail Mary.

Most Divine Spirit, the Paraclete, we hardly dare to beseech thee to come into our souls, knowing well how sinful and defiled they are. It seems an intolerable boldness to invite God—yea, no less a one than God!—to be a guest in a lodging so unclean. Yet thou vouchsafest graciously to reassure us by that infinite goodness of thine, whereby thou dost dispose with thy prevenient graces those hearts which thou condescendest to honour

with thy presence. Thou disappointest not the desires of those who ardently sigh for thee, and are continually waiting for thee. O blessed Spirit, we sigh for thee with the most lively affections. Deign to come into us, and delay not thy gracious coming, while we cease not calling upon thee and beseeching thee to console us with thy long-expected coming. Amen.

O let us fall and worship him, &c.

Come, Holy Spirit, &c.

Ÿ. and R̄. Send forth, &c.

We beseech thee of thy goodness, O Lord, to pour into our minds the Holy Spirit, by whose wisdom we were created, and by whose providence we are ruled; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, &c.

8TH DAY.—DESCENT OF THE HOLY GHOST UPON JESUS AT THE JORDAN.

Veni Creator.

Let us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem; let us say one Our Father and one Hail Mary, in honour of the descent of the Holy Ghost upon Jesus at the Jordan.

Our Father, Hail Mary.

Most adorable Trinity, we venture with all humility and awe to approach the lofty throne of thine exalted majesty; with our heads prostrate in the dust we adore thee, and give thee endless thanks for the immense blessings which thou hast bestowed on us miserable men. We thank thee, O Eternal Father, and thee, O Divine Son, for the gift which ye have given us of the Holy Ghost; for in giving us your love, who proceedeth from you, ye have given us yourselves. We thank thee, O Holy Ghost, who art at once the gift and the giver of all gifts, and we most earnestly beseech thee to give us thyself. No other gift but thine own self can satisfy our souls, and having thee alone, we shall have all things. But what can we give thee in exchange for so great benefits? O blessed Spirit, vouchsafe of thy mercy to accept for all eternity

all our thoughts, all our affections, and all ourselves.
Amen.

O let us fall and worship him, &c.

Come, Holy Spirit, &c.

Ÿ. and ʔ. Send forth, &c.

Grant, we beseech thee, O Lord, that we may burn with that fire of the Holy Ghost which our Lord Jesus Christ sent upon the earth, and which he desired to be vehemently enkindled; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing, &c.

9TH DAY.—TRANSFIGURATION AND ASCENSION OF OUR LORD, AND THE MANIFESTATIONS OF THE HOLY GHOST.

Veni Creator.

Let us prostrate ourselves before the majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the holy Apostles in the upper room at Jerusalem, let us say one Our Father and one Hail Mary, in honour of the transfiguration and ascension of our most dear Lord and Saviour Jesus Christ, and of the ineffable love of the Holy Ghost in all his manifestations to his creatures.

Our Father, Hail Mary.

Most holy Virgin and exalted Mother of God, who wast above all other creatures disposed to receive the Holy Ghost, and who didst receive him with greater fulness than all others; dispose, we beseech thee, by thy gracious aid, our cold hearts for the approaching solemnity of Pentecost. We fly to thee, most benignant Mother of sinners, that thou mayest obtain for us a lively contrition for our sins; so that, although we cannot receive the Holy Spirit, as innocent, like thyself, yet may we receive him as true penitents, together with those gentile penitents who received him in the upper room. Grant this, most holy Mother, not for our merits, for we have none, but out of thine own exceeding goodness, and that great love which thou bearest to the same blessed Spirit, who hath chosen thee to be his Spouse. Amen.

O let us fall and worship him, &c.

Come, Holy Spirit, &c.

V. and **R.** Send forth, &c.

Grant, we beseech thee, Almighty God, that the splendour of thy brightness may shine upon us; and that the light of thy light may, by the illumination of the Holy Spirit, confirm the hearts of those who by grace are regenerate; through our Lord Jesus Christ. In the unity of the same. Amen.

May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon us, and remain with us always. Amen.

The Octave of the Holy Spirit.

1ST DAY: FEAST OF PENTECOST.—FOR THE GIFT OF FEAR.

Sing the Veni Sancte Spiritus, v. 1-3, p. 437.¹

O most Holy Spirit, the Paraclete, we adore thee as true God together with the Father and the Son. We bless thee with the benedictions of the angels and the seraphim. We offer thee our whole hearts, and give thee most fervent thanks for all the good which thou hast done, and art daily doing, to the world. Thou art the giver of all supernatural gifts, and thou didst fill with immense graces the soul of Mary, the great Mother of God. We beseech thee also to visit us with thy grace and with thy love, and especially to grant us the gift of thy holy fear, that it may restrain us from relapsing again into those sins, for which we now implore thy pardon with all sincerity. Amen.

Our Father, Hail Mary, Glory three times.

Sing Veni Sancte, v. 4 and 5.

Supplication.

Most Holy Spirit, the Paraclete, Father of the poor, Consoler of the afflicted, Light of hearts, and Sanctifier of souls, look upon us who lie prostrate in thy presence, adoring thee with the profoundest worship. A thousand times we bless thee, and with the seraphim before thy throne we cry *Sanctus, sanctus, sanctus!* We firmly

¹ The versions, Hymns, No. 13 or 48, may be used if preferred.

believe that thou art eternal God, consubstantial with the Father and the Son. We hope in thy goodness, to save and sanctify our souls. We love thee, O divine love, with all our affections, and above all created things; for thou art infinite goodness, and alone worthy of all love. How ungrateful have we been towards thee! how deaf to thy holy inspirations! how often have we offended thee by actual sins! O blessed Spirit, we beg pardon of thee with tears in our eyes, and it is our greatest unhappiness to think that we have ever offended thee, our chief good. Vouchsafe in thy pity to accept the offering of our cold hearts, and to wound them with a ray of thy light and with a spark of thy holy fire. O thou who didst fill the soul of the most holy Mary with immense graces, and didst inflame with heavenly zeal the hearts of the Apostles, kindle in our poor hearts the fervour of thy love. Thou art the Divine Spirit; strengthen us against all evil spirits. Thou art fire; O light up thy holy love in our hearts. Thou art light; illuminate our minds with the knowledge of eternal things. Thou art a dove; grant to us simplicity of manners. Thou art a gentle wind; dissipate the stormy gusts of our evil passions. Thou art a tongue; teach our tongues to be alway blessing thee. Thou art a cloud; hide us beneath the shadow of thy protection. Thou art the giver of all heavenly gifts; animate us, we beseech thee, with thy charity, direct us by thy goodness, and save us by thy mercy, that we may always bless thee, praise thee, and most fervently love thee, on earth in time, and then in heaven for all eternity. Amen.

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

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

Ÿ. Lord, hear our prayer.

R. And let our cry come unto thee.

O God, who dost infuse into the hearts of thy faithful the gifts of charity by the grace of the Holy Spirit, grant, we beseech thee, to thy servants health of mind and body, that they may love thee with all their strength, and with a perfect love do such things as are pleasing in thy sight; through our Lord Jesus Christ. Amen.

May the Divine assistance remain with us always; and may the souls of the faithful through the mercy of God rest in peace. Amen.

2D DAY : WHIT-MONDAY.—FOR THE GIFT OF
PIETY.

Veni Sancte Spiritus, v. 1-3.

O most Holy Spirit, the Paraclete, we adore thee as true God, together with the Father and the Son. We bless thee with the benedictions of the angels and the seraphim. We offer thee our whole hearts, and give thee most fervent thanks for all the good which thou hast done, and art daily doing, to the world. Thou art the giver of all supernatural gifts, and thou didst fill with immense graces the soul of Mary, the great Mother of God. We beseech thee also to visit us with thy grace and with thy love, and especially to grant us the gift of piety, that for the future we may serve thee more fervently, follow thy holy inspirations more promptly, and observe thy divine commandments more exactly. Amen.

Our Father, Hail Mary, three Glories.

Veni Sancte, v. 4 and 5.

Supplication, Versicles, Collect, as at p. 529.

3D DAY : WHIT-TUESDAY.—FOR THE GIFT OF
SCIENCE.

Veni Sancte Spiritus, v. 1-3.

O most Holy Spirit, the Paraclete, we adore thee as true God together with the Father and the Son. We bless thee with the benedictions of the angels and the seraphim. We offer thee our whole hearts, and give thee most fervent thanks for all the good which thou hast done, and art daily doing, to the world. Thou art the giver of all supernatural gifts, and thou didst fill with immense graces the soul of Mary, the great Mother of God. We beseech thee also to visit us with thy grace and with thy love, and especially to grant us the gift of science, that we may have a right knowledge of divine things, and by the light of thy holy teaching may walk along the true road of our eternal salvation. Amen.

Our Father, Hail Mary, three Glories.

Veni Sancte, v. 4 and 5.

Supplication, Versicles, Collect, as at p. 529.

4TH DAY.—FOR THE GIFT OF FORTITUDE.

Veni Sancte Spiritus, v. 1-3.

O most Holy Spirit, the Paraclete, we adore thee as true God together with the Father and the Son. We bless thee with the benedictions of the angels and the seraphim. We offer thee our whole hearts, and give thee most fervent thanks for all the good which thou hast done, and art daily doing, to the world. Thou art the giver of all supernatural gifts, and thou didst fill with immense graces the soul of Mary, the great Mother of God. We beseech thee also to visit us with thy grace and with thy love, and especially to grant us the gift of fortitude, by which we may generously overcome all the designs of the devil, and all the dangers of the world, and every thing which might hinder the salvation of our souls. Amen.

Our Father, Hail Mary, three Glories.

Veni Sancte, v. 4 and 5.

Supplication, Versicles, Collect, as at p. 529.

5TH DAY.—FOR THE GIFT OF COUNSEL.

Veni Sancte Spiritus, v. 1-3.

O most Holy Spirit, the Paraclete, we adore thee as true God together with the Father and the Son. We bless thee with the benedictions of the angels and the seraphim. We offer thee our whole hearts, and give thee most fervent thanks for all the good which thou hast done, and art daily doing, to the world. Thou art the giver of all supernatural gifts, and thou didst fill with immense graces the soul of Mary, the great Mother of God. We beseech thee also to visit us with thy grace and with thy love, and especially to grant us the gift of counsel, that we may know how to choose that which is most expedient for our spiritual profit, and to detect all the snares and deceits of the enemy of souls. Amen.

Our Father, Hail Mary, three Glories.

Veni Sancte, v. 4 and 5.

Supplication, Versicles, Collect, as at p. 529.

6TH DAY.—FOR THE GIFT OF UNDERSTANDING.

Veni Sancte Spiritus, v. 1-3.

O most Holy Spirit, the Paraclete, we adore thee as true God together with the Father and the Son. We bless thee with the benedictions of the angels and the seraphim. We offer thee our whole hearts, and give thee most fervent thanks for all the good which thou hast done, and art daily doing, to the world. Thou art the giver of all supernatural gifts, and thou didst fill with immense graces the soul of Mary, the great Mother of God. We beseech thee also to visit us with thy grace and with thy love, and especially to grant us the gift of understanding, that we may be able to penetrate the divine mysteries, and by the contemplation of heavenly things detach our thoughts and affections from all the vanities of this miserable world. Amen.

Our Father, Hail Mary, three Glories.

Veni Sancte, v. 4 and 5.

Supplication, Versicles, Collect, as at p. 529.

7TH DAY.—FOR THE GIFT OF WISDOM.

Veni Sancte Spiritus, v. 1-3.

O most Holy Spirit, the Paraclete, we adore thee as true God, together with the Father and the Son. We bless thee with the benedictions of the angels and the seraphim. We offer thee our whole hearts, and give thee most fervent thanks for all the good which thou hast done, and art daily doing, to the world. Thou art the giver of all supernatural gifts, and thou didst fill with immense graces the soul of Mary, the great Mother of God. We beseech thee also to visit us with thy grace and with thy love, and especially to grant us the gift of wisdom, that we may know how to direct all our actions to God, as our true and last end, that, loving him and serving him, as we ought, in this life, we may enjoy him eternally in the life to come. Amen.

Our Father, Hail Mary, three Glories.

Veni Sancte Spiritus, v. 4 and 5.

Supplication, Versicles, Collect, as at p. 529.

HYMNS FOR PENTECOST.

	No.
Come, Holy Spirit	13
Come, Holy Ghost, Creator, come	47
Come, Holy Ghost, thy grace inspire	213
Come, Holy Ghost, send down those beams	48
Come, O Creator Spirit	14, 197
Holy Ghost, come down	196
Holy Spirit, Lord of light	212
Grace increate	214
The Mother sits all worshipful	111

Devotions to the Most Holy Trinity.

TRINITY SUNDAY.

Hymn.

My God, how wonderful thou art, Hymns, No. 3.

Adoration.

Blessed be the Holy Trinity and the undivided Unity! We will confess to him, for he hath dealt mercifully with us. O Lord, our Lord, how admirable is thy name in the whole earth! Blessed art thou, O Lord, who broodest upon the deeps, and sittest upon the cherubim. Blessed art thou, O Lord, in the firmament of heaven, and throughout all ages to be praised. Thee, O God, the unbegotten Father, thee the only-begotten Son, thee the Holy Spirit the Paraclete, holy and undivided Trinity, do we confess and praise and bless, for thou art great and doest wonders; thou art God alone. To thee be praise, to thee glory, to thee thanksgiving, for everlasting ages, O blessed Trinity. Blessed be God the Father, blessed be God the Son, blessed be God the Holy Ghost; for he hath dealt mercifully with us. We invoke thee, we praise thee, we adore thee, O blessed Trinity! Our hope, our salvation, our honour, O blessed Trinity! Deliver us, save us, quicken us, O blessed Trinity! The Father is charity, the Son grace, the Holy Spirit communication, O blessed Trinity! The Father is true, the Son is truth, the Holy Ghost is truth, O blessed Trinity! The Father, the Son, and the Holy Spirit is one substance, O blessed Trinity! Blessed art thou, O Lord, in the firmament of heaven, and through all ages to be praised. Holy, holy, holy, Lord God of hosts. Amen, amen.

Let us unite ourselves with the nine choirs of Angels, and with the blessed saints and holy souls who in life-time had most devotion to the adorable mystery of the ever-blessed Trinity, and say one Our Father, and one Hail Mary, and three Glories, in honour of the trinity of persons and the unity of God.

Our Father, Hail Mary, Glory, three times:

Most merciful and adorable Trinity, with our lips, with our hearts, with all our strength, we exalt thee, we bless thee, we worship thee. We give endless thanks unto thee for thy clemency and thy goodness, and we sing to thee the hymn of thy glory, Holy, holy, holy. We beseech thee to enter into our souls, and make them temples worthy of thy Majesty. We pour forth our humblest supplications to the eternal Father, to the divine Son, and to the Holy Spirit, beseeching thee, O most holy Trinity, to remove from us all that is evil, and to establish in our souls all the virtues of the Gospel. Keep us, O most blessed Trinity, for we are the work of thy hands; keep us, for we hope in thee, and our only confidence is in the infinity of thy mercy. Keep us, here and every where, within and without, now and for ever. O Lord God omnipotent, three and one! defender and protector of those that trust in thee, and without whom there is no salvation, help us, we beseech thee. Thou art the true God, and there is no God but thee, neither in heaven, nor on earth, nor in the deeps; and thou alone workest wonderful and inscrutable things, of which there is no number. O most majestic Trinity, to thee belongeth all glory, all honour, all hymns of praise. To thee the angels sing their songs of jubilee, with all the heavens and the powers that are therein. All creatures adore and bless thee as their Creator, Lord, and King. Every spirit exalteth thee, O holy and undivided Trinity; and we the humblest of thy creatures, joining in the adorations of all thine elect, invoke, revere, adore thee now and for evermore. Amen.

Hymn.

Have mercy on us, God most high, Hymns, No. 1.

Ÿ. Lord, hear our prayer.

Ÿ. And let our cry come unto thee.

Almighty and everlasting God, who hast given unto

thy servants in the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Majesty to adore the unity; grant, we beseech thee, that by our firmness in the same faith, we may ever be defended from all adversities; through Jesus Christ our Lord. Amen.

May the blessing of Almighty God, the Father, the Son, and the Holy Ghost, descend upon us and remain with us alway. Amen.

SECOND DAY.

My God, how wonderful thou art, No. 3.

Adoration, as at p. 534.

Let us unite ourselves with the nine choirs of Angels, and with the blessed saints and holy souls who in lifetime had most devotion to the adorable mystery of the ever-blessed Trinity, and say one Our Father, and one Hail Mary, and three Glories, in honour of the trinity of persons and the unity of God. *Our Father, &c.*

To the Eternal Father.

O eternal and unbegotten Father, to whom all prayer riseth, O Lord God, first person of the most adorable Trinity, have mercy upon us vile sinners, have mercy upon all thy creatures. We offer to thee, O eternal Father, thy beloved Son Jesus as a full expiation for all our sins and the sins of the whole world, in union with that unspeakable charity wherewith thou didst vouchsafe to send him to be our Saviour. We offer thee his most holy incarnation, life, passion, and death, his incomparable virtues, and all he did or suffered for us. We offer thee his toils, cares, pains, and precious blood, with the merits of his most holy Virgin Mother and all his Saints. Help us, we beseech thee, most merciful Father, through this thy Son, in the virtue of the Holy Ghost. Be with us miserable sinners, and pitifully recall us to the way of salvation. Give to all the living thy pardon and grace; and to the faithful departed rest and light eternal. Amen.

Have mercy on us, God most high, No. 1.

Versicles, Collect, &c. as at p. 535.

THIRD DAY.

My God, how wonderful thou art, No. 3.

Adoration, as at p. 534.

Let us unite ourselves with the nine choirs of Angels, and with the blessed saints and holy souls, who in life-time had most devotion to the adorable mystery of the ever-blessed Trinity, and say one Our Father, and one Hail Mary, and three Glories, in honour of the trinity of persons and the unity of God. *Our Father &c.*

To the Eternal Son.

O eternal and only-begotten Son, second person of the most holy Trinity, and our most loving Lord and Saviour Jesus Christ, who didst come down from heaven to convert the sinners, to redeem the slaves, to set free the prisoners, to console the afflicted, to unite the scattered, and to bring into the right way all who had gone astray, vouchsafe to us thy most abundant charity. Thou hast received from the eternal Father the human race for thy charge; keep us, we beseech thee, from all our enemies, visible and invisible. Protect and deliver us, as thou didst deliver Peter from shipwreck and Paul from chains. Assist us, O infinite Wisdom; defend us, O uncreated Strength. We beseech thee, by thy goodness, by thine immensity, by thy divinity, by thine omnipotence, give unto us a most loving devotion to thine unspeakable dignity, as the eternal Word. Guard us, O great Shepherd of men; save us, O Saviour of the universe; we implore it of thee by thy Nativity, by thy bitter Passion, by thy painful Agony, by the nails, the lance, the thorns, the scourges, the vinegar and gall, by the words thou spakest on the Cross, by all the weariness and toil which thou didst bear in life as well as death. Deliver us from all evils of soul and body, past, present, or to come, temporal and eternal, by the merits of thy most precious blood, by thy blessed Resurrection, by thy marvellous Ascension, and by thy glory at the right hand of the eternal Father, to whom with thee and the Holy Ghost be all praise, blessing, and adoration, through everlasting ages. Amen.

Have mercy on us, God most high, No. 1.

Versicles, Collect, &c. as at p. 535.

FOURTH DAY.

My God, how wonderful thou art, No. 3.

Adoration, as at p. 534.

Let us unite ourselves with the nine choirs of Angels, and with the blessed saints and holy souls who in lifetime had most devotion to the adorable mystery of the ever-blessed Trinity, and say one Our Father, and one Hail Mary, and three Glories, in honour of the trinity of persons and the unity of God. *Our Father, &c.*

To the Eternal Spirit.

O eternal Spirit, proceeding from the Father and the Son, third person of the adorable Trinity, eternal love of the Father and the Son, sweet fire of the Seraphim and Cherubim, vouchsafe to descend into our hearts, and to illuminate them with thy splendour. Thou art the true light of every soul, the life and strength of every heart. Thou gavest unto the Apostles the knowledge of those truths which they preached unto the world. Thou gavest them the zeal whereby they propagated the faith. It was from thee the martyrs drew that invincible constancy to despise the most fearful torments, and that holy liberty of speech to rebuke the proudest tyrants. Thou didst endow the Prophets with the knowledge of wonderful secrets, and didst lay in the Patriarchs the foundations of the Catholic faith. From thee the Saints obtained all good will and all good deeds, with all their other graces, gifts, and prerogatives, which flowed from thine immense goodness. Come down, O Lord, and quicken us, and melt the ice of our hearts with thy most ardent charity. Come, Fount of grace and Source of heavenly flames, purify us and set us on fire with love, that we may die to self and live to thee alone. Dissipate in us every other spirit which is alien to thee, or retards thy coming. Take away all that is displeasing to thee; take away all that is not thee. Enrich us with thy gifts; illumine us with thy light; quicken our understandings; kindle our wills; wash away what is unclean, and heal what is infirm. Strengthen our weakness; instruct our ignorance; heat our lukewarmness; fertilise our barrenness; nourish us with thy sweetness, and console us with thy tenderness. Thou art our comfort and our hope; thou art our light-heartedness and our consolation; thou art our strength

and our science, the sanctification of our hearts, the pardon of our sins, and the death of our evil habits. Thou art the life and food of every virtue. Visit us in thy benignity, most merciful Paraclete; take possession of our inmost affections, O divine love, and leave no part in us which is not penetrated, possessed, and sanctified by thee. Amen.

Have mercy on us, God most high, No. 1.

Versicles, Collect, &c. as at p. 535.

Offerings

TO THE MOST HOLY TRINITY FOR A GOOD DEATH.

Let us offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for the most precious Blood which he shed for us in the garden; and let us beseech the Divine Majesty through his merits to pardon our sins.

Our Father, Hail Mary, Glory.

Let us offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for the most painful death he suffered for us upon the Cross; and let us beseech the Divine Majesty through his merits to grant to us the remission of the pains due to our sins. *Our Father, &c.*

Let us offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for the ineffable charity with which he descended from heaven to earth to take human flesh, to suffer and to die for us upon the Cross; and let us beseech the Divine Majesty through his merits to make our souls after death partakers of the glory of heaven. *Our Father, &c.*

Indulgences: 100 days each time; a plenary once a month.

HYMNS ON THE HOLY TRINITY.

	No.
Have mercy on us, God most high	1
Praise we our God with joy	2
My God, how wonderful thou art	3
O thou immortal light divine	4
Full of glory, full of wonders	6
Holy Godhead, one in three	7
O God of loveliness	8

Hymns for Saints in April.

Confessors	258, 259
Martyrs	257
April 23. St. George, patron of England	144, 257

May.

THE BLESSED VIRGIN MARY.

The Month of Mary.

Indulgences for the observance of the Month of Mary: 300 days each day; Plenary once in the month. Both applicable to the Dead.

*Hymn.*¹

1.

O Flower of Grace! divinest Flower,—
 God's light thy life, God's love thy dower,—
 That all alone with virgin ray
 Dost make in Heaven eternal May;
 Sweet falls the peerless dignity
 Of God's eternal choice on thee.

Mother dearest! Mother fairest!
 Maiden purest! Maiden rarest!
 Help of earth and joy of Heaven!
 Love and praise to thee be given,
 Blissful Mother! blissful Maiden!

Let us unite our affections with the blessed choir of Seraphim, and say one Our Father, Hail Mary, and Glory, in thanksgiving to the Most Holy Trinity for all the gifts and graces bestowed upon our dear Mother the Queen of Angels.

Our Father, Hail Mary, Glory.

2.

Choice Flower! that bloomest on the breast
 Of Jesus, which is now thy rest,
 As thine was once the chosen bed
 Of his dear Heart and sacred Head;
 O Mary, sweet it is to see
 Thy Son's creation graced by thee.

Mother dearest! Mother fairest!
 Maiden purest! Maiden rarest!
 Help of earth and joy of Heaven!
 Love and praise to thee be given,
 Blissful Mother! blissful Maiden!

¹ Any of the other Hymns given at p. 552 may be used, varying it each evening.

Let us unite our affections with the blessed choir of Cherubim, and say one Our Father, Hail Mary, and Glory, in thanksgiving to the Most Holy Trinity for all the gifts and graces bestowed upon our dear Mother, the Queen of Angels.

Our Father, Hail Mary, Glory.

3.

O queenly Flower! enthroned above,
The trophy of Almighty love;
Ah me! how he hath hung thee round
With all love-tokens that abound
With God's own light beyond the reach
Of angel-song or mortal speech!

Mother dearest! Mother fairest!
Maiden purest! Maiden rarest!
Help of earth and joy of Heaven!
Love and praise to thee be given,
Blissful Mother! blissful Maiden!

Let us unite our affections with the blessed choir of Thrones, and say one Our Father, Hail Mary, and Glory, in thanksgiving to the Most Holy Trinity for all the gifts and graces bestowed upon our dear Mother, the Queen of Angels.

Our Father, Hail Mary, Glory.

4.

O Flower of God! divinest Flower,
Elected for his inmost bower;
Where angels come not, there art thou,
A crown of glory on thy brow;
While far below, all bright and brave,
Their gleamy palms the ransomed wave.

Mother dearest! Mother fairest!
Maiden purest! Maiden rarest!
Help of earth and joy of Heaven!
Love and praise to thee be given,
Blissful Mother! blissful Maiden!

Let us unite our affections with the blessed choir of Dominations, and say one Our Father, Hail Mary, and Glory, in thanksgiving to the Most Holy Trinity for all the gifts and graces bestowed upon our dear Mother, the Queen of Angels.

Our Father, Hail Mary, Glory.

5.

Oh, bless thee for thy beauty, then,
 Delight of angels, trust of men!
 A sceptre unto thee is given,
 Queen of the Sacred Heart, in Heaven,
 Like his who made—O blest decree!—
 Thee for himself, all else for thee.

Mother dearest! Mother fairest!
 Maiden purest! Maiden rarest!
 Help of earth and joy of Heaven!
 Love and praise to thee be given,
 Blissful Mother! blissful Maiden!

Let us unite our affections with the blessed choir of Virtues, and say one Our Father, Hail Mary and Glory, in thanksgiving to the Most Holy Trinity for all the gifts and graces bestowed upon our dear Mother, the Queen of Angels.

Our Father, Hail Mary, Glory.

6.

O godlike creature! nigh to God;
 In whom the Eternal Word abode;
 The mirror of God's beauty thou;
 On thee his dread perfections show
 So palpably, men's hearts might faint
 With an exceeding ravishment.

Mother dearest! Mother fairest!
 Maiden purest! Maiden rarest!
 Help of earth and joy of Heaven!
 Love and praise to thee be given,
 Blissful Mother! blissful Maiden!

Let us unite our affections with the blessed choir of Powers, and say one Our Father, Hail Mary, and Glory, in thanksgiving to the Most Holy Trinity for all the gifts and graces bestowed upon our dear Mother, the Queen of Angels.

Our Father, Hail Mary, Glory.

7.

Yet thou didst bloom on earth at first,
 In meekness proved, in sorrow nursed:
 And Heaven must own its debt to earth,
 Sweet Flower! for thy surpassing worth;
 And angels, for their Queen's dear sake,
 Our road to thee more smooth shall make.

Mother dearest! Mother fairest!
 Maiden purest! Maiden rarest!
 Help of earth and joy of Heaven!
 Love and praise to thee be given,
 Blissful Mother! blissful Maiden!

Let us unite our affections with the blessed choir of Principalities, and say one Our Father, Hail Mary, and Glory, in thanksgiving to the Most Holy Trinity for all the gifts and graces bestowed upon our dear Mother, the Queen of Angels.

Our Father, Hail Mary, Glory.

8.

O Help of Christians! mercy-laden;
 O blissful Mother! blissful Maiden!
 O Sinless! were it not for thee,
 There were in faith no liberty
 To hold that God could stoop so low,
 Or love his sinful creatures so.

Mother dearest! Mother fairest!
 Maiden purest! Maiden rarest!
 Help of earth and joy of Heaven!
 Love and praise to thee be given,
 Blissful Mother! blissful Maiden!

Let us unite our affections with the blessed choir of Archangels, and say one Our Father, Hail Mary, and Glory, in thanksgiving to the Most Holy Trinity for all the gifts and graces bestowed upon our dear Mother, the Queen of Angels.

Our Father, Hail Mary, Glory.

9.

O Mary! when we think of thee,
 Our hearts grow light as light can be;
 For thou hast felt as we have felt,
 And thou hast knelt as we have knelt;
 And so it is, that utterly,
 Mother of God, we trust in thee.

Mother dearest! Mother fairest!
 Maiden purest! Maiden rarest!
 Help of earth and joy of Heaven!
 Love and praise to thee be given,
 Blissful Mother! blissful Maiden!

Let us unite our affections with the blessed choir of Angels, and say one Our Father, Hail Mary, and Glory, in thanksgiving to the Most Holy Trinity for all the gifts

and graces bestowed upon our dear Mother, the Queen of Angels.

Our Father, Hail Mary, Glory.

Ÿ. Pray for us, O holy Mother of God.

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

Ÿ. Remember thy congregation.

Ry. Which thou hast possessed from the beginning.

Ÿ. Lord, hear my prayer.

Ry. And let my cry come unto thee.

Let us pray.

(Prayer used by the Ven. Father Giovanni Tommaso Eustachio, of the Naples Oratory.)

O my Lady, Holy Mary,
Queen of Perseverance,
To thee and to thy blessed charge
And special keeping,
And into the bosom of thy mercy,
For this day and every day, and for the hour of my
death,

I commend myself, body and soul :
My every hope and every joy,
My every trouble and every sorrow,
My life and my life's end, I commit to thee,
That by virtue of thy most holy intercession,
And by thy merits,
All that I have may be ordered,
All that I do disposed,
According to thy will
And that of thy Son. Amen.

Various Prayers to the Most Blessed Virgin.

O most Holy Virgin, Queen of Heaven and Mistress of the Universe, I acknowledge and worship thee as the Daughter of the Eternal Father, as the Mother of the Eternal Son, and as the loving Spouse of the Holy Spirit. Prostrate at the feet of thy august majesty, I beseech thee, by that divine charity with which thou wast filled to overflowing at thy assumption into Heaven, mercifully take me under thy most powerful and secure protection,

and to receive me into that fortunate company of thy happy servants whom thou bearest and cherishest in thy virginal bosom. Condescend, O my Mother and most gentle Lady, to accept of this miserable heart of mine; accept my memory, my will, my faculties, my senses, both exterior and interior; accept my eyes, my ears, my mouth, my hands, and my feet; regulate them in conformity to the will of thy Divine Son, and direct them all to his infinite glory. By that wisdom with which thy beloved Son enriched thee, obtain for me, I pray and beseech thee, light to know myself, to know my own nothingness, and especially to know my sins, that I may hate and detest them; obtain for me also light to perceive the snares of my infernal enemy and his assaults, whether they be hidden or manifest; and especially, O most merciful Mother, obtain for me the grace of . . . [*Here insert the grace you stand most particularly in need of*].

Repeat three times:

Virgin of all virgins!
To thy shelter take us;
Gentlest of the gentle!
Chaste and gentle make us.

Pardon, we beseech thee, O Lord, the sins of thy servants; that we, who by our own actions are unable to please thee, may, through the intercession of the Mother of our Lord, thy Son, obtain eternal salvation; through the same Lord Jesus Christ, &c.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless us and keep us. Amen.

Indulgences for the above prayers: 300 days once a day, and a plenary indulgence once a month, with the usual conditions, for those who have said them daily through the month.

PRAYERS TO BE USED ON OCCASION OF PAYING A VISIT TO AN ALTAR OR IMAGE OF THE BLESSED VIRGIN DURING THE MONTH OF MAY, OR AT OTHER TIMES.

Prayer for obtaining the Love of Mary.

O Mary, thou art the purest, the fairest, the holiest of creatures. Oh, that all men would acknowledge and love thee as thou deservest! But I rejoice in the thought of the great number of the just whose hearts are inflamed

with the love of thee. O amiable Queen, I also, unworthy as I am, I also love thee; but I love thee too little: I desire to love thee more tenderly and more generously, for to love thee is one of the marks of predestination. I ask thee not for the good things of the world, its riches, its honours, or its pleasures; I beseech thee to obtain for me the grace to love thy Son with all the fervour of my heart, and to consecrate myself entirely to his honour and thine. O Mary, O my Mother, cease not to pray for me, until thou seest me secure of possessing my God, of loving him and loving thee for ever and ever. Amen.

Aspiration.

Oh, that I had the heart of all the angels and all the saints, to love Mary as they love her! Oh, that I had at my disposal the life of all mankind, that I might consecrate it whole and entire to the glory and the service of this most amiable Mother! Oh, that I could engrave on all hearts and on all lips the lovely name of Mary, that name so powerful, which constitutes the delight, the security, the happiness of all who utter it with a sweet confidence and a holy joy!

O Mary, conceived without sin, pray for us, who have recourse to thee.

Prayer to our Lady of Peace.

O holy Virgin, my august Queen, obtain for me from thy divine Son the peace which he left as a heritage to his disciples. The world knows it not; it resides only in souls that are sanctified by grace. Obtain for me, I beseech thee, grace to maintain this peace with God, by my fidelity in keeping his law; with my superiors, by my submission, obedience, and respect; with my equals, by meekness, patience, and charity; with myself, by the practice of all virtues: so that it may be poured forth also upon my relations, friends, and all mankind. Obtain for me grace to live on earth in the peace of innocence, that at the last I may be found worthy of that ineffable peace which the blessed enjoy in heaven. Amen.

Prayer to our Lady of Consolation.

O Mary, most sweet, most amiable, and most glorious, thy name cannot be uttered in the secret of the heart

without inflaming it with thy love; and they who love thee cannot think of thee without feeling themselves animated to love thee more and more, and putting all their confidence in thee. O Mary, O my Mother, thou seest my trouble, look upon me with an eye of pity; thou art the consolation of all who call upon thee in affliction, be thou, then, mine. Hearken to the sighs, graciously hear the prayers of my poor heart; forsake me not, but support me in affliction, and strengthen me in danger. Thou art the heavenly dew that sweetenest our sorrows; O Mother of consolation, I pray thee, sweeten mine; give peace to my soul, grant me all that thou knowest I desire of thee; obtain for me, from thy divine Son, the pardon of all my sins, the grace to sin no more, the blessedness to imitate thy virtues all the rest of my life, and finally a holy and a happy death. At that tremendous hour, be thou my protectress and my consolation, I beseech thee; O my tender Mother, come and receive my soul, to present it at the tribunal of the sovereign Judge, and to obtain for me a favourable sentence. I deserve not this at thy hands; but I am thy child. I love thee, and I desire to make thee loved by all hearts. Amen.

An Act of Reparation to the Holy Virgin.

How great is my grief, O most holy Virgin Mary, when I consider the injuries which thou receivest every day on the part of men! How can there be found hearts so hard and impious as to despise thee, who art worthy of the respect and love of angels and men! And among the very children of the Church, thine own children, there are some, alas, who feel nothing but coldness and indifference for thee; who take no pains to testify their gratitude and devotion towards thee; who never honour thee, or invoke thy intercession, or seek to gain thy protection. And how many times have I myself plunged into thy heart the two-edged sword! O Mother of mercy, I should never dare to lift up my eyes to thee, wert thou not the advocate of sinners. Oppressed with the burden of my infidelities, I come to ask forgiveness at thy feet, for myself and for all mankind. I acknowledge thy glory to be above that of all creatures; I honour, with the Church, thy immaculate Conception and thy glorious Assumption; I believe thy power and all thy perfections to be

proportioned to thy dignity of Mother of God ; I acknowledge thee with joy as my advocate, my refuge, and my mother ; I will glory all my life in being of the number of thy most devoted children, and it shall be my happiness to win all hearts to thy love. Vouchsafe, O spotless Virgin, to obtain for me grace to imitate thy virtues, and to dwell with thee hereafter in the abode of glory. Amen.

An Act of Consecration to the Holy Virgin.

O Holy Mary, Mother of God, who, from the first moment of thy conception, wast free from the stain of original sin, I choose thee this day for my queen, my patroness, my advocate with God, and my glorious mother. I am most earnestly resolved, from this day, to persevere in thy worship, and in promoting thy honour, during the whole course of my life ; I will never say any thing, nor do any thing, nor suffer any who belong to me to offer, in their conversation or their actions, the slightest injury to the reverence and homage which are due to thee by a thousand titles. Vouchsafe, then, I beseech thee, O august Queen of heaven and earth, to admit me to-day into thy service for ever, and to grant me thy holy protection every moment of my life. Above all, O most sacred Mother of my Saviour, I beseech thee not to abandon me at the hour of my death. Amen.

A Prayer for Perseverance in Devotion to the Blessed Virgin.

O God, who hast placed us under the patronage of the most holy Mother of thy Son Jesus, and dost excite us to strive for the prize of our high calling ; come into our hearts, and pour down upon us thy purifying grace, whereby we may persevere in thy service, and in the service of the same most holy Virgin Mary ; so that, fortified by so powerful a protection, we may perform those good desires which thou hast put into our hearts, and having effectually accomplished all that was set before us to do, may attain those things which thou hast been pleased to promise to those that abide in thee. Through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, God, for ever and ever. Amen.

A Way of asking our Lady's Blessing.

Come, O my soul, prostrate thyself at the feet of Mary thy Mother, and depart not till she hath blessed thee. O blessed of God, and enriched with all blessings, in thy mercy and kindness bless my afflicted soul, and obtain for me, from thy beloved Son, abundant grace ; that I may so faithfully serve both him and thee in this world, that I may be made partaker of eternal glory. Amen.

An Act of filial Reverence to Mary.

Pope Leo XII. granted, in perpetuity, to all the faithful who should recite the three following prayers, together with three "Hail Marys," to ask the Blessed Virgin's assistance in the practice of Christian virtues, and especially the holy virtue of purity : (1) an indulgence of 100 days each time they are said ; (2) a plenary indulgence, once a month, on reciting them every day, with the usual conditions. These indulgences are applicable to the souls in purgatory.

I.

I venerate thee with all my heart, O most holy Virgin, as the Daughter of the Father of heaven ; and I consecrate to thee my soul, with all its powers. Hail Mary !

II.

I venerate thee with all my heart, O most holy Virgin, as the Mother of the only Son of God ; and I consecrate to thee my body, with all its senses. Hail Mary !

III.

I venerate thee with all my heart, O most holy Virgin, as the beloved Spouse of the Holy Ghost ; and I consecrate to thee my heart, with all its affections : obtain for me of the Holy Trinity the graces necessary for my salvation. Hail Mary !

Hymn on the above, No. 221.

Any of the foregoing prayers may be used for a Novena, or Month-of-May exercise, adding a hymn from the table, p. 552.

The Confraternity of our Blessed Lady of Mount Carmel;

COMMONLY CALLED THE SCAPULAR.

The Scapular, or little habit of the most holy Virgin, was given by our Blessed Lady herself to St. Simon Stock, General of the Carmelites, at Cambridge, 16th July 1251, as a pledge of her love and patronage.

The principal indulgences attached to this Confraternity are: 1. A plenary indulgence (with the usual conditions) on the day of admission, the Feast of our Lady of Mount Carmel, or any day within the octave, and at the hour of death, on invoking the holy name of Jesus. 2. An indulgence of five years and five *quadragesæ* any day in each month, with the usual conditions. 3. An indulgence of three years and three *quadragesæ* on any feast of the Blessed Virgin, with the usual conditions. 4. An indulgence of 300 days for abstaining from flesh meat on Wednesdays. 5. An indulgence of 40 days, once a day, for saying seven "Our Fathers" and seven "Hail Marys," in honour of the seven joys of the Blessed Virgin; viz. those which she had at the Annunciation of the Angel, the Visitation, the Nativity, the Adoration by the Magi, the Finding of Jesus in the Temple, the Resurrection, and the Assumption. 6. An indulgence of 100 days for reciting the office of the Blessed Virgin; also for assisting at a funeral, and for attending Mass, and other pious offices, in the chapel of the Scapulary; for shewing hospitality to the poor, or performing any other work of charity. 7. An indulgence of five years and five *quadragesæ* for accompanying the holy Viaticum when carried to the sick, and praying for them.

All these indulgences are applicable to the souls in purgatory.

To gain these indulgences, it is necessary, 1. To be admitted into the Confraternity by a priest who has faculties for so doing. 2. To wear the Scapular night and day.¹ Those who, from any cause, have neglected to wear it, may resume it themselves, and enjoy anew all the privileges of the Confraternity.

No particular devotions are prescribed; but it is customary to recite the Litany of the Blessed Virgin, or to say seven "Our Fathers," "Hail Marys," and "Glories."

Pope John XXII. in his *Bulla Sabbatina*, declares that the Blessed Virgin appeared to him while he was a Cardinal,

¹ Their names ought also to be inscribed in the Register of Members.

and promised that, on the Saturday after the death of any of her religious of the Order of Mount Carmel, and of any of the members of her Confraternity of the Scapular, she would procure their deliverance from purgatory.

To gain the indulgences granted by this bull, it is necessary for the members of the Confraternity, 1. To observe chastity, according to their state. 2. To recite every day the Little Office of the Blessed Virgin, or the Canonical Office, if they are able. 3. If they are not able to recite either of these offices, to observe the fasts of the Church, and to abstain from flesh-meat every Wednesday throughout the year, except Christmas-day. These two latter conditions may be commuted by a confessor who has faculties for so doing.

Prayer for Members.

I beseech thee, O most illustrious Patroness of Carmel, my good and amiable mother, by the blood of thy Son shed for me, vouchsafe to receive me as thy child, and thy perpetual servant; assist me in all my thoughts, my words, and my actions, at all moments of my life, so that all my deeds and all my thoughts may be directed to the praise and glory of God; grant, by thy powerful intercession, that I may have a perfect zeal for thy honour, and that this holy Scapular, which I desire to carry during my whole life as a witness of my dedication to thee, may be a means of preserving me from the dangers of eternal death, and conducting me in safety to everlasting bliss. Amen. ●

A Prayer for general use in May.

Deus, qui de beatae Mariae Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Christum Dominum nostrum.

Amen.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy suppliants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Christ our Lord. Amen.

HYMNS FOR EACH DAY IN THE MONTH OF MAY.

	No.
1. The joyous birds	135
2. Snow and rain have vanished	177
3. Hail, bright Star of ocean	115
4. Hail, thou resplendent Star	116
5. Mother of mercy	117
6. Star of Jacob	118
7. Hail, Queen of Heaven	119
8. O balmy and bright	120
9. The moon is in the heavens above	121
10. O vision bright	122
11. Look down, O Mother Mary	123
12. Hear thy children	124
13. What mortal tongue	126
14. O Mother blest	129
15. Daily, daily sing to Mary	132
16. Holy Queen, we bend before thee	133
17. Knowest thou, sweet Mary	136
18. Mother Mary, Queen most sweet	175
19. O Flower of grace	222
20. Green are the leaves	225
21. Like the voiceless starlight	226
22. O Mary, my mother	229
23. Mary, dearest mother	230
24. Rose of the cross	246
25. This is the image of the Queen	287
26. The green boughs meet	288
27. Mother of our Lord and Saviour	130
28. Hail, Ocean-star	176
29. As the dewy shades of even	181
30. Why is thy face so lit	110
31. The Mother sits all worshipful	111

The hymns need not, of course, be used in the above order.

Nos. 30 and 31, e.g. would naturally be used for Ascension and Pentecost.

Hymns for Saints in May.

May 3. Holy Cross	280
14. St. Boniface, Patron of the Diocese of Plymouth	257
24. Our Lady Help of Christians, Patron of the Diocese of Shrewsbury	130
26. St. Augustine, Patron of Dioceses of Salford and Southwark	147
27. St. Philip Neri	270

June.

THE SACRED HEART—CORPUS CHRISTI.

Devotion to the Sacred Heart of Jesus.

THE object of this devotion is the heart of the God-Man Christ Jesus. As the heart is the seat of all the affections, so the heart of our Lord is especially proposed to our devotion, as being the seat and sanctuary of that love wherewith he loved us, and gave himself for us. While, then, we address ourselves to that Sacred Heart, as it is united to the blessed Humanity, and therefore to the divine Person of the Word, we, in an especial and peculiar manner, honour the love which burned therein for man.

The particular intention of this devotion is, to make reparation for the outrages committed against the heart of Jesus during his mortal life; outrages which continue to be committed against him in the adorable Eucharist, which is the Sacrament of his love.

It was for this end that our Lord revealed to Venerable Sister Mary Alacoque, that he wished the festival and devotion of his Sacred Heart to be instituted in the Church. It is related in the life of this holy nun, that, being one day in prayer before the blessed Sacrament, Jesus shewed her his heart surrounded with thorns, surmounted by a cross, and placed upon a throne of fire; and that he said to her: "Behold the heart that has so loved men, and has spared nothing to testify its love for them, even to the consuming of itself for their sake; but, in return, receives nothing from the generality of mankind but dishonour and ingratitude. What afflicts me most is, that hearts which treat me thus have been consecrated to me." Our Saviour then bade her use her utmost endeavours to procure the celebration of a particular festival in honour of his divine heart, on the first Friday after the octave of Corpus Christi; and this, for these principal intentions:—1. That Christians might return him thanks for the ineffable gift bestowed upon them in the blessed Eucha-

rist. 2. That they might repair, by their homage and adoration, the irreverence and contempt with which he has been treated by sinners in this most holy Sacrament. 3. That they might give him the honour due unto him, but withheld from him in so many churches, where he is so little loved, revered, and adored. He promised to pour out abundantly the riches of his heart on all who should practise this devotion, not only on the feast itself, but on other days when they visited the blessed Sacrament.

Confraternities of the Sacred Heart of Jesus have been established in every part of the Church, and have been enriched by the Holy See with numerous indulgences. The plenary indulgences granted to the associates (with the usual conditions*) are as follows:—1. On the day of admission. 2. On the feast of the Sacred Heart. 3. The first Friday or the first Sunday in each month. 4. On any one day in each month, at choice. 5. At the hour of death, on condition of invoking (at least mentally) the holy name of Jesus. 6. On Christmas-day, Maundy-Thursday, Easter-day, and Ascension-day. 7. On the feasts of the Conception, Nativity, Annunciation, Purification, and Assumption of the Blessed Virgin; on the feast of All Saints, All Souls-day, and on the feasts of St. Peter and St. Paul, St. Joseph, and St. John the Evangelist. 8. On the six Fridays, or the six Sundays, preceding the feast of the Sacred Heart, according as it is celebrated on the Friday or on the Sunday after the feast of Corpus Christi. 9. On the feast of St. Gregory the Great.

The partial indulgences are:—1. Thirty years and their *quadragesimæ*, on the three days after Christmas-day; on the feasts of the Circumcision and the Epiphany; the Sundays of Septuagesima, Sexagesima, and Quinquagesima; Good-Friday, and Holy-Saturday; every day during the octave of Easter; on Low-Sunday, the feast of St. Mark, and the Rogation-days; and on Whit-Sunday, and during its octave. 2. Twenty years and their *quadragesimæ*, on Palm-Sunday. 3. Fifteen years and their *quadragesimæ*, on Ash-Wednesday, the 4th

* 1. To gain the plenary indulgences Nos. 6 and 7, as well as the partial indulgences 1, 2, 3, 4, and 5, it is necessary to pay a visit to the chapel of the Confraternity, or to perform some other work of piety enjoined by a confessor, not as a sacramental penance, but as a condition of the indulgence. 2. To gain the plenary indulgence No. 8, and the partial indulgence No. 6, it is necessary to visit a church or chapel of the Confraternity in which is celebrated the Feast of the Sacred Heart

Sunday of Lent, the 3d Sunday of Advent; on the Eve, and at the Midnight and Aurora Masses of Christmas. 4. Ten years and their *quadragesæ*, on the 1st, 2d, and 4th Sundays of Advent; every day in Lent (except those mentioned above), the Vigil of Pentecost, and the three days of the Ember-weeks. 5. Seven years and their *quadragesæ*, on the Visitation and Presentation of the Blessed Virgin, and on the feasts of the Apostles mentioned above. 6. The same on every day of the novena preceding the feast of the Sacred Heart. 7. Seven years and their *quadragesæ*, on the four Sundays immediately preceding that feast. 8. The same, at every visit to a picture of the Sacred Heart of Jesus, in any church or chapel where it is exposed to public veneration; the conditions being contrition and prayers for the Pope's intentions. 9. Sixty days for every work of piety performed by the members.

These indulgences are applicable to the souls in purgatory.

All that is required of the associates, in order to obtain the privileges attached to the confraternity (after admission by a duly authorised priest), is to say every day a Pater, an Ave, and a Credo, with the following aspiration :

O most sweet Heart of Jesus, make me to love thee more and more!

An Act of Reparation to the Sacred Heart of Jesus; for the use of the Associates in particular.

O amiable Jesus, only Son of the living God, who, by an incomprehensible effect of thy love, wast pleased to be made man, to be born in a stable, to live amidst labours, to die upon a cross, and to leave us, as a perpetual pledge of thy tenderness, thy own body and blood for the nourishment of our souls, in the ineffable Sacrament of the Eucharist; thou beholdest at thy feet a criminal covered with confusion, who comes, in the spirit of union with all the associates in the adoration of thy divine Heart, humbly to confess his ingratitude, his iniquities, and those of all other men, that he may make reparation for them as far as in him lies.

Alas, O most amiable Jesus, we have sinned against Heaven, and before thee. The injuries, the outrages which thy Sacred Heart has received from the ingratitude

and the malice of men, far surpass in number the stars of heaven, the drops of water, the grains of the sand of the sea. What hath it not suffered on our part in the course of thy sacred life, in thy bitter Passion, and from the moment that thou hast dwelt amongst us in the Sacrament of thy love! Oh, with how much bitterness, opprobrium, and grief have we deluged thy divine Heart! Pardon! mercy! O adorable Heart of Jesus; mercy for me! mercy for all men, and for England in particular!

I detest, with all the sincerity of my soul, and with the most profound and bitter grief, every thing which hath ever offended thee in myself or in others; I detest it for the love thou deservest, and which is supremely due unto thee. I come to make thee an honourable reparation, with the deepest humiliation, and the most absolute annihilation of myself. Oh, that I could efface with my tears, and wash away with all my blood, the injuries which we have done unto thee. Oh, that I could repay thee, by my repentance, by my works, and by my love, all the glory, honour, and satisfaction of which thou hast been robbed by the injuries and outrages that have been committed against thee! Accept at least the earnest desire with which thou inspirest me.

Vouchsafe, O Heart infinitely rich in mercy, to light again in my heart and that of all men, the sacred fire which thou camest to kindle upon the earth. Let it purify them, let it inflame them, let it make of them one heart with thy Heart. Pour down, I beseech thee, thy most precious and abundant benedictions on thy holy Church, and those who govern it; on this diocese, on this town, and on all those who are united with us by the bonds of this association. O Heart of Jesus, live, reign in all hearts, for time and for eternity. Amen.

A short Act of Consecration.

I engage myself with all my heart, for all my life, to the confederation of love and of reparation, formed in honour of the Sacred Heart of Jesus. I renew the sacred alliance which I contracted with him in holy baptism, and renouncing Satan anew, his pomps, and all his

works, I devote to the adorable Heart of my divine Master, and of his most holy Mother, all that I am and all that I have, for time and for eternity. Amen.

Meditation on the Love of our Lord Jesus.

Oh, that we understood the love of our Lord Jesus towards us! So tenderly has he loved us, that if all the men, all the angels, and all the saints, were to unite with all their strength, they could not attain to the thousandth part of the love our Lord Jesus bears towards us. He loves us infinitely more than we love ourselves; he loves us to excess. For what greater love, than that God should die for us, his own creatures! He has loved us to the end. (St. John xiii. 1.) There has not been a moment from eternity in which God has not loved us, and thought of us, one by one. "I have loved thee with an everlasting love." He afterwards became man for the love of us; and for our sake chose a life of suffering, and the cruel death of the cross. Hence, after sacrificing all to shew his love for us, he has loved us more than his own honour, repose, and life. Oh, excess of love, at which even the angels are astonished! Yet this is not enough; for, through his exceeding love, he is further pleased to stay with us in the blessed Sacrament of the altar; there he abides, motionless, and, as it were, senseless; he appears to do nothing but to love men. Love induces a desire of the constant presence of the object beloved. Hence our Lord Jesus is pleased to remain constantly with us in the blessed Sacrament. It seemed to him too little to stay with men three-and-thirty years on earth; hence he is pleased to tarry with them, in the blessed Sacrament, from age to age. It is true that while on earth he completed the work of redemption; why, then, should he continue to remain with us? Surely, it is to prove his exceeding love for us; he cannot endure to separate himself from us, for his "delights are with the sons of men." (Prov. viii.) This love leads him to make himself the food of our souls, in order to unite himself with us, and make our hearts and his Heart one and the same. "He that eateth my

flesh and drinketh my blood abideth in me, and I in him." (John vi.) Oh, excess of divine love! A servant of God used to say: "My amazement about the mystery of the blessed Eucharist is not, how bread becomes flesh, or how our Lord Jesus is in many places at once, and confined within so small a compass; for all things are possible with God. But this is my wonder, how Jesus loved man so, as to become his food; when I think hereof, I own I am confounded, and have but to say that it is a truth of faith passing my comprehension. O love of Jesus, make men know you, make them love you!"

An Act of Consecration to the Sacred Heart of Jesus.

To thee, O Sacred Heart of Jesus, do I devote and offer up my life, my thoughts, words, actions, and sufferings. May my whole being be no longer employed but in loving, serving, and glorifying thee. O Sacred Heart, be thou henceforth the sole object of my love, the protector of my life, the pledge of my salvation, and my refuge at the hour of my death. Justify me, O blessed and adorable Heart, at the bar of divine justice, and screen me from the anger which my sins deserve. Imprint thyself like a divine seal on my heart, that I may never be separated from thee. May my name also be ever engraven upon thee, and may I ever be consecrated to thy glory, ever burning with the flames of thy love, and entirely penetrated with it for all eternity. This is all my desire, to live in thee. One thing have I sought of the Lord, and this will I seek, that I may dwell in the Heart of my Lord all the days of my life. Amen.

A Prayer to the Eternal Father.

O eternal Father, let me offer up unto thy mercy the Sacred Heart of thy well-beloved Son, even as he offered himself up a sacrifice to thy justice.

Accept, on my behalf, all the thoughts, sentiments, affections, motions, and all the actions of this Sacred Heart; they are mine, because it was immolated for me;

they are mine, because for the future I am resolved to admit nothing into my heart but what hath place in thine. Receive, then, O God, the merits of this Sacred Heart in satisfaction for my sins, and in thanksgiving for all the benefits conferred upon me. Receive them, O Lord, as so many motives for granting my petitions. Give me, O Lord, for their sake, all the graces I need, but especially the gift of final perseverance. Receive them as so many acts of love, adoration, and praise, which I now offer to thy divine majesty. This Sacred Heart, this Heart alone, can love, honour, and glorify thee as thou deservest. Amen.

The faithful are invited to make, at fixed times in the day, according to their opportunities, one or more of the following aspirations of love to the Sacred Heart of Jesus :

O Sacred Heart of Jesus, I love thee, and desire to love thee more and more !

O Heart of Jesus, burning with love of us, inflame our hearts with the love of thee !

O Sacred Heart of Jesus, mayest thou be known, loved, and adored throughout all the world !

O Heart of my dear Redeemer, may the love of thy friends supply all the injuries and neglects which thou sustainest !

An Act of Consecration to the Sacred Heart of Jesus.

O dearest and most loving Lord, who dost invite me to give thee my heart, and commandest me to love thee with my whole heart, I most earnestly desire to perform thy will. For whom have I in heaven but thee ? There is none upon earth that I desire in comparison of thee. For thee my heart and my flesh have fainted away. Thou art the God of my heart, and my portion for ever.

Thou art the source of all perfection, whom the angels delight to behold. Thou hast thought of me from all eternity, and hast bestowed on me in time this excellent

being, "a little lower than the angels." Thou dost sustain me every moment, lest I should fall back into my original nothingness. When I was lost in my sin, thou, the co-equal Son of the eternal Father, didst give thyself for me, taking upon thee my feeble nature, that thou mightest suffer in my stead. Oh, what bitter sufferings didst thou undergo for me in the garden and on the cross! [*Here pause awhile to meditate briefly on some principal sufferings of our Lord, especially such as may in any way resemble your own; for instance, loss, or ingratitude of friends, calumnies, reproaches, desolation of spirit, &c.*] O my bountiful and most loving Lord, can it be that such excess of love should not move me to such poor return as I can make thee! Yes, Lord, I will love thee, because thou didst first love me. I will try to love thee, as thou hast commanded, with all my heart, all my mind, all my soul, and all my strength. I protest before thee, that henceforth neither tribulation, nor distress, nor persecution, nor life, nor death, nor any created thing, shall be able to separate me from thee, my beginning and my end. Quench, then, by thy Holy Spirit, all love of the world and of myself which still reigns within me; enable me to bear thy sweet yoke, that I may learn of thee to be meek and humble of heart. Pierce my soul with a deep sense of my own wretchedness, that so I may learn to esteem others better than myself.

O meek and humble Heart of my Jesus! O Heart of love, teach me to love thee. Be henceforth the moving principle of my heart; shape all its desires and affections according to thine own, till at length it comes to be absorbed in the abyss of pure love for all eternity. Amen.

Prayer of St. Gertrude to the Sacred Heart of Jesus.

O Sacred Heart of Jesus! living and life-giving fountain of eternal life, infinite treasure of the divinity, glowing furnace of love! Thou art my refuge and my sanctuary. O my adorable and lovely Saviour! consume my heart with that burning fire wherewith thine is ever inflamed; pour down on my soul those graces

which flow from thy love, and let my heart be so united with thine, that our wills may be one, and mine in all things conformed to thine. May thine be the rule alike of my desires and of my actions. Amen.

An Act of Reparation to the Sacred Heart of Jesus.

O adorable Heart of my God and Saviour, filled with a lively sorrow at the thought of the injuries which thou hast received, and art every day receiving, in the august Sacrament of the altar, I prostrate myself at thy feet, to make thee an act of humble reparation for all that thou hast suffered. Oh, that by my reverence, by my devotion, I could make amends to thy outraged majesty! Oh, that I could do so, even at the sacrifice of my life! Call to mind thy mercies, O Jesus! and grant me the pardon which I beg for so many impious, heretical, and slothful Christians who dishonour thee, and above all, for myself, who have so often offended thee. Remember not my ingratitude; but remember that thy divine Heart, bearing the burden of my sins, was afflicted even unto death. Let not thy sufferings and thy blood be in vain; destroy in me my sinful heart, and give me one according to thine own, a humble and a contrite heart; a heart that is pure, and full of horror for sin; a heart that henceforth may be as a victim wholly consecrated to thy glory, and inflamed with the sacred fire of thy love. And for my part, I promise thee, O most sweet Jesus, to endeavour for the future, as much as in me lies, by my devotion in church, by my diligence in visiting thee in the Sacrament of the altar, by my fervour in receiving thee in the holy Communion, to make reparation for the irreverences, the profanations, and the sacrileges which I deplore in the bitterness of my soul. Amen.

A Visit to the Sacred Heart of Jesus.

O Heart of Jesus! who remainest day and night amongst us, inviting, expecting, receiving, all those who come to visit thee, I worship thee, and confess to thee my misery and my nothingness. I thank thee for

all the mercies which thou hast bestowed upon me, especially for delivering me from the power of the devil; for restoring to me the dignity of a child of God, which I had lost by sin; for giving me blessed Mary for my advocate; and inspiring me with the desire to come into thy presence. I thank thee with all my heart, that thou vouchsafest to remain open for me; I desire to repair the injuries which I have had the misery to inflict upon thee, by my coldness and indifference to thy service. Oh, that I could honour thee as thou deservest to be honoured, in all places where now thou art the least honoured and the most neglected. Amen.

And thou, immaculate Mary, most holy and dear Mother of fair love, who so earnestly desirest that thy divine Son should be loved by all, obtain for me, by thy most powerful intercession, that he may receive and accept this solemn consecration, which I this day make of my whole self in thy presence; to the end that my name may be written indelibly in the number of those happy souls, who, faithful and constant in his service, shall never be separated from the most sweet love of thy dear and most amiable Son Jesus. Amen.

The Litany of the Sacred Heart of Jesus will be found in its place, p. 337.

Form of Admission into the Confraternity of the Sacred Heart of Jesus.

I, _____ for the greater honour of Jesus Christ crucified, and of his divine Heart, burning with love in the blessed Eucharist, and also to repair the outrages he receives in this august Sacrament, associate myself of my own free will to the faithful received into this pious Confraternity: I desire to participate in the indulgences with which it is enriched, and in the good works therein performed; both for the expiation

of my own sins, and for the assistance of the suffering souls in purgatory.

O sweet Jesus! enclose in thy Sacred Heart all the members of this Association; grant that, faithfully observing the precepts of thy law, and fulfilling the duties proper to their condition, they may be more and more inflamed with the fire of thy divine love. Amen.

Received at _____

on this _____ day of _____

_____ Director.

The Confraternity of the Blessed Sacrament.

THIS Confraternity was established at Rome about the commencement of the 16th century; its object being to pay especial honour to Jesus Christ in the sacrament of his love, and to make reparation for the injuries committed against him therein.

The associates engage—1. To promote, by every means, the reverence due to the Blessed Sacrament. 2. To assist at processions in honour of it. 3. To make offerings of candles, &c. for its altar. 4. To say five "Our Fathers," and five "Hail Marys" every week in honour of it. 5. To accompany the Blessed Sacrament to the sick, or to say instead five "Our Fathers" and five "Hail Marys."

The indulgences attached to the Confraternity are—1. A plenary indulgence, in the form of Jubilee (with the usual conditions), on the day of admission; also three times during life. 2. A plenary indulgence for assisting at the procession in the octave of Corpus Christi, or, where unable to assist in person, for uniting in spirit with the same object; also at the hour of death, on invoking, at least mentally, the holy name of Jesus. 3. An indulgence of seven years and seven *quadrages* (with the usual conditions) on the feast of Corpus Christi, also on Maunday-Thursday, on condition of confession, &c., and assisting at the procession. 4. An in-

dulgence of 100 days for accompanying the *viaticum* to the sick, or *praying as above*; for assisting at processions or offices of the Confraternity; for visiting the chapel of the Confraternity on Fridays; for visiting the Blessed Sacrament on Maunday-Thursday; for assisting at Mass in the chapel of the Confraternity on days of its assembling, or at processions; for assisting at a funeral; for *praying as above* for the soul of a deceased brother; for exercising hospitality to the poor; reconciling persons at variance; reclaiming a sinner; instructing the ignorant; visiting the sick or imprisoned; giving alms, or doing any work of corporal or spiritual mercy.

All these indulgences are applicable to the souls in purgatory.

Ejaculatory Prayer to the Blessed Sacrament.

Praised and glorified each moment be the most Holy and Divine Sacrament!

The following indulgences are attached to the repetition of this prayer:—1. An indulgence of 100 days once a day. 2. The same three times a day on all Thursdays in the year, on the feast of Corpus Christi, and on any day during the octave. 3. A plenary indulgence (with the usual conditions) to those who shall have repeated it every day for a month, on any day at choice. The partial indulgence of 100 days is applicable to the souls in purgatory, on repeating the prayer when the bell announces the exposition, benediction, or elevation of the Blessed Sacrament.

Litany of the Blessed Sacrament, see p. 335.
Hymns for ditto, see p. 288.

Little Chaplet in honour of the Sacred Heart of Jesus.

V. O Lord, bow down to aid me.

R. O Lord, make haste to help me.

1. O my most beloved Jesus, when I think upon thy loving Heart, so full of compassion and sweetness towards sinners, my soul rejoices, and is filled with hope that thou wilt also receive me into thy merciful arms, and fill me with thy blessings. Have mercy on me, O Lord Jesus, and save my soul. Forgive my sins, as thou didst vouchsafe to forgive Peter and Magdalene, when they turned to thee weeping and detesting their iniquities.

Pater, five Glorias.

O sweet Heart of my Jesus, make me love thee always more and more.

2. I bless thee, my Jesus, for the humility of thy Heart, and thank thee that thou hast left it for my model, that by it I may be excited to imitation. Fool and ingrate that I am, to have wandered so far from thee. Pardon me, O Lord! I offer thee my heart; I will love thee all the days of my life, until I shall be united with thee in the kingdom of thy glory. Give me courage, my Jesus, and help me to fulfil my resolution.

Pater, five Glorias.

O sweet Heart of my Jesus, make me love thee always more and more.

3. I marvel, O my Jesus, at the infinite patience of thy Heart. I rejoice at the wondrous pattern of suffering which thou hast left to us, and lament my extreme aversion to endure the slightest pain. Ah, my Jesus, infuse into my heart a fervent and continual love of suffering, of crosses, of mortifications, of penance, that, by following thee to Calvary, I may be united to thee in thy glory in heaven.

Pater, five Glorias.

O sweet Heart of my Jesus, make me love thee always more and more.

4. When I meditate on the meekness of thy Heart, O my Jesus, I am struck with horror at the sight of my misery. Oh, what a contrast between thy Heart, all sweetness and mildness, and mine full of bitterness and passion! Oh,

at thy feet we adore thee with the deepest veneration of our soul ; and in order to make thee recompense for the outrages which thy divine Heart daily receives in the most holy Sacrament of the Altar, we unite ourselves with the hearts of all those who love thee and give thee tender thanks. We love in thy divine Heart its incomprehensible fire of love towards thy eternal Father ; and we entreat thee to inflame our hearts with ardent charity towards thee and towards our neighbours.

Our Father, &c.

Lastly, O most loving Jesu, we entreat thee, by the sweetness of thy divine Heart, to convert the sinner, to console the afflicted, to help the dying, to lighten the pains of the souls in purgatory. Make all our hearts one in the bonds of true peace and charity, deliver us from sudden and unforeseen death, and grant us a death which shall be holy and peaceful. Amen.

Ÿ. Heart of Jesus, burning with love of us.

Ry. Inflame our hearts with love of thee.

Let us pray.

Grant, we beseech thee, Almighty God, that we who glory in the most sacred Heart of thy well-beloved Son, and call to mind the great benefits of his heavenly charity towards us, may be gladdened by the operation and fruit of those graces in our souls ; through the same Christ our Lord.

Indulgences : 300 days each time ; plenary once a month, on the usual conditions.

Acts of Adoration and Reparation

TO JESUS IN THE BLESSED SACRAMENT.

1. I adore thee profoundly, my Jesus, in the blessed Sacrament ; I acknowledge thee true God and true man. By this my act of adoration I intend to make thee reparation for the coldness of so many of thy people, who pass before thy churches, nay, before thy very tabernacle, where hour after hour thou dost deign to dwell in loving impatience to communicate thyself to thy faithful ; yet do not even bow the knee before thee, but, like the Israelites

in the wilderness, seem by their indifference to loathe this heavenly manna. I offer thee thine own most precious blood which thou didst shed from the wound in thy left foot, in reparation for this hateful coldness; and, entering therein, I say, and will never cease to say :

Blessed and praised every moment be the most holy and divine Sacrament. Our Father, Hail Mary, Glory, &c.

2. I adore thee profoundly, my Jesus; I acknowledge thee present in the most holy Sacrament. By this act of adoration I would make amends for the forgetfulness of so many Christian people, who, when they see thee go to the poor sick, to be their strength in their great journey to eternity, leave thee unescorted, and hardly give thee even one outward sign of homage. I offer thee, in reparation for this coldness, that most precious blood which thou didst shed from the wound in thy right foot; and, entering therein, I say and will never cease to say :

Blessed and praised, &c.; Our Father, &c.

3. I adore thee profoundly, my Jesus, true Bread of life eternal; and by this my act of adoration I would make thee compensation for all the wounds with which thy sacred Heart bleeds daily to see the profanation of those churches wherein thou dost vouchsafe to abide beneath the sacramental species, to receive the love and adoration of thy people. I offer thee, in reparation for all these irreverences, that most precious blood which thou didst shed from the wound in thy left hand; and, entering therein, I say every moment :

Blessed and praised, &c.; Our Father, &c.

4. I adore thee profoundly, my Jesus, the Living Bread which has come down from heaven; and by this act of adoration I would make amends for all the acts of irreverence which thy people day by day commit whilst they assist at Holy Mass, in which bloodless sacrifice thou dost renew the very sacrifice which once thou didst consume on Calvary for our salvation. I offer thee, in reparation for all this ingratitude, that most precious blood which thou didst shed from the wound in thy right hand; and, entering therein, I unite my voice with the voices of the holy angels who adore around thy throne :

Blessed and praised, &c.; Our Father, &c.

5. I adore thee profoundly, my Jesus, true victim of expiation for our sins: and I offer thee this act of adoration in compensation for the sacrilegious outrages thou dost receive from so many of thy ungrateful people, who dare to draw nigh to thee and receive thee in communion with mortal sin upon their souls. In reparation for these hateful sacrileges, I offer thee those last drops of thy most precious blood which thou didst shed from the wound in thy side: and, entering therein, I approach thee with acts of adoration, love, and thanksgiving, and, with all holy souls who are devout to thee in the most holy Sacrament, I say:

Blessed and praised, &c.; Our Father, &c.

Tantum ergo, Panem de cælo, Deus qui nobis, *as at Benediction*,
p. 415.

An indulgence of 300 days, every time the above are said devoutly, with five *Pater nosters*, five *Ave Marias*, and five *Gloria Patris*, &c.

Reparation and Ejaculations.

REPARATION.

Jesus, my God, my Saviour, true God and true man, with that most profound homage with which the faith itself inspires me, I adore and love thee with my whole heart, enclosed in the most august Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which I may ever have been so unhappy as to have committed, as well as for all such-like acts that ever have been done, or which may be done, though God forbid they should be, in ages yet to come. I adore thee, therefore, my God, not indeed as thou deservest, nor as much as I am bound to adore, but as far as I am able; and I would that I could adore thee with all the perfection of which a reasonable creature is capable. Meantime I purpose now and ever to adore thee, not only for those Catholics who adore thee not, and love thee not, but also in the stead of, and for the conversion of, all heretics, schismatics, impious atheists, blasphemers, sorcerers, Turks, Jews, and idolaters. Jesus, my God, mayest thou be ever known, adored, loved, and

praised every moment, in the most holy and divine Sacrament. Amen.

An indulgence of 200 days to every one who, with contrition for his sins and with devotion, says the above Act of Reparation to Jesus in the Blessed Sacrament.

EJACULATIONS.

I adore thee every moment, O Living Bread of Heaven, great Sacrament!

Jesus, Heart of Mary, I pray thee send thy blessing on my soul.

Holiest Jesu! loving Saviour! I give thee my heart.

200 days each time.

Prayer.

Behold, my most loving Jesus, to what an excess thy boundless love has carried thee! Of thine own flesh and precious blood thou hast made ready for me a banquet in order to give me all thyself. What was it that impelled thee to this transport of love for me? It was thy Heart, thy loving Heart. O adorable Heart of my Jesus, burning furnace of divine love! within thy most sacred wound receive thou my soul; that in that school of charity I may learn to requite the love of that God who has given me such wondrous proofs of his love. Amen.

Indulgence, 100 days, once a day, each time.

The "Hour Sanctified."

In order to awaken the gratitude of the faithful towards their Lord and Saviour Jesus Christ, for his institution of the holy Eucharist, on those days when the Church commemorates that act of his love, Pope Pius VII. granted: 1. A plenary indulgence to all who on Holy Thursday, either in public or private, shall, for one hour, practise some devotion in remembrance of the institution of the most holy Eucharist; to be gained after confession and communion on that day, or some day in the following week. 2. A plenary indulgence, on the same conditions, on the Feast of Corpus Christi. 3. An indulgence of 300 days on any other Thursday, on practising this devotion with a contrite heart.

The Agonising Heart of Jesus.

The end of this devotion is :

1st. To pay a tribute of homage to the sufferings which the Heart of Jesus endured for the salvation of souls throughout the whole course of his life, and especially during his sacred Passion.

2dly. To obtain, through the merits of this long agony, the grace of a happy death for those who, in number about 80,000, die each day throughout the world ; a number in nothing exaggerated—it is an ascertained fact.

A Prayer

To be said daily in behalf of those who are in their agony, and of all those who are that day to die.

O clementissime Jesu, amator animarum, obsecro te per agoniam Cordis tui sanctissimi et per dolores Matris tuæ immaculatæ, lava in sanguine tuo peccatores totius mundi, nunc positos in agonia, et hodie morituros. Amen.

O most merciful Jesus, fond lover of souls, purify, I implore thee by the agony of thine own most sacred Heart, and by the grief of thy immaculate Mother,—purify in the laver of thy blood all sinners who are in their agony, and who are this day to die. Amen.

Cor Jesu in agonia factum, miserere morientium.

Agonising Heart of Jesus, have pity on the dying !

Pious Practice.

Offer up together with this prayer some of your daily actions to the agonising Heart of Jesus, in behalf of those who are that day in their agony.

Pray !

To-day *eighty thousand* souls are falling in the harvest of death ; they are standing before the awful judgment-seat of God ; they are entering on an eternity either of weal or woe ; and, oh, of that number thousands perhaps are in the state of mortal sin !

Pray then!

Christian man, blessed with a heart to feel, it is the Heart of Jesus that asks this of you, that Heart which has loved you so dearly, that Heart which has suffered such anguish for you and for these poor souls. Pray then, and above all, for sinners now in their agony and *about to die*. All that is wanting to save them from hell is a *well-made confession* or a *perfect act of contrition*. Ask of the agonising Heart of Jesus to grant them the one or the other of these two graces. Ask it without delay; *time urges—to-morrow will be too late*.

Pray for the agonising; they are your brethren in Jesus Christ, your relations perhaps, your friends, your benefactors.

Pray for the agonising; and you will do what Jesus Christ did—you will save souls. How sublime a mission!

Pray for the agonising. St. James says: "He who causeth a sinner to be converted from the error of his way shall save his soul from death, and shall cover a multitude of sins."

Pray for the agonising. Prayers will one day be offered for you when you are in your agony. How sweet a consolation in this last terrible struggle!

Make known "the devotion to the agonising Heart of Jesus" to those who are ignorant of it; introduce it into your families and into your communities; and the sacred Heart will heap blessings upon you.

If by the fervour of your prayers you succeed in saving one soul each day, at the end of a year the number will amount to 365; at the end of ten years to 3650. How rich this harvest! What a diadem for eternity!

Guard of Honour of the Adorable Heart of Jesus.

THE OBJECT OF THE ASSOCIATION.

The associates shall, by their *devotedness* and their *love*, strive to *console* the Heart of Jesus, drowned in grief at the forgetfulness and ingratitude of men, for whom he suffered so much, whom he loves so ardently, and by whom he is so little loved. They succeed each other by turns before their Saviour Jesus, to offer to his most tender Heart respect, love, devotedness, and consolation.

ORGANISATION OF THE ASSOCIATION.

The associates choose, once for all, one hour in the day (which best suits them). At the beginning of this Hour of Guard, without necessarily in any way changing their ordinary occupations, the associates station themselves in spirit at the *post of love*—the tabernacle; there they offer to Jesus all their thoughts, words, actions, sufferings, and, above all, the desire they have to *console* his tender Heart by their fidelity and their love. During the course of the hour, the associates try to think a little oftener of our Lord, make at least an act of love, and if they can a little sacrifice.

[The paper of Rules and Indulgences may be had of the publishers.]

Devotions to the Sacred Heart of Jesus for each Day in the Week.

SUNDAY.

Consideration.—The devotion to the Sacred Heart of Jesus has for its *object* the adorable Heart of the divine Saviour, and the infinite love wherewith it was consumed for us. Its *ends* are, to give him back love for love, to thank him for all his benefits and blessings, and to make him reparation for the outrages which are being done him continually, especially in the most holy Sacrament of the Altar. It was revealed by Jesus Christ himself as the most efficacious means of reviving our feeble faith, and rekind-

ling our languid charity. No devotion seems better fitted to meet the needs of modern society. To the self-worship of our times, to their sensual tendencies, to their indifference in matters of religion, to the cupidity which separates and estranges hearts, and to the discouragement which weakens them, it opposes the worship, and the divine influence of the Heart that was at once the most devoted, the most pure, the most tender, the most compassionate.

It is in presence of the Blessed Sacrament that the Church bids us offer up to the Sacred Heart of Jesus the worship of our adoration, our gratitude, our love, and our praise; for to the eyes of our faith he is there, in the tabernacle, with all the love and compassion he showed forth during his life amongst men.

Invocation.—O Jesus, my sweetest hope, may thy divine Heart, which was pierced for love of me, and opened to all sinners, be the assured refuge of my soul! (*St. Gertrude.*)

Practice.—Be generous in the service of the Lord, that you may thus honour the zeal wherewith the Heart of Jesus was consumed for the glory of his heavenly Father.

Aspiration.—O Mary, teach us to know the Sacred Heart of Jesus.

Resolution.—I will seek to have my name enrolled in the Association of the Sacred Heart of Jesus, and I will go to Holy Communion on the first Friday of every month. On that day I will renew the consecration of my whole being to the Sacred Heart, and will endeavour to make reparation to it for the outrages it is continually sustaining.

I will also be enrolled in the Association of the *Communion in Reparation*, and in that of the *Sacred Heart of Mary*; and I will repeat every day the invocation: "Our Lady of the Sacred Heart, pray for us."

Consecration.—O my Jesus, I now again renew the covenant which it was my blessedness to make with thee in my baptism, and I again renounce the devil, with all his pomps and all his works, and I consecrate myself for evermore to thy adorable Heart and to the immaculate Heart of Mary.

Say the Litany of the Sacred Heart, p. 337, or the Chaplet of Thanksgiving, p. 584.

MONDAY.

Consideration.—The devotion to the Sacred Heart of Jesus is not a privilege reserved to a few pious souls; our Lord has directed that it should be made public, and diffused throughout his Church. Are not *all* men the objects of his yearning love? Has not his most precious blood been shed for *all*, and do not his blessings and his bounties overflow upon all? Have we not *all* wounded this adorable Heart by our sins? Yes; the Heart of Jesus is the common treasure of *all* men; it was pierced and laid open upon the cross for *all*; and each of us, even the guiltiest and the most defiled, has a portion and a share in its mercies and its love. It is, then, the bounden duty of all to bring to the Heart of Jesus their tribute of love, of gratitude, and of reparation; and each has a right to seek in this divine Heart both refuge and consolation. And thus the universal heart of Christendom was filled with joy when Pope Pius IX. decreed that the Feast of the Sacred Heart should be celebrated throughout the Church, and that it should henceforward be classed with the greatest feasts of the year. “Jesus Christ holds bound to his Heart with the cords of his love the generations of those who love him. . . . I say to myself when I look at the pierced Heart of Jesus: O, if all *our* hearts were there!” (*P. Felix.*)

Invocation.—“O my Lord, I desire nothing but only thee alone, and never shall I find rest until I come to hide myself entirely and for ever in thy divine Heart.” (*St. Catherine of Genoa.*)

Practice.—Strive throughout the day to show the utmost gentleness and tenderness to all around you, in honour of the gentleness and the infinite tenderness of the Heart of Jesus.

Aspiration.—O Mary, teach us to love and imitate the Sacred Heart of Jesus.

Resolution.—Every year I will keep the Feast of the Sacred Heart with great piety, and will prepare for it by a solemn Novena. Every day I will not fail to pray for sinners, whom the Heart of Jesus loves so tenderly, and who are so ungrateful towards him.

I will often meditate on those words of the blessed Margaret Mary: “I know not that there is in the spiri-

tual life any exercise of devotion which is more fitted to raise the soul in a short time to great perfection than the worship of the Sacred Heart."

Say three times the following invocation :

May the Sacred Heart of Jesus be loved every where and by all. (100 days' indulgence.)

TUESDAY.

Consideration.—In order to understand the position and rank of the devotion to the Sacred Heart in Christian worship, it is surely enough to reflect that our Lord himself enjoined its establishment and its propagation, that he appointed its leading practices, and that he has given to those who should devote themselves to it the most consoling promises,—as of peace and concord in their families, fervour in the service of God, consolation in troubles and trials, and a calm confidence at the hour of their death. "I say with all confidence," were the words of the blessed Margaret Mary, "that if it were known how dear this devotion is to Jesus Christ, there is not a Christian, however languid his love for our loving Redeemer, who would not practise it. Our Lord has in store unutterable and incomprehensible blessings for those who shall help to spread this devotion. Our Lord gave me to see that the names of great numbers of persons were graven on his divine Heart, because of the ardent longing they feel to cause it to be loved and honoured ; and never shall those names be effaced." "O, how sweet and blessed it is," she says again, "to die when one has cherished a tender and constant devotion to the Sacred Heart of Jesus !"

Invocation.—"O Heart of Jesus, fountain of love, source of all graces, ocean of goodness, grant me to enter thine ever-open wound, that I may receive the pardon thou didst merit for me on the cross." (*The Venerable Frances of the Seraphs.*)

Practice.—In all your temptations, your falls, and your discouragements, offer to God the blood of Jesus Christ and the sufferings of his divine Heart.

Aspiration.—O Mary, deign to place us at thy side in the Sacred Heart of Jesus.

Resolution.—Every year I will consecrate the month of June to the honour of the Heart of Jesus, as I con-

secrete the month of **May** to the honour of the **Blessed Virgin**; and thus **Mary** shall be **my way and my guiding star** to **Jesus**.

Prayer.—O Sacred Heart of Jesus, shed thy blessings on the Holy Church, on our Holy Father the Pope, on all priests and ministers of thy Church, and on all children; uphold the just, convert sinners, enlighten those who do not believe, console the afflicted, succour those in illness, aid the dying, set free the holy souls in purgatory, and extend over every heart of man the sweet empire of thy love. Amen.

Chaplet of the Sacred Heart, or that of Thanksgiving, pp. 583, 584.

WEDNESDAY.

Consideration.—In regard of Jesus we may well address to Christians the words which St. John Baptist said to the Jews: "There standeth *One* among you, whom you know not." For, in truth, Jesus Christ is not known enough; his love is not felt enough. Every one knows, indeed, that he is God; that he died for us; that he is truly present in the Blessed Sacrament: but we do not know him as a child knows his loving father, as a man knows his devoted friend; we do not know him with that knowledge of the heart, from which spring intimacy and confidence. Now, the devotion to the Sacred Heart will teach us to know and love Jesus by disclosing to us the mysteries of his mercy, and by enabling us to understand more and more the love with which he loveth us. "If thou knewest the gift of God!" said our Lord to the woman of Samaria. If we understood what Jesus hath given to us in giving us his heart! . . . What love and what confidence should we not feel towards him!

Invocation.—"O priceless wound of the side of Jesus, source of all our blessedness! drawn to thee by the force of thy sweetness, I fix in thee my abode for ever, and I store up in thee all I have and all I hope." (*St. Francis Borgia.*)

Practice.—Strive with constant ardour to correct all your faults, in order to honour the virtues of the heart of Jesus.

Aspiration.—O Mary, obtain for us a strong trust in the Sacred Heart of Jesus.

Resolution.—I will daily invoke the Sacred Heart of Jesus on behalf of all those who are in their agony. My prayers may obtain for one soul grace to make one act of true contrition, and so may open to it the gate of heaven, And if I can but aid in saving one soul each day, what a glorious harvest stored up for eternity! St. Bonaventure used to say, in speaking of Jesus, "I will speak to his Heart, and I shall obtain from him all I want."

Prayer for those in their Agony.—O most merciful Jesus, who dost burn with so ardent a love for souls, I implore thee, by the agony of thine own most Sacred Heart, and by the dolours of thine immaculate Mother, cleanse in thy most precious blood the souls of all sinners who are at this moment in their agony, and who are this day appointed to die. Amen.

O agonising Heart of Jesus, have mercy on the dying.

THURSDAY.

Consideration.—The Heart of Jesus was formed for us in Mary's bosom; for us, and for our salvation, it beat, and prayed, and suffered; it inspired the touching narratives of the gospels; it is the fount and source of all the Sacraments. This Sacred Heart, by its mysterious wound, was, as the holy fathers teach us, the origin of the Church; and now, from the silent tabernacle, it upholds the Church, blesses and consoles it. This Heart inspires all acts of self-devotion, sanctifies all sorrow, and produces all virtue. It is this Heart which speaks our pardon in the tribunal of penance, and breathes throughout our souls the secret inspirations of his grace. This Heart gave us Mary for our Mother, and has shown in the Blessed Sacrament that its delight is to dwell among the children of men; in one word, this Sacred Heart is the source and the channel of every grace and every gift from heaven. And, indeed, inasmuch as God has taken, in the mystery of the Incarnation, a human heart to be the abode and the instrument of his infinite love, he has thereby intrusted to it the whole ministry of goodness and of mercy; so that there is not one single grace or gift of God which does not come down to us from and through the Heart of Jesus.

When our Lord showed St. Frances his pierced Heart, he caused her soul to hear this sweet invitation: "Let

him who is athirst come to me, and drink." Come, then, to the Heart of Jesus, and you will draw with joy from those fountains of the Saviour that living water of grace which springeth up unto life eternal.

Invocation.—"O love, O sovereign love of the Heart of Jesus, what heart shall ever praise thee as it ought! . . . May this Heart ever live in our hearts!" (*St. Francis of Sales.*)

Practice.—Perform all your actions in union with the Heart of Jesus, in order that you may acquire great purity of intention.

Aspiration.—O Mary, teach us to love thee, as thou art loved by the Sacred Heart of Jesus!

Resolution.—I will strive to feel as the Heart of Jesus feels towards Mary, St. Joseph, the holy Angels and Saints, and the souls in purgatory. Far from lessening my other devotions, my devotion to the Sacred Heart will thus become their life and their support. "Let this mind be in you, which was also in Christ Jesus." (*St. Paul.*)

Offering.—O Jesus, my Father, my Friend, my one and only good, I offer myself wholly and without reserve to thee. I lay myself on thy altar; pervade me with the mind which was in thee. Grant me grace to perfect this my sacrifice; strengthen and enable me that I may calmly, lovingly, unreservedly immolate and consume whatever in me still bears the human impress of weakness and imperfection.

Chaplet of Thanksgiving, p. 584.

FRIDAY.

Consideration.—Our Lord has expressed, under the figure of a heart pierced and surrounded with the instruments and tokens of his Passion, his yearning desire to see his infinite love honoured with an adequate honour; and he has promised that every where, wheresoever this sacred image should be, it would draw down abundant blessings. And, indeed, what can the Heart of Jesus do, wherever its image be, but love, and forgive, and bless, and console, and heal? The image of the Sacred Heart is a simple, but most touching and continuous, exhortation to place all our love and trust in a God who has so loved us. Two centuries have passed away since our Lord expressed this desire, and still how many houses, how

many churches, are without the memorial of the Sacred Heart! How many sick persons, how many poor, have not yet before their eyes this great pattern and exemplar of resignation! What graces might not this divine Heart lavish on us if its image were exposed, during the month of June, on an altar fittingly adorned, as it were on a throne of grace, that he might there receive our worship and listen to the voice of our prayer!

It is impossible to be long in presence of the Sacred Heart of Jesus without feeling our hearts smitten and melted within us at thought of all his great goodness, of all his unutterable anguish, and without longing to give him back love for love. Let us often salute this divine Heart, and say, with St. Augustin: "O my God, the memory of thee is my delight; I hunger, I thirst, for thy love."

Invocation.—"O sweetest Jesus, change my poor heart that it may be like unto thy Sacred Heart! May thy sorrows unite thy Heart to mine, and render it ever loving, ever merciful to me!" (*B. Henry Suso.*)

Practice.—Strive, by great fervour in all your exercises of piety, to make reparation for the indifference of men towards God.

Aspiration.—O Mary, inflame us with zeal for the worship of the Sacred Heart.

Resolution.—I will put up in my room a picture of the Sacred Heart of Jesus, and I will give this sacred image to those who are poor and in sorrow. Alms pass away and are gone; but the Divine Consoler will remain when the sorrow is over. This image is a voice which ever reminds us that the Heart of Jesus, really present in the tabernacle, loves us, makes intercession for us always.

Prayer to St. John.—O St. John, well-beloved disciple of Jesus, richly-privileged son of his holy Mother, Apostle and Evangelist of the love of God, grant us in our measure to share thy tender love for the Sacred Hearts of Jesus and Mary, and that intimate love which these Sacred Hearts felt for thee. Amen.

Chaplet of the Sacred Heart and Act of Thanksgiving, pp. 583, 584.

SATURDAY.

Consideration.—St. Augustine compares the Heart of Jesus to the ark of Noe—all who enter therein are saved!

from perishing. "From this riven Heart," says St. Cyprian, "gushes forth that living water which springs up evermore into eternal life." "The Heart of Jesus," says St. Bernardine, "is a furnace of most glowing love, which must set the whole universe of God on fire." St. Peter Damian calls this Heart the universal treasury of wisdom and knowledge; St. Francis of Sales speaks of it as the source and spring of all graces; and St. Bonaventure, as the treasure-house of all things that are good. St. Francis of Assisi, St. Clare, St. Aloysius of Gonzaga invoked it unceasingly, as the centre and focus of the divine love. And this loving Heart was given to St. Mechtildis as a place of refuge during her life, and her greatest consolation at the hour of her death.

Prayer.—O Lord, I implore thee, by the precious blood which flowed forth from the pierced side of Jesus, thy divine Son, set free the holy souls in purgatory, especially those who during their life were most devout to his Sacred Heart; that they may enter into the kingdom of thy glory, and begin to praise and bless thee for evermore in the assembly of thy saints. Amen.

Invocation.—"O pierced Heart, O Heart ever open, of my Redeemer! O blissful abode of souls that are smitten with heavenly love! disdain not to take up into thee my unworthy soul!" (*St. Alphonsus.*)

Practice.—Imitate the zeal of the Heart of Jesus for the salvation of souls, by being faithful to the threefold apostolate of prayer, example, and good advice.

Aspiration.—O Mary, we offer thee the Sacred Heart of Jesus. Receive it, O most tender Mother, and together with it the hearts of all thy children, whose motto shall ever be, All to the Heart of Jesus through the immaculate heart of Mary!

Resolution.—I will show my zeal for the worship of the Sacred Heart by distributing pictures of it, and by diffusing a knowledge of those practices which are fitted to make it known and loved. During the month of June, and on the first Friday of every month, if there be a lamp burning before the image of the Sacred Heart in church, I will contribute towards its expense. It shall be the outward token of my love, the pledge of my devotedness, and the expression of my gratitude towards this adorable Heart.

Repeat thrice the following ejaculations :

May all know, adore, and praise every moment, always, the most holy and most divine Sacrament. (*Indulgence of 100 days.*)

My Jesus, mercy ! (*100 days.*)

My sweetest Jesus, be not thou my judge, but my Saviour. (*50 days.*)

Sweet heart of Mary, bring salvation. (*300 days.*)

The Chaplet of the Sacred Heart.

This Chaplet is made up of five large beads in honour of the five wounds of our Lord, and of thirty-three small beads in honour of the thirty-three years of his earthly life.

On beginning, say,

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.

Hide me within thy wounds.

Suffer me not to be separated from thee.

Defend me from the malignant enemy.

In the hour of my death call me, and bid me come to thee ; that with thy angels and saints I may praise thee, for all eternity. (*Indulgence 300 days.*)

Before each large bead, say,

O sweetest Jesus, make my heart like thy Heart.

At each large bead, say,

We adore thee, O Jesus, sorrowful even unto death in the Garden of Olives, and still despised by wicked men in the holy Eucharist ; for thou only art holy, only thou art Lord, thou alone art great, O Jesus.

At each small bead, say,

I adore thee, O Sacred Heart of Jesus ; kindle my heart with the love wherewith thou dost burn. (*From P. de Gallifet, S.J. ; " On the Sacred Heart."*)

Chaplet of Thanksgiving

THROUGH THE HEART OF JESUS.

This Chaplet is made like those of our Lady.

At the beginning is said the Magnificat. At each large bead, say the following prayer of the blessed Margaret Mary :

O my God, I offer thee the Heart of Jesus, thy beloved Son, that it may give thee thanks for all thou hast done for me.

At each small bead is said,

Benedicamus Domino ; Deo gratias.

Act of Reparation.

O adorable Heart of Jesus, my soul is filled with grief to see the tokens of thy love received with so great contempt or indifference by so many men, and I am ashamed and mourn that I myself have been numbered amongst those ungrateful ones. In reparation of all these insults I offer thee, O divine Heart, the love of all just souls, the glowing ardours of the angels and saints of Paradise, and especially the tender love of Mary and of Joseph. Deign, O most loving Jesus, to accept with these the offering of all the affections of my heart and all its good desires. Amen.

Litany of the Sacred Heart of Jesus, p. 337.

Prayer to St. Aloysius.

Pope Pius VII., at the prayer of many bishops, the more to increase devotion towards St. Aloysius Gonzaga, who from the time of his canonisation was given by Benedict XIII. as the special protector of the young, granted an indulgence of 100 days, once a day, to all the faithful who, being contrite, shall devoutly say the following prayer, with one *Pater noster* and one *Ave Maria*.

The Prayer.

O blessed Aloysius, adorned with angelic virtues, I thy most unworthy suppliant recommend specially to thee the chastity of my soul and body, praying thee by thy angelic purity to plead for me with Jesus Christ the Immaculate Lamb, and his most holy Mother, Virgin of

virgins, that they would vouchsafe to keep me from all grievous sin. Never suffer me to be defiled with any stain of fleshly sin; but when thou dost see me in temptation, or in danger of falling, then remove far from my mind all bad thoughts and unclean desires, and awaken in me the memory of eternity to come, and of Jesus crucified: impress deeply in my heart a sense of the holy fear of God; and kindling in me the fire of divine love, enable me so to follow thy footsteps here on earth, that in heaven I may be made worthy to enjoy with thee the vision of our God for ever. Amen.

Our Father, Hail Mary.

HYMNS.

The Sacred Heart.

	No.
All ye who seek a sure relief	28
To Christ, the Prince of Peace	29
I dwell a captive in this Heart	70
To Jesus' Heart, all burning	206

The Blessed Sacrament.

The Word descending from above	156
Sing, my tongue, the Saviour's glory	157
O Godhead hid, devoutly I adore thee	158
Jesus, my Lord, my God, my all	159
When the loving Shepherd	161
In this sweet sacrament	162
O Bread of Heaven	164
Hail, thou living Bread	219
Hail, true Body	251

Hymns for Saints in June.

June 21. St. Aloysius	267
Litany, p. 355.	
22. St. Alban	257
29. St. Peter and St. Paul, Patrons of Diocese of Clifton	143

July.

THE PRECIOUS BLOOD.

Confraternity of the Precious Blood.

If a sanction be needed for so obvious a feeling as that of devotion to the Precious Blood of Jesus, it would be difficult to read the Word of God without being struck with the prominent place assigned to it by the Holy Spirit. It is the subject of the types of the ancient law; it appears in the visions of the Prophets; and if *Isaias* sees the coming of our Lord, it is as one coming from Edom with dyed garments from Bozra; and he asks him, Why is thine apparel red, and thy garments like theirs that tread in the wine-press? And in the New Testament the Blood of Jesus seems to be singled out as though it were the special instrument of our redemption; and the song of triumph of the Saints in heaven is to the Lamb who has redeemed us out of every tribe, people, and nation by his precious blood. And if we would look for Saints upon earth, whose hearts were filled with the feeling which ought to animate the Confraternity, you have only to turn to the glorious Saint Catherine, whose especial devotion it seems to have been. Almost all her letters, and especially those addressed by this lowly maiden of Siena to the Sovereign Pontiff, begin and end with this idea. In addressing Urban VII., for instance, she always begins, "O sweetest and most holy Father in sweet Christ Jesus, I, Catherine, slave and servant of the servants of Jesus Christ, write to you in the Precious Blood;" and she concludes one to three Cardinals, "I entreat you, by the love of that Precious Blood shed with such a fire of love for us, to give rest to my soul, which seeks your salvation. I can tell you no more; abide in the holy and sweet love of God; bathe yourselves in the blood of the stainless Lamb, and so shall you lose all slavish fear, and be enlightened to remain in the fear which is holy."

There is no spiritual blessing, be it grace on earth or the beatific vision in heaven, which is not purchased for us by the blood of Jesus. If we are redeemed as captives saved from the power of hell; if our sins are pardoned and we are reconciled to God,—it is only because our sins are washed in that life-giving stream.

To conclude with the words of Pope Clement VI., on which the whole doctrine of the Catholic Church on the subject is built. The object in this Confraternity is the Precious Blood of Jesus, "which, innocent victim as he was, he poured forth on the altar of the Cross, like a very deluge, not in a single drop, though that, from its union with the Word, would have been enough for the redemption of the whole race of man."

PLENARY INDULGENCES FOR MEMBERS OF THE CONFRATERNITY.

On the day of registration, to those who, having confessed and communicated, shall pray according to the intention of the Supreme Pontiff.

At the hour of death, after confession and communion; or, if this be impossible, to such as, being contrite, shall invoke with the lips, or, if unable, with the heart, the most sweet name of Jesus.¹

Daily for those who, with confession and communion, shall make an hour's vocal or mental prayer, or partly one and partly the other, in memory of the Passion of our Lord Jesus Christ, and the Dolours of the most holy Mary, praying as above.

OTHER PLENARY INDULGENCES.

For which, besides the conditions of confession and communion, a visit is enjoined to any church whatever; and this visit may, for any reasonable motive, be commuted by the confessor of the individual for some other pious work.

On the first Sunday of July, being the Feast of the Precious Blood; Christmas-day, the Epiphany, Easter Sunday, the Feasts of the Conception, Purification, Assumption of most holy Mary, and of the most holy Rosary; the Feast of the holy Apostles SS. Peter and Paul; and on the commemoration of all the faithful departed.²

On the Feast of the Circumcision, on all the Fridays of

¹ The members can also receive the benediction, with a plenary indulgence, "in articulo mortis," which can be given by the President of the Archconfraternity, the Missionaries of the Congregation of the Precious Blood, the Rectors of the Confraternities, or pious unions aggregated to it, or by priests who have the power to aggregate, and have obtained the necessary faculties.

² These indulgences can likewise be gained on any day within the Octaves of the respective Feasts.

March, on the 28th of March, being the Feast of the Sacred Blood in Sta. Maria in Vado at Ferrara, on Holy Thursday, on the day of the Invention of the Holy Cross, on Ascension-day, Pentecost, Corpus Christi, the Exaltation of the Holy Cross, and the Feast of the most holy Redeemer, the 23d of October.

On the Feast of the Annunciation, the Dolours of the most holy Mary, Good Friday, our Lady of Carmel (July 16), the Nativity, Seven Dolours (3d Sunday of September), and the Presentation of the Blessed Virgin (November 21).

On the Feasts of St. Joseph, St. John Baptist, All Saints, St. Francis Xavier, and of St. Nicholas of Bari.¹

Once a month on any day they may choose.

INDULGENCES FOR ALL THE FAITHFUL, EVEN SUCH AS ARE NOT MEMBERS.

For such as shall recite the Chaplet of the Precious Blood once in the day, seven years and as many quarantains; and if they recite it daily for a month, a plenary indulgence, having confessed and communicated, on the last day of the month, or any day in the following month (Pius VII., 18th Oct. 1815).

The same indulgences can be gained by the recital of thirty-three Paters, meditating at the same time on the even blood-sheddings of our Lord; or, by such as are uninstructed and incompetent to meditate, by the simple recital of the thirty-three Paters (Gregory XVI., 5th July 1843).

For the prayer, "O most Precious Blood," &c., placed at the end of the Chaplet, 300 days' indulgence, once a day.

For those who recite the hymn, "Hail, Jesus, hail!" No. 109, 100 days' indulgence, once a day.

¹ The confession and communion necessary to gain these indulgences may be made on the previous day, except on the Fridays of March and Holy Thursday; the visit, however, cannot be made unless the first Vespers of the feast have begun. Those who have the pious custom, unless now and then they be legitimately hindered, of confessing once a week, provided they are not conscious of being in a state of mortal sin, need not make a new confession to gain the above indulgences; but the communion and visit should be made as expressed above. The week is calculated from Sunday to Saturday.

For those who, with a contrite heart, and meditating on the Passion of our Lord, shall recite five Paters and Aves, with the versicle, "Te ergo quæsumus," and a "Requiem," &c., in suffrage for the faithful departed, 300 days indulgence each time; and to those who shall have recited them daily for a month, a plenary indulgence on the last day of the month, or on any day of the following month, provided they confess, communicate, and pray for the intention of the Supreme Pontiff, and for the repose of the dead (Pius VII., 7th February 1817).

For those who recite with devotion, "Eternal Father, I offer thee the most precious blood of Jesus Christ, in satisfaction for my own sins and for the wants of Holy Church," 100 days' indulgence each time.

For the recital of the seven Offerings of the Precious Blood to the Eternal Father, 300 days' indulgence; and for such as shall have recited them daily for a month, after confession and communion, and praying as above, a plenary indulgence on the last day of the month, or on any day in the succeeding month.

For reciting the offering, "Eternal Father, we offer thee the most precious blood of Jesus, which was shed for us with so much love and pain, from the wound in his right hand; and by its merits we supplicate thy divine Majesty to grant us thy holy benediction, that, in the strength of it we may be enabled to defend ourselves from all our enemies, and may be delivered from all evil, saying: The blessing of God Almighty, the Father, the Son, and the Holy Ghost, descend upon us, and remain with us always. Amen;" together with a Pater, Ave, and Gloria to the most holy Trinity, in thanksgiving for benefits received,—100 days' indulgence each time; and for having recited them daily for a month, after confession, communion, and praying as above, a plenary indulgence (Leo XII., Oct. 25, 1823).

OFFERINGS OF THE PRECIOUS BLOOD OF JESUS.

1. Eternal Father! I offer thee the merits of the most precious blood of Jesus, thy beloved Son and my divine Redeemer, for the propagation and exaltation of my dear mother the Holy Church, for the safety and prosperity of her visible head, the holy Roman Pontiff, for the cardinals, bishops, and pastors of souls, and for all the ministers of the sanctuary.

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

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

Blessed and praised for evermore be Jesus, who hath saved us with his blood.

2. Eternal Father! I offer thee the merits of the most precious blood of Jesus, thy beloved Son and my divine Redeemer, for the peace and concord of kings and Catholic princes, for the humiliation of the enemies of the holy faith, and for the happiness of all Christian people.

Glory be to the Father, &c. Blessed and praised, &c.

3. Eternal Father! I offer thee the merits of the most precious blood of Jesus, thy beloved Son and my divine Redeemer, for the repentance of unbelievers, the extirpation of all heresies, and the conversion of sinners.

Glory be to the Father, &c. Blessed and praised, &c.

4. Eternal Father! I offer thee the merits of the most precious blood of Jesus, thy beloved Son and my divine Redeemer, for all my relations, friends, and enemies, for the poor, the sick, and those in tribulation, and for all those for whom thou willest I should pray, or knowest that I ought to pray.

Glory be to the Father, &c. Blessed and praised, &c.

5. Eternal Father! I offer thee the merits of the most precious blood of Jesus, thy beloved Son and my divine Redeemer, for all those who shall this day pass to another life, that thou mayest deliver them from the pains of hell, and admit them speedily to the possession of thy glory.

Glory be to the Father, &c. Blessed and praised, &c.

6. Eternal Father! I offer thee the merits of the most

precious blood of Jesus, thy beloved Son and my divine Redeemer, for all those who are lovers of this treasure of his blood, for all those who join with me in adoring and honouring it, and for all those who try to spread the devotion to it.

Glory be to the Father, &c. Blessed and praised, &c.

7. Eternal Father! I offer thee the merits of the most precious blood of Jesus, thy beloved Son and my divine Redeemer, for all my wants, both spiritual and temporal, for the holy souls in purgatory, and particularly for those who in lifetime were most devoted to this price of our redemption, and to the sorrows and pains of our dear Mother, the most holy Mary.

Glory be to the Father, &c. Blessed and praised, &c.

Blessed and exalted be the blood of Jesus, now and always, and through all eternity.

Chaplet of the Precious Blood.

This Chaplet is composed of seven Mysteries, in which we meditate upon the seven times in which Jesus Christ for love of us shed blood from his most innocent Body; at each Mystery, except the last, we are to say five *Pater nosters* and one *Gloria Patri*; and at the last three *Pater nosters* only and one *Gloria Patri*; thus making up the number of thirty-three *Pater nosters* in remembrance of the thirty-three years during which the Precious Blood of Jesus flowed in his veins, before it was all poured out for our salvation. The Chaplet ends with the devout prayer, "Most Precious Blood," &c.

THE CHAPLET.

Ÿ. O God, bow down to aid me.

Ÿ. O Lord, make haste to help me.

Ÿ. Glory be to the Father, &c.

Ÿ. As it was, &c.

FIRST MYSTERY.

U.

The first time our loving Saviour shed his Precious Blood for us was on the eighth day after his birth, when he was circumcised in order to accomplish the law of Moses. While, then, we reflect that Jesus did this to satisfy the justice of God for our dissolute lives, let us excite ourselves to true sorrow for them, and promise,

with the help of his all-powerful grace, to be henceforth truly chaste in body and in soul.

Five Our Fathers and one Glory.

We beseech thee, therefore, help thy servants, whom thou hast redeemed with thy Precious Blood.

SECOND MYSTERY.

Next, in the Garden of Olives, Jesus shed his Blood for us in such quantity that it bathed the earth around. This took place at the sight of the ingratitude with which men would meet his love. Oh, let us, then, repent sincerely, because we have hitherto corresponded so ill with the innumerable benefits of our God, and resolve to make good use of his graces and holy inspirations.

Five Our Fathers, &c.

We beseech, &c.

THIRD MYSTERY.

Next, in his cruel scourging Jesus shed his Blood, when his flesh was so torn that rivers of Blood flowed from his body in every part, all of which he offered all the time to his Eternal Father in payment of our impatience and our delicacy. How is it, then, we do not curb our anger and our self-love? Henceforth we will indeed try our very best to bear our troubles well, and, despising ourselves, to take peacefully the injuries which men may do us.

Five Our Fathers, &c.

We beseech, &c.

FOURTH MYSTERY.

Again, from the sacred Head of Jesus Blood poured down when it was crowned with thorns, in punishment of our pride and evil thoughts. Shall we, then, continue to nurture haughtiness, foster foul imaginations, and feed the wayward will in our minds. Henceforth let there be ever before our eyes our utter nothingness, our misery, and our weakness; and with generous hearts let us resist all the wicked suggestions of the devil.

Five Our Fathers, &c.

We beseech, &c.

FIFTH MYSTERY.

How much of his Precious Blood did not our loving Lord pour forth from his veins when laden with the

heavy wood of the cross on the mournful way to Calvary, so that the streets and ways of Jerusalem, through which he passed, were watered with it! this was done in satisfaction for the scandals and the bad examples by which his own creatures had led others astray on the way to ruin. Who can tell how many of us are of this unhappy number? Who knows how many he himself alone has by his own bad example brought down to hell? And have we done any thing to remedy this evil? Let us henceforth at least endeavour all we can to save souls by word and by example, making ourselves a pattern to all of good and holy life.

Five Our Fathers, &c.

We beseech, &c.

SIXTH MYSTERY.

Still more copiously the Redeemer of mankind shed Blood in his barbarous Crucifixion; when, his veins being rent and arteries burst, there rushed forth in a torrent, from his hands and his feet, that saving balm of life eternal, to pay for all the crimes and enormities of the universe. Whoever after this would continue in sin, and so renew the cruel crucifixion of the Son of God? Let us weep bitterly for our bad deeds, and let us detest them at the feet of the sacred minister of God; let us amend our evil ways, and henceforth begin a truly Christian life, with the thought ever in our hearts of all the Blood which our eternal salvation cost the Saviour of men.

Five Our Fathers, &c.

We beseech, &c.

SEVENTH MYSTERY.

Last of all, after his death, when his sacred Side was opened by the lance and his loving Heart was wounded, Jesus shed Blood, and with the Blood there came forth water, to show us how the Blood was all poured out to the last drop for our salvation. Oh, the infinite goodness of our Redeemer! Who will not love thee, my Saviour? What heart will not consume itself away for love of thee, who hast done all this for our redemption? The tongue wants words to praise thee: let us, then, invite all creatures upon earth, all angels and all saints in Paradise, and, most of all, our dear Mother Mary, to bless, to praise, and to celebrate thy most Precious Blood. Glory

to the Blood of Jesus! Glory to the Blood of Jesus! now and ever throughout all ages. Amen.

At this last Mystery three Our Fathers and one Glory be, &c. are to be said, to make up the number of thirty-three. We beseech, &c. Then the following Prayer:

O most Precious Blood of eternal life, the ransom and redemption of the whole universe, the drink and bath of our souls, thou who art ever pleading the cause of men before the throne of God's sovereign mercy; I adore thee most profoundly, and desire, as far as it is in my power, to compensate thee for the insults and affronts which thou art continually receiving at the hands of men, especially of those who rashly dare to blaspheme thee. And who is there that will not bless this Blood of infinite value? Who is there that will not feel himself inflamed with love for Jesus, who shed it? What should I be if I had not been redeemed by this Divine Blood? What was it that drew thee forth from the veins of my Lord, even to the last drop? Ah! it was naught else but love. O boundless love, that has given us this balsam of salvation! O balsam beyond price, streaming forth from the well-spring of a boundless love, grant, oh, grant that every heart and tongue may praise, and magnify, and bless thee, now and for ever, even unto the day of eternity. Amen.

Y. Thou hast redeemed us, O Lord, with thy Blood.

R. And thou hast made us a kingdom unto our God.

O Almighty and Eternal God, who hast appointed thy only-begotten Son to be the Redeemer of the world, and hast willed to be appeased by his Blood; grant, we beseech thee, that we may so venerate upon earth the price of our salvation, and be shielded by its might from the evils of this present life, that we may enjoy it everlastingly in Heaven. Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen.

Prayer to St. Ignatius, or any Confessor.

Hail, holy N., illustrious confessor and soldier of Christ, glory and adornment of his holy Church. Thou art the sweet budding rose of charity, the lily of purity, the beam-

ing star of sanctity. Like the morning star in the midst of a cloud, and as the moon at the full, so didst thou shine forth in the splendour of thy virtues. O most blessed N., what thanks dost thou owe to God for all his gifts to thee, in that he chose thee from eternity in his unsearchable wisdom, justified thee freely, and made thee honourable and worthy of his grace; in that he hath delivered thee from all evil and misery in his strong and prevailing love, and hath made all the events of thy life, the evil as well as the good, work together unto thy good and thy salvation. Wherefore I give thanks to thy most loving Creator, and I magnify and extol with thee the omnipotence, the wisdom, and the goodness of the transcendently glorious Trinity, which has deigned to decree and give effect to thy predestination unto so great holiness, and to adorn thee together with himself with a crown of justice in the kingdom of his glory. O blessed N., most holy friend of Jesus, remember me, a miserable sinner, who invoke thee with all the devotion of my heart. I commend to thee my life and my death, and especially my last parting breath; beseeching thee, by that love wherewith thou didst cleave so fast to God and serve him so devoutly, that thou wouldst deign to offer to God in satisfaction for my sins all the mortifications, the austerities, and the penance which thou didst so willingly undertake and so lovingly accomplish for the glory of his name. Amen.

HYMNS ON THE PRECIOUS BLOOD.

	No.
Hail, Jesus, hail!	109
Glory be to Jesus	108
Blood is the price of Heaven	205

Hymns for Saints in July.

July 16. Our Lady of Mount Carmel, Patron of the Diocese of Salford	126, 191, &c.
19. St. Vincent of Paul	271
Litany, p. 358.	
26. St. Anne	261, 262
Litany, p. 352.	
31. St. Ignatius	260, 66

August.

THE SACRED HEART OF MARY—THE ASSUMPTION.

Devotion to the Sacred Heart of Mary.

Devotion to the heart of Mary is but the consequence of the devotion due to the Heart of Jesus. It is a consequence of that boundless love of Jesus for his most holy Mother, which leads him to share with her all his riches and honours, so far as they can be communicated to a creature. The Church never dissociates the Mother from her divine Son in the festivals which she celebrates to his honour. If she celebrates the mysteries of the Saviour, from his Incarnation to his Ascension, she celebrates likewise all the mysteries of Mary, from her Conception to her Assumption. The Feast of the Sacred Heart of Mary is, therefore, but the natural consequence of that of the Sacred Heart of Jesus.

Let us love and honour these two Hearts, so intimately united; let us go to the Father through the Heart of Jesus; let us go to the Saviour through the Heart of Mary. Let us render to God the Father, through the Heart of Jesus, what we owe to his infinite justice and goodness; and let us render to God the Son, through the Heart of Mary, what we owe to his mercy, and all his benefits to us. We shall obtain every thing from the Father and the Holy Ghost through the Heart of Jesus, and we shall obtain every thing from the Son through the Heart of Mary. It is customary with many pious persons to dedicate the first Saturday in the month to the particular honour of the immaculate Heart of Mary, as the first Friday is devoted to the sacred Heart of Jesus. To this end, they assist at Mass and make a spiritual communion, if they cannot communicate sacramentally, to thank God for all the graces he has bestowed upon Mary, and for the tender affection with which he has filled her Heart towards us. In the evening they visit some church or altar dedicated to the Blessed Virgin; or, if that be impossible, they pay a visit to her image in their own oratory, or elsewhere.

LITTLE CHAPLET IN HONOUR OF THE IMMACULATE HEART OF MARY.

V. O God, bow down to aid me.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. **R.** As it was, &c.

1. Immaculate Virgin, who, being conceived without sin, didst direct every movement of thy pure Heart to God, ever the object of thy love and who wast ever most submissive to his will ; obtain for me the grace to hate sin with my whole heart, and to learn of thee to live in perfect resignation to the will of God.

One Our Father, seven Hail Marys.

Heart of Mary, pierced with grief, set my heart on fire with the love of God.

2. Mary, I wonder at thy deep humility, troubling thy blessed Heart at the gracious message brought thee by Gabriel the Archangel,—how that thou wast chosen to be Mother of the Son of God most high,—and making thee proclaim thyself his humble handmaid ; and, in great confusion at my pride, I ask thee for the grace of a contrite humbled heart, that, knowing my own misery, I may obtain that crown of glory promised to those who are truly humble of heart.

Our Father, &c.

3. Sweetest Heart of Mary, precious treasury, wherein the Blessed Virgin kept the words of Jesus whilst she thought upon the high mysteries which she had heard from the lips of her Son, and whereby she learned to live for God alone ; how does the coldness of my heart confound me ! Dearest Mother, obtain for me grace so to meditate within my heart upon the holy law of God, that I may strive to follow thee in the fervent practice of every Christian virtue.

Our Father, &c.

4. Glorious Queen of Martyrs, whose sacred Heart was cruelly transfixed in the bitter Passion of thy Son by the sword foretold by the holy old man Simeon ; obtain for my heart true courage and a holy patience to bear well the troubles and adversities of this miserable life, and, by crucifying my flesh with its desires in following the mortification of the Cross, to show myself truly thy son.

Our Father, &c.

5. O Mary, mystic rose, whose loving Heart, burning with the living fire of charity, accepted us for thy sons at the foot of the Cross, whereby thou didst become our

most tender Mother ; make me feel the sweetness of thy maternal Heart, and thy power with Jesus in all the perils of this mortal life, and especially in the terrible hour of death, that so my heart, united with thine, may love Jesus now and throughout all ages.

Our Father, &c.

Let us entreat the most sacred Heart of Jesus to inflame us with his holy love.

O divine Heart of Jesus, I consecrate myself to thee, full of deep gratitude for the many blessings I have received, and daily receive, from thy infinite charity. I thank thee with my whole heart for having also vouchsafed to give me thine own Mother to be my Mother, consigning me to her in the person of the beloved disciple. Grant unto me that my heart may be ever ardently inflamed with this love of thee, and that it may ever find in thy most sweet Heart its peace, its refuge, and its happiness.

Indulgence of 300 days once a day. Plenary indulgence to all who have the devout custom of saying it once a day ; to be gained once a month, on the day when, after confession and communion, they shall visit a church or public oratory, and pray there for the usual intentions.

An Act of Reparation to the Sacred Heart of Mary.

O Heart of Mary, I honour thee as the heart most pleasing to our Lord, and most intimately united to him. I love thee as the heart of the best of mothers, and I rejoice in thy glorious prerogatives. Prostrate before thee, O Heart of Mary, I make thee this humble act of reparation for all the outrages which thou hast received from me and from all mankind. I humbly confess that I have been guilty of the greatest ingratitude towards thee ; but seeing that, through thee, the divine mercy has so often had regard unto me, I venture even yet to hope that thou wilt not abandon me. In this sweet confidence I am animated by a most earnest desire to be more faithful and more devoted to thee. I pray thee to accept all the good that henceforth I am resolved to do, to present it to thy dear Son Jesus, so that, through thee, my most loving Saviour may pour down his benedictions more and more on me, and on all who are dear unto me. Amen.

An Act of Consecration to the Sacred Heart of Mary.

O Heart of Mary, I offer, I consecrate, to thee my heart; thou shalt ever be the object of my veneration, love, and confidence; I will pay thee my devotions every day; I will celebrate thy feasts with joy; I will proclaim thy greatness and thy goodness without ceasing; I will neglect no means of obtaining thee the honour and the homage which are due unto thee; I will bring all the thoughts and affections of my heart into conformity with thine; and I will make it my duty to imitate thy virtues, especially thy purity and thy humility.

Vouchsafe, O Mary, to open to me thy Heart, and to receive me therein, in union with all thy dear and faithful children. Obtain for me the grace I need to imitate thee, as thou hast imitated Jesus Christ; succour me in all dangers, console me in all afflictions, and teach me how to make a holy use of all the goods and ills of life. Amen.

Prayer of St. Gertrude to the Sacred Heart of Mary.

O immaculate Heart of Mary, I have nothing in myself to offer thee that is worthy of thee; but what thanks ought I not to pay thee, for all the favours which thou hast obtained for me from the Heart of Jesus! What reparation ought I not to make thee for all my tepidity in thy service! I desire to return thee love for love; the only good that I possess is the sacred Heart of Jesus, which thou thyself hast given me. I offer thee this treasure of infinite price; I cannot do more, and thou dost not deserve less at my hands; but, receiving from me this gift most precious in thy sight, be pleased, I beseech thee, to accept my heart, which I here offer to thee, and I shall be for ever blessed. Amen.

Prayer to the Sacred Heart of the Blessed Virgin Mary.

O Heart of Mary, Mother of God, and our mother also; O Heart most worthy of love, in which the most holy Trinity is well pleased; O Heart worthy to be loved and honoured by angels and men, most similar to the sacred Heart of Jesus, whose clear and perfect image thou reflectest; O Heart of Mary, seat of mercy, full of the bowels of compassion towards us wretched creatures;

warm, I beseech thee, the cold hearts of thy children, and make them henceforth think of nothing, love nothing, desire nothing, but only the Heart of Jesus Christ. Infuse into our breasts the love of thy virtues, and kindle in them the flame of thy unfailing charity. Watch over the Church, and continually defend it; be thou the sweet refuge of all faithful Christians; be thou their impregnable tower, wherein they may abide secure against the assaults of the enemy. Through thee, O Heart of Mary, may we have access to thy Son, through thee may we obtain all graces necessary to eternal salvation. Assist us in all straits and necessities, comfort us when sorrowful, strengthen us when tempted, be thou our refuge in persecution, our succour in danger; but especially at the hour of death, in our last mortal agony, when the powers of hell assail us that they may take away our soul,—in that terrible day, and at that tremendous hour, on which our eternity depends, then, O most compassionate Virgin, make thy servants feel the goodness of thy maternal Heart; then be mindful, we beseech thee, of that power which the Saviour of the world, who was born of thee, hath given to thee. Grant us a most safe retreat in the very fountain of mercy, that one day we may be made worthy to glorify, with thee in the heavens, the most sacred Heart of thy dear Son, for ever and ever. Amen.

May the divine Heart of Jesus and the immaculate Heart of Mary be always, and in all places, acknowledged, praised, blessed, loved, and faithfully honoured and glorified. Amen.

Pope Pius VII. granted to the faithful who should recite with devotion the preceding prayer, 1. An indulgence of 60 days, once a day. 2. A plenary indulgence on the feasts of the Assumption, the Nativity, and the Sacred Heart of Mary, to all who, having recited it for a year, shall perform the usual conditions of confession and communion, and visit a church, or at least an altar, dedicated to the Blessed Virgin, to pray for the intentions of the Pope. 3. A plenary indulgence at the hour of death to all who shall have recited it frequently during their life. These indulgences are applicable to the souls in purgatory.

The Association of the Holy and Immaculate Heart of Mary.

The archconfraternity under this title was established at Paris, in the church of *Notre Dame des Victoires*, December 16th, 1836. It was approved by the Pope, April 24th, 1838, with the privilege of aggregating to itself other similar associations. The primary object of the association is, to pray for the conversion of sinners and of persons in error, and God has been pleased to answer its prayers in a most remarkable manner.

All that is absolutely necessary on the part of each associate is, after registration of name, to recite every day the "Hail Mary" for the intentions of the association. The following pious exercises, though best suited to answer the ends of the association, are not strictly required :

An Act of Oblation to be recited daily.

I offer up to God all the thoughts, words, and actions of this day, and more particularly all my prayers and devotions, through the holy and immaculate Heart of the ever-blessed Virgin Mary ; and I pray for the conversion of sinners, especially those who have been recommended to my prayers, and for the sanctification of all in this community.

Mary, refuge of sinners, pray for us.

Mary, conceived without sin, pray for us, who seek thy succour.

Hail Mary.

It is recommended further : 1. To communicate once a month. 2. To recite the Rosary once a week : both for the intentions of the Association. 3. To wear, as a badge, the medal of the Immaculate Conception. 4. To say often the *Memorare* prayer.

The plenary indulgences granted to the associates, with the usual conditions, are : 1. On the day of admission. 2. At the hour of death. 3. On the Sunday before Septuagesima, the principal Feast of the Association. 4. On the Feast of our Lord's Circumcision. 5. On the Feasts of the Purification, Annunciation, Assumption, Conception, Dolors, and Nativity of our Blessed Lady. 6. On the Feast of the Conversion of St. Paul. 7. On the Feast of St. Mary Magdalen. 8. On any two days of the month. 9. On the anniversary of their baptism.

There is also an indulgence of 500 days for all the members and other persons who assist at the Masses celebrated on Sa-

turdays, in honour of the holy and immaculate Heart of Mary, in the church or chapel of the Confraternity, and there pray for the conversion of sinners.

The benefits of the Association extend beyond this life ; for a Mass is celebrated for the deceased members at *Notre Dame des Victoires* on the first Saturday of every month.

Considerations.

1. The Son of God died to save sinners, and we cannot imitate his charity more agreeably to him than by ever aiming at the same object.

2. Prayer is the most powerful means of drawing down from God the grace necessary for it, and is, moreover, in every body's power.

3. No intercession is so effectual as that of the blessed Mother of God ; let us therefore seek it.

4. But then we must show true devotion towards her, by imitating her virtues, particularly the purity of her heart.

5. The good example which we shall thus give will greatly forward the ends of the Association.

6. Let all the associates, therefore, encourage one another in diligence, in virtue, in devout exercises, especially in frequenting the Sacraments, and ever discourage all sin and irregularity, whether in word or work.

Litany of the Sacred Heart of Mary, p. 338.

Robena of the Assumption.

1ST DAY, AUG. 6.

Veni Sancte, Holy Spirit, &c. Hymn No. 212.

*Hymn.*¹

O Queen of all the Virgin choir!
 Enthroned above the starry sky ;
 Who with pure milk from thy own breast
 Thy own Creator didst supply.

What man hath lost in hapless Eve,
 Thy sacred womb to man restores ;
 Thou to thy wretched here beneath
 Hast open'd Heaven's eternal doors.

¹ Music in "Hymns and Melodies," No. 200.

Hail, O refulgent Hall of light!
 Hail, Gate sublime of Heaven's high King!
 Through thee redcem'd to endless life,
 Thy praise let all the nations sing.

O Jesu! born of Virgin bright,
 Immortal glory be to thee;
 Praise to the Father infinite,
 And Holy Ghost eternally.

GLORY OF MARY IN DEATH.

She was well prepared to die.

Let us meditate how glorious Mary was at the moment of her death, because in life she was so well prepared to die: first, by reason of her ardent longing to see her God and to be again united to her Son; and next, by the unapproachable merit of her consummate perfection. Then reflecting how different we are from Mary in our own practice of preparation for our death, let us say:

1. Most holy Virgin, who, in order to prepare thyself for a holy death, didst live in continual desire after the beatific vision; oh, take from us all vain desires for the frail things of earth. Three Hail Marys.

2. Most holy Virgin, who, in order to prepare thyself holily to die, didst in life ever sigh to be united to thy Son Jesus; obtain for us fidelity to Jesus, even unto death. Three Hail Marys.

3. Most holy Virgin, who, in order that thou mightest die holily, didst attain an unapproachable height of merit and of virtue; intercede for us, that we may know that virtue alone and the grace of God will lead us to salvation. Three Hail Marys.

Let us now give praise to Mary, so prudent in preparing for death; and whilst we exalt her glory, we will unite with the nine angel choirs who, on her Assumption into heaven, escorted her; singing with the first choir—

The Litany of Loretto, p. 312; then,

Ÿ. The holy Mother of God is exalted.

R. Into the heavenly kingdom above the angel choirs.

We beseech thee, Lord, pardon the shortcomings of thy servants; that we who by our works are not able to please thee, may be saved by the intercession of the Mother of thy Son our Lord Jesus Christ. Who with thee and the Holy Ghost livest and reignest one God, world without end. Amen.

O God, the Shepherd and Ruler of all the faithful, graciously look down upon thy servant Pius, whom thou hast chosen to be the pastor of thy Church; and grant him, we beseech thee, both by word and example, so to direct those over whom thou hast placed him, that, together with the flock intrusted to his care, he may attain eternal life.

O God, our refuge and strength, who art the author of all holiness, listen to the pious prayers of thy Church, and grant that what we ask in faith we may effectually obtain. Through Christ our Lord. Amen.

2D DAY, AUG. 7.

Veni Sancte and Hymn as before.

GLORY OF MARY IN DEATH.

She died in the midst of the Apostles, her Son Jesus assisting.

Let us meditate how glorious Mary was at her death, in that she was comforted not only by the apostles and saints, but also by her dear Son Jesus; and while we contemplate the unspeakable joy which filled her soul at this grace granted alone to her, let us entreat her for ourselves:

1. Glorious Virgin, who for thy consolation didst merit to die in the blessed company of apostles and of saints; obtain for us, that when we breathe forth our souls we may feel thy presence, and that of our holy patrons, assisting us. Three Hail Marys.

2. Glorious Virgin, who at the moment of thy death wast comforted by the sight of thy dear Son Jesus; oh, pray for us, that at that awful moment we too may be comforted by receiving Jesus in the most holy Viaticum. Three Hail Marys.

3. Glorious Virgin, who didst deposit thy spirit into

the arms of Jesus; assist us, that we may deposit our souls also into the arms of Jesus, always desirous that his most holy will be done. Three Hail Marys.

Come, then, let us magnify the glory of Mary, assisted at her death by her Son Jesus and his Apostles, and joining in jubilee at her triumph, say with the second choir of the Heavenly Host:

Litany, V̄. and R̄., and prayer as before.

3D DAY, AUG. 8.

Veni Sancte and Hymn as before.

GLORY OF MARY IN DEATH.

She died in an ecstasy of love.

Let us meditate how glorious the most holy Mary was in her death, because she died of a very ecstasy of the love of God; and desiring that we too may be strengthened by that holy fire of love, let us ask for her help:

1. Mary, most happy Virgin, who didst die of the vehemence of thy love of God; make it thy care that in our hearts, as God doth will, there be lit up this living fire of his love. Three Hail Marys.

2. Mary, most happy Virgin, who dying of divine love didst teach what our love of God ought to do; pray for us, that we may never leave our God in life or death. Three Hail Marys.

3. Mary, most happy Virgin, who in leaving this mortal life by force of an ecstasy of love didst make known the fire which ever burnt within thy heart; obtain for us, at least, a spark of that same fire, to give us true sorrow for our sins. Three Hail Marys.

Let us with the third choir of angels now exalt the ineffable glory of Mary, inflamed with the love of her God.

Litany, V̄. and R̄., and prayer as before.

4TH DAY, AUG. 9.

Veni Sancte and Hymn as before.

GLORY OF MARY AFTER DEATH.

In her dead body.

Let us meditate how glorious Mary was in her dead

body, because it was adorned with marvellous splendour and majesty, and spread around an odour of sanctity, which was the very fragrancy of Paradise, and because innumerable miracles were wrought at the sight of it. Then, thinking upon our own miseries, let us say :

1. O Lady most pure, who by reason of thy virginal purity didst merit the glory to be so bright and so majestic in thy body after death ; obtain for us the strength to detach ourselves from every foul spirit of impurity. Three Hail Marys.

2. O Lady most pure, who by reason of thy rare virtue didst from thy dead body spread around the sweetness of Paradise ; make it thy care that we may edify our neighbour by our life, and never more by our bad example become a stumbling-block to others. Three Hail Marys.

3. O Lady most pure, at the sight of whose body numberless bodily maladies were cured ; intercede for us, that by thy prayers all our spiritual ills may be healed. Three Hail Marys.

Come, let us rejoice for the glory given to the dead body of Mary, magnifying her with the fourth choir of the angels.

Litany, V. and R., and prayer as before.

5TH DAY, AUG. 10.

Veni Sancte and Hymn.

GLORY OF MARY AFTER DEATH.

In the resurrection of her body.

Let us meditate how glorious Mary was after death, since by the power of the Highest her body, raised again to life, forthwith acquired the four gifts of brightness, subtlety, agility, and impassibility ; and, filled with consolation at the excellency of her glory, let us thus invoke her :

1. Lady exalted, who wast so gloriously raised again to life by thy God ; help us so to live on earth, that we also may rise again like thee in the last judgment-day. Three Hail Marys.

2. O Lady exalted, to whose risen body were given the

gifts of brightness and of subtlety, by reason of the bright example and the humility of thy life on earth; pray for us, that all contemptuous affectation may be taken out of us, that so our souls, being freed from all self-love, may be adorned with humility. Three Hail Marys.

3. O Lady exalted, by the gifts of agility and impassibility with which thy risen body was glorified by reason of thy spiritual zeal and patience while on earth; obtain for us courage valiantly to mortify our bodies, and patiently to curb all our disordinate inclinations. Three Hail Marys.

Then let us render due praise to Mary, and magnify the glory which adorned her risen body, while with the fifth choir we exalt her.

Litany, *Ÿ. and R.*, and prayer as before.

6TH DAY, AUG. 11.

Veni Sancte and Hymn.

GLORY OF MARY AFTER DEATH.

In her Assumption into heaven.

Let us meditate how gloriously Mary was taken up to heaven, being escorted thither by many legions of the heavenly hosts and blessed souls drawn by her merits out of Purgatory; and rejoicing in that majestic triumph, let us with all humility offer to her our supplications:

1. Great Queen, who wast assumed so royally into the kingdom of eternal peace; obtain for us that all sordid earthly thoughts be taken away from us, and that our hearts may be fixed upon the contemplation of the unchangeable happiness of heaven. Three Hail Marys.

2. Great Queen, who wast assumed to heaven amidst a company of the Angelic Hierarchy; obtain for us strength to overcome the wiles of all our enemies, and that we may lend a docile ear to the counsels of that good Angel who continually assists and governs us. Three Hail Marys.

3. Great Queen, who wast assumed to heaven most gloriously, in the company of souls drawn by thy merits out of Purgatory; free us from the slavery of sin, and make us worthy to praise thee for all eternity. Three Hail Marys.

Let us not cease to applaud at the royal triumph of Mary; and uniting our homage with the sixth choir of the angels, let us honour the singular glory of her assumption into heaven, while we say:

Litany, V. and R., and prayer as before.

7TH DAY, AUG. 12.

Veni Sancte and Hymn.

GLORY OF MARY AFTER DEATH.

In her Assumption into heaven.

Let us meditate how glorious Mary is in heaven, because she is enthroned there as Queen of the universe, and is ever receiving homage and veneration from countless hosts of angels and of saints; and assisting at her royal throne, let us implore her aid:

1. Sovereign Queen of the universe, who for thy incomparable merit art raised to such high glory in the heavens; in thy pity look upon our miseries, and rule us by the gentle sway of thy protection. Three Hail Marys.

2. Sovereign Queen of the universe, who art ever receiving the worship and homage from all the heavenly hosts; accept, we pray thee, these our invocations, offered with such reverence as befits thy dignity and greatness. Three Hail Marys.

3. Sovereign Queen of the universe; by that glory which thou hast by reason of thy high place in heaven, vouchsafe to take us into the number of thy servants, and obtain for us grace that, with quick and ready will, we may faithfully keep the precepts of our God and Lord. Three Hail Marys.

Let us take part in the joy of the angels praising Mary, and rejoice because we know that she is raised to the dignity of Queen of the universe; while with the seventh choir we sing:

Litany, V. and R., and prayer as before.

8TH DAY, AUG. 13.

Veni Sancte and Hymn.

GLORY OF MARY AFTER DEATH.

For the crown which decks her brow.

Let us meditate how glorious Mary is in heaven by

reason of the royal crown wherewith her divine Son hath crowned her, and for the full knowledge which she now has of the deep mysteries of God, past, present, and to come; and, full of veneration for the incomparable honour bestowed upon our Queen, let us have recourse to her and say :

1. Queen unrivalled, who in heaven on high dost enjoy the high glory of having been crowned by thy divine Son with a royal diadem; help us to share thy matchless virtues, and ask for us that, purified in heart, we may be made worthy to wear a crown with thee in Paradise. Three Hail Marys.

2. Queen unrivalled in the full knowledge granted thee of all things upon earth; for thy glory's sake obtain pardon for our past evil deeds, that we may never offend again by froward tongue or wanton thought. Three Hail Marys.

3. Queen unrivalled, whose desire it is to see men pure and clean of heart, that so they may be made worthy of thy God; obtain for us forgiveness of our sins, and help us, that all our looks, words, and deeds may please his heavenly Majesty. Three Hail Marys.

Let us then purify our hearts in order that we may be worthy to give praise to Mary; and to the glory she possesses in that bright crown which decks her royal brow, let us add these humble tokens of our love, while with the eighth choir we joyfully sing :

Litany, V. and R., and prayer as before.

9TH DAY, AUG. 14.

Veni Sancte and Hymn.

GLOBY OF MARY AFTER DEATH.

In her patronage of man.

Let us meditate how glorious Mary is in heaven, by reason of her patronage of man, and for the power she has to aid him, with great watchfulness in all his necessities; wherefore with lively confidence, in having for our patroness the very Mother of our God, let us with all our hearts present our supplications to her :

1. Mary, our most powerful Patroness, whose glory it is in heaven to be the advocate of men; oh, preserve us thy

children from the touch of the enemy of man, and place us safe in the arms of our God and our Creator. Three Hail Marys.

2. Mary, our most powerful Patroness, who, being in heaven the advocate of man, wouldest that all men should be saved; make it thy care that none of us be driven to despair at the sight of our past relapses into sin. Three Hail Marys.

3. Mary, our most powerful Patroness, who, fulfilling thine office, dost love to be continually invoked by men; obtain for us the spirit of true devotion, and that we may ever call upon thee in life, and above all at the awful moment of our-death. Three Hail Marys.

Now with all our hearts let us celebrate the glories of Mary; and consoled at having Mary for our advocate in heaven, let us join the ninth choir of the angels in praising her while we sing:

Litany, *V. and R.*, and prayer as before.

Prayers to the Most Holy Trinity.

IN THANKSGIVING FOR THE PRIVILEGES BESTOWED ON MARY IN HER GLORIOUS ASSUMPTION.

Let us say one Our Father, Hail Mary, and Glory, *in adoration of the Eternal Father.*

In company with the whole court of heaven, I adore thee, O Eternal Father, as my Lord and my God, and I offer thee infinite thanks for all the graces and favours thou hast bestowed upon the most holy Virgin, thy beloved Daughter, and especially for that power with which thou didst enrich her in her assumption into heaven.

Let us say one Our Father, Hail Mary, and Glory, *in adoration of the Eternal Son.*

In company with the whole court of heaven, I adore thee, O Eternal Son, as my God, my Lord, and my Redeemer, and I offer thee infinite thanks for all the graces and favours thou hast bestowed upon the most holy Virgin, thy beloved Mother, and especially for that surpassing wisdom with which thou didst adorn her in her assumption into heaven.

Let us say one Our Father, Hail Mary, and Glory, in adoration of the Holy Spirit.

I adore thee, O Holy Spirit, as my God, and my Lord, and in company with the whole court of heaven I offer thee infinite thanks for all the graces and favours thou hast bestowed upon the blessed Virgin, thy most loving Spouse, and especially for that perfect and divine charity with which thou didst inflame her most pure and holy heart in her assumption into heaven. I humbly implore thee, in the name of thy immaculate Spouse, to grant me pardon for all the grievous sins I have committed, from the first moment I was able to sin till the present hour; I am exceeding sorry for all these my sins, and I firmly purpose to die rather than again offend thy Divine Majesty. By the exceeding great merits and powerful protection of thy loving Spouse, I beseech thee to grant me the precious gift of thy grace and divine love, together with those lights and especial aids through which thy eternal Providence has predetermined to save me and bring me to thyself.

Repeat three times:

Holy Mary, and all ye Saints of God, intercede for us with the Lord, that we may be made worthy of his assistance, and of eternal salvation.

Litany of the Sacred Heart of Mary, p. 338.

HYMNS.

The Death and Assumption of our Lady.

	No.
Mary, thy heart for love	112
Uplift the voice, and sing	113
Sing, sing, ye angel bands	114

Hymns for Saints in August.

Aug. 2. St. Alphonsus	274
Litany, p. 371.	
4. St. Dominic	259
6. Transfiguration	60
9. St. Elizabeth	278
20. St. Bernard	57
30. St. Rose of Lima	279

September.

THE SORROWS OF OUR LADY.

The Seven Sorrows of Mary.

V. O God, stretch forth to aid me.

IV. O Lord, make haste to help me.

Glory be to the Father.

1. O most sorrowful Mary, I compassionate the grief of thy tender heart at the prophecy of the holy old man Simeon. O beloved Mother, through that afflicted heart obtain for me the virtue of humility and the gift of the holy fear of God. Hail Mary.

2. O most sorrowful Mary, I compassionate those afflictions which thy most sensitive heart endured during the flight into Egypt and the dwelling there. O beloved Mother, by that afflicted heart obtain for me the virtue of liberality, specially towards the poor, and the gift of piety. Hail Mary.

3. O most sorrowful Mary, I compassionate that intense distress which thine anxious heart experienced in the loss of thy dearest Jesus. O beloved Mother, by that deeply troubled heart obtain for me the virtue of chastity and the gift of knowledge. Hail Mary.

4. O most sorrowful Mary, I compassionate the consternation which thy maternal heart experienced when thou didst meet Jesus bearing his cross. O beloved Mother, by that deep distress of thy tender heart obtain for me the virtue of patience and the gift of fortitude. Hail Mary.

5. O most sorrowful Mary, I compassionate that martyrdom which thy generous heart endured in witnessing the last agony of Jesus. O beloved Mother, by that martyred heart obtain for me the virtue of temperance and the gift of counsel. Hail Mary.

6. O most sorrowful Mary, I compassionate that wound which thy mournful heart endured from the lance which tore the side of Jesus and wounded his most lovely heart.

O beloved Mother, by thy pierced heart obtain for me the virtue of fraternal charity and the gift of understanding. Hail Mary.

7. O most sorrowful Mary, I compassionate the convulsion which thy most loving heart experienced at the burial of Jesus. O beloved Mother, by this extreme grief of thy sacred heart obtain for me the virtue of diligence and the gift of wisdom. Hail Mary.

Ÿ. Pray for us, O most sorrowful Virgin.

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

Let us pray.

Grant, we beseech thee, O Lord Jesus Christ, that the Blessed Virgin Mary, thy Mother, may intercede for us with thy clemency, now and at the hour of our death, who at the hour of thy passion was pierced in her most holy soul by the sword of sorrow; grant this, O Jesus Christ, Saviour of the world, who, with the Father and the Holy Ghost, liveth and reigneth, world without end. Amen.

A perpetual indulgence of 300 days, applicable to the dead, to all Christians every time they shall recite the above exercise in honour of the sorrowful heart of the most blessed Virgin.

Rosary or Chaplet of the Seven Dolours.

WAY OF SAYING THE CHAPLET.

Act of Contrition.

O my Lord, thou who alone art most worthy of my love, behold me standing before thy divine presence utterly overwhelmed by the thought of the many grievous injuries I have done thee. I ask thy pardon for them, with my whole heart, repenting of them purely for love to thee, and at the thought of thy great goodness hating and loathing them above every other evil of this life. As I would rather have died a thousand times than have offended thee, so now I am most 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 sin 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 pains due to my sins.

1. Dolour, the prophecy of Simeon. One Our Father and seven Hail Marys.

2. The flight into Egypt. One Our Father and seven Hail Marys.

3. The loss of Jesus for three days. One Our Father and seven Hail Marys.

4. Her meeting Jesus carrying his cross. One Our Father and seven Hail Marys.

5. Her standing beneath the cross on Calvary. One Our Father and seven Hail Marys.

6. Her receiving on her lap the sacred body of Jesus taken down from the cross. One Our Father and seven Hail Marys.

7. Her witnessing the burial of the sacred body of her son. One Our Father and seven Hail Marys.

In honour of the tears shed by our Lady during these dolours. Three Hail Marys.

Ÿ. Pray for us, O most sorrowful Virgin.

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

Let us pray.

Grant, we beseech thee, O Lord Jesus Christ, that blessed Virgin Mary, thy Mother, may intercede for us with thy clemency now and at the hour of our death, who in the hour of thy Passion was pierced in her most holy soul by the sword of sorrow; grant this, O Jesus Christ, Saviour of the world, who, with the Father and the Holy Ghost, liveth and reigneth, world without end. Amen.

Indulgences for the above Rosary:

1. 200 days for each Our Father and Hail Mary, when recited in the churches of the Order of Servants of Mary.

2. 200 days for each Our Father and Hail Mary, when recited on Friday, on all the days of Lent, and on the Feast and Octave of the Seven Dolours, in any place whatsoever.

3. 100 days for each recital, in any place, or at any time, together with seven years and seven quarantains.

4. Plenary, with the usual conditions, for those who have said it daily for a month.

5. 100 years for each recital.

6. 150 years on Mondays, Wednesdays, and Fridays.

7. Plenary once a year for those who recite it at least four times a week.

8. 200 years for those who recite it after confession.

9. For those who frequently recite this Rosary, and have one about their persons, an indulgence of ten years each time they assist at Mass, hear sermons, accompany the Blessed Sacrament to the sick, bring sinners to repentance, &c., and the same indulgence for those who perform some spiritual or corporal work in honour of our Blessed Lord, the Blessed Virgin, or their patron Saints, reciting at the same time seven Our Fathers and seven Hail Marys.

All these indulgences are applicable to the dead.

Exercise

IN HONOUR OF THE SORROWFUL HEART OF MARY.

At the request of the Priests of the Pious Union of the Sacred Heart of Jesus, otherwise of St. Paul, Pius VII., by a Rescript, January 14th, 1815, grants a perpetual indulgence of 300 days, applicable to the dead, to all Christians every time that they shall recite the following pious exercise in honour of the Sorrowful Heart of the most Blessed Virgin. The Exercise may be recited in any language, provided the version be faithful, as may be seen in another rescript, 26th September 1817, existing in the Archives of the Pious Union named above.

THE EXERCISE.

Ÿ. Incline unto my aid, O Lord.

R. O Lord, make haste to help me.

Glory be to the Father.

1. O most sorrowful Mary, I compassionate the grief of thy tender heart at the prophecy of the holy old man Simeon. O beloved Mother, through that afflicted heart obtain for me the virtue of humility and the gift of the holy fear of God. Hail Mary.

2. O most sorrowful Mary, I compassionate those afflictions which thy most sensitive heart endured during the flight into Egypt and thy dwelling there. O beloved Mother, by that afflicted heart obtain for me the virtue

of liberality, specially towards the poor, and the gift of piety. Hail Mary.

3. O most sorrowful Mary, I compassionate that intense distress which thine anxious heart experienced at the loss of thy dearest Jesus. O beloved Mother, by that deeply troubled heart obtain for me the virtue of chastity and the gift of knowledge. Hail Mary.

4. O most sorrowful Mary, I compassionate the consternation which thy maternal heart experienced when thou didst meet Jesus bearing his cross. O beloved Mother, by that deep distress of thy tender heart obtain for me the virtue of patience and the gift of fortitude. Hail Mary.

5. O most sorrowful Mary, I compassionate that martyrdom which thy generous heart endured in witnessing the last agony of Jesus. O beloved Mother, by that martyred heart obtain for me the virtue of temperance and the gift of counsel. Hail Mary.

6. O most sorrowful Mary, I compassionate that wound which thy mournful heart endured from the lance which tore the side of Jesus and wounded his most lovely heart. O beloved Mother, by thy pierced heart obtain for me the virtue of fraternal charity and the gift of understanding. Hail Mary.

7. O most sorrowful Mary, I compassionate the convulsion which thy most loving heart experienced at the burial of Jesus. O beloved Mother, by this extreme grief of thy sacred heart obtain for me the virtue of diligence and the gift of wisdom. Hail Mary.

Ÿ. Pray for us, O most sorrowful Virgin.

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

Let us pray.

Grant, we beseech thee, O Lord Jesus Christ, that the Blessed Virgin Mary, thy Mother, may intercede for us with thy clemency, now and at the hour of our death, who at the hour of thy Passion was pierced in her most holy soul by the sword of sorrow; grant this, O Jesus Christ, Saviour of the world, who, with the Father and the Holy Ghost, liveth and reigneth, world without end. Amen.

Litany of the Seven Dolours, p. 344.

Litany of our Lady of Sorrows, p. 370.

To St. Michael.

(Sept. 29.)

Hail, most glorious prince, Michael the Archangel! Hail, most noble leader of the heavenly host! Hail, honour and glory of the hierarchies of heaven! O most august prince, under what obligation dost thou lie to thy Creator, who, without any merit of thine own, hath endowed thee with such excellent might and adorned thee with such peerless virtues? O thou renowned warrior, thou ornament of Paradise, thou lustrous gem of the court of heaven, thou art the seal of likeness to God, full of wisdom and consummate in beauty. Every precious stone is thine adornment, and all the working of thy finished comeliness is of gold, in the delights of the Paradise of our God. Thou hast been appointed prince and captain to receive the souls of the elect, and to lead them into the Paradise of rejoicing. I recall to thy mind now, O most blessed prince, these and all other graces wherewith the boundless liberality of God hath enriched thee above all orders of angels; beseeching thee, by that mutual love which binds thy heart to the Divine Heart of Jesus, that thou wouldst deign to receive my soul at the moment of my departure, and to render the Judge propitious to me through thy intercession. Amen.

HYMNS.

	No.
At the cross her station keeping	227
O, come and mourn with me awhile	105
My Jesus, say what wretch has dared	107

Hymns for Saints in September.

Sept. 14. Holy Cross	280
17. Stigmata of St. Francis	268
29. St. Michael	155

October.

MONTH OF THE ANGELS.

The Angelical Crown in honour of St. Michael.

Let every one, according to his ability, make an act of sincere contrition by way of preface, kneeling before a representation of the holy Archangel; then let him say with devotion the following salutations:

Y. O God, bow down to aid me.

Ry. O Lord, make haste to help me.

Glory, &c.

FIRST SALUTATION.

An Our Father and three Hail Marys, to the First Angelic Choir.

At the intercession of St. Michael and the heavenly choir of the Seraphim, may it please God to make us worthy to receive into our hearts the fire of his perfect charity. Amen.

SECOND SALUTATION.

As above.

At the intercession of St. Michael and the heavenly choir of the Cherubim, may God grant us grace to abandon the ways of sin, and follow the path of Christian perfection. Amen.

THIRD SALUTATION.

As above.

At the intercession of St. Michael and the sacred choir of the Thrones, may it please God to infuse into our hearts a true and earnest spirit of humility. Amen.

FOURTH SALUTATION.

As above.

At the intercession of St. Michael and the heavenly choir of the Dominations, may it please God to grant us grace to have dominion over our senses, and to correct our depraved passions. Amen.

FIFTH SALUTATION.

As above.

At the intercession of St. Michael and the heavenly choir of the Powers, may God vouchsafe to keep our souls from the wiles and temptations of the devil. Amen.

SIXTH SALUTATION.

As above.

At the intercession of St. Michael and the choir of the admirable celestial Virtues, may our Lord keep us from falling into temptation, and deliver us from evil. Amen.

SEVENTH SALUTATION.

As above.

At the intercession of St. Michael and the heavenly choir of the Principalities, may it please God to fill our souls with the spirit of true and hearty obedience. Amen.

EIGHTH SALUTATION.

As above.

At the intercession of St. Michael and the heavenly choir of Archangels, may it please God to grant us the gift of perseverance in the faith and in all good works, that we may thereby be enabled to attain unto the glory of Paradise. Amen.

NINTH SALUTATION.

As above.

At the intercession of St. Michael and the heavenly choir of Angels, may God vouchsafe to grant us the safe-conduct of the holy Angels through life, and after death a happy entrance into the everlasting glory of heaven. Amen.

Then say four Our Fathers in conclusion; the first to St. Michael, the second to St. Gabriel, the third to St. Raphael, the fourth to our Angel Guardian.

This exercise then ends with the following Antiphon and Prayer:

Michael, glorious prince, chief and champion of the heavenly host, guardian of the souls of men, conqueror of the rebel angels, steward of the palace of God, our worthy captain under Jesus Christ, endowed with superhuman excellence and virtue; vouchsafe to free us all from every evil, who with full confidence have recourse to thee; and by thy powerful protection enable us to make progress every day in the faithful service of our God.

Ÿ. Pray for us, most blessed Michael, Prince of the Church of Jesus Christ.

℞. That we may be made worthy of his promises.

Almighty and eternal God, who in thine own marvellous goodness and pity didst, for the common salvation of man, choose the glorious archangel Michael to be the Prince of thy Church; make us worthy, we pray thee, to be delivered by his beneficent protection from all our enemies, that at the hour of our death no one of them may approach to harm us, and that by the same archangel Michael we may be introduced into the presence of thy high and heavenly majesty. Through the merits of the same Jesus Christ our Lord. Amen.

THE HYMN, "TE SPLENDOR," &c.¹

An indulgence of seven years and seven quarantines each time for the following hymn.

A plenary indulgence once a month if said daily, after confession and communion, and prayers for the usual intentions. The same on the Feasts of St. Michael, May 18 and Sept. 29; St. Gabriel, March 18; St. Raphael, October 24; Holy Angel Guardians, October 2.

To gain these indulgences, a Chaplet must be used consisting of nine *Pater noster*s, and three *Ave Marias* after each *Pater noster*, with four *Pater noster*s at the end; the above corresponding salutations being said at the same time in their proper order, with the antiphon and prayer also given above. These Chaplets must be blessed by the priest who has obtained faculties for this purpose.

O Jesu, life-spring of the soul,
The Father's pow'r, and glory bright!
Thee with the angels we extol;
From thee they draw their life and light.

Thy thousand thousand hosts are spread
Embattled o'er the azure sky;
But Michael bears thy standard dread,
And lifts the mighty cross on high.

He in that sign the rebel powers
Did with their dragon prince expel;
And hurl'd them from the heaven's high towers
Down like a thunderbolt to hell.

¹ Music in "Hymns and Melodies," Nos. 16, 17, or 18.

Grant us with Michael still, O Lord,
 Against the prince of pride to fight ;
 So may a crown be our reward,
 Before the Lamb's pure throne of light.

To God the Father glory be,
 And to his sole-begotten Son ;
 The same, O Holy Ghost, to thee,
 While everlasting ages run.

Ant. Most glorious prince, Michael the archangel, be thou mindful of us ; here, and in all places, pray for us to the Son of God most high.

Ÿ. I will sing praises to thee, my God, before the angels.

Ÿ. I will adore thee in thy holy temple, and praise thy name.

Let us pray.

O God, who in the dispensation of thy providence dost admirably dispose the ministry of angels and of men ; mercifully grant that the holy angels, who ever minister before thy throne in heaven, may be the protectors also of our life on earth. . Through Jesus Christ our Lord.

An indulgence of 200 days each day. A plenary indulgence if said every day for a month on any day after confession and communion, and prayer for the intention of the Sovereign Pontiff.

The Angel Guardian.

While we give thanks to God for having granted to each of us a holy angel for our guardian, we ought ever to bear in mind the respect, devotion, and loving confidence we owe to this blessed spirit ; and with these feelings we should often think of him, and implore his constant aid with the following invocation :

O angel of God, whom God hath appointed to be my guardian, enlighten and protect, direct and govern me.

Pope Pius VI., in order to kindle the fervour of the faithful to have frequent recourse to their holy angel guardian, granted : 1. An indulgence of 100 days every time the above short prayer is said devoutly and with a contrite heart. 2. A plenary indulgence to those who have been accustomed to say it morning and evening throughout the year, on the Feast of the Holy Guardian Angels, October 2 ; provided that

on that day, after confession and communion, they visit a church or public oratory and pray for the Sovereign Pontiff. 3. A plenary indulgence, at the hour of death, to all who had been accustomed during life frequently to say the said prayer.

Pius VII. afterwards granted a plenary indulgence to all the faithful who say at least once a day, for a month together, the said prayer, "O angel of God," &c., on any one day when, after confession and communion, they visit a church and pray as above.

Other Prayers to our Guardian Angel.

O most faithful companion, whom God has appointed to watch over me, my guide and protector, ever at my side. What thanks can I offer thee for thy love, thy constancy, and thy innumerable benefits? Thou watchest over me in sleep; thou consolest me in sorrow; thou raisest me when I fall; thou wardest off danger; thou preparest me for the future; thou withdrawest me from sin; thou urgest me to good; and movest me to do penance, and reconcilest me with my God. Already, perhaps, I should have been thrust into hell, unless thou by thy prayers hadst averted from me the dreadful wrath of God. Desert me not, then, I beseech thee; encourage me in adversity; restrain me in prosperity; protect me in dangers; and assist me in temptations, lest at any time I yield to them. Offer to the Divine Majesty all my prayers and sighs and works, and obtain for me the grace to die in the friendship of God, and so to enter into life eternal. Amen.

O most holy angel of God, appointed by him to be my guardian, I give thee thanks for all the benefits which thou hast ever bestowed on me in body and in soul. I praise and glorify thee that thou dost condescend to assist me, miserable and worthless as I am, with such patient fidelity, and to defend me against all the assaults of my enemies. Blessed be the hour in which thou wast assigned me for my guardian, my defender, and my patron. Blessed be all thy love to me, and all thy care for me, wherewith thou dost unwearingly further my salvation. In acknowledgment and return of all thy loving ministries to me from my youth I offer thee the infinitely precious and noble Heart of Jesus, full and overflowing with all bless-

edness : beseeching thee to forgive me for having so often striven against thy holy inspirations, and saddened thee my nearest, dearest friend ; and firmly purposing to obey thee henceforward, and most faithfully to serve my God. Amen. (*St. Gertrude.*)

Prayer to St. Gabriel.

O Gabriel, might of God, who didst announce to the Virgin Mary the incarnation of the only Son of God, and in the garden didst console and strengthen Christ oppressed with fear and sorrow ; I praise thee, I worship thee, O chosen spirit, and humbly pray thee to be my advocate with Jesus Christ my Saviour, and with Mary, his blessed Virgin Mother ; in all my trials do thou assist me, lest overcome by temptation I offend my God and Sovereign Good. Amen.

Prayer to St. Raphael.

O heavenly physician and faithful companion St. Raphael, who didst restore sight to the elder Tobias, and guide the younger in his long journey and preserve him in safety ; be thou the physician of my soul and body, disperse the dark clouds of ignorance, defend me from the dangers of my earthly pilgrimage, and lead me to that heavenly country where, with thee, I may gaze for ever on the face of God. Amen.

Litany of Guardian Angels, p. 348.

HYMNS.

	No.
Hail, Gabriel, hail	154
Michael, prince of highest heaven	155
Dear angel, ever at my side	188
Kind Angel Guardian	189
Blest spirits of light	281
Sweet angel of mercy	283

Hymns for Sundays in October, see list in May, p. 552.

Hymns for Saints in October.

Oct. 13. St. Edward, Patron of Diocese of Westminster	259
25. St. John of Beverley, Patron of Diocese of Beverley	258

November.

THE HOLY SOULS IN PURGATORY.

A Daily Exercise

FOR THE RELIEF OF THE SOULS IN PURGATORY.

O most loving God, Father of mercies, God of infinite goodness, behold me humbly prostrate before thy throne; I pray and beseech thee to have pity on the holy souls that are in the pains of Purgatory. Cast on them a look of mercy, free them from their pains, and put them in possession of the inheritance of heaven. Remember that they are the work of thy hands, redeemed by the most precious blood of thy divine Son Jesus: deal with them according to thine infinite mercy. Hear, O Lord, the prayer I make to thee with all confidence, through the merits of the passion and death of thy most dear Son Jesus, that they may be consoled, and may enjoy without delay that immortal glory which thou hast prepared for thine elect. O merciful Lord, have pity upon them, according to our trust in thee. Amen.

Prayers.

1. O most sweet Jesus, through the sweat of blood which thou sufferedst in the Garden of Gethsemane, have pity upon the holy souls in Purgatory, and in particular upon the one which was most devout to the most holy Trinity.

Have pity upon them, O Jesus, have pity upon them. Our Father, Hail Mary, and Eternal rest, &c.

O turn to Jesus, Mother! turn,
And call him by his tenderest names;
Pray for the holy souls that burn
This hour amid the cleansing flames.¹

2. O most sweet Jesus, through the torments which

¹ Music in "Hymns and Melodies," No. 180 or 242.

thou sufferedst in thy most cruel scourging, have pity upon those dear souls, and particularly upon the one which was most devout to thy most amiable heart.

Have pity upon them, O Jesus, have pity upon them.
Our Father, Hail Mary, and Eternal Rest, &c.

O turn to Jesus, &c.

3. O most sweet Jesus, through the pangs which thou sufferedst in thy most painful crowning with thorns, have pity upon those dear souls, and particularly upon the one which was most devout to the immaculate heart of Mary.

Have pity upon them, O Jesus, have pity upon them.
Our Father, Hail Mary, and Eternal Rest, &c.

O turn to Jesus, &c.

4. O most sweet Jesus, through the afflictions which thou sufferedst in carrying the Cross to Calvary, have pity upon those dear souls, and particularly upon the one which is nearest to its departure from that most painful prison.

Have pity upon them, O Jesus, have pity upon them.
Our Father, Hail Mary, and Eternal Rest, &c.

O turn to Jesus, &c.

5. O most sweet Jesus, through the tortures which thou sufferedst in thy most cruel crucifixion, have pity upon those dear souls, and especially upon that one which thou knowest to be of them all the most destitute of special suffrages.

Have pity upon them, O Jesus, have pity upon them.
Our Father, Hail Mary, and Eternal Rest, &c.

O turn to Jesus, &c.

6. O most sweet Jesus, through the pains which thou sufferedst in the most bitter agony which thou didst undergo upon the Cross, have pity upon those dear souls, and particularly upon the one which among them all would be the last to depart out of such excruciating pains.

Have pity upon them, O Jesus, have pity upon them.
Our Father, Hail Mary, and Eternal Rest, &c.

O turn to Jesus, &c.

7. O most sweet Jesus, through that intense anguish which thou sufferedst, when thou didst breathe out thy blessed soul, have pity upon those dear souls, and parti-

cularly upon the one which has the greatest claims on me for help.

Have pity upon them, O Jesus, have pity upon them.
Our Father, Hail Mary, and Eternal Rest, &c.

O Mary, let thy Son no more
His lingering spouses thus expect:
God's children to their God restore,
And to the Spirit his elect.

They are the children of thy tears;
Then hasten, Mother, to their aid;
In pity think each hour appears
An age while glory is delayed.

Pray, then, as thou hast ever prayed;
Angels and souls, all look to thee;
God waits thy prayers, for he hath made
Those prayers his law of charity.

O turn to Jesus, Mother! turn,
And call him by his tenderest names;
Pray for the holy souls that burn
This hour amid the cleansing flames.

Supplication to the most holy Mary.

To thee, O most holy Virgin Mary, my mother, I turn in supplication, and through that sword which pierced thy heart, when thou didst behold thy beloved Son Jesus Christ bow down his head and give up the ghost, I pray and implore thee, with the greatest confidence, to succour the poor holy souls in purgatory, and particularly those of which an especial commemoration has been made. O Mother of sorrows, O Queen of Martyrs, for the love of Jesus who died for us upon the Cross, do thou with thy powerful prayers give succour also unto us, who are in danger not only of falling into purgatory, but even of losing ourselves for ever. O Mary, our dear mother, mother of grace, mother of mercy, have pity upon us.

Ejaculation to be repeated every day during the Octave.

O eternal Father, through the most precious blood of Jesus, and through the most bitter dolours of Mary, have pity and mercy upon the holy souls in purgatory.

For the Souls in Purgatory.

FOR SUNDAY.

O Lord God Almighty, I pray thee by the precious blood

which thy divine Son Jesus shed in the garden ; set free the souls in Purgatory, and, among them all, especially the one which is most friendless, and conduct it to thy glory, where it may praise thee and bless thee for eternity. Amen.

Our Father, Hail Mary.

Psalm, De Profundis, Out of the depths, &c.

Prayer.

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

Ÿ. Eternal rest give to them, O Lord.

R̄. And let perpetual light shine upon them.

May they rest in peace. Amen.

MONDAY.

O Lord God Almighty, I pray thee, through the precious blood which thy divine Son Jesus shed in his cruel scourging ; set free the souls in Purgatory, and, among them all, especially the one which is nearest to its entry into thy glory, in order that it may speedily begin to praise thee and to bless thee for eternity. Amen. Our Father, &c.

TUESDAY.

O Lord God Almighty, I supplicate thee, through the precious blood which thy divine Son Jesus shed in his bitter crowning with thorns ; set free the souls in Purgatory, and in particular, among them all, the one which would have to be the last to depart from such grievous pains, to the end that it may not delay so long to praise thee in thy glory, and to bless thee for ever. Amen. Our Father, &c.

WEDNESDAY.

O Lord God Almighty, I pray thee, through the precious blood which thy divine Son Jesus shed through the streets of Jerusalem, in carrying the cross on his sacred shoulders ; set free the souls in Purgatory, and especially

the one which is the richest in merits before thee, in order that in the sublime height of glory which it expects, it may loudly praise thee and bless thee for ever. Amen. Our Father, &c.

THURSDAY.

O Lord God Almighty, I supplicate thee, through the precious body and blood of thy divine Son Jesus, which he himself on the eve of his passion gave erewhile for meat and drink to his dear Apostles, and left to all his Church as a perpetual sacrifice and life-giving food for his faithful; set free the souls in Purgatory, and most of all the one most devout to this mystery of infinite love; in order that it may praise thee for it with thy divine Son, and with the Holy Ghost in thy glory for ever. Amen. Our Father, &c.

FRIDAY.

O Lord God Almighty, I pray thee, through the precious blood which thy divine Son Jesus shed on this day on the altar of the cross, especially from his most holy hands and feet; set free the souls in Purgatory, and especially the one for which I ought most to pray to thee; in order that it may not be owing to my fault that thou dost not quickly take it to praise thee in thy glory, and to bless thee for ever. Amen. Our Father, &c.

SATURDAY.

O Lord God Almighty, I supplicate thee, through the precious blood which poured forth from the side of thy divine Son Jesus, in the sight and to the exceeding suffering of his most holy Mother; set free the souls in Purgatory, and especially, among them all, the one which was most devout to this great Queen; in order that it may speedily come to thy glory to praise thee in her, and her in thee for all eternity. Amen. Our Father, &c.

Indulgences : 100 days each time. Applicable to the dead.

Prayers for a Happy Death.

O Lord Jesus, God of goodness, and Father of mercies, I draw nigh to thee with a contrite and humble heart : to

thee I recommend the last hour of my life, and that judgment which awaits me afterwards.

Merciful Jesus, have mercy on me.

When my feet, benumbed with death, shall admonish me that my course in this life is drawing to an end,

Merciful Jesus, have mercy on me.

When my hands, cold and trembling, shall no longer be able to clasp the crucifix, and shall let it fall against my will on my bed of suffering,

Merciful Jesus, have mercy on me.

When my eyes, dim and troubled at the approach of death, shall fix themselves on thee, my last and only support,

Merciful Jesus, have mercy on me.

When my lips, cold and trembling, pronounce for the last time thy adorable name,

Merciful Jesus, have mercy on me.

When my face, pale and livid, shall inspire the beholders with pity and dismay ; when my hair, bathed in the sweat of death, and stiffening on my head, shall forebode my approaching end,

Merciful Jesus, have mercy on me.

When my ears, soon to be for ever shut to the discourse of men, shall be open to that irrevocable decree which is to fix my doom for all eternity,

Merciful Jesus, have mercy on me.

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish ; when my soul, affrighted with the sight of my iniquities and the terrors of thy judgments, shall have to fight against the angel of darkness, who will endeavour to conceal from my eyes thy mercies, and to plunge me into despair,

Merciful Jesus, have mercy on me.

When my poor heart, oppressed with suffering and exhausted by its continual struggles with the enemies of its salvation, shall feel the pangs of death,

Merciful Jesus, have mercy on me.

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins ; grant that I may expire the victim of penance ; and in that dreadful moment,

Merciful Jesus, have mercy on me.

When my friends and relations, encircling my bed, shall

be moved with compassion for me, and invoke thy clemency in my behalf,

Merciful Jesus, have mercy on me.

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonising soul shall feel the sorrows of death,

Merciful Jesus, have mercy on me.

When my last sighs shall force my soul to issue from my body, accept them as the children of a loving impatience to come to thee,

Merciful Jesus, have mercy on me.

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as a homage which I willingly pay to thy divine majesty, and in that last moment of my mortal life,

Merciful Jesus, have mercy on me.

When at length my soul, admitted to thy presence, shall first behold the splendour of thy majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises; and in that moment when eternity shall begin to me,

Merciful Jesus, have mercy on me.

Let us pray.

O God, who hast doomed all men to die, but hast concealed from all the hour of their death; grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embrace of thy love. Through Christ our Lord. Amen.

Indulgences: 100 days once a day. Plenary, with the usual conditions, and applicable to the dead, once a month, for those who have recited this Litany daily during the month.

Prayers for Deliverance from Unprepared Death.

1. Hear us, O God of our salvation, and issue not the decree for the completion of our days before thou forgive us our sins; and because penance avails not in hell, and there is no room for amendment in the pit,

therefore we humbly pray and beseech thee here on earth, that giving us time to pray for pardon, thou wouldst give us also forgiveness of our sins. Through our Lord Jesus Christ. Amen.

2. Take away, merciful Lord, all errors from thy faithful people, avert from them the sudden destruction of the wasting pestilence; and those whose wanderings thou dost justly chastise, do thou mercifully pity when corrected. Through Jesus Christ our Lord.

ANTIPHONS.

Sin no longer, O my soul; think upon the sudden change from sin to endless torments. There, in hell, penance is not accepted, and tears profit not. Turn, then, whilst thou hast time; cry out and say, Have mercy upon me, O my God.

In the midst of life we are in death; but to whom can we look to be our helper save thee, O Lord, who art justly angry with us because of our sins? O holy God, holy and strong, holy and merciful Saviour, deliver us not over to a bitter death.

Ÿ. Lest, overtaken by the day of death, we seek time for penance, and be unable to find it.

℞. Hearken, O Lord, and have mercy on us; for we have sinned against thee.

3. We beseech thee, Almighty God, receive in thy fatherly pity thy people who flee unto thee from thine anger; that those who fear to be chastised by the rod of thy majesty through sudden death, may be made worthy to rejoice in thy pardon. Through our Lord Jesus Christ, &c.

4. We beseech thee, Almighty God, graciously incline thine ear to the assembly of thy Church, and let thy mercy to us go before thine anger; for if thou shouldst mark iniquities, there shall no creature be able to stand before thee: but in that same admirable charity whereby thou didst create us, pardon us sinners, and destroy not the work of thine own hands by sudden death. Through our Lord Jesus Christ, &c.

5. Hear our prayers, O Lord, and enter not into judg-

ment with thy servants ; for, knowing that there is no justice in us on which we can dare to presume, we acknowledge no other fount of mercy whereby we can be washed from our sins, delivered from our infirmities, and especially from sudden death, but only thou, O God. Through Jesus Christ, our Lord.

6. 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, &c.

Prayer.

Most merciful Lord Jesus, by thy agony and bloody sweat, and by thy death, deliver me, I beseech 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 sudden death. Thy hands, O my Redeemer, have wholly made and formed me ; oh, suffer not death to take me unawares ; grant me, I beseech thee, time for penance ; vouchsafe me a happy passage in thy grace, that in the world to come I may love thee with my whole heart, and praise and bless thee for ever and for ever. Amen.

Then say five Pater nosters and five Ave Marias in memory of the Passion of our Lord Jesus Christ, and three Ave Marias to the Blessed Virgin, Mother of Sorrows.

Indulgences : 100 days each time. Plenary, if said for a year on the Feasts of the Holy Cross, May 3 and Sept. 14, and Holy Thursday, provided that on those days, being penitent, and after confession and communion, they pray according to the intention of the Sovereign Pontiff in any church where there is the Blessed Sacrament.

Various Prayers for the Dead.

A Prayer for the Faithful departed.

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

On the day of a person's decease or burial.

O God, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N., which thou hast this day commanded to depart out of this world, that thou wouldst not deliver it into the hands of the enemy, nor forget it unto the end, but wouldst command it to be received by thy holy Angels, and conducted to Paradise, its true country; that, as in thee it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

On the third, seventh, or thirtieth day after burial.

Vouchsafe, we beseech thee, O Lord, to admit the soul of thy servant N., the *third (seventh, or thirtieth)* day of whose burial we commemorate, into the fellowship of thy Saints and Elect, and to pour down upon it the perpetual dew of thy mercy. Through Christ our Lord. Amen.

On the anniversary of a person's burial.

O God, the Lord of mercy and pardon, grant to the soul of thy servant N., the anniversary of whose burial we commemorate, the place of refreshment, the blessedness of rest, and the brightness of light. Through Christ our Lord. Amen.

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For one lately deceased.

Absolve, we beseech thee, O Lord, the soul of thy servant N. from every bond of sin, that, being raised in the glory of the resurrection, he may be refreshed among thy Saints and Elect. Through Christ our Lord. Amen.

For a Bishop or Priest.

O God, who, amongst apostolic priests, hast adorned thy servant N. with the pontifical (or sacerdotal) dignity, grant, we beseech thee, that he may also be associated with them in everlasting fellowship. Through Christ our Lord. Amen.

For Father and Mother.

O God, who hast commanded us to honour our father and mother, have compassion, in thy mercy, on the souls of my father and mother; forgive them their sins, and grant that I may see them in the joy of eternal brightness. Through Christ our Lord. Amen.

For Friends and Benefactors.

O God, bountiful in forgiving, and lovingly desirous of man's salvation, we humbly beseech thy mercy in behalf of our friends, relations, and benefactors, who have passed from this world, that, through the intercession of blessed Mary ever Virgin and all the Saints, thou wouldst permit them to come to the full participation of everlasting happiness. Through Christ our Lord. Amen.

For all that lie in a church or churchyard.

O God, by whose mercy the souls of the faithful find rest, mercifully grant to thy servants N. N., and to all that, here and every where, have slept in Christ, the pardon of their sins, that, absolved from all guilt, they may rejoice with thee for all eternity. Through the same Christ our Lord. Amen.

*Free:**For a Man deceased.*

Incline thine ear, O Lord, to our prayers, wherewith we humbly beseech thy mercy, that thou wouldst grant the soul of thy servant N., which thou hast commanded to depart out of this world, a place in the region of light and peace, and wouldst make it the associate of thy Saints. Through Christ our Lord. Amen.

For a Woman deceased.

Have mercy, we beseech thee, O Lord, according to thy goodness, on the soul of thy servant N., that, being delivered from the corruptions of mortality, it may be restored to the inheritance of everlasting salvation. Through our Lord Jesus Christ, &c.

For many deceased.

We offer to thee, O Lord, our most humble supplications in behalf of the souls of thy servants; beseeching thee, that whatever defilements they have contracted in this mortal life, thou wouldst mercifully pardon, and wouldst set them in the abode of thy redeemed and blessed ones. Through our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

**An Invocation of the Most Holy Trinity for the Souls
in Purgatory.**

O God of all goodness, Father of mercies, who, at the prayers and fastings of thy faithful people, didst vouchsafe to send thy Angels to break asunder the fetters of thy holy apostle Peter, and to open the doors of his prison; hear even also on this day the prayers and supplications of thy Church, and send thy Angel to the souls for whom we pray, that, the doors of their prison being

For one lately deceased.

Absolve, we beseech thee, O Lord, the soul of thy servant N. from every bond of sin, that, being raised in the glory of the resurrection, *he* may be refreshed among thy Saints and Elect. Through Christ our Lord. Amen.

For a Bishop or Priest.

O God, who, amongst apostolic priests, hast adorned thy servant N. with the pontifical (*or* sacerdotal) dignity, grant, we beseech thee, that he may also be associated with them in everlasting fellowship. Through Christ our Lord. Amen.

For Father and Mother.

O God, who hast commanded us to honour our father and mother, have compassion, in thy mercy, on the souls of my *father and mother*; forgive *them their* sins, and grant that I may see *them* in the joy of eternal brightness. Through Christ our Lord. Amen.

For Friends and Benefactors.

O God, bountiful in forgiving, and lovingly desirous of man's salvation, we humbly beseech thy mercy in behalf of our friends, relations, and benefactors, who have passed from this world, that, through the intercession of blessed Mary ever Virgin and all the Saints, thou wouldst permit them to come to the full participation of everlasting happiness. Through Christ our Lord. Amen.

For all that lie in a church or churchyard.

O God, by whose mercy the souls of the faithful find rest, mercifully grant to thy servants N. N., and to all that, here and every where, have slept in Christ, the pardon of their sins, that, absolved from all guilt, they may rejoice with thee for all eternity. Through the same Christ our Lord. Amen.

For a Man deceased.

Incline thine ear, O Lord, to our prayers, wherewith we humbly beseech thy mercy, that thou wouldst grant to the soul of thy servant N., which thou hast commanded to depart out of this world, a place in the region of light and peace, and wouldst make it the associate of thy Saints. Through Christ our Lord. Amen.

For a Woman deceased.

Have mercy, we beseech thee, O Lord, according to thy goodness, on the soul of thy servant N., that, being delivered from the corruptions of mortality, it may be restored to the inheritance of everlasting salvation. Through our Lord Jesus Christ, &c.

For many deceased.

We offer to thee, O Lord, our most humble supplications in behalf of the souls of thy servants; beseeching thee, that whatever defilements they have contracted in this mortal life, thou wouldst mercifully pardon, and wouldst set them in the abode of thy redeemed and blessed ones. Through our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

**An Inboration of the Most Holy Trinity for the Souls
in Purgatory.**

O God of all goodness, Father of mercies, who, at the prayers and fastings of thy faithful people, didst vouchsafe to send thy Angels to break asunder the fetters of thy holy apostle Peter, and to open the doors of his prison; hear even also on this day the prayers and supplications of thy Church, and send thy Angel to the souls for whom we pray, that, the doors of their prison being

opened wide, they may be happily received into the bosom of thy mercy. Pater, Ave, Gloria.

O Son of God, Saviour of souls, who didst refresh the three children in the burning fiery furnace, pour down upon the souls, that cry to thee from the flames, thy heavenly dew. Thy precious blood alone can quench the flames of purgatory; oh, let it now flow down upon these suffering souls, and do thou, O Lord, have mercy upon them. Pater, Ave, Gloria.

O Spirit of love, have compassion on the cruel torment which these souls endure, that are filled with the purest charity, and, aspiring without ceasing towards their God, cry aloud in their distress, "I thirst: I thirst after my God!" and yet cannot attain unto the object of their love, nor receive the least drop of that torrent of pure delights. O Holy Spirit, grant that, having felt the fiercest pangs of love, they may taste its heavenly delights in a blessed eternity. Amen Pater, Ave, Gloria.

Prayer that may be used by surviving Friends.

Grant, O Lord, we beseech thee, that while we lament the departure of thy servant, we may always remember that we are most certainly to follow *him*. Give us grace to prepare for that last hour by a good and holy life, that we may not be taken unprepared by sudden death, but may be ever on the watch, that, when thou shalt call, we may go forth to meet the bridegroom, and enter with him into glory everlasting. Through the same Jesus Christ our Lord. Amen.

O most wise and merciful Lord, who hast ordained this life as a passage to the future, confining our repentance to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward; vouchsafe to us who are yet alive, and have still the opportunity of reconciliation with thee, the grace so to watch over all our actions, and to correct every slightest wandering from the true way to heaven, that we may not be surprised with our sins uncanceled or our duties unfulfilled; but when our bodies shall go down into the grave, our souls may ascend to thee, and dwell with thee for ever in the mansions of eternal bliss. Through Jesus Christ our Lord and only Saviour. Amen.

To all the Saints.

O all ye Saints of God, and ye especially, my most beloved Patrons, I salute and venerate you with the most profound affection of my heart, I adore and bless the infinite goodness and condescension of the ever-adorable Trinity for all the grace which has ever flowed forth from that unfathomable overflowing abyss for your salvation; beseeching you all in general and each one of you in particular, that you would deign to offer in sacrifice to the bright and ever-peaceful Trinity, in satisfaction for all my negligence and unworthiness, all that fervent zeal and preparedness with which you stood perfect and consummate in the presence of the glory of God on the day of your entrance into heaven, to receive your everlasting reward. (*St. Gertrude.*)

HYMNS FOR THE SOULS IN PURGATORY.

	No.
O turn to Jesus	125
Help, Lord, the souls	215

Hymns for All Saints.

Jerusalem, thou city blest	49
O heavenly Jerusalem	50
Who can paint that lovely city	51
Yes, heaven is the prize	52
O Paradise	190
O Christ, thy guilty people spare	153

Hymns for Saints in November.

Nov. 3. St. Winifride, Patron of the Diocese of Shrewsbury	277
17. St. Hugh, Patron of the Diocese of Nottingham	258
18. SS. Peter and Paul	143
19. St. Elizabeth	278
22. St. Cecilia	276
30. St. Andrew, Patron of Scotland	265

Rorate, Cæli.

(ADVENT.)

Rorate, cæli, desuper, et
nubes pluant Justum.

Ne irascaris, Domine, et ne
ultra memineris iniquitatis :
ecce, civitas sancti facta est
deserta : Sion deserta facta
est : Jerusalem desolata est :
domus sanctificationis tuæ et
gloriæ tuæ, ubi laudaverunt
te patres nostri.

Rorate, &c.

Peccavimus, et facti sumus
tamquam immundi nos : et
cecidimus quasi folium uni-
versi, et iniquitates nostræ
quasi ventus abstulerunt nos :
abscondisti faciem tuam a
nobis, et allisisti nos in manu
iniquitatis nostræ.

Rorate, &c.

Vide, Domine, afflictionem
populi tui, et mitte quem
missurus es : emitte Agnum
dominatorem terræ, de Petra
deserti, ad montem filiæ Sion :
ut auferat ipse jugum capti-
vitatæ nostræ.

Rorate, &c.

Consolamini, consolamini,
popule meus : cito veniet salus
tua : quare merore consume-
ris ? quia innovavit te dolor :
salvabo te : noli timere : ego
enim sum Dominus Deus
tuus, Sanctus Israel, Redemp-
tor tuus.

Rorate, &c.

Drop down, ye heavens,
from above, and let the clouds
rain down the Just One.

Be not very angry, O Lord,
and remember no longer our
iniquity : behold, thy holy
city is become deserted : Sion
is become a desert : Jerusalem
is desolate : the house of thy
sanctification and of thy glo-
ry, where our fathers praised
thee.

We have sinned, and are
become as unclean : and we
have all fallen as a leaf, and
our iniquities like the wind
have carried us away : thou
hast hidden thy face from us,
and hast crushed us in the
hand of our iniquity.

Behold, O Lord, the afflic-
tion of thy people, and send
forth him who is to come :
send forth the Lamb, the
ruler of the earth, from Petra
of the desert, to the mount
of the daughter of Sion : that
he may take away the yoke
of our captivity.

Be comforted, be comfort-
ed, my people : thy salvation
cometh quickly : why with
grief art thou consumed ? for
sorrow hath stricken thee : I
will save thee, fear not : for
I am the Lord thy God, the
Holy One of Israel, thy Re-
deemer.

December.

ADVENT—IMMACULATE CONCEPTION— NATIVITY.

Crown of the Twelve Stars,

OR ROSARY OF THE IMMACULATE CONCEPTION.

Let us praise and bless the most holy Trinity, for having shown to us the Virgin Mary clothed with the sun, with the moon beneath her feet, and with a mysterious crown of twelve stars upon her head.

R. For ever and ever. Amen.

Let us praise and bless the divine Father, for having chosen her as his daughter.

R. Amen. Our Father.

Praised be the divine Father, for having predestined her to be the Mother of his divine Son.

R. Amen. Hail Mary.

Praised be the divine Father, for having preserved her from all sin in her Conception.

R. Amen. Hail Mary.

Praised be the divine Father, for having adorned her with the highest gifts in her Nativity.

R. Amen. Hail Mary.

Praised be the divine Father, for having given her St. Joseph as a most pure spouse and companion.

R. Amen. Hail Mary, and Glory be to the Father.

Let us praise and bless the divine Son, for having chosen her for his Mother.

R. Amen. Our Father.

Praised be the divine Son, for having become incarnate in her womb, and for having remained there nine months.

R. Amen. Hail Mary.

Praised be the divine Son, for having been born of her, and for having given her her milk wherewith to nourish him.

R. Amen. Hail Mary.

Praised be the divine Son, for having been pleased in his childhood to be educated by her.

R̄. Amen. Hail Mary.

Praised be the divine Son, for having revealed to her the mysteries of the redemption of the world.

R̄. Amen. Hail Mary, and Glory be to the Father.

Let us praise and bless the Holy Ghost, for having taken her for his spouse.

R̄. Amen. Our Father.

Praised be the Holy Ghost, for having revealed to her for the first time his name of Holy Ghost.

R̄. Amen. Hail Mary.

Praised be the Holy Ghost, through whose operation she was at once Virgin and Mother.

R̄. Amen. Hail Mary.

Praised be the Holy Ghost, through whose power she became the living temple of the most holy Trinity.

R̄. Amen. Hail Mary.

Praised be the Holy Ghost, by whom she was exalted in Heaven above all creatures.

R̄. Amen. Hail Mary, and Glory be to the Father.

For the holy Catholic Church, for the propagation of the faith, for peace among Christian princes, and for the extirpation of heresies, let us say the *Salve Regina*, Hail, holy Queen, &c. (p. 55).

100 days' indulgence each time.

Jobena

IN PREPARATION FOR THE FEAST OF THE IMMACULATE
CONCEPTION.

(Beginning Nov. 29.)¹

EVERY DAY.

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

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

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

Let us pray.

O God, who hast taught the hearts of the faithful by the light of thy Holy Spirit, grant to us in the same spirit to relish what is right, and ever to rejoice in his consolation.

¹ Indulgences: 300 days each day; plenary once on the Feast, or during the Octave. Applicable to the dead.—PIUS VII.

Prevent our actions, we beseech thee, O Lord, by thy inspiration, and further them by thy continual help: that every prayer and work of ours may begin from thee, and by thee be happily ended, through our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the same spirit, God, world without end. Amen.

PREPARATORY PRAYER.

[To be said every day.]

O most pure Virgin, conceived without sin, and from that very first instant entirely beautiful and without spot, O glorious Mary, full of grace, and Mother of my God, Queen of Angels and of men, I humbly worship thee as Mother of my Saviour, inasmuch as God has taught me by the esteem he has for thee, and by his respect and submission towards thee, what honours and what homage I ought to render thee, deign, I beseech thee, to accept this Novena which I consecrate to thee. Thou art the secure refuge of penitent sinners, and I therefore may rightly have recourse to thee; thou art the Mother of Mercy, and therefore thou canst not but be melted into tenderness by my miseries: thou, after Jesus Christ, art all my hope; thou canst not, then, but be pleased with the tender confidence which I have in thee. Make me worthy to be called thy son, that I may be able to say with confidence, Shew thyself to be a Mother.

Here are to be said nine Hail Marys and a Glory to the Father, and then the following

PRAYER FOR THE FIRST DAY,

The 23rd of November.

Behold me at thy most holy feet, O immaculate Virgin. I rejoice with thee exceedingly that from all eternity thou hast been chosen to be the Mother of the Eternal Word, and been preserved from original sin. I thank and bless the most holy Trinity for having enriched thee with these privileges in thy conception; and I humbly implore thee to obtain for me grace to overcome those sad effects which original sin has wrought in me. Ah, do thou enable me to conquer them, and never more to cease to love my God.

Here is to be recited the Litany of the Blessed Virgin, or the following

HYMNS.

- | | |
|--|---|
| Ÿ. Tota pulchra es, Maria. | Ÿ. Thou art all fair, O Mary. |
| Ÿ. Tota pulchra es, Maria. | Ÿ. Thou art all fair, O Mary. |
| Ÿ. Et macula originalis non
est in te. | Ÿ. And the original stain is
not in thee. |
| Ÿ. Et macula originalis non
est in te. | Ÿ. And the original stain is
not in thee. |
| Ÿ. Tu gloria Jerusalem. | Ÿ. Thou art the glory of Jeru-
salem. [rael |
| Ÿ. Tu lætitia Israel. | Ÿ. Thou art the joy of Is- |
| Ÿ. Tu honorificentia populi
nostri. | Ÿ. Thou our people's special
honour. |
| Ÿ. Tu advocata peccatorum. | Ÿ. Thou the advocate of sin-
ners. |
| Ÿ. O Maria. | Ÿ. O Mary. |
| Ÿ. O Maria. | Ÿ. O Mary. |
| Ÿ. Virgo prudentissima. | Ÿ. Virgin prudent above all. |
| Ÿ. Mater clementissima. | Ÿ. Mother too most merciful. |
| Ÿ. Ora pro nobis. | Ÿ. Pray thou for us. |
| Ÿ. Intercede pro nobis ad Do-
minum Jesum Christum. | Ÿ. Intercede for us with Je-
sus Christ our Lord. |
| Ÿ. In conceptione tua, Virgo,
immaculata fuisti. | Ÿ. In thy conception, Holy
Virgin, thou wast immac-
ulate. |
| Ÿ. Ora pro nobis Patrem cu-
jus Filium peperisti. | Ÿ. Pray for us to the Father,
whose Son thou didst
bring forth. |

Let us pray.

O God, who by the Virgin's immaculate conception didst prepare a worthy dwelling for thy Son, we beseech thee, that thou, who, by the death of that same Son of thine, foreseen by thee, didst preserve her from every stain, wouldst grant that by her intercession we also may be purified, and so come to thee.

Then the following :

O God, the shepherd and ruler of all the faithful, look mercifully down on thy servant Pius, whom thou hast chosen to be the shepherd of thy Church. Grant, we beseech thee, that he may both by word and example benefit those over whom he governs, that, together with the flock entrusted to his care, he may come to life everlasting.

O God, our refuge and our strength, listen to the holy prayers of the Church, who art thyself the author of holiness, and grant

that what we faithfully ask for we may efficaciously obtain, through Christ our Lord.

R. Amen.

On the other days, let every thing be said as above, except the following Prayers.

PRAYER FOR THE SECOND DAY.

The 30th of November.

O Mary, immaculate lily of purity, I congratulate thee, that from the very first instant of thy conception thou hast been filled with grace, and also that the perfect use of reason was conferred upon thee. I thank and adore the most holy Trinity for having imparted to thee graces so sublime; and I am utterly confounded before thee to see myself so poor in grace. Do thou, who wast so entirely filled with heavenly grace, give some portion of it to my soul, and make me a partaker of the treasures of thy immaculate conception.

Here the Litany or Hymn, "Tota Pulchra," as above, is to be said.

PRAYER FOR THE THIRD DAY.

The 1st of December.

O Mary, mystical rose of purity, I rejoice with thee that thou didst gloriously triumph in thy immaculate conception over the infernal serpent, and that thou wast conceived without stain of original sin. I thank and praise with all my heart the most holy Trinity for having granted to thee such a privilege; and I implore thee to obtain for me courage to overcome every device of the infernal enemy, and not to stain my soul with sin. Ah, do thou always assist me; and let me, under thy protection, ever triumph over the common enemies of our eternal salvation.

Here the Litany, or Hymn, as above, is to be said.

PRAYER FOR THE FOURTH DAY.

The 2d of December.

O immaculate Virgin Mary, mirror of purity, I rejoice with the utmost joy to see that the most sublime and perfect virtues have been from thy first conception infused into thee, and with them all the gifts of the Holy Spirit. I thank and prai

the most holy Trinity for having favoured thee with these privileges; and I implore thee, O gracious Mother, to obtain for me the practice of virtues, and to render me thus worthy to receive the gifts and the grace of the Holy Spirit.

Here the Litany, or the Hymn, as above, is to be said.

PRAYER FOR THE FIFTH DAY,

The 3d of December.

O Mary, bright moon of purity, I congratulate with thee, inasmuch as the mystery of thy immaculate conception was the beginning of the salvation of all the human race and the joy of the whole world. I thank and bless the most holy Trinity for having so exalted and glorified thy person; and I implore thee to obtain for me grace to know how to profit by the passion and death of thy Jesus, and that the blood shed upon the Cross may not be unavailing for me, but that I may live holily and be saved.

Here the Litany, or the Hymn, as above, is to be said.

PRAYER FOR THE SIXTH DAY,

The 4th of December.

O immaculate Mary, most resplendent star of purity, I rejoice with thee that thy immaculate conception has brought a most exceeding joy to all the angels of paradise. I thank and bless the most holy Trinity for having enriched thee with so beautiful a privilege. Ah, grant that I may enter one day into a participation of that joy, and may be able, in the company of the angels, to praise and bless thee for eternity.

Here the Litany, or the Hymn, as above, is to be said.

PRAYER FOR THE SEVENTH DAY,

The 5th of December.

O immaculate Mary, rising morn of purity, I rejoice with thee, and am glad that in the moment of thy conception thou wast confirmed in grace and made incapable of sin. I thank and extol the most holy Trinity for having distinguished thee with this special privilege. Ah, obtain for me, O holy Virgin, an entire and constant abhorrence of sin above every other evil, and that I may sooner die than commit it any more.

Here the Litany, or the Hymn, as above, is to be said.

PRAYER FOR THE EIGHTH DAY,

The 6th of December.

O Virgin Mary, sun without spot, I congratulate thee, and rejoice that in thy conception a greater and more abundant grace was bestowed upon thee than all the angels and saints possessed in the fulness of their merits. I thank and admire the sovereign goodness of the most holy Trinity in having enriched thee with this privilege. Ah, enable me to correspond to divine grace, and never more abuse it! Change my heart, and let me from this moment begin to amend my life.

Here the Litany, or the Hymn, as above, is to be said.

PRAYER FOR THE NINTH DAY,

The 7th of December.

O immaculate Virgin and Mother Mary, living light of holiness and model of purity, thou, when scarcely yet conceived, didst profoundly adore God and thank him, because by thy means, the ancient curse being taken away, the fulness of blessing was coming upon the children of Adam. Ah, let this blessing enkindle in my heart a love of God! Do thou inflame it, that I may love him constantly, and then enjoy him eternally in paradise, where I may be able to thank him more ardently for the singular privileges granted to thee, and behold thee also crowned as thou art with such exceeding glory.

Here the Litany, or the Hymn, as above, is to be said.

FOR ASSISTING AT OR SAYING THE DIVINE OFFICE ON CHRISTMAS-DAY.

In order to increase the devotion of all faithful Christians towards the feast of the birthday of our divine Saviour Jesus Christ, and that they may celebrate it with spiritual profit to their souls, Pope Sixtus V., by his brief, *Ut fidelium devotio*, dated Oct. 22, 1586, granted the following indulgences, viz. 1. The indulgence of 100 years to all those who, being truly penitent, having confessed and communicated, shall recite the Divine Office on that day, or assist in person in any church where Matins and Lauds are said. 2. 100 years' indulgence for the Mass, and the same for first and second Vespers. 3. The indulgence of 40 years for each of the hours of Prime, Tierce, Sext, None, and Compline.

Three Offerings of the Precious Blood.

In thanksgiving for the gifts and privileges with which the most holy Virgin Mary, Mother of God, was enriched, more especially those which she received in her Immaculate Conception.

1. Eternal Father, in union with the most holy and immaculate Virgin, and in her name, and in union with, and in the name of, all the blessed in heaven, and of all the elect upon earth, I offer thee the most precious blood of Jesus Christ, in thanksgiving for the gifts and privileges with which thou hast enriched Mary, as thy most obedient Daughter, particularly in her immaculate conception. I offer thee also this precious blood for the conversion of poor sinners, for the propagation and exaltation of thy holy Church, for the safety and prosperity of our chief pastor the Bishop of Rome, and according to his intentions.

Glory be to the Father, &c.

2. Eternal and Incarnate Word, in union with the most holy and immaculate Virgin, and in her name, and in union with, and in the name of, all the blessed in heaven, and of all the elect upon earth, I offer thee thine own most precious blood, in thanksgiving for the gifts and privileges with which thou hast enriched Mary, as thy most loving Mother, particularly in her immaculate conception. I offer thee also this precious blood for the conversion of poor sinners, for the propagation and exaltation of thy holy Church, for the safety and prosperity of our chief pastor the Bishop of Rome, and according to his intentions.

Glory, &c.

3. Holy and Eternal Spirit, in union with the most holy and immaculate Virgin, and in her name, and in union with, and in the name of, all the blessed in heaven, and of all the elect upon earth, I offer thee the most precious blood of Jesus, in thanksgiving for the gifts and privileges with which thou hast enriched Mary, as thy most faithful Spouse, particularly in her immaculate conception. I offer thee also this precious blood for the conversion of poor sinners, for the propagation and exaltation of thy holy Church, for the safety and prosperity of our chief pastor the Bishop of Rome, and according to his intentions.

Glory, &c.

Prayer to the most holy Virgin.

Mary, Mother of God, most holy and immaculate Virgin, by the love thou dost ever bear to God, by the gratitude thou hast towards him, for the manifold graces and favours with which thou wast enriched by him, particularly for the privilege granted to thee alone of thy immaculate conception, and by the infinite merits of Jesus Christ, thy divine Son our Lord, we pray thee most earnestly to obtain for us a most perfect and constant devotion towards thyself, and a full trust that through thy most mighty intercession we shall receive all the graces which we ask; certain henceforth of obtaining them from thy great goodness, with hearts overflowing with joy and thankfulness we venerate thee, repeating the salutation which the holy archangel Gabriel made to thee.

Hail Mary.

An indulgence of 300 days every time the offerings are said with contrition, together with the accompanying prayer to the Blessed Virgin.

2. A plenary indulgence to all who say them every day for an entire month, to be gained on that day when, after confession and communion, they shall visit a church or public oratory, and pray there for a time according to the intention of his Holiness.

Novena

IN PREPARATION FOR CHRISTMAS.

The Novena is to be begun on the 16th day of every month.

1. *Offering.* Eternal Father, I offer to thy honour and glory, and for my own salvation, and for the salvation of all the world, the mystery of the birth of our divine Saviour.

Glory be to the Father, &c.

2. *Offering.* Eternal Father, I offer to thy honour and glory, and for my eternal salvation, the sufferings of the most holy Virgin and of St. Joseph in that long and weary journey from Nazareth to Bethlehem; I offer thee their anxiety of heart when they found no place wherein to shelter themselves, when the Saviour of the world was to be born.

Glory, &c.

3. *Offering.* Eternal Father, I offer to thy honour and glory, and for my eternal salvation, the stable where Jesus was born, the hard straw which served him for a bed, the cold he suffered, the swaddling clothes which bound him, the tears he shed, and his tender infant cries.

Glory, &c.

4. *Offering.* Eternal Father, I offer to thy honour and glory, and for my eternal salvation, the pain which the holy child Jesus felt in his tender infant body when he submitted it to the keen knife of circumcision; I offer thee that precious blood which then first he shed for the salvation of the whole race of man.

Glory, &c.

5. *Offering.* Eternal Father, I offer to thy honour and glory, and for my eternal salvation, the humility, mortification, patience, charity, all the virtues of the child Jesus; and I thank thee, and I love thee, and I bless thee without end, for this ineffable mystery of the incarnation of the Divine Word.

Glory, &c.

V. The Word was made flesh.

R. And dwelt among us.

O God, whose only-begotten Son was made manifest to us in the substance of our flesh; grant, we beseech thee, that through him our souls may be inwardly renewed, whom our eyes have seen externally like unto ourselves; who livest and reignest with thee for ever and ever. Amen.

An indulgence of one year, to be gained each day of this Novena, which may be made either in public or private, nine days previous to the 25th day of any month; provided that the faithful assist at it with a contrite heart (Pius IX.).

Prayers to Jesus, Mary, and Joseph,

TO BE SAID ON THE 25TH DAY OF EACH MONTH.

Act of Offering to the Most Holy Infant,

For the 25th of each Month.

O most holy Infant Jesus, I, though a most unworthy sinner, desiring nevertheless to honour thy most adorable Infancy, which was the first state upon earth to which

thou didst subject thyself for my salvation, choose thee this day in the presence of thy blessed Virgin Mother Mary, and of St. Joseph, thy most faithful Foster-Father, as my King and my Lord ; and I firmly purpose to love and serve thee always, and to honour thee especially in this state in which thou, O Word Eternal, Immense, and Infinite, wert born a little babe for the love of me. Ah ! be pleased, O most loving Babe, to bless this my respectful offering, and give me the grace to depend henceforth wholly upon thee, as thou in all things didst depend upon thy Virgin Mother and St. Joseph ; so that I may be fit to be a servant in thy Holy Family on earth, and then be admitted to the citizenship with the angels and thy saints in heaven ; and therefore do thou bless me, save me, and help me. Amen.

Five times Glory be, &c., to the Heart of the Infant Jesus.

Act of Offering to the Most Holy Mary.

O Virgin and Mother, O sacred Temple of the Divinity, O marvel of Heaven and earth, my great Mother Mary, it is but just that, whilst thou hast brought forth for us an Infant God, we should adore in thee the most exalted dignity of the Mother of God, and should consecrate to so worthy a Mother all the homage of our whole being. I therefore offer myself and give myself up wholly unto thee this day, and desire with a resolute will to serve and love thine Holy Child Jesus, my Saviour and my God. I know that in doing so I shall give thee pleasure, and the homage which I pay to the Son will be also a homage paid unto the Mother.

Accept, then, O most loving Mother, this my offering of love, which, that it may be still more acceptable to thee, I present to thee by the hands of the Infant Jesus. Ah ! by those swathing bands in which thou didst wrap him in the manger, bind my will, so that I may never retract the offering which I have made of myself this day to thee, and to thy Holy Infant ; place me under thy most holy mantle, guard me, help me, and defend me to the last moment of my life. Amen.

Three Hail Marys to the Heart of the Most Holy Mary.

Act of Offering to the Patriarch St. Joseph.

Most glorious Patriarch, chastest spouse of the great Mother of God, and reputed father of my Lord Jesus Christ, my loving St. Joseph; confiding in the greatness of thy holiness, and inflamed with the love which Jesus and Mary bore thee, I choose thee this day in their presence to be my especial protector, advocate, and patron; and I firmly purpose to keep this devotion to thee always burning within my heart. And since I know that thou wert appointed by the Eternal Father to be the Head of the Holy Family upon earth, I desire to be one of its devoted servants and friends, and I beg of thee to admit me into the number. I desire, unworthy sinner though I be, to render to thee also the homage which I pay to the Infant Jesus and to his Virgin Mother. I beseech thee also, O my most glorious Father St. Joseph, to obtain for me, through thy great merits, and by thy most powerful intercession, the grace to imitate in my life thy most holy conversation with Jesus and Mary; so that I too, like thyself, may enjoy the assistance of Jesus and of Mary at my death, and in their arms may breathe forth my soul, saying, Jesus, Joseph, and Mary, I give you my heart and my soul. Amen.

An Our Father, Hail Mary, and Glory, to St. Joseph.

Let us pray.

O God, who by the Holy Family of the Incarnate Word hast consecrated the whole earth, and hast in Jesus, Mary, and Joseph given to us the pattern of holy living; grant that we, who by this Blessed Three implore of thee the grace of holy living, may, together with the angels, come to praise thee in heaven, who livest in thy blissful and undivided Trinity of person, world without end. Amen.

Prayers to the Most Holy Infant Jesus and to St. Joseph.

TO OBTAIN HELP AND COMFORT IN TIMES OF DIFFICULTY.

O most holy Infant Jesus, thou who knewest the affliction of thy reputed father St. Joseph, and how to console him at the appointed time, revealing to him by

the mouth of the archangel the mystery of thy divine incarnation in the womb of the most holy Mary ; send to me, I beseech thee, in this time of my sore difficulty and affliction, the help and comfort of thy grace, so that I may find a remedy for the evils which weigh down my soul and body.

This favour I likewise seek from thee, O my beloved St. Joseph, beseeching thee to obtain it from the Infant Jesus, by that great joy which thou didst feel at the angelic tidings, "That which is conceived in her is of the Holy Ghost."

Five Glorys to the most holy and loving Heart of the Infant Jesus.

An Our Father, Hail Mary, and Glory, to the amiable heart of St. Joseph.

Offerings to the Most Holy Infant,

TO BE MADE THE 25TH DAY OF EVERY MONTH BY HEADS OF FAMILIES.

O my most adorable Infant Jesus, my King, my Father, and my Lord, I dedicate myself to thee this day in thine honour, giving up to thee my whole being, my soul, my body, my will, and the goods which thou hast given me, and, in short, all that belongs to me ; I beseech thee to take the possession and absolute dominion of it all, as I desire no longer to live but in thee, nor to possess any thing in the world, except it be according to thy will, permission, and divine appointment, so that henceforth I must look upon myself simply as an instrument in thy hands, O most holy Infant Jesus, to do whatsoever thou desirest of me, with a simple heart.

I beg these graces of thee, through the intercession of the most holy Virgin, thy Mother and my advocate, and of my protector St. Joseph. Amen.

Litany of the Immaculate Conception, p. 339.

Litany of the Incarnate Word, p. 322.

Litany of the Infant Jesus, p. 324.

HYMNS.

Advent.

	No.
Hark, an awful voice is sounding	15
Maker of the starry frame	16
Thou who didst leave the Father's breast	17
Jesu, creator of the world	18

The Immaculate Conception.

What mortal tongue can sing thy praise	126
O purest of creatures	127
The day, the happy day is dawning	128
O Mother blest	129
O Maid, conceived without a stain	191
O Mother, I could weep for mirth	192
Hail, Virgin Flower	223

Hymns and Carols for Christmas.

Adeste Fideles	254
O come all ye faithful	19
O Jesu, Saviour of the world	20
O lovely voices of the sky	22
See amid the winter's snow	23, 100
Lead me to thy peaceful manger	101
Sleep, holy Babe	102
Stars of glory, shine more brightly	103
O sing a joyous carol	167
I love those precious Christmas words	168
At last thou art come	169
Dear little One, how sweet thou art	170
O how I love thee	171
O King of heaven	172
Jesus, let me call thee son	173
The snow lay on the ground	235
Christmas Cradle-song	236
O Jesus, God and man	286

Hymns for Saints in December.

Dec. 2. St. Francis Xavier	64
8. Our Lady of the Immaculate Conception, Patron of Dioceses of Birmingham, Clifton, and Menevia	126, 191, &c.
26. St. Stephen	264
27. St. John Evangelist, Patron of Diocese of Salford	145, 146
28. Holy Innocents	142
29. St. Thomas, Patron of Dioceses of Northampton and Southwark	144

The Rosary of the Most Blessed Virgin Mary.

St. Dominic, the founder of the order of Friar-Preachers, having recourse to the Blessed Virgin in order to stem the flood of the Albigensian heresy, which was spreading itself like a plague over many countries, but especially over France, instituted, by special revelation from her, in the year 1206, and afterwards effectually promulgated, the devotion of the holy Rosary, which ever since has produced the most marvellous results in the Christian world.

The devotion called the Rosary consists of fifteen "Pater noster" and "Glorias," and one hundred and fifty "Ave Marias," divided into three parts; each containing five "Decades," or tens; a decade consisting of one "Pater," ten "Aves," and a "Gloria." To each of these Decades is assigned one of the principal mysteries of the life of our Saviour, or his blessed Mother, as matter of meditation, whereon the mind is to exercise itself whilst at prayer, and therefore it is prefixed to every Decade.

The fifteen mysteries, as we have said, are divided into three parts, viz. five joyful, five sorrowful, and five glorious mysteries. Now the method consists in raising corresponding affections in the will during the recital of each Decade, such as the devotion of each one may suggest; for example, in the first part, sentiments of *joy* for the coming of our Redeemer; in the second, of *compassion* for the sufferings of our Lord, and *contrition* for our sins which were the occasion of them; in the third, of *thanksgiving* for the exaltation and glory of our Saviour and his blessed Mother, hoping, through the merits of his passion, and her intercession, to be made partakers of their glory. To assist the mind in this exercise, a short meditation and prayer is usually given to be used before and after each Decade. In order to say the Rosary well, we must not be satisfied with merely pronouncing the words of the prayers, or with a vague and general reflection on the mysteries; but endeavour to acquire the habit of reciting them with great attention and reverence, at the same time dwelling in a vivid manner upon the different mysteries.

Before beginning the Rosary, it is customary to make the sign of the cross, and say :

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

I believe in God the Father Almighty, &c.

Glory be to the Father, &c.

After the fifth mystery, in each of the three divisions, is said the "Salve Regina" and the prayers as at p. 658.

In order to animate all the faithful often to have recourse to the Blessed Virgin by using this devotion, Pope Benedict XIII. granted, by his Brief, *Sanctissimus*, of April 13, 1726, to all who say with contrition the whole Rosary of fifteen decades, or the third part of it of five decades—

1. An indulgence of 100 days for every Pater noster and every Ave Maria.

2. A plenary indulgence to all who shall say the third part of it once every day for a year, on any one day in the year, after confession and communion.

The present Sovereign Pontiff Pius IX., by a decree of the S. Congr. of Indulgences of May 12, 1851, confirmed these indulgences, and granted besides—

3. An indulgence of seven years and seven quarantines to every one who with contrition shall say a third part of the Rosary in company with others, either in public or private.

4. A plenary indulgence, on the last Sunday in every month, to all who are in the habit of saying with others, at least three times a week, the said third part of the Rosary; and also that on that Sunday they shall, after confession and communion, visit a church or public oratory, and pray there for a time according to the mind of his Holiness.

To gain these indulgences it is requisite that the Rosaries should be blessed by religious of the order of Friar-Preachers, and that, during the recital of the Rosary, meditation be made on the mysteries of the Birth, Passion, Death, Resurrection, &c., of our Lord Jesus Christ, according to the decree of the S. Congr. of Indulgences of August 12, 1726, approved by the above-named Pope Benedict XIII. Note, moreover, that our holy Father declared, in his Constitution *Pretiosus*, of May 16, 1727, § 4, that simple people who could not meditate might obtain the indulgence by merely saying the Rosary devoutly.

THE ROSARY CALLED ST. BRIDGET'S.

This Chaplet is said in honour of the sixty-three years which, it is said, the most holy Mary lived upon this earth; it is composed of six divisions, each division consisting of one Pater noster, ten Ave Marias, and one Credo. After these, one Pater noster more is said, and three more Ave Marias: thus in all there will be seven Pater noster, to mark the number of her Seven Dolours and Seven Joys; and the three Ave Marias are added to make up the full number of sixty-three years. Moreover, it will be seen in the following summary that the same indulgences may be gained by saying the fifteen decades, or five decades only, as mentioned in the preceding Rosary.

It is requisite, in order to gain these indulgences, that the Chaplet, being made, as has been said, of six decades, &c., should be blessed by the superiors of the monastic houses or other priests of the order of St. Saviour, sometimes called the order of St. Bridget, deputed for this purpose.

1. An indulgence of 100 days for each Pater, 100 days for each Ave, and 100 days for each Credo, to all the faithful who say the Rosary or Chaplet of St. Bridget.

2. A plenary indulgence to all who shall say at least five decades daily for a year, on any one day in the year when, after confession and communion, they shall pray for the Holy Church.

3. A plenary indulgence, on the Feast of St. Bridget, to all who say the said Rosary of five decades at least once a week, and who on this day shall, after confession and communion, visit a church, and pray to God there for the Holy Church.

4. A plenary indulgence to all who, having confessed and communicated, or being at least contrite, shall have been accustomed to say this Rosary, as in No. 3, when, *in articulo mortis*, recommending their soul to God, they say the holy name Jesus in their hearts, if unable to do so with their lips.

5. A plenary indulgence, once a month, to all who say this Chaplet daily for a month, on any one day when, after confession and communion, they visit a church and pray as above.

6. An indulgence of 100 days to all who carry this Rosary whenever they hear Mass, or assist at a sermon, or accompany the Most Holy Viaticum, or bring back any sinner into the way of salvation, or do any other good work in honour of our Lord Jesus Christ, the Blessed Virgin, or St. Bridget, provided they say also three Pater noster and three Ave Marias.

THE LIVING ROSARY.

To enable all to join the more readily in the recitation of the Rosary, an association has been instituted called the "Living Rosary," the members of which, by reciting daily one decade, enjoy the privileges accorded as above. It is thus arranged: Fifteen persons form themselves into a circle, and divide amongst them by lot the fifteen mysteries. Each recites his Our Father and ten Hail Marys daily; and by this means the entire Rosary is gone through by the circle every day. The association was confirmed by a brief of Gregory XVI., January, 1832.

THE FIVE JOYFUL MYSTERIES.

I. *The Annunciation.*

Let us contemplate, in this mystery, how the angel Gabriel saluted Our Blessed Lady with the title, "Full of grace," and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

Our Father, &c. once; Hail Mary, ten times; Glory, &c. once.

¹ By the Archangel's word of love
That announced thee from above;
By the grace to Mary given;
By thy first descent from heav'n;
Child of Mary, hear our cry;
Thou wert helpless once as we;
Now enthroned in majesty,
Countless angels sing to thee.

The Prayer.

O Holy Mary, Queen of Virgins, by the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun; obtain for us, by thy intercession, light to know this so great benefit which he hath bestowed upon us, in vouchsafing to become our brother, and making thee, his own most beloved Mother, to be our Mother also. Amen.

II. *The Visitation.*

Let us contemplate, in this mystery, how the Blessed

¹ The verses may be sung, if desired. Appropriate music may be had of the Publishers.

Virgin Mary, understanding from the angel that her cousin St. Elizabeth had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

Our Father, &c. as before.

By that journey made in haste
O'er the desert mountain waste ;
By that voice whose heav'nly tone
Thrill'd the Baptist in the womb ;
Child of Mary, &c.

The Prayer.

O Holy Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth ; obtain for us by thy intercession that our hearts may be so visited by thy most holy Son, that, being free from all sin, we may praise him and give thanks for ever. Amen.

III. *The Nativity.*

Let us contemplate, in this mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer Christ Jesus at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem.

Our Father, &c.

By thy poor and lowly lot,
By the manger and the grot ;
By thy tender feet and hands
Folded in their swaddling bands ;
Child of Mary, &c.

The Prayer.

O most pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy Son our Saviour ; we beseech thee obtain for us, by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing, both by day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

IV. *The Presentation.*

Let us contemplate, in this mystery, how the most

Blessed Virgin Mary, on the day of her purification, presented the child Jesus in the Temple, where holy Simeon, giving thanks to God with great devotion, received him into his arms.

Our Father, &c.

By the joy of Simeon blest
When he clasp'd thee to his breast ;
By the widow'd Anna's song
Pour'd amid the wondering throng ;
Child of Mary, &c.

The Prayer.

O Holy Virgin, and admirable mistress and pattern of obedience, who didst present in the Temple the Lord of the Temple ; obtain for us of thy beloved Son, that, with holy Simeon and devout Anna, we may praise and glorify him for ever. Amen.

V. *The Finding of the Child Jesus in the Temple.*

Let us contemplate, in this mystery, how the Blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought him for the space of three days, and at length found him the fourth day in the Temple, in the midst of the doctors, disputing with them, being then but twelve years old.

Our Father, &c.

By our Lady's glad delight,
In the Temple, at the sight
Of her Child so young and fair,
Wiser than the wisest there ;
Child of Mary, &c.

The Prayer.

Most Blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy wherewith thy soul was ravished in finding thy beloved Son in the Temple, in the midst of the doctors, disputing with them ; obtain of him for us so to seek him and to find him in the Holy Catholic Church, that we may never be separated from him. Amen.

The "Salve Regina."

Hail, holy Queen, Mother of mercy, our life, our sweet-

ness, 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 towards us ; and after this our exile show to us the blessed fruit of thy womb, Jesus ; O most clement, most pious, and most sweet Virgin Mary.

Ÿ. Pray for us, O holy Mother of God.

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

Let us pray.

Hear, O merciful God, the prayers of thy servants, that we who meet together in the society of the most holy Rosary of the Blessed Virgin Mother of God may, through her intercession, be delivered by thee from the dangers that continually hang over us. Amen.

O God, whose only-begotten Son, by his life, death, and resurrection, hast purchased for us the rewards of eternal life ; grant, we beseech thee, that meditating upon those mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise ; through the same Christ our Lord. Amen.

THE FIVE SORROWFUL MYSTERIES.

I. The Prayer and Sweat of Blood of our Blessed Saviour in the Garden.

Let us contemplate, in this mystery, how our Lord Jesus Christ was so afflicted for us in the Garden of Gethsemani, that his body was bathed in a sweat of blood, which ran trickling down in great drops to the ground.

Our Father, &c. once ; Hail Mary, &c. ten times ; Glory, &c. once.

By the blood that flow'd from thee
 In thy grievous agony ;
 By the traitor's guileful kiss,
 Filling up thy bitterness ;
 Jesu, Saviour, hear our cry ;
 Thou wert suff'ring once as we ;
 Now enthroned in majesty
 Countless angels sing to thee.

The Prayer.

Most Holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto his Father in the garden; vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. Amen.

II. *The Scourging of Jesus at the Pillar.*

Let us contemplate, in this mystery, how our Lord Jesus Christ was so cruelly scourged in Pilate's house; the number of stripes they gave him being about five thousand, as it was revealed to St. Bridget.

Our Father, &c.

By the cords that, round thee cast,
Bound thee to the pillar fast;
By the scourge so meekly borne;
By thy purple robe of scorn;
Jesu, Saviour, &c.

The Prayer.

O Mother of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us; obtain of him for us grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning with that sword of grief and compassion which pierced thy most tender soul. Amen.

III. *The Crowning of Jesus with Thorns.*

Let us contemplate, in this mystery, how those cruel ministers of Satan plaited a crown of sharp thorns, and most cruelly pressed it on the sacred head of our Lord Jesus Christ.

Our Father, &c.

By the thorns that crown'd thy head;
By thy sceptre of a reed;
By thy foes, on bending knee,
Mocking at thy royalty;
Jesu, Saviour, &c.

The Prayer.

O Mother of our Eternal Prince and King of Glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee, that by thy intercession, we may be delivered here from all motions of pride, and in the day of judgment from that confusion which our sins deserve. Amen.

IV. *Jesus carrying his Cross.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, being sentenced to die, bore with great patience the cross, which was laid upon him for his greater torment and ignominy.

Our Father, &c.

By the people's cruel jeers ;
By the holy women's tears ;
By thy footsteps faint and slow,
Weigh'd beneath thy cross of woe ;
Jesu, Saviour, &c.

The Prayer.

O Holy Virgin, example of patience, by the most painful carrying of the cross, on which thy Son, our Lord Christ, bore the heavy weight of our sins ; obtain for us of him by thy intercession courage and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

V. *The Crucifixion.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted Mother.

Our Father, &c.

By thy weeping Mother's woe ;
By the sword that pierced her through
When, in anguish standing by,
On the cross she saw thee die ;
Jesu, Saviour, &c.

The Prayer.

Holy Mary, Mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion of his most bitter passion: and thou, O most blessed Virgin, vouchsafe to negotiate for and with us the work of our salvation, by thy powerful intercession. Amen.

Hail, holy Queen, &c. as before, p. 658.

THE FIVE GLORIOUS MYSTERIES.

I. *The Resurrection.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, &c.

By the first bright Easter-day,
When the stone was roll'd away;
By the glory round thee shed
At thy rising from the dead;
King of glory, hear our cry;
Make us soon thy joys to see,
Where enthroned in majesty
Countless angels sing to thee.

The Prayer.

O glorious Virgin Mary, by that unspeakable joy thou receivest in the resurrection of thy only-beloved Son; we beseech thee obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in pursuit of the only true and solid joys of heaven. Amen.

II. *The Ascension.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in sight of his most

holy Mother, and his apostles and disciples, to the great admiration of them all.

Our Father, &c.

By thy parting blessing giv'n
As thou didst ascend to heav'n ;
By the cloud of living light
That received thee out of sight ;
King of glory, &c.

The Prayer.

O Mother of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands, and blessed his Apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing here on earth, and hereafter in heaven. Amen.

III. *The Descent of the Holy Ghost.*

Let us contemplate, in this glorious mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent (as he had promised) the Holy Ghost upon his Apostles, who, after he ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of his promise.

Our Father, &c.

By that rushing sound of might
Coming down from heaven's height;
By the cloven tongue of fire,
Holy Ghost, our hearts inspire.
King of glory, &c.

The Prayer.

O sacred Virgin, tabernacle of the Holy Ghost, we beseech thee obtain by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

IV. *The Assumption.*

Let us contemplate, in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son,

passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy angels.

Our Father, &c.

See the Virgin Mother rise;
 Angels bear her to the skies;
 Mount aloft, imperial Queen,
 Plead on high the cause of men.
 King of glory, &c.

The Prayer.

O most prudent Virgin, who, entering into the heavenly palace, didst fill the holy angels with joy, and man with hope; vouchsafe to intercede for us in the hour of death, that being free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state to enjoy the happiness of eternal life. Amen.

V. *The Crowning of the Blessed Virgin.*

Let us contemplate, in this mystery, how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, &c.

Mary reigns upon the throne
 Preordain'd for her alone;
 Saints and angels round her sing,
 Mother of our God and King.
 King of glory, &c.

The Prayer.

O glorious Queen of all the heavenly citizens, we beseech thee accept this Rosary, which (as a crown of roses) we offer at thy feet; and grant, most gracious Lady, that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Hail, Holy Queen, &c. p. 658.

Devotion of the *Bona Mens.*

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

Open thou our mouths, O Lord, to bless thy holy name; cleanse our hearts from all vain, evil, and distracting thoughts; enlighten our understandings and inflame our wills, that we may worthily perform this holy exercise with attention and devotion, and may deserve to be heard in the presence of thy divine Majesty. Who with God the Father in the unity of the Holy Ghost liveth and reigneth, God, world without end. Amen.

Kyrie eleison.	•Lord have mercy on us.
Christe eleison.	Christ have mercy on us.
Kyrie eleison.	Lord have mercy on us.
Sancta Maria, <i>Ora pro nobis.</i>	Holy Mary,
Omnes sancti Angeli et	All ye holy Angels and
Archangeli, <i>Orate pro nobis.</i>	Archangels,
Sancte Abel, <i>Ora.</i>	St. Abel,
Omnis chorus Justorum, <i>Ora.</i>	All ye choir of the Just,
Sancte Abraham, <i>Ora.</i>	St. Abraham,
Sancte Joannes Baptista, <i>Ora.</i>	St. John the Baptist,
Sancte Joseph, <i>Ora.</i>	St. Joseph,
Omnes sancti Patriarchæ	All ye holy Patriarchs and
et Prophetæ, <i>Orate.</i>	Prophets,
Sancte Petre, <i>Ora.</i>	St. Peter,
Sancte Paule, <i>Ora.</i>	St. Paul,
Sancte Andrea, <i>Ora.</i>	St. Andrew,
Sancte Joannes, <i>Ora.</i>	St. John,
Omnes sancti Apostoli et	All ye holy Apostles and
Evangelistæ, <i>Orate.</i>	Evangelists,
Omnes sancti Discipuli	All ye holy Disciples of our
Domini, <i>Orate.</i>	Lord,
Omnes sancti Innocentes,	All ye holy Innocents,
<i>Orate.</i>	
Sancte Stephane, <i>Ora.</i>	St. Stephen,
Sancte Laurenti, <i>Ora.</i>	St. Laurence,
Omnes sancti Martyres, <i>Orate.</i>	All ye holy Martyrs,
Sancte Sylvester, <i>Ora.</i>	St. Sylvester,
Sancte Gregori, <i>Ora.</i>	St. Gregory,
Sancte Augustine, <i>Ora.</i>	St. Austin,
Omnes sancti Pontifices et	All ye holy Bishops and
Confessores, <i>Orate.</i>	Confessors,

Pray for us.

Sancte Benedicte, *Ora.* St. Benedict,
 Sancte Francisce, *Ora.* St. Francis,
 Omnes sancti Monachi et *Ora.* All ye holy Monks and
 Eremitæ, *Ora.* hermits,
 Sancta Maria Magdalena, *Ora.* St. Mary Magdalen,
 Sancta Lucia, *Ora.* St. Lucy,
 Omnes sanctæ Virgines et *Ora.* All ye holy Virgins and
 Viduæ, *Ora.* Widows,

Omnes Sancti et Sanctæ Dei, *Ora.* All ye Saints of God,
Intercedite pro nobis. *Intercede for us.*

Propitius esto, *Ora.* Be merciful unto us,
Parce nobis Domine. *Spare us, O Lord.*

Propitius esto, *Ora.* Be merciful unto us,
Exaudi nos Domine. *Hear us, O Lord.*

Propitius esto. *Ora.* Be merciful unto us.

Ab ira tua, *Ora.* From thy anger,

A periculo mortis, *Ora.* From the peril of death,

A mala morte, *Ora.* From an evil death.

A pœnis inferni, *Ora.* From the pains of hell,

Ab omni malo, *Ora.* From all evil,

A potestate diaboli, *Ora.* From the power of the
 devil,

Per nativitatem tuam, *Ora.* By thy nativity,

Per crucem et passionem *Ora.* By thy cross and passion,
 tuam,

Per mortem et sepulturam *Ora.* By thy death and burial,
 tuam,

Per gloriosam resurrec- *Ora.* By thy glorious resurrec-
 tionem tuam, tion,

Per admirabilem ascensi- *Ora.* By thy admirable ascen-
 onem tuam, sion,

Per gratiam Spiritus Sancti *Ora.* By the grace of the Holy
 Paracliti, Ghost the Paraclete,

In die iudicii, *Ora.* In the day of judgment,

Peccatores, *Te rogamus audi* We sinners, *Beseech thee* to
nos. *hear us.*

Ut nobis parcas, *Te rogamus audi* That thou wouldst spare us,

Ut ad veram penitentiam *Te rogamus audi* That thou wouldst vouch-
 nos perducere digneris, safe to bring us unto
 true penance,

Ut omnibus fidelibus de- *Te rogamus audi* That thou wouldst vouch-
 functis requiem æternam safe to grant eternal rest
 donare digneris, to all the faithful de-
 parted,

Kyrie eleison. *Te rogamus audi* Lord have mercy on us.

Christe eleison. *Te rogamus audi* Christ have mercy on us.

rie eleison. *Te rogamus audi* Lord have mercy on us.

rie eleison. *Te rogamus audi* Lord have mercy on us.

rie eleison. *Te rogamus audi* Lord have mercy on us.

rie eleison. *Te rogamus audi* Lord have mercy on us.

rie eleison. *Te rogamus audi* Lord have mercy on us.

rie eleison. *Te rogamus audi* Lord have mercy on us.

rie eleison. *Te rogamus audi* Lord have mercy on us.

Libera nos Domine.

Te rogamus audi nos.

Pray for us.

O Lord, deliver us.

We beseech thee to hear us.

Let us pray.

We beseech thy clemency, O Lord, that thou wouldst vouchsafe so to strengthen thy servants in thy grace, that at the hour of death the enemy may not prevail over them, but that they may deserve to pass with thy angels into everlasting life. Through our Lord Jesus Christ thy Son, who with thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

Almighty and most gracious God, who for thy thirsting people didst bring forth from the rock a stream of living water, draw forth from the hardness of our hearts tears of compunction, that we may bewail our sins, and receive remission of them from thy mercy. Through Christ our Lord. Amen.

O Lord Jesus Christ, Redeemer of the world, behold, prostrate at thy feet, an ungrateful and perfidious creature. O my God, I have offended thee exceedingly in thought, in word, and in deed. My heinous crimes fixed thee to the bloody cross. To rescue me from eternal damnation, thou didst endure an agony of three hours on Mount Calvary. How much I am displeased with myself, how grieved at having offended thee, a God of infinite goodness, of infinite charity! I am astonished at thy unwearied patience in supporting a provoking sinner. With my whole heart I detest my sins; and because I love thee, and will love thee above all created things, I steadfastly purpose, by the help of thy grace, never more to offend thee, and rather to die than to commit one mortal sin. Amen.

Jesu dulcissime, in horto mæstus, Patrem orans, et in agonia positus, sanguineum sudorem effundens: miserere nobis.

R̄. Miserere nostri Domine, miserere nostri.

Jesu dulcissime, osculo traditoris in manus impiorum traditus, et tamquam latro captus et ligatus, et a discipulis derelictus: miserere nobis.

R̄. Miserere nostri Domine, miserere nostri.

Jesu dulcissime, ab iniquo

O Jesus, who during thy prayer to the Father in the garden, wast so filled with sorrow and anguish, that there came forth from thee a bloody sweat: have mercy on us.

R̄. Have mercy on us, O Lord; have mercy on us.

O Jesus, who wast betrayed by the kiss of a traitor into the hands of the wicked, seized and bound like a thief, and abandoned by thy disciples: have mercy on us.

R̄. Have mercy on us, O Lord; have mercy on us.

O Jesus, who by the unjust

Judæorum concilio reus mortis acclamatus, ad Pilatum tamquam malefactor ductus, ab iniquo Herode spretus et delusus : miserere nobis.

R. Miserere nostri Domine, miserere nostri.

Jesu dulcissime, vestibus denudatus, et in columna crudelissime flagellatus : miserere nobis.

R. Miserere nostri Domine, miserere nostri.

Jesu dulcissime, spinis coronatus, colapis cæsus, arundine percussus, facie velatus, veste purpurea circumdatus, multipliciter derisus, et opprobriis saturatus : miserere nobis.

R. Miserere nostri Domine, miserere nostri.

Jesu dulcissime, latroni Barabbæ postpositus, a Judæis reprobatus, et ad mortem crucis injuste condemnatus : miserere nobis.

R. Miserere nostri Domine, miserere nostri.

Jesu dulcissime, ligno crucis oneratus, et ad locum supplicii tanquam ovis ad occisionem ductus : miserere nobis.

R. Miserere nostri Domine, miserere nostri.

Jesu dulcissime, inter latrones deputatus, blasphematus et derisus, felle et aceto potatus, et horribilibus tormentis ab hora sexta usque ad horam nonam in ligno cruciatus : miserere nobis.

R. Miserere nostri Domine, miserere nostri.

council of the Jews was sentenced to death, led like a malefactor before Pilate, scorned and derided by the impious Herod : have mercy on us.

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

O Jesus, who was stripped of thy garments, and most cruelly scourged at the pillar : have mercy on us.

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

O Jesus, who was crowned with thorns, buffeted, struck with a reed, blindfolded, clothed with a purple garment, in many ways derided, and overwhelmed with reproaches : have mercy on us.

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

O Jesus, who was less esteemed than the murderer Barabbas, rejected by the Jews, and unjustly condemned to the death of the cross : have mercy on us.

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

O Jesus, who was loaded with a cross, and led to the place of execution as a lamb to the slaughter : have mercy on us.

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

O Jesus, who was numbered among thieves, blasphemed and derided, made to drink of gall and vinegar, and crucified in dreadful torment from the sixth to the ninth hour : have mercy on us.

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

Jesu dulcissime, in patibulo crucis mortuus, et coram tua sancta Matre lancea perforatus, simul sanguinem et aquam emittens : miserere nobis.

R̄. Miserere nostri Domine, miserere nostri.

Jesu dulcissime, de cruce depositus, et lacrynis mœstissimæ Virginis Matris tuæ perfusus : miserere nobis.

R̄. Miserere nostri Domine, miserere nostri.

Jesu dulcissime, plagis circumdatus, quinque vulneribus signatus, aromatibus conditus, et in sepulchro repositus : miserere nobis.

R̄. Miserere nostri Domine, miserere nostri.

Ÿ. Vere languores nostros ipse tulit.

R̄. Et dolores nostros ipse portavit.

O Jesus, who didst expire on the cross, who wast pierced with a lance in presence of thy holy Mother, and from whose side poured forth blood and water : have mercy on us.

R̄. Have mercy on us, O Lord ; have mercy on us.

O Jesus, who wast taken down from the cross, and bathed in the tears of thy most sorrowing Virgin Mother : have mercy on us.

R̄. Have mercy on us, O Lord ; have mercy on us.

O Jesus, who wast covered with bruises, marked with the five wounds, embalmed with spices, and laid in the sepulchre : have mercy on us.

R̄. Have mercy on us, O Lord ; have mercy on us.

Ÿ. He truly hath borne our sorrows.

R̄. And he hath carried our griefs.

Let us pray.

O God, who for the redemption of the world didst deign to be born, to be circumcised, to be rejected by the Jews, and betrayed by Judas with a kiss, to be bound with fetters, and led like an innocent lamb to the slaughter, to be ignominiously brought before Annas, Caiphas, Pilate, and Herod, to be accused by false witnesses, to be scourged, buffeted, and reviled, to be spit upon, to be crowned with thorns, and struck with a reed, to be blindfolded, to be stripped of thy garments, to be nailed to a cross and raised thereon, to be numbered among thieves, to be made to drink of gall and vinegar, and to be pierced with a lance : do thou, O Lord, by these thy most holy sufferings, which I, thy unworthy servant commemorate, and by thy most holy cross and death, deliver me from the pains of hell, and vouchsafe to conduct me whither thou didst conduct the penitent thief who was crucified with thee. Who with the Father and the Holy Ghost livest and reignest for ever and ever. Amen.

O Lord Jesus Christ, I adore the sacred wound of thy left foot. I thank thee for the pain which thou didst endure

with so much love and charity. I condole with thee in thy sufferings, and with thy afflicted Mother. I humbly beg pardon for my sins, which I deplore beyond all imaginable evils, because they offend thee, O infinite goodness; and I resolve never more to sin. Vouchsafe to convert all sinners, and to make them understand the heinousness and the enormity of mortal sin.

Our Father, &c. Hail Mary, &c. Glory be, &c.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

O Lord Jesus Christ, I adore the sacred wound of thy right foot. I thank thee for the pain which thou didst endure with so much love and charity. I condole with thee in thy sufferings, and with thy afflicted Mother. Grant me strength against all temptations, and prompt obedience in the execution of thy holy will. Comfort, O Jesus, all the poor, the miserable, and the afflicted; all who are tempted or persecuted. Most just Judge, govern those who administer justice, and assist all those who labour in the care of souls.

Our Father, &c. Hail Mary, &c. Glory be, &c.
Sancta Mater, &c.

O Lord Jesus Christ, I adore the sacred wound of thy left hand. I thank thee for the pain which thou didst endure with so much love and charity. I condole with thee in thy sufferings, and with thy afflicted Mother. Deliver me from the pains of hell; grant me patience in the adversities of this life, and conformity in all things to thy blessed will. I offer unto thee all my sufferings both of mind and body, in satisfaction for my sins, which have so often deserved eternal torments. Pardon all my enemies, and all those who bear ill-will against me. Grant patience to the sick, and restore them to health; and support with thy assisting grace all who are in their agony, that they may not perish.

Our Father, &c. Hail Mary, &c. Glory be, &c.
Sancta Mater, &c.

O Lord Jesus Christ, I adore the sacred wound of thy right hand. I thank thee for the pain which thou didst endure with so much love and charity. I condole with thee in thy sufferings, and with thy afflicted Mother. Grant me a resolute will to seek after all things which concern my salvation. Grant me the grace of final perseverance, that I may secure the enjoyment of that glory which was purchased at the price of thy most precious blood. Grant likewise, O Jesus, peace and relief to the souls in purgatory, and daily advance

towards perfection thy holy servants in this world, more especially those who are of this confraternity.

Our Father, &c. Hail Mary, &c. Glory be, &c.
 Sancta Mater, &c.

O Lord Jesus Christ, I adore the sacred wound in thy blessed side. I thank thee for the infinite love manifested towards us at the opening of thy sacred Heart. Grant me a pure and perfect charity, that loving all things for thy sake, and thee above all things, I may breathe my last in the purest sentiments of divine love. Protect thy holy Catholic Church, direct thy governing Vicar upon earth, all ecclesiastical orders, and all pious persons who are instrumental in the conversion of souls. Preserve in thy holy service all Christian kings and princes. Bring back into the way of salvation all those who have gone astray, whether through malice or ignorance; and subject unto thy sacred yoke all infidels, heretics, and enemies of thy holy name.

Our Father, &c. Hail Mary, &c. Glory be, &c.
 Sancta Mater, &c.

Let us pray.

O Lord Jesus Christ, God of my heart; by those five wounds which thy love for us inflicted on thee, succour thy servants whom thou hast redeemed with thy precious blood. Amen.

Most merciful Redeemer, by those unspeakable torments and by the grief which thou wast pleased to suffer for me, especially when thy soul was separated from thy body, I humbly beseech thee to secure my soul at the hour of its departure, and to comfort me then, as thou didst comfort the penitent thief, with the blessed assurance that I shall be with thee in Paradise.

The Stabat Mater, or part of it, is then sung: see p. 443.

Let us say thrice the Our Father, and thrice the Hail Mary, in memory of the three hours our Redeemer hung upon the Cross, for the souls of the faithful departed of this congregation.

Let us say once the Our Father and the Hail Mary, for those who are in the deplorable state of mortal sin.

Let us likewise say once the Our Father and the Hail Mary, for the person of this congregation who is next to die, that he may depart happily, strengthened with the holy sacraments of the Church.

Let us dispose ourselves, by acts of perfect contrition and of pure love of God, to receive profitably the benediction of our Lord and Saviour in the adorable Sacrament of the Altar.

O merciful Redeemer and God of infinite patience, great is my confusion at appearing in thy divine presence, because I have so frequently preferred contemptible creatures before thee, the Almighty Creator of the universe. I utterly detest my presumption in sinning in thy most pure sight. I acknowledge that I am a criminal, and I plead guilty at the bar of thy dread tribunal. Thou mightest have been glorified in thy justice, by striking me suddenly dead, and by condemning me to eternal flames for the base indignities I have offered thee; but thou wast pleased to be glorified in the high prerogative of thy mercy, by recalling me to repentance. I abhor all my crimes of thought, of word, and of deed, not merely for the fear of punishment and for the hope of reward, but chiefly for thy sake, and because thou dost infinitely detest them. O God of majesty and mercy, look upon the sacred marks in thy hands, feet, and side, which thou dost still retain in thy glorified body, that they may plead in my behalf. By that tender love which induced thee to create, to redeem, and to sanctify me, unite thy infinite merits to my profound misery. Strengthen my weakness, confirm this my resolution of never more offending thee; rather let me lose every thing, even life itself, than lose thy favour by mortal sin. My heart was created for thee, and I love thee better than myself. Every day of my life, and especially that on which I shall expire, I will strive to love and to serve thee for thy own sake, my God and my Creator. O Saviour of perishing mankind, who openest thy hand, and fillest every creature with benediction, give me now such a blessing as thou didst bestow on thy beloved disciples, when ascending in triumph from the mountain of Olives, that I may live and die in these happy dispositions. Amen.

Say thrice every day, with a desire of obtaining a good death for all members of the congregation, the Lord's Prayer and Hail Mary, and once the following prayer: "Lord, into thy hands I commend my spirit, and all those who are or shall be in the agony of death. Mary, Mother of grace, Mother of mercy, defend us from the enemy, and receive us at the hour of death. Amen."

Plenary Indulgences, on the usual conditions, on the day of admission; at the hour of death for all who shall devoutly invoke the sacred name of Jesus; on any one Friday or Sunday in each month, for all who receive the blessed Eucharist in a church wherein this congregation is established, and shall assist at the benediction of the most holy Sacrament; on Christmas Day, the Epiphany, Easter Sunday, the Ascension, Whitsunday, and other principal Feasts.

The Stations, or Way of the Cross.

STATION I.

JESUS CONDEMNED TO DEATH.

Ÿ. Adoramus te, Christe,
et benedicimus tibi.

R̄. Quia per sanctam cruce-
m tuam redimisti mun-
dum.

Ÿ. We adore thee, O
Christ, and we bless thee.

R̄. Because by thy holy
Cross thou hast redeemed
the world.

Leaving the house of Caiphas, where he had been blasphemed, and the house of Herod, where he had been mocked, Jesus is dragged before Pilate, his back torn with scourges, his head crowned with thorns; and he, who on the last day will judge the living and the dead, is himself condemned to a disgraceful death.

Prayer.

It was for us that thou didst suffer, O blessed Jesus; it was for our sins that thou wast condemned to die. O, grant that we may detest them from the bottom of our hearts, and by this repentance obtain thy mercy and pardon.

Act of Contrition.

O God, we love thee with our whole hearts and above all things, and are heartily sorry that we have offended thee. May we never offend thee any more. Oh, may we love thee without ceasing, and make it our delight to do in all things thy most holy will.

Pater. Ave. Gloria.

Ÿ. Miserere nostri, Domine. R̄. Miserere nostri.

Ÿ. Fidelium animæ, per misericordiam Dei requiescant in pace. R̄. Amen.

The procession then moves to the second Station, singing,
 Sancta Mater, istud agas, Holy Mother, pierce me thro',
 Crucifixi fige plagas In my heart each wound renew
 Cordi meo valide. Of my Saviour crucified.

Or the following:

From pain to pain, from woe to woe,
With loving hearts and footsteps slow,
To Calvary with Christ we go.

See how his precious blood
At every station pours.
Was ever grief like his?
Was ever sin like ours?

STATION II.

JESUS IS LADEN WITH THE CROSS.

Ÿ. Adoramus te, &c.

R. Quia per sanctam, &c.

A heavy cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which he is to redeem the world.

O Jesus, grant us, by virtue of thy cross, to embrace with meekness and cheerful submission the difficulties of our state, and to be ever ready to take up our cross and follow thee.

The Act of Contrition may be repeated each time.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION III.

**JESUS FALLS THE FIRST TIME UNDER THE WEIGHT
OF THE CROSS.**

Ÿ. Adoramus te, &c.

R. Quia per sanctam, &c.

Bowed down under the weight of the cross, Jesus slowly sets forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted his body; he is sore with blows and wounds; his strength fails him; he falls to the ground under the cross.

O Jesus, who for our sins didst bear the heavy burden of the cross, and didst fall under its weight, may

the thought of thy sufferings make us watchful over ourselves, and save us from any grievous fall into sin.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION IV.

JESUS MEETS HIS MOST HOLY MOTHER.

Ÿ. Adoramus te, &c.

Ÿ. Quia per sanctam, &c.

Still burdened with his cross, and wounded yet more by his fall, Jesus proceeds on his way. He is met by his Mother. What a meeting must that have been! What a sword of anguish must have pierced that Mother's heart! What must have been the compassion of that Son for his holy Mother!

O Jesus, by the compassion which thou didst feel for thy Mother, have compassion on us, and give us a share in her intercession. O Mary, most afflicted Mother, intercede for us, that, through the sufferings of thy Son, we may be delivered from the wrath to come.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION V.

JESUS IS HELPED BY THE CYRENEAN TO CARRY HIS CROSS.

Ÿ. Adoramus te, &c.

Ÿ. Quia per sanctam, &c.

As the strength of Jesus fails, and he is unable to proceed, the executioners seize and compel Simon of Cyrene to carry his cross. The virtue of that cross changed the Cyrenean's heart, and from a compulsory task it became a privilege and a joy.

O Lord Jesus, may it be our privilege also to bear thy cross; may we glory in nothing else; by it may the world be crucified unto us, and we unto the

world; may we never shrink from sufferings, but rather rejoice if we should be counted worthy to suffer for thy name's sake.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION VI.

VERONICA WIPES THE FACE OF JESUS.

Ÿ. Adoramus te, &c.

Ÿ. Quia per sanctam, &c.

As Jesus proceeds along the way, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes his face with a handkerchief. As a reward of her piety, the impression of his sacred countenance is miraculously imprinted upon the handkerchief.

O Jesus, may the contemplation of thy sufferings move us to the deepest compassion, make us hate our sins, and kindle in our hearts more fervent love of thee. May thy image be graven on our minds, until we are transformed into thy likeness.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION VII.

JESUS FALLS BENEATH HIS CROSS THE SECOND TIME.

Ÿ. Adoramus te, &c.

Ÿ. Quia per sanctam, &c.

The pain of his wound, and the loss of blood increasing at every step of his way, again his strength fails him, and Jesus falls to the ground a second time.

O Jesus, who didst fall a second time beneath the load of our sins and of thy sufferings for our sins, how often have we grieved thee by our repeated falls into sin! O, may we rather die than ever offend thee again!

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION VIII.

JESUS CONSOLES THE WOMEN OF JERUSALEM.

Ÿ. Adoramus te, &c.

R̄. Quia per sanctam, &c.

At the sight of the sufferings of Jesus, some holy women in the crowd were so touched with sympathy, that they openly bewailed and lamented him. Jesus, knowing the things that would befall Jerusalem because of its rejection of him, turned to them, and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

O Lord Jesus, we mourn, and will mourn, both for thee and for ourselves; for thy sufferings, and for our sins which caused them. O, teach us so to mourn, that we may be comforted, and may escape those dreadful judgments which are prepared for all who shall reject or neglect thee in this life.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION IX.

JESUS FALLS BENEATH HIS CROSS THE THIRD TIME.

Ÿ. Adoramus te, &c.

R̄. Quia per sanctam, &c.

Jesus had now arrived almost at the summit of Calvary; but before he reached the spot where he was to be crucified, his strength again fails him, and he falls the third time, to be again dragged up and goaded onward by the brutal soldiery.

O Lord Jesus, we entreat thee, by the merits of this thy third most painful fall, to pardon our frequent relapses and our long continuance in sin; and may the thought of these thy sufferings make us hate our sins more and more.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION X.

JESUS IS STRIPPED OF HIS GARMENTS, AND IS GIVEN
GALL TO DRINK.

Ÿ. Adoramus te, &c.

R. Quia per sanctam, &c.

Arrived at last at the place of sacrifice, they prepare to crucify him. His garments are torn from his bleeding body, and he, the Holy of holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

O Lord Jesus, thou didst endure this shame for our most shameful deeds. Strip us, we beseech thee, of all false shame, conceit, and pride, and make us so to humble ourselves voluntarily in this life, that we may escape everlasting ignominy in the world to come.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION XI.

JESUS IS NAILED TO THE CROSS.

Ÿ. Adoramus te, &c.

R. Quia per sanctam, &c.

The cross is laid upon the ground, and Jesus is stretched upon his bed of death. At one and the same time, he offers his bruised limbs to his heavenly Father in behalf of sinful man, and to his fierce executioners to be nailed by them to the ignominious tree. The blows are struck! the blood gushes forth!

O Jesus, nailed to the cross, fasten to it our hearts also, that they may be united to thee until death shall strike us with its fatal blow, and with our last breath we shall yield up our souls to thee.

Pater. Ave. Gloria.

Miserere nostri, &c. *Sancta Mater, &c.*

STATION XII.

JESUS IS RAISED ON THE CROSS, AND DIES UPON IT.

Ÿ. Adoramus te, &c.

R. Quia per sanctam, &c.

For three hours Jesus has hung upon his transfixed hands; his blood has run in streams down his body, and bedewed the ground; and, in the midst of excruciating sufferings, he has pardoned his murderers, promised the bliss of Paradise to the good thief, and committed his blessed Mother and beloved disciple to each other's care. All is now consummated; and meekly bowing down his head, he gives up the ghost.

O Jesus, we devoutly embrace that honoured cross whereon thou didst love us even unto death. In that death we place all our confidence. Henceforth let us live only for thee; and in dying for thee, let us die loving thee and in thy sacred arms.

Pater. Ave. Gloria.

Miserere nostri, &c. *Sancta Mater, &c.*

STATION XIII.

JESUS TAKEN DOWN FROM THE CROSS.

Ÿ. Adoramus te, &c.

R. Quia per sanctam, &c.

The multitudes have left the heights of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot of the cross, are striving to bring consolation to Christ's inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body of her divine Son from the cross, and deposit it in her arms.

O thou, whose grief was boundless as an unfathomable ocean, Mary, Mother of God, grant us a

share in thy most holy sorrow for the sufferings of thy Son, and have compassion on our infirmities. Accept us as thy children with the beloved disciple. Show thyself a Mother to us; and may he, through thee, receive our prayer, who for us vouchsafed to be thy Son.

Pater. Ave. Gloria.

Miserere nostri, &c. Sancta Mater, &c.

STATION XIV.

JESUS LAID IN THE HOLY SEPULCHRE.

Ÿ. Adoramus te, &c.

R̄. Quia per sanctam, &c.

The body of her dearly-beloved Son is taken from his Mother, and laid by the disciples in the tomb. The tomb is closed, and in it the lifeless body remains until the hour of its glorious resurrection.

We too, O God, are ready to go down into the grave whenever it shall please thee, in whatsoever manner it shall please thee, and wheresoever it shall please thee. Let thy just decrees be fulfilled; let our sinful bodies return to the dust from which they came; but do thou, in thy great mercy, receive our immortal souls, and when our bodies shall have risen again, place them likewise in thy kingdom, that we may love and bless thee for ever and ever. Amen.

Pater. Ave. Gloria.

Miserere nostri, &c.

The Confraternity of the Holy Family.

HISTORICAL NOTICE.

It was in the town of Liège, in Belgium, that this pious association had its humble beginning. An officer of engineers and a few devout workmen were the instruments which God chose for this design.

On Whit-Monday 1844 they met together for the first time, in a room belonging to a poor carpenter. Their object was to join in prayer and pious reading, and encourage each other in the practice of Christian virtue. God blessed the pious association: their numbers rapidly increased; the room soon became too small to contain them; when the Redemptorist Fathers offered the use of their church for the weekly meetings. The Bishop of Liège, Mgr. Van Bommel, saw in the rising association the fulfilment of a project he had long been meditating for the good of his flock. He therefore joyfully encouraged it, and watched over it with a care and affection which never diminished up to the day of his death, in April 1852.

Not content with approving its rules, by a decree of the 7th of April 1845, he wished to procure for it the sanction of Papal authority. Moved by his prayer, and the recital of the happy fruits which the association produced in Liège, where it numbered already nearly one thousand men, his Holiness Pius IX., by two briefs, dated respectively the 20th and 23d of April 1847, approved the pious association, enriched it with many indulgences, and raised it to the dignity of an archconfraternity, with the power of affiliating to itself other confraternities of the same name and object, and communicating to them all its spiritual favours and indulgences.

As soon as the apostolic briefs were published, a number of devout women, eager to profit by the permission granted by his Holiness, resolved to form a similar association for persons of their own sex. They met with equal success; and in Liège alone this branch of the Holy Family numbers already, it is believed, nearly a thousand members.

Under the protection of the zealous Bishop, the Holy Family rapidly spread from Liège to other towns of his diocese; and it soon extended to other parts of Belgium, to Holland, France, and even America. In Ireland and England similar confraternities have been erected for children, and have been so blessed by God, that in many places they number several hundreds of members regularly attending the weekly meetings; while in some instances the number amounts to more than a thousand.

The success of these first attempts has encouraged the Superiors of the Congregation of the Most Holy Redeemer to publish this translation of the Rules and Exercises of the Confraternity, for the use of the adults of both sexes. They have also caused a large medal of the Holy Family, with an English inscription, to be struck, for the use of the Confraternity.

They now recommend this holy work to the zeal of the Clergy, and abandon the success of it into the hands of Jesus, Mary, and Joseph. In their name it was begun, and by their protection it must prosper.

St. Mary's, Clapham.

RULES.

[These Rules or Statutes contain the fundamental elements of every Association affiliated to the Archconfraternity. They should not be set aside without some real necessity; yet they may, with the consent of the Bishop of the Diocese, be modified and adapted to circumstances. It is enough if the Association adopts the same name and object—"eiusdem nominis et instituti."—*Brief of Pius IX.*, 1847.]

I. The end of the Archconfraternity is to honour the Holy Family, Jesus, Mary, and Joseph; and to give to the faithful of every age, sex, and condition powerful means of advancing securely in the way of salvation.

II. The means employed by the Association to attain the sublime and useful end it has in view are, prayer, the preaching of the word of God, and the frequentation of the Sacraments.

III. The Archconfraternity was originally placed under the patronage of the Right Reverend Bishop of Liège. The Associations which are affiliated to it are placed under the patronage of their own ordinaries.

IV. The Rector of the Community of the Congregation of the Most Holy Redeemer at Liège is perpetual Director-General of the Archconfraternity. The Rector of any Community where an Association is established is by right the Director, but he may depute another Father in his stead. In all other places where the Association is established, it is directed by the parish priest, or by any other priest approved by the ordinary.

V. Each Association is divided into sections composed of a certain number of members, *twenty-five at most, according to the locality*. Each section is placed under the protection of a patron saint.

VI. At the head of each section is a Prefect, appointed by the Director. The Prefect has, by virtue of his office, certain duties of charity and responsibility to perform. To the Prefect should be added a Sub-Prefect, chosen from the same section; his duty is to assist and to supply the place of the Prefect in case of absence.

Observation.—In places where it may be expedient, the Director has the power to choose a person to assist him, with the title of Prefect-General. The Prefects of each section are subject to him, and he to the Director.

VII. Moreover, the Director of the Association selects from among its members one or more Secretaries, and also other functionaries, according to the wants of the Association.

VIII. Every Association of the Holy Family assembles once a week, on the day and at the hour appointed by the Director. These meetings are devoted to prayer, hearing the word of God, and singing devout hymns.

IX. Each section must occupy the place which has been assigned to it in the church of the Association, and each member keep strictly to the number of the section to which he belongs.

Observation.—The members must be fully persuaded that they are all children of the Association of the Holy Family, and therefore beloved brothers, among whom the most cordial charity should reign. They must know that there is no distinction and no difference between the sections or the numbers of the sections in which they may be placed. For the last is as honourable as the first, and the first is no better than the last. This arrangement, to which each one must adhere with his whole heart, is a condition without which it would be impossible to maintain order in a large Association.—*Statutes approved by the Bishop of Liège, by the Bishop of Mechlin, and the Bishop of Tournay.*

X. The exercises of piety, which must never be omitted at the weekly meetings, are—the prayer, “Remember, O most pious Virgin Mary,” the Litany of the Holy Family, a part of the Rosary, the Examination of Conscience, the Spiritual Communion, and the invocation of the patron saints of the year, and of the different sections. The meeting always concludes with Benediction of the most holy Sacrament or of the Crucifix.

XI. No member can absent himself from the meetings without having given notice to the Prefect or Sub-Prefect of his section.

Observation.—If there is a Prefect-General, each Prefect shall report to him, from time to time, the state of his section, and, especially, shall acquaint him with the names of those who absent themselves without sufficient cause, or without the proper formalities. The Prefect-General shall inform the Director, who will apply such remedies as he thinks expedient. He shall also consult with the Director, at certain fixed periods, upon all matters which concern the welfare of the Association.

Where there is no Prefect-General, each Prefect, accompanied by his Sub-Prefect, shall, once a month, on the day appointed, give an account to the Director of the section confided to his care. He must report to him the number of those who have been absent without sufficient reason, or without the proper formalities. It will then rest with the Director to decide whether the defaulters should be excluded from the Association. The Secretary shall also meet the Director once a week, on the day appointed by him.—*Statutes approved by the Archbishop of Mechlin and the Bishop of Tournay.*

XII. Four times a-year, during the Ember weeks, all the officers of the Association meet together, at the hour appointed, to unite in prayer, and to receive from the Director instructions for maintaining the fervour of the whole Association.

XIII. Any person who is desirous of joining the Association of the Holy Family must be presented by a member, or other responsible person, to the Director; who, having obtained information as to his moral character, his profession, and his place of abode, may admit him on trial.

Observation.—The Director may delegate this charge to the Prefect-General, but without giving to him the power of admission.—*Statutes approved by the Bishop of Liège.*

XIV. After a certain time, to be determined by the Director (according to the character of the candidate and to his punctuality in attending the meetings), he will make his solemn entry into the Association by the Act of Consecration to Jesus, Mary, and Joseph; having first prepared himself for it by receiving the Sacraments. He will then receive a diploma (or letter of admission) to certify that he is a member of the Association.

Observation.—No candidate is to be admitted until he has attained the age of fifteen at least, unless there be a separate division for children. If there be such a division, whether for boys or girls, the usual condition required is, that they should have made their first Communion. The members conform as much as possible to what is prescribed by these Statutes.

XV. The obligations contracted by the members are altogether obligations of love. In general, they must like good Christians, each one according to his state

of life; they must avoid bad company, dangerous places of amusement, and all that may lead them into sin.

XVI. In addition to the duties common to all good Christians, they must—

1. Every morning make an offering of the actions of the day to Jesus, Mary, and Joseph, and renew this offering from time to time during the day.

2. Every evening they must make their examination of conscience, followed by a spiritual communion.

XVII. Whenever an associate falls sick, he shall send word to the Prefect, who shall inform the Director. The latter will recommend the sick person to the prayers and charitable offices of the Association at the next meeting. If a member dies, the Association will have a Mass offered for him, during which the "Miserere" will be chanted; and the associates who may be present will be invited to make a Communion for the deceased.

Observation.—The Prefect must inform the Prefect-General, if there be one; and the latter will inform the Director.

According to the tenor of the Statutes, the duties of the Prefects may be reduced to the following principal points:

1. To see that the members of his section are exact and punctual in their attendance, and to use a meek and prudent charity in inducing them to be so.

2. To see that the members of his section keep to the places assigned to them in the church. For this purpose he must be there in good time, in order to place the chairs and distribute the books, if necessary. If he is unable to attend, he must inform the Sub-Prefect, in order that he may act in his place.

3. To keep an exact list of the members of his section, of their names, profession, and place of residence; as also of those who absent themselves without reason.

4. To visit the sick of his section.

5. To report to the Director once a month the state of the section confided to his charitable care, and particularly the cases of non-attendance.

6. In fine, his principal duty, and that of all who are charged with any office, is, not to make it an occasion for raising himself above his fellow-members, but to edify them by an exemplary life, and, above all, by a greater fidelity to the Rules and Statutes of the Association.

XVIII. The patron saints of the year are assigned by lot, at the meeting which immediately precedes the 1st of Jan.

Observation.—Each one should consider the patron who falls to him in this way as given to him by God himself; he must honour him every day, morning and evening, by saying an Our Father and Hail Mary. He must have recourse to him in his corporal and spiritual necessities, and, above all, endeavour to practise the virtue pointed out for him, that he may render himself worthy of the saint's protection.

XIX. *The titular feast of the Holy Family*, which is also the patron feast of the Association, is fixed for the first Sunday in July. It is on this feast that takes place the general Communion and solemn reception of the Associates by the Act of Consecration to Jesus, Mary, and Joseph.

XX. The other feasts of the Association are :

Whit-Monday, the anniversary of the foundation of the Association (on this day takes place the solemn renovation of baptismal vows); *the Immaculate Conception*; *the Sunday which follows the 7th of April*, on which day the Association was canonically established by the Bishop of Liège, in 1845; *Christmas*; *the Epiphany*; *the Presentation of our Lord* (the Purification B.V.M., Feb. 2); *the Flight into Egypt* (4th Sunday of April); *Easter Sunday*; *Ascension-day*; *Corpus Christi*; *the Sacred Heart*; *the Holy Redeemer* (3d Sunday of July); *the Exaltation of the Holy Cross*; *the Nativity*; *the Assumption*; *the Feasts of our Lady of Seven Dolours* (Friday after Passion Sunday and third Sunday of September); *St. Joseph*; *the Patronage of St. Joseph* (third Sunday after Easter); *St. Michael*; *St. Gabriel*; *the holy Guardian Angels*; *SS. Peter and Paul*; *St. Juliana of Cornillon*; *All Saints*; *All Souls*. In fine, the feast-day of the annual patron of each member will be for him a special feast, as will be the protector of the section for all the section.

Each member will also celebrate with devotion the month of May.

XXI. When any of the above-mentioned feasts falls on a working-day, the associates may gain the plenary indulgence on the following Sunday, under the ordinary conditions.

XXII. Every associate whose conduct, instead of being edifying, is reprehensible, and who, after having been several times warned, will not amend, shall be excluded from the Association.

EXERCISES PRACTISED IN THE ARCHCONFRATERNITY.

I. EXERCISES FOR THE WEEKLY MEETINGS¹ (Art. viii.).

1. *The Rosary*, at least in part.

2. *A Hymn*. Then the following versicle and prayers to the patron saints of the year and of the sections :

Ÿ. Orate pro nobis, sancti Patroni Congregationis nostræ.

R̄. Ut digni efficiamur promissionibus Christi.

Oremus.

Deus, qui nobis per singulos annos aliquos e cœlitibus Patronos assignas ; concede propitius, ut intercessione Beatorum, quos Patronos hoc anno de tua benignitate suscepimus, nos, et omnes parentes, amici et inimici, præsentis gratiæ auxilium sentiamus, et ejusdem gratiæ muniti auxilio, virtutem, quam suis nos docuerunt exemplis, valeamus exercere.

Omnes Sancti tui, quæsumus, Domine, nos ubique adjuvent, ut, dum eorum merita recolimus, patrocinia sentiamus. Per Christum Dominum nostrum. Amen.

Ÿ. Pray for us, O holy Patrons of our Association.

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

Let us pray.

O God, who dost assign to us each year some of the heavenly citizens for our Patrons ; grant, we beseech thee, through the intercession of those whom this year we have received as Patrons, that we, and all our relations, friends, and enemies, may presently experience the assistance of thy grace ; so that by the help of this same grace we may be enabled to practise those virtues which they have taught us by their example.

May all thy Saints, O Lord, we beseech thee, help us in every place, that while we celebrate their merits we may experience their protection. Through Christ our Lord. Amen.

¹ The day and hour of the weekly meetings may vary. The Director, according to his discretion, chooses the day and hour which is most convenient and most advantageous to the Association. In large towns it is generally Monday evening. In country places, for the most part, it is Sunday afternoon.

3. *The Litany of the Holy Family.*

Lord have mercy on us.

Lord have mercy on us.

Christ have mercy on us.

Christ have mercy on us.

Lord 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,

Jesus, Mary, and Joseph,

Jesus, Mary, and Joseph, worthy objects of our reverence and love,

Jesus, Mary, and Joseph, by the voice of all ages called the Holy Family,

Jesus, Mary, and Joseph, names for ever blessed of the Father, the Mother, and the Child, who compose the Holy Family,

Jesus, Mary, and Joseph, image on earth of the august Trinity,

Holy Family, tried by the greatest contradictions,

Holy Family, afflicted in your journey to Bethlehem,

Holy Family, rejected by all, and obliged to take refuge in a stable,

Holy Family, saluted by the concerts of the angels,

Holy Family, visited by the poor shepherds,

Holy Family, venerated by the Wise Men,

Holy Family, persecuted and exiled in a strange country,

Holy Family, hidden and unknown at Nazareth,

Holy Family, model of Christian families,

Holy Family, living in peace and charity,

Holy Family, whose Head is a model of paternal vigilance,

Holy Family, whose Spouse is a model of maternal care,

Holy Family, whose Child is a model of obedience and filial piety,

Holy Family, who led a poor, laborious, and penitent life.

Have mercy on us.

Have pity on us.

Holy Family, poor in the goods of the world but rich
in the goods of heaven,

Holy Family, despised by the world, but great before
God,

Holy Family, our support in life, our hope in death,
Holy Family, patrons and protectors of our Confraternity,

Jesus, Mary, and Joseph,

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

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

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

Christ hear us.

Christ graciously hear us.

Have pity on us.

Let us pray.

O God of goodness and mercy, who hast been pleased to call us to this Confraternity of the Holy Family; grant that we may always honour and imitate Jesus, Mary, and Joseph; so that, pleasing them on earth, we may enjoy their presence in heaven; through the same Jesus Christ our Lord. Amen.

Memorare to the Blessed Virgin Mary.

Remember, O most pious Virgin Mary, that it has never been heard of in any age that any one having recourse to thy protection, imploring thy aid, and seeking thy intercession, was abandoned by thee: I therefore, animated with this confidence, O Virgin of virgins, my Mother Mary, come to thee, and, groaning under the weight of my miseries, cast myself at thy sacred feet. O Mother of the Word Incarnate, despise not my prayer, but graciously hear and grant my petition.

Memorare to St. Joseph.

Remember, O most amiable, most benevolent, most kind, and most merciful father St. Joseph, that the great St. Teresa assures us that she never had recourse to your protection without obtaining relief. Animated with the same confidence, O dear St. Joseph, I come to you, and groaning under the heavy burden of my many sins, I

prostrate myself at your feet. O most compassionate Father, do not, I beseech you, reject my poor and miserable prayers, but graciously hear and answer my petition. Amen.

4. *One Hail Mary, to obtain grace to profit by the Conference.*

5. *The notices and recommendations, followed, if necessary, by some prayers for the absent, the sick, and the deceased members.*

6. *The Conference or Instruction.*

(The subjects of these Conferences are: Religion, considered in its history, its doctrines, its moral teaching, and its worship; the life and virtues of our Saviour; the lives and examples of the B. V. Mary and the Saints, &c.)

7. *The Examination of Conscience.*

Let us examine our consciences, that we may see the faults we have committed this day, and let us ask pardon for them from God with our whole hearts.

8. *The Spiritual Communion.*

Come, Lord Jesus, I love thee, I desire thee; come into my heart. I attach myself, I unite myself to thee. Let me never more be separated from thee. (*St. Alphonsus.*)

9. *Invocation of Jesus, Mary, and Joseph, to be said aloud by all together.*

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 out my soul in peace with you.

(*Indulgence of 300 days, applicable to the souls in purgatory. Pius VII., 1807.*)

10. *Benediction of the Most Holy Sacrament.*

11. *The Angelus.*

12. *A Hymn.*

If there cannot be Benediction of the Blessed Sacrament, a few verses of a hymn may be sang, after which the Director gives the Benediction with the Crucifix, while he chants a . . .

Benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti, descendat super vos et maneat semper.

Ry. Amen.

May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon and remain with you always.

Ry. Amen.

II. EXERCISES FOR THE MEETINGS OF THE PREFECTS (Art. xii.).

These meetings should take place during the Ember weeks, and, if possible, in the church.

ORDER OF THE CEREMONIES.

1. *Three Hail Marys.*
2. *Conference and advice, given by the Director.*
3. *A Decade of the Rosary, for some object determined by the Director.*

III. EXERCISES FOR THE SOLEMN CONSECRATION OF THE MEMBERS (Art. xiv.).

This generally takes place twice in the year, in July and in December.

ORDER OF THE CEREMONIES.

1. *A Hymn.*
2. *A short Instruction.*
3. *The Veni Creator.* [*Whilst this hymn is being sung, the Associates who are about to consecrate themselves should enter and arrange themselves in the Sanctuary, if the place admits of it. In associations of women they remain at the rails.*]
4. *The Act of Consecration, which the Director pronounces word by word, and the Associates repeat after him. The lines [—] indicate the pauses.*

Act of Consecration.

O Jesus, Mary, Joseph! I [*here each one pronounces his own name in a low tone*], in the presence of all the court of heaven,—choose you—on this day—for my patrons and protectors;—I offer you—and solemnly consecrate to you—in this Association—*my body,—my soul,—all that I have,—and all that I am*;—I promise you—to live as a good Christian,—that I may die—the death of the elect.—What a happiness for me—to pass one day—

from the arms of Jesus, Mary, and Joseph,—in this world—into the arms of the Father,—the Son,—and Holy Ghost, in heaven;—and that for all eternity!—Such is my hope.—Amen.

5. *Formula of Reception pronounced by the Director.*

Formula.

Et ego, in nomine Sanctissimæ Trinitatis et ex facultate mihi concessa, vos omnes adscribo Sodalitati Sanctæ Familiæ Jesu, Mariæ, Joseph, in hac nostra ecclesia canonice erectæ, vosque participes declaro omnium gratiarum et Indulgentiarum quæ Archisodalitati ejusdem Sanctæ Familiæ Leodii, in Ecclesia B. M. V. Immaculatæ a Sancta sede Apostolica similiter erectæ, a Summo Pontifice Pio Papa IX. concessæ sunt: Deum ac Dominum nostrum Jesum Christum enixe deprecans, ut vos in Sancto Dei servitio confortare, in pace mutuaque charitate conservare, et perseverantiam in fide operibusque bonis consedere dignetur.

Formula.

And I, in the name of the Most Holy Trinity, and by the faculties granted to me, admit you all into the Confraternity of the Holy Family of Jesus, Mary, Joseph, canonically erected in this our church; and I admit you to the participation of all the favours and indulgences granted by the Sovereign Pontiff Pius IX. to the Archconfraternity of the same Holy Family, established in like manner by the authority of the Apostolic See, in the Church of the Immaculate Virgin Mary, at Liège; earnestly beseeching our Lord and God Jesus Christ that he may deign to strengthen you in God's holy service, preserve you in peace and mutual charity, and grant you the grace of perseverance in faith and good works.

He then sprinkles the Associates with holy water, saying:

In nomine Patris ✠ et Filii, et Spiritus Sancti. Amen.

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

6. *Blessing of the Medals.*

Each Associate holds his medal in his hand.

Ÿ. Adjutorium nostrum in nomine Domini.

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

R. Qui fecit cœlum et terram.

Ÿ. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiternus Deus, qui Sanctorum imagines sculpi aut pingi non reprobas, ut, quoties illas oculis corporis intuemur, toties eorum actus et sanctitatem ad imitandum, memoriæ oculis meditemur; has quæsumus imagines in honorem et memoriam unigeniti Filii tui Domini nostri Jesu Christi, Beatissimæ Virginis Mariæ et Beati Josephi adaptatus, bene \times dicere et sancti \times ficare digneris: et præsta, ut quicumque coram illis unigenitum Filium tuum, Beatissimam Virginem, et gloriosum Josephum suppliciter colere, et honorare studuerit, illorum meritis et obtentu, a te gratiam in præsentem, et æternam gloriam obtineat in futuro. Per eundem Christum Dominum nostrum. Amen.

R. Who made heaven and earth.

Ÿ. The Lord be with you.

R. And with thy spirit.

Let us pray.

O Almighty and Eternal God, who dost not forbid the images of thy Saints to be engraven or painted, that as often as we behold them with the eyes of our bodies we may recall to the eyes of our memory their actions and their sanctity; deign, we beseech thee, to bless and sanctify these medals, dedicated to the memory and honour of thine only-begotten Son Jesus Christ our Lord, of the Blessed Virgin Mary, and of St. Joseph; and grant that whoever shall endeavour humbly to worship and honour before them thine only-begotten Son, the blessed Virgin Mary, and the glorious Patriarch St. Joseph, may, by their merits and intercession, obtain from thee grace in this life and eternal glory in the next. Through the same Christ our Lord. Amen.

The Director sprinkles the medals with holy water; and whilst the members are fastening them round their necks, he says:

Accipite, Fratres (Sorores), hæc numismata benedicta, singularia signa Sodalitatis Sacræ Familiæ Jesu,

Brothers (or Sisters), receive these blessed medals, the peculiar marks of the Confraternity of the Holy

Maria, Joseph, ut ita induti, sub eorum patrocinio perpetuo vivatis.

Benedictio Dei omnipotentis, Patris, ✠ et Filii, et Spiritus Sancti, descendat super vos et maneat semper.

R̄. Amen.

Family of Jesus, Mary, and Joseph, that by wearing them you may always live under their protection.

May the blessing of Almighty God, Father, ✠ Son, and Holy Ghost, descend upon you now, and remain with you for ever.

R̄. Amen.

7. *The Magnificat is sung, while the letters of admission are being distributed at the gate of the Sanctuary.*

8. *The Director addresses some words of congratulation and encouragement to the members who have made their consecrations.*

9. *Benediction of the Most Holy Sacrament.*

10. *A Hymn.*

IV. EXERCISES FOR THE GENERAL COMMUNION (Art. xix.).

This General Communion takes place usually twice a year.

ORDER OF THE CEREMONIES.

1. *A Hymn, see end of volume.*

2. *After the Gospel, Acts before Communion made aloud by the Director.*

3. *The time for Communion having arrived, the Associates, wearing their medals, go up to receive the Holy Eucharist. (To avoid confusion they may be led up to the Altar-rails by the Epistle side, and back to their places by the Gospel side.)*

4. *During the time that Holy Communion is being administered, the Magnificat, or some appropriate hymn, may be sung in Latin.*

5. *After the Communion, Acts of Thanksgiving made aloud by the Director.*

6. *Benediction of the Most Holy Sacrament, followed by an English Hymn.*

V. EXERCISES FOR THE RETREAT, AND RENEWAL OF BAPTISMAL VOWS.

The Retreat takes place ordinarily once in the year, and lasts for several days. Each day there are two Exercises.

ORDER OF THE MORNING EXERCISE.

1. *Mass.* 2. *Instruction for half an hour.*

ORDER OF THE EVENING EXERCISE.

1. *Rosary.* 2. *A Hymn, or the Veni Creator, p. 436.*
 3. *Sermon.* 4. *Miserere, No. 249 (Hymns).*

Ÿ. Et ne nos inducas in tentationem.

R̄. Sed libera nos a malo.

Ÿ. Domine, exaudi orationem meam.

R̄. Et clamor meus ad te veniat.

Ÿ. Dominus vobiscum.

R̄. Et cum spiritu tuo.

Oremus.

Deus, qui culpa offenderis, pœnitentia placaris, preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte. Per Christum Dominum nostrum.

R̄. Amen.

Divinum auxilium maneat semper nobiscum.

R̄. Amen.

5. *Benediction of the Most Holy Sacrament.*

(Towards the end of the Retreat, or at some other appointed time in the year, they will make the renewal of their baptismal vows.)

ORDER OF THE CEREMONIES.

1. *Rosary.* 2. *A Hymn.*

3. *Sermon on the renewal of the baptismal vows; and then, if desirable, the members will make aloud the following Act:*

Humbly prostrate before thee,—O my God,—and before the most Holy Family—Jesus, Mary, and Joseph,—acknowledging the inestimable benefit—which thou hast vouchsafed to grant me—of belonging to the Catholic Church,—whose child I became—in holy Baptism;—thereby acquiring a right—to the graces—which Jesus Christ has left for us—in the holy Sacraments,—the happiness of being admitted—among the number of thy children,—and the hope of being one day—with thee in Paradise;—I come to renew—and to confirm the promises—made at my Baptism.—Yes, O my God,—I wish to be

entirely thine,—to serve thee all my life,—and to strive always for that end—for which thou hast created me:—and therefore—I renounce the devil—and all his works:—I renounce sin,—and all the occasions of sin:—I renounce the world,—its maxims,—and its vanities:—I renounce the flesh,—its sensual pleasures,—the inordinate desires of nature,—and all that may displease thee:—I renounce human respect,—which so long kept me—at a distance from thee.—Formerly I feared the world,—and the ridicule of the world:—though I should have had but one fear,—the fear of neglecting—my duties as a Christian.—I now resolve to accomplish them faithfully;—I resolve to live—according to the precepts—and maxims of Jesus Christ.—I resolve to live as a good Christian.

O Jesus, Mary, Joseph,—make me more and more worthy—of the noble name of Christian:—may I become,—by the aid of your powerful protection,—a respectful child of God,—obedient to the Church,—and faithful to my duties,—so that one day—I may have the happiness—of thanking you,—and glorifying you—in that heavenly country—where God rewards those—who have served him faithfully to the end.—Amen.

4. *The Te Deum*, No. 250 (Hymns).

5. *Benediction*.

6. *A Hymn*.

VI. EXERCISE FOR THE DISTRIBUTION OF THE HOLY PATRONS FOR THE YEAR (Art. xviii.).

This solemnity takes place at the meeting immediately preceding New-Year's-day.

Previous to the meeting, as many tickets bearing the names of Patron Saints as there are members in the Association are placed in a vase. If the Association be very numerous, the tickets may be numbered, and arranged in as many packets as there are sections; each packet containing as many tickets as there are members in the section.

ORDER OF THE CEREMONIES.

1. *The usual exercises before the Conference.*

2. *Address on the excellence of the devotion to Patron Saints.*

3. *The Magnificat is sung, during which the Associates proceed, one after another, to the table on which the vase is placed, which should be either in or near the Sanctuary.*

Each member then draws a ticket, which he must show to the Secretary, that he may make a note of it. They must enter by the Gospel side, and return by the Epistle side. If the association is very numerous, the Prefects only go to draw a packet of tickets; they then, having returned to their places, distribute them, and note down immediately the number which has fallen to each one, in order to transmit the list to the Director.

4. A Hymn.

VII. EXERCISES FOR THE MASSES TO BE CELEBRATED FOR THE DECEASED MEMBERS.

1. *The psalm Miserere, chanted alternately by the Associates and the Choir; the Associates repeating every time the first verse of the psalm.*

2. *Before the Consecration, five Our Fathers and five Hail Marys should be recited aloud, in order to gain the Plenary Indulgence applicable to the souls of the faithful departed.*

3. *After the Consecration, the rest of the Miserere is sung; and instead of Gloria Patri, the following is sung:*

Requiem æternam dona ei, Domine;

Et lux perpetua luceat ei.

Pater noster, &c.

Our Father, &c.

Ÿ. Et ne nos inducas in tentationem.

Ÿ. And lead us not into temptation.

Ŕ. Sed libera nos a malo. Amen.

Ŕ. But deliver us from evil. Amen.

Ÿ. A porta inferi.

Ÿ. From the gates of hell.

Ŕ. Erue, Domine, animam ejus.

Ŕ. Deliver his soul, O Lord.

Ÿ. Requiescat in pace.

Ÿ. May he rest in peace.

Ŕ. Amen.

Ŕ. Amen.

Ÿ. Domine, exaudi orationem meam.

Ÿ. O Lord, hear my prayer.

Ŕ. Et clamor meus ad te veniat.

Ŕ. And let my cry come unto thee.

Ÿ. Dominus vobiscum.

Ÿ. The Lord be with you.

Ŕ. Et cum spiritu tuo.

Ŕ. And with thy spirit.

Oremus.

Let us pray.

Absolve, quæsumus, Domine, animam famuli tui

Absolve, we beseech thee, O Lord, the soul of thy ser-

N. ut defunctus sæculo tibi vivat; et quæ per fragilitatem carnis, humana conversatione commisit, tu, venia misericordissimæ pietatis absterge.

Deus, veniæ largitor, et humanæ salutis amator, quæsumus clementiam tuam, ut nostræ Congregationis fratres, propinquos et benefactores, qui ex hoc sæculo transierunt, beata Maria semper Virgine intercedente cum omnibus Sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

Fidelium Deus omnium conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum, ut indulgentiam quam semper optaverunt piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum.

R̄. Amen.

Ÿ. Requiem æternam dona eis, Domine.

R̄. Et lux perpetua luceat eis.

Ÿ. Requiescant in pace.

R̄. Amen.

vant N., that, having departed from this life, he may live to thee; and whatever faults he may have committed through human frailty, do thou in thy merciful goodness forgive.

O God, the giver of pardon, and lover of human salvation, we beseech thy clemency, by the intercession of the Blessed Virgin Mary, and all the Saints, that thou mayest grant to all the brethren, relatives, and benefactors of our Congregation, who have departed this life, to come to the fellowship of eternal happiness.

O God, the Creator and Redeemer of all the faithful, grant, we beseech thee, to the souls of thy servants departed the remission of all their sins, that by pious supplications they may obtain the pardon which they have always desired. Who livest and reignest for ever and ever. Amen.

Ÿ. Eternal rest give to them, O Lord.

R̄. And let perpetual light shine upon them.

Ÿ. May they rest in peace.

R̄. Amen.

VIII. EXERCISE OF THE WAY OF THE CROSS.

1. *The usual exercises.*

2. *Preparatory Discourse on the Passion of our Lord Jesus Christ.*

3. *The Way of the Cross; after which, five Our Fathers, five Hail Marys, and five Glory be to the Father, in order to gain other indulgences.*

4. *Benediction and Hymn.*

IX. EXERCISE TO INAUGURATE AN AFFILIATION.

1. *A Hymn.*

2. *A Discourse on the Holy Family.*

3. *Reading aloud in English of the Letter of Affiliation.*

4. *If all or some of the members are to make their Act of Consecration, the ceremony proceeds as in the exercise for a Solemn Consecration (p. 691).*

If there be no Consecration, the Exercise will conclude with Benediction, during which the Te Deum should be sung if possible. The whole will finish with a Hymn to the Holy Family.

The conditions for obtaining the Affiliation of a Confraternity of the Holy Family to the Parent Archconfraternity are :

1. The Confraternity must be erected with the consent of the ordinary, and according to the formalities required by the Constitution of Pope Clement VIII.

2. A formal request of Affiliation must be made to the Director-General of the Archconfraternity (*chez les Rév. Pères Rédemptoristes, à Liège, Belgique*). This being done, the Director-General will send a Letter of Affiliation, by which the Confraternity obtains a right to gain all the indulgences granted to the Archconfraternity of the Holy Family.

INDULGENCES

Granted by his Holiness Pius the Ninth to the Archconfraternity of the Holy Family, as also to all the Associations of either sex which are affiliated to it.

PLENARY INDULGENCES.

1. May be gained on the day on which the Associates make their Act of Consecration, and become Members of the Association; provided that, being truly contrite, and having confessed their sins, they receive Holy Communion. (*Rules, Art. xiv.*)

2. *At the hour of death; if, being at least contrite, they*

invoke from the heart, being unable to do so with the lips, the holy name of Jesus.

3. *On the Feast-days* enumerated p. 686.

Observations.

I. To gain these indulgences, from No. 3 inclusive, one must with true sentiments of penance—1st, be enrolled a Member of the Holy Family; 2d, have confessed, and received Holy Communion; 3d, visit the church or oratory in which the Confraternity is established, between the first Vespers (*i.e.* 2 o'clock on the eve of the festival) and the sunset of the said feast-days; and there pray devoutly for peace and concord among all Christian princes, for the extirpation of heresies, and for the exaltation of the Catholic Church.¹

II. When these festivals fall on work-days, the indulgence may be gained on the Sunday which immediately follows, under the above-mentioned conditions. (Art. xxi.)

III. All these Plenary Indulgences, as well as the Partial Indulgences, of which we are about to speak, may be applied to the souls in purgatory.

PARTIAL INDULGENCES OF ONE HUNDRED DAYS.

I. For assisting at the meetings of the Confraternity.

II. For the performance of some other good work, practised in the Confraternity.

Amongst other good works practised by the Confraternity, we note the following, to which the above-mentioned indulgences are attached:

For any of the Members.

1. Offering every morning all the actions of the day to Jesus, Mary, and Joseph. (*Rules*, Art. xvi.)

2. Reciting morning and evening the three Hail Marys recommended by St. Alphonsus, in honour of the Immaculate Conception.

3. Reciting morning and evening an Our Father and Hail Mary, in honour of the patron saint of the year. (Art. xviii.)

4. Making a spiritual communion. (Art. xvi.)

5. Reciting the Act of Consecration to the Holy Family, the Litany of the Holy Family, the "Memorare" of the Blessed Virgin or of St. Joseph; or any other prayer peculiar to the Holy Family. (Apost. Brief.)

¹ This obligation may be satisfied by reciting five Our Fathers and five Hail Marys, or the Litany of the Blessed Virgin, or any other such prayers.

6. The evening examination of conscience. (Art. xvi.)
7. Assisting at Mass on work-days.
8. Visiting the sick, the poor, or those in prisons and hospitals. (Art. xvii.)
9. Assisting at the Mass offered for deceased Members. (Art. xvii.)
10. Promptly accompanying those who wish to be presented for reception into the Confraternity. (Art. xiii.)
11. Avoiding, and getting others to avoid, bad company, the reading of bad books and newspapers, and dangerous places of amusement, &c. (Art. xv.)
12. Reconciling enemies.
13. Patiently bearing humiliations and insults.
14. Assisting at the burial of the faithful, &c.
15. Performing any act of charity or zeal in favour of the Confraternity.
16. Devoutly meeting together to learn to sing the hymns, &c.
17. Accompanying the Blessed Sacrament when it is carried to the sick, or in procession.
18. Visiting the Blessed Sacrament, particularly when it is exposed for the forty-hours' prayer.
19. Attending at Sermons, Novenas, Octaves, &c.
20. Endeavouring to do away with blasphemy.
21. Bringing a sinner back to God.

For the Prefects, Sub-Prefects, Secretaries, and other Officers of the Confraternity.

1. Assisting at the private meetings mentioned in the statutes. (Art. xii.)
2. Performing the duties of Charity, which their office imposes on them.
3. Visiting the sick of their section.
4. Engaging the Members to approach the Sacraments on the feast-days of the Confraternity.

OTHER SPIRITUAL FAVOURS ACCORDED BY THE HOLY SEE TO
THE ARCHCONFRATERNITY.

I. The Altar of the Holy Family is privileged in favour of the deceased Members of the Confraternity.

II. *Plenary Indulgences recently granted.*

1. On the feast of the most holy and Immaculate Heart of Mary (Sunday after the Octave of the Assumption).
2. St. Joachim (Sunday within the Octave of the Assumption).

3. St. Anne (26th July).

4. The feast of the patron saint of the place where the Confraternity is established.

5. St. Alphonsus (2d of August).

6. The anniversary of the erection of the Association into an Archconfraternity (23d of April).

Also a Plenary Indulgence on the day of the Procession of the Blessed Sacrament, for those who accompany it.

These indulgences are granted not only to the Holy Family, but also to all the faithful of both sexes who, having confessed and received the Holy Communion, shall visit the church, public oratory, or chapel of the Confraternity, between the first Vespers and the sunset of the day of the feast, and shall pray there during some time for the ordinary intentions.

All these indulgences are applicable to the souls in purgatory.

Given at Rome at the Office of the Secretary of the Congregation of Indulgences, July 13th, 1850.

III. *Indulgences of the Stations of Rome.*

The Superiors of the Congregation of the Most Holy Redeemer in Belgium, having petitioned his Holiness Pius IX. to deign to grant to the Archconfraternity of the Holy Family the indulgences of the Stations of Rome, this new favour was graciously accorded to them.

IV. *Indulgences in favour of the Sick.*

The Superiors of the Congregation of the Most Holy Redeemer in Belgium, having humbly petitioned his Holiness to extend the indulgences of the Archconfraternity of the Holy Family to those Members who, through sickness or other lawful impediment, may be unable to assist at the meetings, or fulfil the other conditions required for gaining them, this favour was graciously granted them.

The Sacraments.

THE Sacraments are sensible signs instituted by our Lord Jesus Christ for our sanctification. They are the means by which, as we are taught by the Council of Trent, "all justice is either begun, or, when begun, is increased, or, when lost, is recovered." Whatever degree of sanctity, therefore, any Christian may possess, it is principally to them that he is indebted for it. The entire efficacy of them is all derived from the passion and death of our blessed Saviour; and whatever graces they convey are no other than the application of his merits to our souls. Each Sacrament confers a grace peculiar to itself; and in them all the wisdom and goodness of the Deity has provided appropriate helps for every stage and condition of life. 1. No sooner do we come into the world than we are made the children of God by *Baptism*. 2. As we grow up, we are fortified under the combats which we have to sustain against our spiritual enemies by *Confirmation*. 3. The *Eucharist* is the daily bread which feeds and nourishes our souls to everlasting life. 4. When we fall in the spiritual conflict, *Penance* is the remedy which restores life to the soul. 5. In *Matrimony* Jesus Christ has provided graces to support us under the cares and burdens of the married state. 6. *Holy Orders* keeps up a succession of pastors in the Church, and enables them faithfully to discharge their sacred functions. And lastly, when sickness forewarns the Christian that to him this world is fast passing away, and his soul is on the verge of eternity, his departing spirit is fortified and comforted by the refreshing graces of *Extreme Unction*.

Sacrament of Baptism.

Baptism is not only the first, but also the most indispensable, of the Sacraments, inasmuch as it is the only ordinary means whereby we can be cleansed from original sin. At the same time that this sin is remitted,

the soul is gifted with habitual and sanctifying grace, and the receiver becomes a child of God and a member of the mystical body of Christ, which is his Church. Baptism is one of the three Sacraments which, as they confer on the soul a character that is indelible, can be received but once. By the practice and tradition of the Church, we know that when an ordinary minister of this Sacrament cannot be procured to baptise an infant that is in danger of death, any lay person, either man or woman, may do it (see p. 6); but a father or mother should never baptise their own child when any other persons can be procured.

When baptism is administered with the usual ceremonies (which is called *solemn baptism*), the person baptised must have a godfather or godmother, or both; but not more than one of each. The obligation contracted by a sponsor is, to see that the child is in due time instructed in the duties of a Christian life, more especially if the parents are negligent in this duty, or are prevented by death.

ORDER OF BAPTISM.

The priest, vested in surplice and violet stole, receives the name of the person to be baptised, and interrogates him by name as follows :

Priest. N., what dost thou ask of the Church of God?

Godfather. Faith.

P. What does faith obtain for thee?

G. Life everlasting.

P. If thou wilt enter into life, keep the commandments. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; and thy neighbour as thyself.

The priest then breathes three times upon the face of the person to be baptised, and says, *Exi ab eo*, &c.; which is done to drive the devil away, to give place unto the Holy Spirit, the Paraclete. He then makes the sign of the cross upon the forehead, to signify that a Christian must not be ashamed of the faith of Christ; and upon the breast, to show that the love of Jesus should reside in the heart. He next lays his hand upon the head, to denote that he has taken possession of the person in the name of the Almighty.

After blessing the salt, which is a symbol of wisdom, he puts a small quantity into the mouth of the person to be baptised, saying, *Receive the salt of wisdom; let it be to thee a propitiation unto life everlasting.* Making the sign of the cross again upon the forehead of the person, the priest says: *And the sign of the holy cross ✠ which we make upon his forehead, do thou, accursed devil, never dare to violate.*

After this, the priest lays the end of his stole upon the person to be baptised, and admits him into the church, saying:

P. N., enter into the temple of God, that thou mayest have part with Christ unto life everlasting.

Ry. Amen.

When they have entered the church the priest, jointly with the person to be baptised, or with the sponsors, if an infant, recites in the vulgar tongue the *Apostles' Creed* and the *Lord's Prayer*.

The priest next exorcises the person to be baptised, and taking spittle from his mouth, applies it with his thumb to the ears of the person, saying: *Ephphetha (Be thou opened);* and to the nostrils, saying: *In odorem suavitatis (For a savour of sweetness).* In a loud voice adding these words: *Tu autem fuge, Satana (But thou fly, Satan), &c.*

He then interrogates the person to be baptised, or the sponsors, if an infant, as follows:

P. N., dost thou renounce Satan?

G. I do renounce him.

P. And all his works?

G. I do renounce them.

P. And all his pomps?

G. I do renounce them.

The priest then anoints the person to be baptised on the breast and between the shoulders in the form of a cross, and changing the violet stole for a white one, asks by name the person to be baptised:

P. N., dost thou believe in God the Father Almighty, Creator of heaven and earth?

G. I do believe.

P. Dost thou believe in Jesus Christ, his only Son our Lord, who was born into this world, and suffered for us?

G. I do believe.

P. Dost thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

G. I do believe.

P. N. wilt thou be baptised?

G. I will.

Then the godfather or the godmother, or both, holding the child, or touching the person to be baptised, the priest takes the water in a small vessel and pours it therefrom thrice on the head of the child or person in the form of a cross, at the same time repeating distinctly the words once only :

P. N. ego te baptizo in nomine ✠ Patris et Filii ✠ et Spiritus ✠ Sancti. *P. N.*, I baptise thee in the name of the Father ✠ and of the Son ✠ and of the Holy ✠ Ghost.

After this the priest anoints the person or child on the top of the head in the form of the cross, and then places a white linen cloth upon it, saying :

N., receive this white garment, and see that thou carry it without stain before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life.

R. Amen.

He then gives a lighted candle to the person baptised, or to the godfather (if an infant), saying :

N., receive this burning light, and keep thy baptism blameless. Observe the commandments of God, that when the Lord shall come to the nuptials thou mayest meet him, together with all the saints, in the heavenly court, and have everlasting life, and live for ever and ever.

R. Amen.

He concludes by saying :

P. N., go in peace, and the Lord be with you.

R. Amen.

RENEWAL OF BAPTISMAL VOWS.

It is proper that we should keep the anniversary of our baptism with especial devotion, to thank God for so great a blessing. Reflect, then, on the engagements which you made with him, and examine whether you have been faithful to them. If possible, receive the Holy Communion. Endeavour to pass the day in a spirit of recollection ; make an act of reparation for all the infidelities of which you have been guilty, and recite the following prayers :

O holy Trinity, Father, Son, and Holy Ghost, one only God in three persons, I bow myself down before thee, to worship thee, and to give thee thanks for all the blessings

and mercies which thou hast poured forth upon me, with such bountiful goodness, ever since I was born. Above all, I thank thee for the grace of holy Baptism, by which I was admitted into the bosom of the Church, and made thy child; by which the gates of heaven were opened unto me. What thanksgivings, O my God, can be proportioned to such a grace, which is the source and the seed of my everlasting happiness!

And now I desire to ratify, in my own person, these vows and promises which have been made in my name; I confirm and renew them with all my heart, before thy holy altar; and confident in the hope of the succours of thy grace, I am resolved to continue in thy holy service all my life.

O my God, I renounce the devil and his angels; I will hold no communication with him, nor with sinners, who are his ministers; I renounce, with all my heart, his pomps and illusions; that is to say, the maxims and vanities of the world. I will not set my heart on its riches or honours, its pleasures or enjoyments. However poor I may be I will believe myself truly rich if I fear thee and love thee, O my God, and keep myself from sin.

I renounce all the works of the devil: lying, of which he is the father; pride, envy, hatred, and all kinds of sin. I detest them all. I lament, in the bitterness of my soul, all those which I have unhappily committed. I most humbly ask thy pardon for them, and the grace which is needful for me, that I may never fall again therein, but may remain always faithful to those solemn vows which I make before thee.

Hymn for Renewal of Vows, No. 193.

Sacrament of Confirmation.

“When the Apostles had heard that Samaria had received the Word of God, they sent to them Peter and John, who, when they were come, prayed for them that they might receive the Holy Ghost. For he was not as yet come upon any of them; but they were only baptised in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost” (Acts viii. 14-17).

Confirmation is a Sacrament by which the faithful, who have already been made children of God by their baptism, receive the Holy Ghost by the prayer and the imposition of the hands of the Bishops, the successors of the Apostles, in order to their being made strong and perfect Christians, and valiant soldiers of Jesus Christ. It is called *Confirmation* from its effect, which is to confirm or strengthen those that receive it in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it; and to arm them in general against all their spiritual enemies.

2. This Sacrament was originally designed and instituted by our Lord for all Christians, and consequently is a divine ordinance which all are obliged to comply with. It is so necessary, that the neglect of receiving it would be a great sin; more especially in circumstances where persons are exposed to persecution on account of their religion, or to other temptations against faith.

3. The principal effects of this Sacrament are a fortifying grace, in order to strengthen the soul against all the visible and invisible enemies of the faith, and a certain dedication and consecration of the soul by the Holy Ghost, the mark of which dedication and consecration is left in the soul as a character, which can never be effaced.

4. Hence this Sacrament can be received but once; and it would be a sacrilege to attempt to receive it a second time; for which reason also the faithful are bound to take extreme care to come to this Sacrament duly disposed, lest, if they should be so unhappy as to receive it in mortal sin, they should receive their own condemnation, and run the risk of being deprived for ever of its grace.

5. Now the dispositions which the Christian must bring with him to receive worthily the Sacrament of Confirmation must be a purity of conscience, at least from all mortal sin; for which reason he ought to go to confession before he is confirmed; for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin. 2. A sincere desire of giving himself up to the Holy Ghost, to follow the influence of his divine grace, to be his temple, and by his assistance to fulfil all the obligations of the Christian.

6. Hence a Christian ought to prepare himself for this Sacrament by fervent prayer, as we find the Apostles prepared themselves for the receiving of the Holy Ghost. "They continued with one accord in prayer," says St. Luke (speaking of the ten days that passed between the Ascension of our Lord and Pentecost), "and they were continually in the temple praising and blessing God." How happy shall they be who, like them, prepare themselves for the Holy Ghost by these spiritual exercises!

7. The obligations which accompany the character of Confirmation, and which a Christian takes upon himself when he receives this Sacrament, are: to bear a loyal and perpetual allegiance to the great King in whose service he enlists himself as a soldier; to be true to his standard, the cross of Christ, the mark of which he receives on his forehead; to fight his battles against his enemies, the world, the flesh, and the devil; to be faithful unto death; and rather to die than desert from the service, or go over to the enemy by wilful sin. In fine, to live up to the glorious character of a soldier of Christ; and to maintain that interior purity and sanctity which becomes the temple of the Holy Ghost by a life of prayer and a life of love. Where the character of our Confirmation, when we shall bring it before the judgment-seat of Christ, shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls for all eternity; but if, instead of living up to it, we should be found to have been deserters and rebels, and to have violated this sacred character by a life of sin, it will certainly rise up in judgment against us; it will condemn us at the bar of divine justice; it will cast us deeper into the bottomless pit, and be a mark of eternal ignominy and reproach to our souls amongst the damned.

CEREMONIES OF CONFIRMATION.

The chrism used in Confirmation is a sacred ointment, composed of oil of olives and balm of Gilead, solemnly blessed by the Bishop on Maundy-Thursday. The outward anointing of the forehead with chrism represents the inward anointing of the soul, in this Sacrament, with the Holy Ghost. The *oil*, whose properties are to strengthen and invigorate the limbs, to assuage pain, &c.,

represents the like spiritual effects of the grace of the Sacrament in the soul, penetrating and diffusing itself throughout all her powers. Oil also, being a smooth and mild substance, represents that spirit of meekness and patience under the cross which is one principal effect of Confirmation. The *balm*, which has a particular property of preserving bodies after death from putrefaction, fitly represents the fortifying grace received in Confirmation, by which our souls are preserved from corruption after our sins have been destroyed by the Sacrament of Baptism. Also, being of a sweet smell, it represents the good odour or sweet savour of Christian virtues and an innocent life, with which we are to edify our neighbours, after having received this Sacrament.

The anointing of the forehead is made in the form of a cross, because the virtue of this Sacrament, as all other graces, comes through the merits of the sacrifice of the death of Jesus Christ; and to show that, being now confirmed in his service and enlisted as his soldiers, we should never be ashamed of our Master's livery, but boldly profess ourselves disciples of a crucified Saviour and members of his Church, in spite of all the world may do against us, either by ridicule or persecution.

The Bishop gives the person confirmed a gentle blow on the cheek, to teach him that, being now a soldier of Jesus Christ, he must fight manfully against all his enemies; suffer patiently all kinds of affronts and injuries for his faith; and bear with meekness all crosses and trials, for the sake and for the glory of his Lord and Master.

In giving him this gentle blow, the Bishop says, *Peace be with you*; to signify that the true peace of God, which, as St. Paul says (Philip. iv. 7), "surpasseth all understanding," is chiefly to be found in suffering patiently for Christ's sake; and also to encourage him to do so by the hopes of reward, according to our Lord's promise (Matt. xi. 29), "Learn of me, for I am meek and humble of heart, and you shall find rest to your souls."

Persons usually take a new name at Confirmation, which ought to be the name of some saint, whom they choose for their particular patron.

DEVOTIONS.

Before Confirmation, it is proper to make a preparation of some days by frequent and fervent prayer, especially by devout acts of sorrow and contrition (for which purpose the psalm *Miserere* may be also used), and by repeated invocations of the Holy Ghost in the hymn *Veni Creator Spiritus*, or *Veni Sancte Spiritus*.

Prayer for obtaining right Dispositions for receiving the Sacrament of Confirmation.

O my God, through thy great mercy I have received three of thy most holy sacraments ; the first to make me thy child, the second to efface the stains which sin had made in my soul, the third to unite me with thy divine Son. Grant, then, I beseech thee, that the sacrament which I am now preparing to receive may avail to the making me a perfect Christian ; that it may give me strength and courage to combat my evil habits, to overcome all my temptations, to conform myself perfectly to thy law, and to become a true soldier of Jesus Christ, ready to suffer any thing rather than renounce his holy religion, and to maintain it, if need be, even at the peril of my life. This I most earnestly beseech thee, O my God, through the merits of thy Son our Lord, who liveth and reigneth with thee for ever and ever. Amen.

Prayer for the Twelve Fruits of the Holy Ghost.

O Holy Spirit, Eternal Love of the Father and the Son, vouchsafe to grant unto me, I beseech thee, the fruit of Charity, that I may be united to thee by divine love ; the fruit of Joy, that I may be filled with a holy consolation ; the fruit of Peace, that I may enjoy inward tranquillity of soul ; the fruit of Patience, that I may endure humbly every thing that may be opposed to my own desires ; the fruit of Benignity, that I may willingly relieve the necessities of my neighbour ; the fruit of Goodness, that I may be benevolent towards all ; the fruit of Longanimity, that I may not be discouraged by delay, but may persevere in prayer ; the fruit of Mildness, that I may subdue every rising of evil temper, stifle every murmur, and repress the susceptibilities of my nature in all my dealings with my neighbour ; the fruit of Fidelity, that I may rely, with

assured confidence, on the Word of God; the fruit of Modesty, that I may order my exterior regularly; the fruits of Contineny and Chastity, that I may keep my body in such holiness as becometh thy temple; so that having, by thy assistance, preserved my heart pure on earth, I may merit in Jesus Christ, according to the words of the Gospel, to see God eternally in the glory of his kingdom. Amen.

ACTS BEFORE CONFIRMATION.

An Act of Faith.—O Holy Spirit, I firmly believe that I am about to receive thee in the Sacrament of Confirmation. I believe it because thou hast said it, and thou art the Truth itself.

An Act of Hope.—Relying on thy infinite goodness, O Holy and Sanctifying Spirit, I confidently hope that, receiving thee in the Sacrament of Confirmation, I shall receive the abundance of thy graces. I trust in thee that thou wilt make me a perfect Christian, and that thou wilt give me strength to confess the faith, even at the peril of my life.

An Act of Charity.—I love thee, O Holy Spirit, with all my heart, and with all my soul, above all things, because thou art infinitely good and worthy to be loved. Kindle in my heart the fire of thy love; and grant that, having received thee in the Sacrament of Confirmation, I may faithfully perform all the duties of my state to the end of my life.

ORDER OF CONFIRMATION.

The Bishop proceeds to the faldstool, before the altar, or other convenient place, and sits thereon, with his face to the people, holding his pastoral staff in his left hand. Rising up, he stands with his face towards the person to be confirmed, and having his hands joined before his breast (the persons to be confirmed kneeling, and having also their hands joined before their breasts), he says:

Spiritus Sanctus superveniat in vos, et virtus Altissimi custodiat vos a peccatis.

R̄. Amen.

May the Holy Ghost come down upon you, and may the power of the Most High preserve you from sins.

R̄. Amen.

Then signing himself, with his right hand, with the sign of the cross from his forehead to his breast, he says :

Ÿ. Adjutorium nostrum
in nomine Domini.

R̄. Qui fecit cœlum et
terram.

Ÿ. Domine, exaudi orati-
onem meam.

R̄. Et clamor meus ad te
veniat.

Ÿ. Dominus vobiscum.

R̄. Et cum spiritu tuo.

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

R̄. Who hath made hea-
ven and earth.

Ÿ. O Lord, hear my
prayer.

R̄. And let my cry come
unto thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Then, with his hands extended towards the persons to be confirmed, he says :

Oremus.

Omnipotens sempiterne
Deus, qui regenerare dig-
natus es hos famulos tuos
ex aqua et Spiritu Sancto,
quique dedisti eis remissio-
nem omnium peccatorum ;
emitte in eos septiformem
Spiritus tuum, sanctum Pa-
raclitum, de cœlis.

R̄. Amen.

Ÿ. Spiritum sapientiæ et
intellectus.

R̄. Amen.

Ÿ. Spiritum consilii et
fortitudinis.

R̄. Amen.

Ÿ. Spiritum scientiæ et
pietatis.

R̄. Amen.

Adimple eos spiritu ti-
moris tui, et consigna eos
signo cru⁺is Christi, in
vitam propitiatus æternam.
Per eundem Dominum nos-
trum Jesum Christum Fili-
um tuum, qui tecum vivit et

Let us pray.

Almighty, everlasting
God, who hast vouchsafed
to regenerate these thy ser-
vants by water and the Holy
Ghost, and hast given unto
them the remission of all
their sins, send forth upon
them thy sevenfold Spirit,
the Holy Paraclete, from
heaven.

R̄. Amen.

Ÿ. The spirit of wisdom
and of understanding.

R̄. Amen.

Ÿ. The spirit of counsel
and of fortitude.

R̄. Amen.

Ÿ. The spirit of know-
ledge and of godliness.

R̄. Amen.

Replenish them with the
spirit of thy fear, and sign
them with the sign of the
cross ⁺ of Christ, in thy
mercy, unto life eternal.
Through the same thy Son
Jesus Christ our Lord, who

regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia sæcula sæculorum. liveth and reigneth with thee in the unity of the same Holy Spirit, God, world without end.

R̄. Amen.

R̄. Amen.

The Bishop inquires separately the name of each person to be confirmed, who is presented to him by the godfather or godmother, kneeling; and having dipped the end of the thumb of his right hand in chrism, he says :

N., signo te signo crucis.

N., I sign thee with the sign of the cross.

Whilst saying these words he makes the sign of the cross with his thumb on the forehead of the person to be confirmed, and then says :

Et confirmo te chrismate salutis. In nomine Patris, et Filii, et Spiritus Sancti.

And I confirm thee with the chrism of salvation. In the name of the Father, and of the Son, and of the Holy Ghost.

R̄. Amen.

R̄. Amen.

Then he strikes him gently on the cheek, saying :

Pax tecum.

Peace be with thee.

When all have been confirmed, the Bishop wipes with bread-crumbs, and washes his thumb and hands over a basin. Whilst he is washing his hands, the following antiphon is sung or read by the clerks :

Confirma hoc, Deus, quod operatus es in nobis, a templo sancto quod est in Jerusalem.

Confirm, O Lord, that which thou hast wrought in us, from thy holy temple which is in Jerusalem.

R̄. Gloria Patri.

R̄. Glory be to the Father, &c.

Then the antiphon *Confirma hoc Deus* is repeated; after which the Bishop, laying aside his mitre, rises up, and standing towards the altar, with his hands joined before his breast, says :

Ÿ. Ostende nobis, Domine, misericordiam tuam.

Ÿ. Show us thy mercy, O Lord.

R̄. Et salutare tuum da nobis.

R̄. And grant us thy salvation.

Ÿ. Domine, exaudi orationem meam.

R̄. Et clamor meus ad te veniat.

Ÿ. Dominus vobiscum.

R̄. Et cum spiritu tuo.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Then, with his hands still joined before his breast, and all the persons confirmed devoutly kneeling, he says :

God, who didst give to thine Apostles the Holy Spirit, and didst ordain that by them and their successors he should be delivered to the rest of the faithful, look mercifully on the service of our humility ; and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Spirit descending upon them, and vouchsafing to dwell therein, be made the temple of his glory. Who, with the Father and the same Holy Spirit, livest and reignest, God, world without end.

R̄. Amen.

Then he says :

Ecce sic benedicetur omnis homo qui timet Dominum.

Behold, thus shall every man be blessed that feareth the Lord.

And turning to the persons confirmed, he makes over them the sign of the cross, saying :

Bene \times dicat vos Dominus ex Sion, ut videatis bona Jerusalem omnibus diebus vitæ vestræ, et habeatis vitam æternam.

May the Lord bless \times you out of Sion, that you may see the good things of Jerusalem all the days of your life, and have life everlasting.

R̄. Amen.

R̄. Amen.

On returning to your place after having been confirmed, consecrate some moments to thank God for the graces he has so mercifully bestowed upon you in the sacrament of Confirmation. Imagine you are among the Apostles after the descent of the Holy Ghost, and join most devoutly in the transports with which they glorified God. Renew your good resolutions ; place yourself under the protection of the most holy Virgin, praying the august Spouse of the Holy Ghost to obtain for you grace to remain faithful to the divine inspirations, and to perform all that you have promised, for the glory of God and your own salvation.

Prayer.

O Lord, I am about to leave this holy place, in which thy Holy Spirit hath vouchsafed to visit my soul. Withdraw not thyself from me, O most Holy Spirit; but let thy love embrace me on every side. Suffer not that this forehead, on which the holy unction is still fresh, should ever be ashamed of the Gospel of Christ, nor the members of my body, which is now become thy temple, should ever be dishonoured and defiled by sin. May my heart never resist thee, O most blessed Spirit, but ever yield to the impressions of thy grace; for thou art the Spirit of wisdom and the Spirit of strength, and thou only canst accomplish in me those good desires with which thou inspirest me. Amen.

In this spirit every Christian ought to live after he is confirmed; for to this he is most certainly bound by the perfection of the sacrament. Although weakness, cowardice, and human respect may be somewhat excused in such as, through no fault of theirs, have not yet been confirmed, there can be no excuse for those who have received this sacrament. For the principal design and effect of this holy ordinance is, to strengthen Christians against the snares and power of the devil, the world, and the flesh; to take from them the fear of men; to enable them to confess openly, and follow perseveringly, the sacred rules of the Gospel, esteem only Jesus to be their Master, and enter into no other warfare but his. To this end they are invested with the whole armour of Christ, that they may stand firm before persecutors and tyrants, who would do violence to their faith, and particularly before the people of the world, who offend against those sacred rules by their actions, by their words, by their excesses, by their vanities, or who otherwise join with the enemies of the Cross in overthrowing that law which the servants of Christ are bound to assert and maintain.

See also Manual of Confirmation, with Considerations, issued by the present publishers.

HYMNS FOR CONFIRMATION.

	No.
Signed with the Cross	195
O Child of God, remember	234
Come, O Creator Spirit blest	14
Come, Holy Ghost	47, 48

Sacrament of Matrimony.

The holy state of matrimony was instituted by the Almighty in the beginning of the world, and under the law of nature had a particular blessing annexed to it. "God created man to his own image; male and female he created them. And God blessed them, saying, Increase and multiply, and fill the earth" (Gen. i. 27, 28). Under the Mosaic law the Almighty more distinctly announced its dignity and obligations. Afterwards, under the Christian law, our divine Redeemer sanctified this state still more, and from a natural and civil contract raised it to the dignity of a sacrament. And St. Paul declared it to be a representation of that sacred union which Jesus Christ had formed with his spouse the Church. "This is a great sacrament; but I speak in Christ and in the Church" (Ephes. v. 32).

This sacrament was instituted by Jesus Christ, in order to bestow on those who enter into the married state a particular grace, to enable them to discharge all the duties required of them. It enables them to live together in union, peace, and love. It strengthens and purifies that natural affection, which, founded on virtue, and sanctioned by religion, can alone constitute the happiness of a married life. It corrects the inconstancy of the human heart; it softens down the asperities of temper, and enables each party to bear with the other's defects, with the same indulgence as if they were their own. It causes them to entertain sentiments of mutual respect, to preserve inviolable fidelity towards each other, and to vanquish every unlawful desire. It gives grace to subdue or regulate the motions of concupiscence, and to avoid every impropriety inconsistent with the sanctity of their state. For there is an innocence and purity as necessary in a married as in a single life. It moreover gives them grace to discharge well that most important duty of training up their children in the fear and love of God. For these duties annexed to the married state cannot be fulfilled without great exertions, nor will those exertions be successful without the blessing and grace of God.

Therefore they who intend to enter into this state ought

to proceed with the greatest prudence, and make the best possible preparation, that they may obtain these precious and abundant graces from the Almighty.

1. They ought to implore the Divine assistance, by fervent and devout prayer, to guide them in their choice of a proper person ; for on the prudent choice which they make will very much depend their happiness, both in this life and in the next. They should be guided by the good character and virtuous dispositions of the person of their choice, rather than by riches, beauty, or any other worldly considerations, which ought to be but secondary motives.

2. They ought to enter into this holy state with the pure intention of promoting the honour and glory of God, and the sanctification of their own souls ; and not from any merely earthly motive, or for sensual gratification.

3. They ought, moreover, to select a person of their own religion ; for the Catholic Church has always, by every means in her power, discouraged mixed marriages ; and experience shows, that a want of union in faith between the husband and wife is frequently attended with the worst consequences both to themselves and to their children. A Catholic, on marrying a person of another religion, cannot be allowed to enter into an agreement that any of the children shall be brought up in any other than the Catholic faith.

4. Before they make any advance in a matter of such great importance, they ought to ascertain whether there be any impediment to prevent their lawful union ; and parents are in duty bound to prevent too great an intimacy between their children and relations within the prohibited degrees of kindred. *First, second, and third cousins are within the prohibited degrees.*

5. They who intend to marry ought to ask the advice of their parents or guardians, &c.

6. Those who keep company with a view to marriage should be careful never to take or allow any indecent familiarities ; for these are sinful, and draw down upon them the just indignation of God, in place of that blessing of which they then stand so much in need.

7. It is also advisable, some time previous to their marriage, to inform their director of their intentions, that so he may have time and opportunity to point out to them

the preparation most useful for them, and instruct them in the duties and obligations of the state of life into which they propose to enter.

8. They must obtain the pardon of their sins by worthily approaching the sacrament of penance; for should they receive matrimony without purity of conscience, they would deprive themselves of the grace of the sacrament, and be guilty of a sacrilegious profanation of this holy institution.

9. The Church, in the General Council of Trent, sess. 24, c. i., ever solicitous for the welfare of her children, exhorts the faithful before their marriage to receive with devotion the Holy Communion.

10. At the time of marriage, they ought to approach the altar with the greatest decorum and reverence (for there, in the presence of God and his Church, they are about to enter into a solemn contract and engagement, not to be broken but by death); and receive the benediction of God's minister with humble and sincere devotion.

11. When the married couple leave the church, they ought to carry with them feelings of respect for the holy sacrament which they have received, and of gratitude to God for his mercies. They should spend the day in such a manner as not to lose the blessing which they received in the morning. They ought to celebrate their marriage, like holy Tobias, in the fear of the Lord, and strive to conduct themselves amongst their friends with as much sanctity and decorum as if Jesus Christ were a guest among them, as he was at the marriage-feast of Cana. They should be particularly careful not to profane the day of their marriage by dissipation or intemperance, or any sinful diversions or indelicate allusions, which are unbecoming at all times, but more particularly on so important and sacred an occasion.

12. They ought frequently to reflect on their duties and obligations, as inculcated in the word of God.

"Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it. So also ought men to love their wives as their own bodies" (Ephes. v. 25, 28). "Dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life" (1 Peter iii. 7).

Devotions for the Sick.

IF you are attacked by any serious illness, let your first care be to send for your spiritual physician, and settle the state of your soul. This is much better done in the beginning of sickness than afterwards, when the strength of fever or the nature of the remedies may render a person absolutely unfit for so great a work. Sickness is often sent for a punishment of sin, and therefore a sincere repentance and confession of sin are often a more effectual means of recovery than any other.

2. If you have not already made your will, as in prudence you ought, let this also be done in the beginning of your sickness; that so, having settled your temporal affairs, you may apply your soul without disturbance to the spiritual.

3. Engage your best friends to give you timely notice if your illness be dangerous; and not to flatter you with hopes of life, when there are little or no grounds for hope. Make the best you can of that time which, perhaps, is to be your last. Admit but of few visits, nor of any discourse but such as may be for your soul's profit.

4. Take proper care for the discharge of your debts, and all other obligations incumbent upon you; and this as much as may be in the beginning also of your sickness. Forgive all those who have in any way injured you, and ask pardon of those whom you have injured.

5. Receive your sickness from the hand of God, with a perfect resignation to his holy will, as a just punishment of your offences; frequently offer yourself up to him, and beg that he will give you patience, and sanctify your sufferings, and that he will accept of all your pains and uneasiness, in union with the sufferings of your Saviour Jesus Christ, in deduction of the punishment due to your sins.

6. Often procure some friends to read to you such prayers as are most affecting and proper for your present condition, especially the Penitential Psalms, the Litanies, Acts of the Love of God, of Patience and Resignation, &c.

7. Have the crucifix, or a picture of Christ crucified, always before your eyes; think often upon his passion, hide yourself in spirit in his wounds, and embrace his feet with all the affection of your soul.

Such as you can, at a penitential spirit during

your sickness ; often cry to God for mercy, and make frequent acts of contrition for your sins. St. Augustine used to say that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

A Prayer proper to be daily repeated in time of Sickness.

O Lord Jesus Christ, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit ; thy will be done on earth, as it is in heaven. May this sickness be to the honour of thy holy name, and for the good of my soul. For this end I here offer myself with an entire submission to all thine appointments, to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest ; for I am thy creature, O Lord, who have most ungratefully offended thee ; and since my sins have a long time cried aloud to heaven for justice, why should I now complain if I feel thy hand upon me ?

But rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath ; but have regard to my weakness. Thou knowest how frail I am, that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, neither punish me according to mine iniquities ; but, according to the multitude of thy most tender mercies, have compassion on me. O, let thy justice be tempered with mercy, and let thy heavenly grace come to my assistance, to support me under this my illness ! Confirm my soul with strength from above, that I may bear with a true Christian patience all the uneasiness, pains, disquiets, and difficulties of my sickness, and that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that in this illness I may in no way offend thee ; and if this is to be my last, I beseech thee so to direct me by thy grace, that I may not neglect nor be deprived of those helps which, in thy mercy, thou hast ordained for the good of my soul, to prepare it for its passage into eternity ; that, being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all

things, and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. Amen.

Short Acts of the most necessary Virtues proper to be inculcated in the time of Sickness.

Lord, I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death. Not my will, but thine be done : thy will be done on earth, as it is in heaven.

Lord, I submit to all the pains and uneasiness of this my illness ; my sins have deserved infinitely more. Thou art just, O Lord, and thy judgment is right.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God and my All, as my first beginning and last end ; and I desire to pay thee the best homage I am able, and to bow down all the powers of my soul to thee.

Lord, I desire to praise thee for ever, in sickness as well as in health ; I desire to join my heart and voice with the whole Church of heaven and earth, in blessing thee for ever.

I give thee thanks from the bottom of my heart for all the mercies and blessings bestowed upon me and thy whole Church, through Jesus Christ thy Son ; and above all, for having loved me from all eternity, and redeemed me with his precious blood. O, let not that blood be shed for me in vain !

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches. Thou art the Sovereign Truth, who canst neither deceive nor be deceived ; and thou hast promised the Spirit of Truth to guide thy Church into all truth. "I believe in God the Father Almighty," &c. In this faith I resolve, through thy grace, both to live and die. O Lord, strengthen and increase this my faith.

O my God, all my hopes are in thee ; and through Jesus Christ, my Redeemer, and through his passion and death, I hope for mercy, grace, and salvation from thee. In thee, O Lord, have I put my trust ; O, let me never be confounded !

O sweet Jesus, receive me into thine arms in this day of my distress ; hide me in thy wounds, bathe my soul in thy precious blood.

I love thee, O my God, with my whole heart and soul, above all things ; at least, I desire so to love thee. O, come now and take full possession of my whole soul, and teach me to love thee for ever !

I desire to be dissolved, and to be with Christ.

O, when will thy kingdom come ! O Lord, when wilt thou perfectly reign in all hearts ! When shall sin be no more !

I desire to embrace every neighbour with perfect charity for the love of thee. I forgive from my heart all who have in any way offended or injured me, and ask pardon of all whom I have in any way offended.

Have mercy on me, O God, according to thy great mercy ; and according to the multitude of thy tender mercies blot out mine iniquity.

O, who will give water to my head, and a fountain of tears to mine eyes, that night and day I may weep for all my sins !

O, that I had never offended so good a God ! O, that I had never sinned ! Happy those souls that have always preserved their baptismal innocence !

Lord, be merciful to me a sinner ; sweet Jesus, son of the living God, have mercy on me !

I commend my soul to God my Creator, who made me out of nothing ; to Jesus Christ my Saviour, who redeemed me with his precious blood ; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works ; and I abhor all his suggestions and temptations. O, suffer not, O Lord, this mortal enemy of my soul to have any power over me, either now or at my last hour. O, let thy holy angels defend me from all the powers of darkness !

Holy Mary, pray for me:

Holy Mary, Mother of grace, Mother of mercy, do thou defend me from the enemy, and receive me at the hour of death.

O holy Angel of God, who art my guardian, stand by me and assist me.

O all ye blessed Angels and Saints of God, pray for me a poor sinner.

In Suffering.

O Lord Jesus Christ, accept my sufferings, which I desire to unite with thine; sanctify this affliction, so that every pain I feel may purify my soul, and bring it nearer unto thee. O Lord Jesus Christ, I beseech thee to give me such love for thee, that I may love the very sufferings that will take me sooner to thee. Only stand thou by me with thy supporting grace, and then order for me what thou pleasest. Come now to my help, and so purify my soul that it may not require the cleansing fire of purgatory, but fly to the embraces of thy love for ever. Amen.

A Protestation concerning Death.

O my God, prostrate in thy presence, I worship thee: and I desire to make this declaration as if I were on the point to die, and about to pass from this life to that which shall never end.

O Lord, because thou art the truth, and canst not lie, but hast revealed it to the Church, I believe the mystery of the most holy Trinity—Father, Son, and Holy Ghost—three Persons, but only one God, who, judging all men according to their works, awardeth heaven to the righteous and hell to sinners. I believe that the Second Person—the Son of God—became man, and died for our salvation. I believe all that the holy Catholic Church believeth and teacheth. “I believe in God the Father Almighty,” &c.

I thank thee, O Lord, that thou hast made me a Christian; and I solemnly declare that in this holy faith I desire to live and to die.

O God, my hope, trusting in thy promises, I hope to receive from thy mercy—not through my merits, but through the merits of Jesus Christ—the pardon of my sins, perseverance in thy grace, and, after this wretched life, the glory of heaven. And should Satan at my death tempt me to despair at the sight of my sins, I solemnly declare that I will always hope in thee, my only Lord and Saviour, and that I desire to die in the arms of thy goodness.

O God, worthy of infinite love, I love thee with my

whole heart, and more than I love myself. I desire to die in an act of love, that so I may continue loving thee throughout endless ages in heaven. Therefore I ask this love of thee. And if, O Lord, instead of loving thee, I have hitherto despised thine infinite goodness and mercy, I am now sorry for it with my whole heart, and I will die, if thou wilt help me, bewailing and lamenting, and hating for ever the sins I have committed against thee. I resolve for the future to die rather than to sin against thee. For thy sake I pardon all who have ever offended me. O my God, I cheerfully accept death, and the pains which shall accompany death. I desire to unite them to the sorrows and passion of our Lord Jesus Christ, and to offer them to the honour of thy dominion and in satisfaction for my sins. O Lord, for the sake of the great sacrifice of himself which thy Son offered on the altar of the cross, accept this sacrifice of my life, which I offer unto thee. I now, for the moment of my death, resign myself to thy divine will, solemnly affirming that I wish to die saying, "Thy will be done."

O crucified Saviour, who, to obtain a good death for me, didst suffer a most painful death, remember me at my last hour; remember that I am one of thy sheep, which thou hast purchased with thine own blood. O Shepherd of my soul, who alone canst guide and comfort me at that hour when I walk through the dark valley of the shadow of death—when no one of this earth shall stand by me—when no friend shall be able to profit me—be with me then; suffer me not to lose thee for ever—cast me not off from thee. O beloved Jesus, since I embrace thee now, receive me then—hide my sins in thy holy wounds—wash me in thine immaculate blood. At my last breath I give thee my heart, my soul, and my spirit.

O happy suffering, to suffer for thee! O happy death, to die in thee!

If thou, O Lord, wilt receive my soul, O death, where is thy sting! O grave, where is thy victory!

It may be proper also, in time of sickness, to read to the sick person leisurely, and as he is able to bear it, the Passion of Christ, or some meditations on his Passion; the *Miserere*, and other Penitential Psalms; devout acts of contrition, &c.;

but not too much at once, for that might fatigue him and do him harm.

HYMNS FOR THE SICK.

My God, I love thee	8
Oft, my soul	6
In Christ's dear name	6
Jesus, ever-loving Saviour	184
O Paradise	19
We come to thee, sweet Saviour	20
Let thy good pleasure	7
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Hark, hark, my soul	9

The Holy Viaticum.

The Viaticum is the holy Eucharist administered with the intention of preparing the sick for death. This blessed Sacrament is indeed the bread of life, of which every good Christian frequently partakes during health; but when the soul is about to pass from the body there arises a new and peculiar obligation of receiving it. This obligation is founded on the abundant graces which this holy Sacrament, above all the rest, is capable of imparting, and which are at that time so necessary. It is the safeguard that must preserve the soul on its journey to heaven, it is the pledge of immortal glory. "He that eateth this bread shall live for ever" (St. John vi.). And so urgent is the obligation of receiving it at the approach of death, that the Church dispenses with her rule in behalf of those who are dangerously sick, and allows them to communicate after having broken their fast. The sick person will, therefore, use his best endeavour to make a worthy preparation for this blessed Sacrament.

A Short Exercise in preparation for Death, which may be used every day.

1. My heart is ready, O God, my heart is ready; not my will, but thine be done. O my Lord, I resign myself entirely to thee, to receive death at the time and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all my sins committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church

believes and teaches ; and, by thy grace, I will die in this belief.

4. I hope to possess eternal life by thy infinite mercy, and by the merits of my Saviour Jesus Christ.

5. O my God, I desire to love thee as my Sovereign Good above all things, and to despise this miserable world. I desire to love my neighbour as myself, for the love of thee, and to forgive all injuries from my heart.

6. O my divine Jesus, how great is my desire to receive thy sacred Body ! O, come now into my soul, at least by a spiritual communion ? O, grant that I may worthily receive thee before my death ! I desire to unite myself to all the worthy communions which shall be made in thy holy Church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, and the holy unction of thy precious blood.

8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host, and thou, my angel guardian, and you, my blessed patrons, intercede for me, and assist me in this last and dreadful passage.

9. O my God, I renounce all the temptations of the enemy, and whatsoever may in any way displease thee. I adore and accept of thy divine appointments with regard to me, and entirely abandon myself to them as most just and equitable.

10. O Jesus, my divine Saviour, be thou a Jesus to me, and save me. O my God, hiding myself with an humble confidence in thy dear wounds, I give up my soul into thy divine hands. O receive it into the bosom of thy mercy ! Amen.

The Order of administering Holy Communion to the Sick.

The Priest, on entering the sick-room with the Most Holy Sacrament, says :

Ÿ. Peace be to this house.

Ÿ. And to all who dwell therein.

Then, placing the Holy Sacrament on the corporal, on a table with lighted candles, he adores upon his knees, all present doing likewise; after which he takes holy water, and sprinkles the sick person and the bed on which he lies.

He then approaches the sick, and, if necessary, hears his confession, after which is said the Confiteor.

Then, again adoring on his knees, he takes the Blessed Sacrament from his pyx, and elevating it, he shows it to the sick person, saying, Ecce Agnus Dei (Behold the Lamb of God, &c.); and repeating three times Domine, non sum dignus, &c., he says:

Receive, brother (or sister), the viaticum of our Lord Jesus Christ, that he may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen.

But if Communion is not given in the way of Viaticum, he pronounces the usual words, Corpus Domini nostri.

The Priest then washes his fingers in silence, and the ablution is given to the sick; after which he says:

Ÿ. The Lord be with you, &c.

Let us pray.

O holy Lord, almighty Father, eternal God, we earnestly beseech thee that the most sacred Body of our Lord Jesus Christ thy Son, which our brother (or our sister) has now received, may be to *him* an eternal remedy, both of body and soul: who liveth and reigneth with thee, in the unity of the Holy Spirit, God for ever and ever. Amen.

These things done, if a particle of the Sacrament remains, he genuflects, rises, and taking the pyx with the Blessed Sacrament, he makes with it the sign of the Cross over the sick person in silence. Returning to the church, he recites Psalm cxlviii., and other psalms and hymns, as time allows. If no particle of the Sacrament remains, the Priest blesses the sick with his hand in the usual way.

●

The Order of administering the Sacrament of Extreme Unction.

On arriving at the place where the sick person lies, the Priest, with the holy oil, entering the room, says :

Ÿ. Peace be to this house.

R̄. And to all who dwell therein.

Then, after placing the oil on a table, being vested in a surplice and purple stole, he offers the sick person a crucifix, to be piously kissed ; after which he sprinkles both the chamber and the bystanders with holy water in the form of a cross, saying the Asperges. Then he says :

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

R̄. Who hath made heaven and earth.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Let there enter, O Lord Jesus Christ, into this house, at the entrance of our humility, everlasting felicity, divine prosperity, serene gladness, fruitful charity, perpetual health : let the approach of devils flee from this place, let the angels of peace be present therein, and let all malignant discord depart from this house. Magnify, O Lord, upon us thy holy name, and bless ✠ our conversation : sanctify the entrance of our humility, who art holy and good, and abidest with the Father and the Holy Ghost for ever and ever. Amen.

Let us pray and beseech our Lord Jesus Christ, that blessing he may bless ✠ this tabernacle, and all who dwell therein, and give unto them a good angel for a guardian, and make them serve him, that they may consider the wonderful things out of his law. May he avert from them all adverse powers ; may he deliver them from all fear and from all disquiet, and vouchsafe to keep them in health in this tabernacle. Who, with the Father and the Holy Ghost, liveth and reigneth God for ever and ever. Amen.

Let us pray.

Hear us, O holy Lord, almighty Father, eternal God, and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord, Amen.

(These prayers, if time will not permit, may be either wholly or in part omitted.) After which is said the Confiteor, &c., as at p. 92, except when the Sacrament of Extreme Unction is administered immediately after the receiving of the Holy Viaticum.

(Before the Priest begins to anoint the sick person, he admonishes the bystanders to pray for him; and when it is convenient to do so, they recite for him the Penitential Psalms, with Litanies or other prayers, whilst the Priest is administering the holy unction.) Then he says:

In the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost, may all the power of the devil be extinguished in thee, by the imposition of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints. Amen.

Then, dipping a style or his thumb in the holy oil, he anoints the sick man in the form of a cross on the parts mentioned below, applying the words of the form, as follows:

On the eyes.

Through this holy unction ✠ and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing. Amen.

After every unction he wipes the anointed parts with cotton wool.

On the ears.

Through this holy unction ✠ and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by hearing. Amen.

On the nostrils.

Through this holy unction ✠ and through his most

tender mercy, may the Lord pardon thee whatever sins thou hast committed by smelling. Amen.

On the mouth, the lips being closed.

Through this holy unction ✠ and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by taste and speech. Amen.

On the hands.

Through this holy unction ✠ and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by touch. Amen.

On the feet.

Through this holy unction ✠ and through his most loving mercy, may the Lord pardon thee whatever sins thou hast committed by walking. Amen.

Which being done, the Priest says :

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father, *secretly*.

And lead us not into temptation.

R. But deliver us from evil.

V. O Lord, save thy servant.

R. Who hopeth in thee, O my God.

V. Send him help, O Lord, from the sanctuary.

R. And defend him out of Sion.

V. Be unto him, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against him.

R. Nor the son of iniquity approach to hurt him.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

. And with thy spirit.

Let us pray.

Lord God Almighty, who hast spoken by thine Apostle James, saying, "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man ;

and the Lord shall raise him up : and if he be in sins, they shall be forgiven him :” cure, we beseech thee, O our Redeemer, by the grace of the Holy Spirit, the languors of this thy servant who is sick ; heal his wounds, and forgive his sins ; drive out from him all pains of body and mind, and mercifully restore to him full health, inwardly and outwardly, that, being recovered by the help of thy mercy, he may return to his former duties. Who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

Let us pray.

Look down, O Lord, we beseech thee, upon thy servant N., fainting in the infirmity of his body, and refresh the soul which thou hast created, that, being amended by chastisements, he may feel himself saved by thy medicine. Through Christ our Lord. Amen.

Let us pray.

O holy Lord, almighty Father, eternal God, who, by pouring the grace of thy blessing upon sick bodies, dost preserve, by thy manifold goodness, the work of thy hands, graciously draw near at the invocation of thy name, that, delivering thy servant from sickness, and bestowing health upon him, thou mayest raise him up by thy right hand, strengthen him by thy might, defend him by thy power, and restore him to thy holy Church, with all desired prosperity. Through Christ our Lord. Amen.

Lastly, the Priest may add some short and salutary admonitions, according to the condition of the person, whereby the sick man may be confirmed to die in the Lord, and may be strengthened to put to flight all the temptations of devils.

The Form of conferring the Last Blessing and Plenary Indulgence.

On entering the dying person's room, the Priest says :

V. Peace be to this house.

R. And to all who dwell therein.

Then is said the Asperges, after which the Priest says :

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

R̄. Who hath made heaven and earth.

The Antiphon.

Remember not, O Lord, the offences of thy servant (*or thy handmaid*), and take not revenge of *his* sins.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father, &c.

Ÿ. And lead us not into temptation.

R̄. But deliver us from evil.

Ÿ. O Lord, save thy servant (*thy handmaid*).

R̄. Who hopeth in thee, O my God.

Ÿ. O Lord, hear my prayer,

R̄. And let my cry come unto thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

O most gracious God, Father of mercies and God of all consolation, who wouldest that none should perish who believe and hope in thee ; according to the multitude of thy mercies, look favourably upon thy servant N., whom a true Christian faith and hope commend unto thee. Visit *him* in thy salvation ; and through the passion and death of thy Only-begotten, graciously grant unto *him* the pardon and remission of all *his* sins, that *his* soul, at the hour of its departure, may find in thee a most merciful judge, and, cleansed from every stain in the blood of the same thy Son, may be worthy to pass to everlasting life. Through the same Christ our Lord.

Then, the Confiteor being repeated by one of the attendant Clerks, the Priest says, Misereatur, &c., as at p. 92, and then proceeds thus :

May our Lord Jesus Christ, Son of the living God, who gave to his blessed Apostle Peter the power of binding and loosing ; in his most loving mercy receive thy confession, and restore to thee that first robe which thou didst receive in baptism ; and by the faculty given to me

by the Apostolic See, I grant to thee a plenary indulgence and remission of all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

Through the most sacred mysteries of man's redemption, may God Almighty remit to thee the pains of the present and the future life, open to thee the gates of paradise, and bring thee to everlasting joys. Amen.

May God Almighty bless thee; Father, and Son, and Holy Ghost. Amen.

The Recommendation of a Departing Soul.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Holy Mary, *Pray for him.*

All ye holy Angels and Archangels,

Holy Abel,

All ye choirs of the Just,

Holy Abraham,

St. John Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evangelists,

All ye holy disciples of our Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,

All ye holy Martyrs,

St. Sylvester,

St. Gregory,

St. Augustin,

All ye holy Bishops and Confessors,

St. Benedict,

St. Francis,

All ye holy Monks and Hermits,

St. Mary Magdalen,

Pray for him.

St. Lucy,
 All ye holy Virgins and Widows,
 All ye men and women, Saints of God,
Intercede for him.
 Be merciful,
Spare him, O Lord.
 Be merciful,
Graciously hear us, O Lord.
 Be merciful unto him,
Deliver him, O Lord.
 From thy wrath,
 From the peril of death,
 From an evil death,
 From the pains of hell,
 From all evil,
 From the power of the devil,
 Through thy Nativity,
 Through thy Cross and Passion,
 Through thy Death and Burial,
 Through thy glorious Resurrection,
 Through thine admirable Ascension,
 Through the grace of the Holy Ghost the Paraclete,
 In the day of judgment,
 We sinners,
Beseech thee, hear us.
 That thou spare him,
We beseech thee, hear us.
 Lord have mercy.
Christ have mercy.
 Lord have mercy.

Pray, &c.

O Lord, deliver him.

Go forth, O Christian soul, from this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who was poured out upon thee; in the name of the Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Principalities and Powers; in the name of the Cherubim and Seraphim; in the name of the Patriarchs and Prophets; in the name of the holy Apostles and Evangelists; in the name of the holy Martyrs and Confessors; in the name of the holy Monks and Hermits; in the name of the holy Virgins

and of all the Saints of God : may thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

O God most merciful, O God most loving kind, O God, who, according to the multitude of thy mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences ; look favourably upon this thy servant, N., and in thy mercy hear *him* begging, with the whole confession of *his* heart, for the remission of all *his* sins. Renew in *him*, O most loving Father, whatsoever hath been corrupted through human frailty or violated through the deceit of the devil ; and associate *him*, as a member of redemption, to the unity of the body of the Church. Have pity, Lord, on *his* sighs ; have pity on *his* tears ; and admit *him*, whose only hope is in thy mercy, to the sacrament of thy reconciliation. Through Christ our Lord. Amen.

I commend thee to Almighty God, dearest *brother*, and commit thee to him whose creature thou art : that, when thou shalt have paid the debt of humanity by death, thou mayest return to thy Maker, who formed thee of the dust of the earth. As thy soul goeth forth from the body, may the bright company of angels meet thee ; may the judicial senate of Apostles greet thee ; may the triumphant army of white-robed Martyrs come out to welcome thee ; may the band of glowing Confessors, crowned with lilies, encircle thee ; may the choir of Virgins, singing jubilees, receive thee ; and the embrace of a blessed repose fold thee in the bosom of the Patriarchs : mild and festive may the aspect of Jesus Christ appear to thee, and may he award thee a place among them that stand before him for ever. Mayest thou never know whatever is terrifying in darkness, dismal in the roaring of flames, or excruciating in torments. May foulest Satan, with his crew, give way before thee ; may he tremble at thy coming among Angels that attend thee, and flee away into the vast chaos of eternal night. Let God arise, and let his enemies be scattered ; let them also that hate him flee before his face. Like as the smoke vanisheth, so let them fall away ; and like as wax melteth before the fire, so let the wicked perish at the presence of God ; but let the just revel and exult before

him. May then all the legions of hell be confounded and put to shame, and the ministers of Satan never dare to stop thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from everlasting death. May Christ, the Son of the living God, place thee within the ever-verdant gardens of his paradise ; and may he, the true Shepherd, acknowledge thee among his sheep. May he absolve thee from all thy sins, and place thee at his right hand in the lot of his elect. Mayest thou behold thy Redeemer face to face, and, standing always in his presence, gaze with blessed eyes on the open vision of truth ; and, set thus among the troops of the blessed, mayest thou enjoy the sweetness of divine contemplation for ever and ever. Amen.

Receive, O Lord, thy servant into the place of salvation, of which *he* hath no hope but in thy mercy.

R̄. Amen.

Deliver, O Lord, the soul of thy servant from all the dangers of hell, and from the snares of torment, and from all tribulations.

R̄. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world.

R̄. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood.

R̄. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abram from Ur of the Chaldeans.

R̄. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his sufferings.

R̄. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by the hand of his father Abraham.

R̄. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and from the flame of fire.

R̄. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of the Egyptians.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the den of lions.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the burning fiery furnace, and from the hands of the wicked king.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from false accusation.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hand of King Saul, and from the hand of Goliath.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison.

R. Amen.

And like as thou deliveredst thy most blessed Virgin and Martyr, Thecla, from three most cruel torments, so vouchsafe to deliver the soul of this thy servant, and make it to rejoice with thee in the delights of heaven.

R. Amen.

We commend to thee, O Lord, the soul of thy servant N., and we beseech thee, O Lord Jesus Christ, Saviour of the world, that thou wouldst not refuse to receive into the bosom of thy Patriarchs a soul for whose sake thou didst mercifully come down upon earth. Acknowledge, O Lord, thy creature, not made by strange gods, but by thee, the only living and true God: for there is no other God beside thee, and none that doeth according to thy works. Rejoice *his* soul, O Lord, with thy presence, and remember not the iniquities and excesses which, through the violence of anger or the heat of evil passion, *he* hath at any time committed. For although *he* hath sinned, *he* hath not denied the Father, and the Son, and the Holy Ghost, but hath believed, and hath had a zeal for God, and hath faithfully adored the Creator of all things.

Remember not, O Lord, we beseech thee, the sins of *his* youth and *his* ignorances; but, according to thy great mercy, be mindful of *him* in the brightness of thy glory. Let the heavens be opened to *him*, let the angels rejoice with *him*. Receive thy servant, O Lord, into thy kingdom. Let St. Michael, the Archangel of God; prince of the armies of heaven, receive *him*. Let the holy angels of God come forth to meet *him*, and conduct *him* to the city of the heavenly Jerusalem. Let the blessed Peter the Apostle, to whom God gave the keys of the kingdom of heaven, receive *him*. Let St. Paul the Apostle, who was counted worthy to be a vessel of election, assist *him*. Let St. John, the chosen Apostle of God, to whom were revealed the secrets of heaven, intercede for *him*. Let all the holy Apostles, to whom the Lord gave the power of binding and loosing, pray for *him*. Let all the Saints and Elect of God, who in this world have suffered torments for the name of Christ, intercede for *him*, that, loosed from the bonds of the flesh, *he* may attain unto the glory of the heavenly kingdom, through the grace of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever.

R̄. Amen.

The Last Agony.

When the soul is about to depart from the body, then more than ever ought they who are by to pray earnestly upon their knees around the sick man's bed; and if the dying man be unable to speak, the name of Jesus should constantly be invoked, and such words as the following again and again repeated in his ear:

Into thy hands, O Lord, I commend my spirit.

O Lord Jesus Christ, receive my spirit.

Holy Mary, pray for me.

Holy Mary, mother of grace, mother of mercy, do thou defend me from the enemy, and receive me at the hour of death.

The soul being departed, the following Responsory may be said :

R. Come to *his* assistance, ye Saints of God ; come forth to meet *him*, ye Angels of the Lord, receiving *his* soul, offering it in the sight of the Most High.

V. May Christ receive thee, who hath called thee, and may the angels conduct thee to Abraham's bosom.

R. Receiving *his* soul, offering it in the sight of the Most High.

V. Eternal rest give unto *him*, O Lord, and let perpetual light shine upon *him*.

R. Offering it in the sight of the Most High.

V. Lord have mercy.

R. Christ have mercy.

V. Lord have mercy.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest give unto *him*, O Lord.

R. And let perpetual light shine upon *him*.

V. From the gate of hell.

R. Deliver *his* soul, O Lord.

V. May *he* rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

To thee, O Lord, we commend the soul of thy servant N., that, being dead to the world, *he* may live to thee ; and the sins *he* hath committed, through the frailty of *his* mortal nature, do thou, in thy most merciful goodness, forgive and wash away. Amen.

The body is then decently laid out, and a light placed before it. A small Crucifix is put in the hands of the deceased, upon his breast, or the hands are themselves placed crosswise, while the body is sprinkled with holy water.

A Chaplet for the Souls in Purgatory.¹

To be said on an ordinary Rosary, by repeating the *De profundis* at the cross; the *Pater* at the larger beads; and at the smaller, the following invocation :

O good Jesus, have mercy on the souls in purgatory (*or* the soul, *or* souls, of N. . .), and grant to them eternal rest.

When the chaplet is addressed to the Blessed Virgin, the *Ave Maria* is said at the larger beads; and at the smaller, the following invocation :

O Mary, mother of grace, mother of mercy, pray for and obtain for them eternal rest.

Each decade may be offered with a particular intention, by using the following or similar forms :

1st decade. I offer thee, O my Saviour, this first decade for the souls of all my relations : through the precious blood which thou didst shed for them in thy agony in the Garden of Olives, O good Jesus, have mercy on them.

2d. I offer thee, O my Saviour, this second decade for the souls of all those who have shewn me kindness : through the precious blood which thou didst shed for them in thy scourging, O good Jesus, have mercy on them.

3d. I offer thee, O my Saviour, this third decade for the souls of those whom I have at any time offended (*or* for the soul that is most destitute; *or* for the souls that were the most devout to the most holy Virgin . . .) : through the precious blood which thou didst shed for them in carrying thy cross to Calvary, O good Jesus, have mercy on them.

4th. I offer thee, O my Saviour, this fourth decade for the souls of my friends and companions : through the precious blood which thou didst pour forth upon the cross, and through the dolours which Mary, our tender

¹ The chaplet is the third part of the Rosary.

mother, endured at the foot of the cross, O good Jesus, have mercy on us.

5th. I offer thee, O my Saviour, this fifth decade for the soul of my father (*or* of my mother; *or* of N. . . .); I offer thee for this soul so dear to me the precious blood and the sacred water that flowed for it from thy heart, transfixed by the lance: through the mysterious wound in thy divine heart, O good Jesus, open to this soul the gate of heaven, and grant me grace to be reunited with it for ever in the bosom of thy goodness.

Litanies for the Faithful Departed, pp. 360, 362.
Hymns, 125, 215.

• **Form of reconciling a Convert.**

The priest, sitting before the altar, addresses the convert who kneels before him. Then, kneeling in front of the altar, he says, alternately with his assistants, the Veni Creator, p. 436; then the V. and R. and collect.

V. Emitte Spiritum tuum,
et creabuntur.

R. Et renovabis faciem
terræ.

Deus, qui corda fidelium
Sancti Spiritus illustratione
docuisti, da nobis in eodem
Spiritu recta sapere, et de
ejus semper consolatione gau-
dere. Per Christum Domi-
num nostrum.

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

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

O God, who hast taught
the hearts of the faithful by
the light of thy Holy Spirit,
grant us, by the same Spirit,
to relish what is right, and
evermore to rejoice in his con-
solation. Through Christ our
Lord.

Then, sitting down, he says, with the assistants, the Psalm Miserere, p. 426. Then follows:

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster (*secreto*).

Et ne nos inducas in tenta-
tionem.

R. Sed libera nos a malo.

V. Salvum fac servum tu-
um (*vel ancillam tuam*).

R. Deus meus, sperantem
in te.

V. Nihil proficiat inimicus
in eo (*vel in ea*).

R. Et filius iniquitatis non
apponat nocere ei.

V. Esto ei, Domine, turris
fortitudinis.

R. A facie inimici.

V. Domine, exaudi oratio-
nem meam.

R. Et clamor meus ad te
veniat.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father (*secretly*).

And lead us not into tempta-
tion.

R. But deliver us from evil.

V. O Lord, save thy ser-
vant (*or thine handmaid*).

R. Who hopeth in thee, O
my God.

V. Let not the enemy pre-
vail against *him*.

R. Nor the son of iniquity
approach to hurt *him*.

V. Be unto *him*, O Lord,
a tower of strength.

R. From the face of the
enemy.

V. O Lord, hear my prayer.

R. And let my cry come
unto thee.

Y. Dominus vobiscum.

R. Et cum spiritu tuo.

Deus, cui proprium est misereri semper et parcere, suscipe deprecationem nostram, ut hunc famulum tuum, quem excommunicationis sententia constringit, miseratio tuæ pietatis clementer absolvat. Per Christum.

Y. The Lord be with you.

R. And with thy spirit.

O Lord, whose property is always to have mercy and to spare, receive our supplication, that this thy servant, whom the sentence of excommunication doth bind, the compassion of thy goodness may mercifully absolve.

The convert then pronounces his profession of faith :

I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed which the holy Roman Church maketh use of. To wit : I believe in one God the Father Almighty, Maker of heaven and earth, of all things visible and invisible : and in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages ; God of God ; Light of light ; true God of the true God ; begotten, not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us under Pontius Pilate, suffered, and was buried. And the third day he rose again according to the Scriptures : he ascended into heaven, sitteth at the right hand of the Father, and shall come again with glory to judge the living and the dead ; of whose kingdom there shall be no end. I believe in the Holy Ghost, the Lord and lifegiver, who proceedeth from the Father and the Son : who, together with the Father and the Son, is adored and glorified ; who spake by the prophets. And in one holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins ; and I look for the resurrection of the dead, and the life of the world to come. Amen.

I most steadfastly admit and embrace the apostolical and ecclesiastical Traditions, and all other observances and constitutions of the same Church.

I also admit the holy Scriptures, according to that sense which our holy mother the Church hath held and doth hold, to whom it belongeth to judge of the true sense and interpretation of the Scriptures : neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly Seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all

¹ This is commonly called the Creed of Pope Pius IV.

for every one: to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony: and that they confer grace: and that of these, Baptism, Confirmation, and Order cannot be repeated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist there is truly, really, and substantially the Body and Blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calleth Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the Saints reigning together with Christ are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration.

I most firmly assert that the Images of Christ, of the Mother of God ever Virgin, and also of other Saints, ought to be had and retained, and that due honour and veneration are to be given them.

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

I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and General Councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematise all things contrary thereto, and all heresies which the Church hath condemned, rejected, and anathematised.

I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, out of which no one can be saved: and I promise most constantly to retain and confess the same entire and inviolate, by God's assistance, to the end of

Then, after the recitation of the Confiteor, the priest gives the usual Absolution, as at p. 92, and proceeds thus :

Dominus noster Jesus Christus te absolvat, et ego auctoritate ipsius absolvo te a vinculo excommunicationis in quam incurristi propter tale factum, *or* causam, et restituo te communioni et unitati fidelium, et sanctis sacramentis ecclesie, in nomine Patris, + et Filii, et Spiritus Sancti. Amen.

May our Lord Jesus Christ absolve thee, and I, by his authority, absolve thee from the chain of excommunication, which thou hast incurred for (such and such an action, *or* cause), and restore thee to the communion and unity of the faithful, and to the holy sacraments of the Church, in the name of the Father, + and of the Son, &c.

Then is said the Te Deum, p. 419. Which being ended, the priest, standing up, says :

Ÿ. Benedictus es, Domine, in firmamento caeli.

R. Et laudabilis et gloriosus in sæcula.

Ÿ. Dominus vobiscum.

R. Et cum spiritu tuo.

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione vere fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem : quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. Per Christum Dominum nostrum.

Ÿ. Dominus vobiscum.

R. Et cum spiritu tuo.

Ÿ. Benedicamus Domino.

R. Deo gratias.

Benedictio Dei omnipotentis, Patris, + et Filii, et Spiritus Sancti, descendat super vos, et maneat semper.

R. Amen.

Ÿ. Blessed art thou, O Lord, in the firmament of heaven.

R. And worthy to be praised and glorious for ever.

Ÿ. The Lord be with you.

R. And with thy spirit.

Almighty and everlasting God, who hast given to thy servants, in the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of majesty to adore the unity ; grant, we beseech thee, that, by steadfastness in this faith, we may ever be defended from all adversities. Through, &c.

Ÿ. The Lord be with you.

R. And with thy spirit.

Ÿ. Let us bless the Lord.

R. Thanks be to God.

The blessing of God Almighty, of the Father, + and of the Son, and of the Holy Ghost, descend upon you, and abide for ever. R. Amen.

Reflections for every Day in the Month.

FIRST DAY : ON FAITH.

1. All that faith teaches is grounded on the authority of the word of God. It is from Christ himself that the Church has learned whatever she proposes to the faithful as the object of their belief. When truth itself is the guide, one cannot go astray; and there is nothing more reasonable than to submit reason to faith.

2. Of what use is faith to a Christian, if it be not the rule of his conduct? If it be the most consummate folly to doubt of a doctrine which God has revealed, which so many martyrs have sealed with their blood, and which the devils themselves have so often confessed, is it not downright madness to believe this doctrine, and yet live as if it were supposed to be false? Not to live conformably to our belief, is to believe as the damned do.

3. Faith, then, shall henceforth be the sole principle of my actions, and the only rule of my life. Whatever it condemns, I also absolutely condemn. In spite of every natural repugnance I will oppose the maxims of the Gospel to those of the world, as often as the opportunity presents itself. What does the world say? Follow the natural bent of your inclination: suffer nothing, &c. But what doth Jesus Christ say?—Quite the contrary. Who is right? Jesus Christ, or the world?

[Thank God for being incorporated with his Church, and recite the Creed slowly, as a solemn profession of your faith.]

“Lord, increase my faith” (Luke xvii.).

“What does it avail to believe like a Catholic, and yet to live like a heathen?” (*Peter Dam.*)

SECOND DAY : ON THE END OF MAN.

1. God alone is our last end: he did not create us but for himself. Our hearts tell us that we were made for him: we cannot disown him without belying ourselves.

2. Every one should have what justly belongs to him: let us then give ourselves to God, since it is he who has a right to us. If we be not his children of our own accord, we must be his slaves in despite of us. We must of necessity live under the dominion of his justice or of his bounty. Which choice shall we make?

3. Every thing should tend to its proper object, and act according to its nature. If the sun, which is made to shine, refused its light to the world, it would be a monster in the universe: nor is that heart less monstrous, which being made for God, still refuses to belong to him. Do I behave myself as a creature which belongs to God? Are my thoughts and all

actions directed to him? Ah, how little do I do that may be called truly done for God! What does all the business of this world avail me, if I forget the only affair for which I am come into it?

[Make here a firm resolution of seeking God alone, and of depriving him of nothing which he has a right to.]

“Thou art my Lord and my God” (John xx.).

“He requires you entirely, who hath made you entirely” (*St. Austin*).

THIRD DAY : CONTEMPT OF THE WORLD.

1. From the moment we are attached to the world we cease, in some measure, to be Christians. This profane world, so passionately fond of grandeur, of pleasure, of every thing that can flatter self-love, is the capital enemy of Jesus Christ; their maxims, their commandments, their interests are quite opposite; they cannot be obeyed at once; we must break off with one or the other.

2. We cannot take part with the world without a breach of the promise we made at our baptism. When we renounced Satan and his pomps, we bound ourselves by solemn oaths to trample under foot whatever is greatest in the esteem of worldlings. What perfidy! What sacrilege! to prefer the goods of the earth to those of heaven, and to become idolators of vanity.

3. The world has nothing worthy of an immortal soul; it has not even wherewithal to requite even its most devoted servants. Its treasures, its amusements, its honours, may indeed occupy and disturb the heart of man, but they can never satisfy it. They are, in reality, but false gods, vain shadows, and illusions; or, to speak more properly, real evils. They make a man wicked—they can never make him happy. The most brilliant fortune is not only frail and dangerous, but is often a source of the most painful uneasiness. There are sighs and sufferings upon the throne, as well as in chains and dungeons.

[Beg of God to destroy in you the spirit of the world, and to give you strength to despise its allurements.]

“The figure of the world passeth away” (1 Cor. vii.).

“Woe to those who adhere to what is transitory; because with those things they themselves must pass away.”

FOURTH DAY : UPON DEATH.

1. A Christian who does not lead the life of a Christian, has great reason to be afraid of death. What a dreadful account must he give, after a worldly and sensual life? What bitter regret to have lost the opportunities of saving himself, and to die an enemy of God. O, dismal death! O, dreadful moment! which concludes the pleasures of time, to begin the pains of eternity.

2. What would we wish to have done at the hour of death! Let us do at present what we would then be glad to have done. There is no time to lose: every moment may be the last of our lives. The longer we have lived, the nearer we approach to the grave. Our death is not less distant the more it has been put off.

3. What will our notion of this earth be, when we are forced to quit it? Let us now take advice from death—it is a faithful counsellor—it will not deceive us. What will become of this beauty, this money, this pleasure, this honour? What will be our thoughts of them at the hour of death? In our lifetime, appearances often deceive us; but, at our death, we shall see things as they really are. Man, whilst alive, esteems the world—man, when dying, despises it. But which should we reasonably believe—man living, or man at the point of death? Ah, how trifling will the world appear by the light of that torch which faintly glimmers near the bed of death! but, alas, it will then be no longer time to undeceive ourselves.

[Think seriously on what you chiefly apprehend, were you this moment to die, and regulate it immediately. Accustom yourself to perform every action as if you were to die instantly after. Above all things, observe this practice in the use of the sacraments.]

“Death and I are divided but by a single step” (1 Kings xx.).
 “There is no to-morrow for a Christian” (*Tertullian*).

FIFTH DAY: ON THE LAST JUDGMENT.

1. I must *one day appear before the tribunal of Jesus Christ, to be there judged for the good or the evil I shall have done.* There is nothing more formal or express in the Gospel than this truth: I believe it as firmly as if the last trumpet had already sounded to call up all the dead to judgment.

2. What shall we say at the sight of so many bad thoughts, of so many criminal actions, of so many graces despised! Oh, what a terrible day is the day of God's wrath!—where the inmost recesses of the heart shall be openly exposed; where every fault shall be strictly examined. If the just themselves shall be hardly found just, what will become of unhappy sinners!

3. What sentence must an impenitent sinner expect from an offended and inexorable God? O, tremendous condemnation! *Depart, ye accursed, &c.* Alas! where shall those miserable wretches go, to whom you thus give your malediction? To what part of the world shall they retire when they withdraw from you? Where can there be so miserable a dwelling? To be banished the presence of God! to be accursed of God! O, what a shocking destiny!

[Imagine yourself now before the tribunal of Christ. What are you most ashamed of at this very moment? Reflect seriously on it, and remember that all your secret sins shall be exposed at the day of Judgment, if you do not here efface them by a sincere repentance.]

“Who shall be able to stand before the face of his wrath” (*Nahum i.*).

“Woe even to the praiseworthy of life, if without mercy, O God! thou shalt examine it” (*S. Augustine*).

SIXTH DAY: ON HELL.

1. How great would be our horror if the shrieks of the damned, if their groans and blasphemies could reach us! They roar like wild beasts—they accuse themselves of their sins—they

bewail, they detest them. But it is too late; their tears but add new strength to the fire that torments them. Oh, repentance of the damned! how rigorous art thou!—but, ah, how fruitless!

2. Never to see God—to be burning in flames for ever—the blood boiling in our veins, the marrow in our bones—to be trampled on by the devils—to have all that is hideous for ever before our eyes—to have rage, anguish, and despair eternally rooted in our heart, without comfort or mitigation. Oh, what a life!

3. These wretches are outrageous at having had so many opportunities of saving themselves, and for having neglected them. Their recollection of their past pleasure is one of their most sensible torments. But nothing more keenly gnaws them than the impossibility of forgetting that God whom by their own fault they have miserably forfeited.

[Go down in spirit into hell, and inquire of the damned what it is that has made them fall into it. Question them upon their present state, and learn of them to fear God, and your own danger.]

“Which of you can dwell with devouring flames?” (Isaias xxxiii.)

“The impious pass from one punishment to another—from the burnings of concupiscence to the flames of hell” (*St. Augustine*).

SEVENTH DAY: ON THE ETERNAL TORMENTS OF THE DAMNED.

1. Can the wrath of God go farther than punishing pleasures, which are so soon over, by tortures which will never have an end? To be miserable while ever God is God! can any misery be like it? It is not enough that the evils of the damned are extreme? Must they still, besides this, be eternal? To be hurt by the point of a pin is trifling in itself; yet, were this pain to last always, it would become insupportable.—*What shall it be then, &c.*

2. O Eternity! When a damned soul shall have shed tears enough to make up all the rivers and seas in the world, did he shed but one tear in every hundred years, he shall not be more advanced, after so many millions of ages, than if he had only just begun to suffer. He must begin again, as if he had yet suffered nothing; and when he shall have begun as often as there are grains of sand on the sea-shore, atoms in the air, or leaves on the trees, he shall still be as far off from the end of his sufferings as ever.

3. The damned must not only suffer during eternity, but suffer every moment an eternity entire. Eternity is always present to them—it enters into their punishment—their mind is incessantly struck with the endless duration of their torments. O, cruel thought! O, deplorable condition! to rage for an eternity! to burn for an eternity! Ah, that we could conceive this as those damned souls conceive it.

[Make an Act of Faith upon the duration of the punishments which the justice of God inflicts for mortal sin. We must, at least, believe we are not able to conceive. It is a great misfortune for a

Christian not to be persuaded of this eternity, but by his own sad experience.]

“Those who do not obey the Gospel shall suffer eternal punishment” (2 Thes. i.).

“Momentary is that which delights, eternal is that which tortures” (*St. Chrysostom*).

EIGHTH DAY : ON HEAVEN.

1. Heaven, thou glorious state—no heart can conceive, no tongue can describe, what thou art! Exemption from all that is evil—assemblage of all that is good—masterpiece of God’s omnipotence—the price of the blood of Jesus—and more than man can desire.

2. To see God clearly, and as he is in his glory; to love God without measure; to possess God without ever fearing to lose him; to be happy in the felicity of God himself—such is the object of my hopes. But a day or two of pilgrimage and exile, and then I shall be with him for ever.

3. What matters it how we fare here below, provided we be with Jesus for all eternity? Can I justly complain that a never-ending happiness should cost me so little? The martyrs purchased heaven at the price of their blood, and thought it was given them for nothing. Shall not I, then, sacrifice my corrupt will for it? O, happy eternity! if men only knew what thou art worth.

[Excite within yourself a great desire of heaven, and behold the earth with a proportionable contempt. Were you filled with a proper sense of it, nothing here below could allure or disturb you.]

“I shall be satisfied when thy glory shall appear” (*Psalms xvi.*)

“If the labour terrifies, the reward invites” (*St. Bernard*).

NINTH DAY : ON THE PRESENCE OF GOD.

1. God, at this moment, beholds me as if I were alone in the world; or, rather, he is within me as an eye infinitely enlightened, which observes me attentively, and which nothing can escape. He sees as clearly as he comprehends himself, and with as intense an application, as if he ceased to comprehend himself in order to study me.

2. Ought I not to be infinitely more ashamed that my sins should appear in his sight, than that they should be exposed to the eyes of the whole world? Would I commit in the presence of a servant what I dare commit before the King of kings? Oh, what blindness! to fear so much the eyes of men, and so little the eyes of God.

3. The most obscure darkness can never conceal me from light itself; the most distant and solitary retreats are always filled with the Divine Majesty. Let me shun, as much as I please, the sight and company of men, I shall find God every where.

[Put yourself in the presence of God, and see whether there be any thing in you that may offend his eyes. The most powerful remedy against sin is, to say frequently within yourself, *God is looking at me*. There needs no more to restrain you in the greatest violence of temptation.]

"All things are clear and open to his eyes" (Hebrews vi.).

"If you be determined to commit sin, seek first a place where God will not see you, and then do what you please" (*St. Austin*).

TENTH DAY : CARE OF OUR SALVATION.

1. The affair of salvation is, properly speaking, the only business of man: every other concern, when compared with it, should be accounted as nothing. The enterprises of kings, their negotiations, &c., are as the amusements and the triflings of children. The important, and the only affair, therefore, is to serve God, and thereby save our souls; the whole good, the whole perfection of man consists in this. It would be irrational, and, therefore, degrading to man, to neglect an affair whose consequences are so great, whose success is so uncertain, and whose loss is irreparable. What blindness! what folly! to think only of living, and not to think of living well! to apply so much time to making our fortune, and so little to the saving of our souls! "What doth it avail a man to gain the whole world, and lose his soul?"

2. All creatures are made but for our salvation—they become useless when not employed for that great end: so that from the moment a man ceases to labour for his salvation, the sun also should cease to shine, the planets should stop in their course, the earth should no longer support him, the angels should abandon him; he should fall back into his original nothing. He is unworthy of life, when he liveth not for God.

3. However, the greater part of mankind think less of saving themselves than of any thing else. Every other business is carefully attended to, except the affair of salvation. All other concerns are turned to account. This sum of money must be put out to interest—this field must be tilled—these lands must be let at a more considerable rent. All other losses are bewailed, except the one without resource. Great expenses are incurred for the body, and nothing at all done for the soul. From the manner in which we live, it would seem that our soul does not really belong to us, but that it is the soul of our most mortal enemy, or the soul of some brute; or rather that we have souls just merely to destroy them.

[Make now a firm resolution to save your soul, let it cost you what pain it will; be of the same sentiment with a certain Pontiff, who, when a king had asked something of him which could not be granted without sin, replied: "If I had two souls I would give one of them to thee, O Prince! but as I have only one, I do not choose to forfeit it."]

"Moreover one thing is necessary" (Luke x.).

"Where there is loss of salvation, there surely can be no gain" (*St. Euch.*).

ELEVENTH DAY : ON THE HORROR OF SIN.

1. How great a loss is the loss of God! Men think themselves unfortunate when they lose all their possessions at law, or by some other cause. What is it, then, to lose an infinite God! Unhappy the soul which loses its God by sin: but far more unhappy the soul that considers this loss as nothing.

2. O sin! how common art thou among men; but how little.

at the same time, art thou known to them. Playing and amusing themselves, they become the execration of God. And what play, what amusement is this? God, who is all love, detests sin with infinite hatred; should any thing, therefore, be so shocking in our eyes as this hellish monster?

3. A soul in the state of grace is beautiful beyond expression; it is a brilliant image of God himself; the Holy Ghost animates it. But, when mortal sin is allowed to affect it, its beauty is lost, its light is extinguished, the Divine Spirit departs, the devil takes possession: all then is darkness, filth, and deformity. If a God-man, dying, was a dreadful spectacle, mortal sin is yet more dreadful; for Christ died but to atone for sin, and sin can daily frustrate all his merits; he is crucified over and over—his blood is trampled upon by ungrateful sinners.

[Oh, detest at this moment all your sins. Lament, from your heart, the loss of God's grace: there is no loss so much to be lamented; it is the only loss which sorrow can repair.]

“What advantage had you in those things at which you are now blushing” (Romans vi.).

“Woe to that daring soul which hoped that, having retired from you, she might still find something better” (*St. Austin*).

TWELFTH DAY: ON REPENTANCE.

1. Repent, and believe the Gospel. Our Lord here joins faith and repentance together, in order to teach us that the rigours of penance and the profession of Christianity are inseparable. During his mortal life, he was ever occupied in doing penance; expiating our sins to appease the justice of his Eternal Father. Surely we should follow his example. If the Holy of Holies fasted, prayed, and wept, what should not be done by such vile wretches as we are?

2. Sin must necessarily be punished either by him who commits it, or by God, against whom it is committed. If sinners do not punish themselves in time, the Divine Justice will punish them in eternity. The flames of hell must punish what the waters of penance have not effaced. Is it not, therefore, better to weep for a few days, than to burn for an eternity?

3. To be reconciled with God, it is not enough to prostrate ourselves before a priest: to cover our heads with ashes, and our whole bodies with hair-cloth. If we have not a sincere sorrow for our sins: if we do not entirely renounce our criminal attachments, we are impostors, and not penitents. Prayers, alms, fasting, and maceration of the flesh, are but the outsides of repentance—the hatred of the sin is its very spirit and essence.

[Implore God's mercy for having hitherto led a life so opposite to the Gospel; and beg of him the grace to live, for the future, as the first Christians did, in the constant practice of penance.]

“Unless you do penance, you shall all perish alike” (Luke xlii.).

“To penitents I say, To what purpose is it that you be humbled, if, with this, you be not changed?” (*St. Austin*.)

THIRTEENTH DAY : ON DELAY OF CONVERSION.

1. By deferring so long to give myself up to God, it would seem as if I intended to escape out of his hands. Is it, then, a misfortune to belong to him? To-morrow, to-morrow! Why not to-day? Why not this very moment? Will my chains be more easily broken to-morrow? Will my heart be less hard?—No, certainly. Time, that weakens every thing else, adds new strength to bad habits. By putting off the remedy, the complaint becomes incurable.

2. What is it that prevents our obeying the voice that calls us to repentance? What is it that terrifies us? That there is great difficulty in changing our lives must certainly be granted; but what should not a Christian do who adores a crucified God, and who looks up to heaven? If we have any thing to fear, it should be the abuse of God's graces.

3. There is time to come, but can I call it mine? Is it a possession I am master of? God waits for me, it is true—the Scripture tells me so; but still it doth not tell me how long I am to live. He that hath promised pardon to those who repent has not promised another day to those who continue in their vices. Perhaps I shall have time; and perhaps I shall not. Must I not have lost my senses, to trust my salvation to a mere *perhaps*?

[Reflect now upon the time you have been deferring your conversion to God, and tremble at the sight of your danger.]

“I said, Now I have begun” (Psalm lxxix.).

“We cannot be too cautious where eternity is at stake” (St. Gregory).

FOURTEENTH DAY : ON HUMAN RESPECT.

1. What will the world say? Let it say what it will; should the talk of fools hinder you from being wise? What will my acquaintance say? They will say that you fear God more than you fear man. The greatest libertines will secretly admire you, and acknowledge within themselves that you are doing right. But what matters it, after all, what people may say of you, provided you do your duty, and that God be satisfied?

2. Oh, what cowardice to blush at the Gospel! To wear the livery of a prince is honourable; is it then shameful to wear that of Jesus Christ? The lowest mechanics make open profession of their trades, and yet Christians, in the church, blush at being thought Christians! The Son of God will deny before his Father in heaven, the Christians who shall have denied him before men.

2. What, then! is there any thing in Jesus that you should be ashamed of? Is his name infamous? Is it shameful to follow his maxims and example? You are not ashamed, perhaps, of being a libertine, a drunkard, a blasphemer; you probably may even glory in it; and yet you blush at being a good man. But let people say what they will, the man that is most esteemed is he who serves God with the most fidelity, and who openly professes himself to be a follower of Christ.

[Ask yourself seriously whether this phantom of the earth doth not

frighten you and prevent your fulfilling the obligations which the Christian religion imposes.]

“I do not blush at the Gospel” (Rom. i.).

“Why should you fear, or be ashamed, when armed with the sign of the cross?” (*St. Austin.*)

FIFTEENTH DAY : DIFFIDENCE IN OURSELVES.

1. We have nothing to fear so much as ourselves. Our own weakness is more alarming than the united powers of hell. A thought, a word, a single look, is enough to overcome us. Angels hath rebelled; Adam hath fallen; Solomon hath bowed to idols; Peter hath denied his Master. When cedars have yielded, how shall osiers stand?

2. Our own heart is our most dangerous enemy. Our senses and our passions are always conspiring against us; we are vanquished almost without a struggle. Let us then never be so weak or foolish as to trust to ourselves. Many whom torments could not shake have wretchedly perished in a slight temptation; they were victorious over tyrants, but vanquished by concupiscence.

3. There is no man, of how exemplary soever a conduct, that should not tremble at the justice of God, because he cannot be certain whether he be worthy of love or hatred. To the all-seeing eye of infinite perfection the very angels themselves shall not appear without blemish. Sanctity may be lost in a single moment, and the saint may be transformed into an odious reprobate. We should all, therefore, cry out, with St. Philip Neri, “Watch me, O Lord! this day; for, abandoned to myself, I shall surely betray thee.”

[Beware of the occasions of sin; the most dangerous are often what you are least afraid of.]

“Let him that thinks he stands take heed lest he fall” (1 Cor. iv.).

“Though you be in a place of safety, do not on that account think yourself secure” (*St. Bernard.*)

SIXTEENTH DAY : USE OF DIVINE GRACE.

1. Whatever grace we have was dearly purchased. Our Saviour gave his blood for it. Wherefore to reject a pious thought, to resist a holy inspiration, is, in fact, to trample on the merits of Christ, and to frustrate, as much as we can, the ends he proposed to himself in dying for us.

2. We are accountable to God, not only for the graces we have received, but also for those he intended to confer on us, provided we ourselves had not put an obstacle to them. His sun shines, but we shut our windows against it. Are we the less indebted to him for its light? No; for we may, if we please, make use of it.

3. Many years, perhaps, has God been inviting us in vain; soliciting, reprehending, and threatening us to no manner of purpose. But let us remember that he is a creditor who will not thus be put off, and that the longer our debt is unpaid the more strictly will he require the interest. There is possibly a measure of sins which may force him, at last, to abandon us.

[Thank the Almighty now for all his gifts and graces. Beg pardon for having been unfaithful to him, and resolve to correspond, with docility, to all the suggestions of his graces for the future.]

"From him to whom much hath been given much will be required" (St. Luke xii.).

"Grace is followed by judgment" (St. Basil).

SEVENTEENTH DAY : GOOD USE OF TIME.

1. The loss of time is one of the greatest misfortunes in the world. This life, so short! all its moments so precious!—yet we live as if it were never to end, or as if we had nothing to fear hereafter.

2. Alas! if a damned soul had but one single moment of the time which we squander away, what good use would he make of it! Every instant of life we may purchase a happy eternity. The opportunity of enriching or amusing ourselves we never miss; but the means of salvation appear to us indifferent.

3. The day which is best employed is not always the one that has most forwarded our temporal affairs, but that which has added most to our merits, and which God has been best pleased with. Let us always so regulate our time, that God and our salvation may be our constant object.

[Renew the resolution you have taken to serve God faithfully; and be firmly persuaded that the time which is not employed for God, is no more than so much time lost for ever.]

"God hath given to no person time for sinning" (Eccles. xv.).

"You have leisure to become a philosopher; but you have none to become a Christian" (St. Paul).

EIGHTEENTH DAY : USE OF THE SACRAMENTS.

1. The sacraments are the channels of divine grace: through them the merits of Christ abundantly flow into our souls. We must, therefore, take care to approach them worthily; for, otherwise his merits will not avail us, nor will our salvation, of course, be possible.

2. The abuse of the sacraments is an evil of the first magnitude. They were instituted as the means of life; but when perverted they lead to eternal death. There is no medium; they must be either our food or our poison. How dreadful, then, must it be to reflect, that after so many confessions, we should be so little improved—that after repeated communions, we should still follow the same sinful course.

3. The unworthy communicant receives his own condemnation, and becomes as it were incorporated with his own ruin. What answer can he give, when called to account for his baseness? How shall he hope to escape when arraigned for such daring profanations?

[Examine yourself carefully upon the use you have made of the sacraments, and receive them, for the future, as if death were immediately approaching.]

"Let a man prove himself" (1 Cor.).

"There are bad Christians who are called by the name of

Faithful, and who are not such, by whom the Sacraments of Christ are dishonoured and profaned" (St. Austin).

NINETEENTH DAY : ON THE MASS.

1. A sacrifice is an exterior or visible offering made by a lawful minister to God alone, in testimony of his supreme dominion. Our absolute dependence upon God and the homage we owe him, render sacrifice essential to religion. Hence, from the beginning of the world, it has been always offered. Abel, Noah, Melchisedech, Abraham, Isaac, and Jacob, have sacrificed to the Almighty; and a variety of sacrifices were prescribed in the written law of Moses.

2. All these, however, were only weak figures of the sacrifice of Christ upon the cross; for sin was too great an evil; its guilt was of too black a dye, to be ever removed by the blood of sheep and oxen. No other atonement could compensate for its enormity than the infinite atonement of a God: therefore did he come. "In the head of the Book it was written of him, that he should do the will of the Father." By the one oblation of himself he paid off all our debts: he closed up the abyss of separation, cancelled the hand-writing of sin that lay against us; and the sanctified he perfected for ever.

3. Was not this enough? Most undoubtedly it was; nay, one drop of his blood was fully adequate to all these purposes. Why then is the same sacrifice daily renewed in the Mass? Why is he still immolated on our altars? Why is his body mystically drained of his blood, by the separate consecration of the two species? Because his love for us would have it so: he would leave us a standing memorial of his death: he would daily apply to our souls the infinite merits thereof, just as he prays for us still, though his prayer on the cross was already heard for us: he would, as a priest for ever, according to the order of Melchisedech, continue to the end of time the same unbloody sacrifice; he was willing that his faithful on earth, united not only in spirit, but in outward ties of religion, should ever have this sacrifice before them, as the strongest bond of love, and the most perfect act of adoration.

[Make a resolution to hear Mass, if possible, every day, and to hear it with the devotion which so august a sacrifice requires. For this purpose go to the church as you would to Mount Calvary: adore Jesus Christ in this state of humiliation; pay him your homage with fervour at the foot of the altar. It is shameful in us, and most displeasing to him, that he should be so much deserted in the midst of our churches; and that his court should be so empty, whilst earthly kings have their levees so full.

"In every place there is sacrifice, and a pure victim is offered to my name" (Malac. i.).

"He will then be our victim, indeed, when we sacrifice ourselves to him" (St. Gregory).

TWENTIETH DAY : ON ALMS-DEEDS.

1. We minister to Christ when we relieve the poor. He abides in the Eucharist to receive our adoration and to become our

nourishment; he abides in the poor to excite our compassion, and to be fed by us in turn. Happy the man who gives alms to Jesus! but wretched is he who refuses to assist him. Shall we feed our dog, and let Christ famish with hunger?

2. What we give to the great ones of the earth may, in a great measure, be considered as forfeited; but what we present to God is always attended with advantage. He gives it back with interest. He repays with liberality the crumbs which are given for his sake; his rewards are laid up even for a cup of cold water. Play, luxury, and debauch have ruined innumerable families, but alms have impoverished none.

3. Men, at the day of judgment, shall be accountable for their alms; but what answer can the unfeeling rich ones make when the poor shall accuse them? when Jesus Christ himself shall reproach them with their insensibility? "Go, ye cursed, into eternal fire. I was hungry, and you gave me not to eat; I was naked, and you did not clothe me," &c. A heart that is hard to the poor is the heart of a reprobate; but, on the contrary, a soul that is truly charitable is a soul acceptable. What can our Judge say against us when he shall see our clothes upon himself, when he shall see our bread and our money in his own hands? We shall approach his awful tribunal with confidence, provided the poor be our advocates.

[Consider seriously how you behave to the poor; whether you treat them as members of Jesus Christ, by doing them all the good in your power.]

"He gives interest to the Lord who has pity on the poor" (Prov. xix.).

"Give unto all lest he whom you refuse should be Jesus Christ" (*St. Austin*).

TWENTY-FIRST DAY: ON BAD EXAMPLE.

1. Bad example has been the means of damning more souls than the preaching and good example of all the saints together have been the means to save.

2. Were the gates of hell to be laid open, scarcely would any one be found that would not say: "*It is such or such a one that has damned me.*" O, what a reproach! We are commanded to love our enemies; why then should we destroy those souls which have never done us an injury? A man who has been unfortunate enough to ruin souls, redeemed by the blood of a God, has much reason to fear for his salvation. What can we reasonably hope from Jesus Christ, after having torn from him what he so dearly purchased? O fathers and mothers, who do not live as Christians ought to live, it were far better for your children that they had never been born; you have given them life only to put them to death, that dreadful death which is eternal! when they shall require of you the heaven they have lost, what will you be able to answer them?

3. Let us clothe ourselves with Jesus Christ, according to the words of the apostle: let his conduct, his virtues, and his spirit shine forth in us, so that he may be remembered when we are seen. We contribute not less to our neighbour's salvation

by an edifying life, than we do to his damnation by a scandalous one.

[Be very careful to do nothing that may scandalise your neighbour; and humbly beg pardon of God for the sins you have committed.]

“Woe be to the man by whom scandal cometh” (St. Matt. xviii.).

“The scandalous sinner must answer for the crimes which his bad example had caused to be committed” (*Sulvian*).

TWENTY-SECOND DAY : ON MORTIFICATION.

1. We are not Christians merely to be rich, and to live at our ease. It was not necessary to institute Christianity for that purpose; the world might have been left as it was, under the empire of passion and opinion. The life of a Christian is a crucified life; unless the cross be embraced, faith must be renounced.

2. What doth the Gospel say? “Blessed are those who weep: woe be to you, O rich, who have your consolation in this world!” Such is the language of the Holy Ghost. But it is now looked upon as nonsense, to believe that felicity consists in tears, and that the rich are unhappy.

3. The son of God died on the cross that he might take possession of his glory; the saints have arrived in heaven only by the path of sufferings. Shall we, then, imagine that what the Son of God and the saints have so dearly purchased, shall be given to us for nothing? No; the cross is the distinctive mark and portion of the elect; a soul which suffers nothing, bears the strongest character of a reprobate. We must, of necessity, either suffer in this world or in the next.

[Adore Christ crucified, and beg of him the grace to participate now in his suffering life, that you may be one day partaker in his life of glory.]

“Whoever doth not carry his cross is not worthy of me” (Luke xiv.).

“What a shame, to be a delicate member of a head crowned with thorns” (*St. Bernard*).

TWENTY-THIRD DAY : ON CONFORMITY TO THE WILL OF GOD.

1. The greatest happiness of a rational creature is, to will that which its Creator willeth. The saints are saints only because their will corresponds with the will of God. Whatever virtue we may possess, we have not that of conformity to the Divine will, if we are not truly virtuous.

2. A soul that is not satisfied with the will of God seems to doubt, in some measure, of his authority. To desire that what he ordains and permits in this world should go on otherwise than it does, is to desire that God should not be master. Every thing that happens to us happens by his order; and is it not just to acquiesce in whatever is ordained by infinite wisdom?

3. All things but sin fall out by God's appointment. Though his arm be raised to strike, we are sure that his hand is con-

ducted by his heart. What have we to fear from a heart that loves us? We will, then, desire nothing but what he pleases: we will not complain of losses, sickness, troubles, &c. The name and the nature of these things are changed as they pass through the hands of God. What the world calls misfortune, affliction, dishonour, is an advantage, a grace, and a favour from heaven, when considered in the order of Providence.

[Renounce your *own* will, and beg of God that *his* may be accomplished in you.]

“Be it so, Father, because it is thy will” (Matt. xi.).

“He is pleasing to God, to whom God is pleasing” (*St. Austin*).

TWENTY-FOURTH DAY : CONFIDENCE IN GOD.

1. God is the greatest parent of mankind: our Lord Jesus Christ has taught us to call him *Father*. Not a hair can even fall from our heads without his knowledge. His providence reaches from end to end, disposing all things sweetly. What madness, therefore, to doubt of his protection, or be slow in trusting ourselves to his guidance.

2. The insects are an object of his care, how much more we, who are created to his image, and redeemed by the blood of his only begotten Son? If God feed the infidel who knows not him—if he heap favours on the impious, by whom he is blasphemed, what will he not do for Christians who honour and love him?

3. Our affairs are much better off, when in his hands, than they can be in our own; let us, therefore, leave them all at his disposal. He is at the same time our Father and our Creator. The tenderness he has for his children obliges him to take care of them. He has promised us his protection—he will then be as good as his word. Sooner shall the heavens and the earth be destroyed, than that man should perish who places his confidence in God.

[Examine your heart, and see whether your confidence be worthy of the goodness of God, and the merits of Jesus Christ.]

“Thou art my God; my lot is in thy hands” (Psalm xxx.).

“Throw yourself upon him; he will not withdraw to let you fall” (*St. Austin*).

TWENTY-FIFTH DAY : ON THE LOVE OF GOD.

1. God has loved us to such a degree as to give us his only Son. Had he any thing better, he would have given it to us. Is it not buying our love too dearly to purchase it at such a rate? A trifling bounty from a fellow-creature is entitled to our love? Why, then, shall we not love a bounty that is infinite? What! doth its being infinite render it less amiable?

2. God has strictly enjoined us to love him; is a commandment rigorous, which orders us to love what is infinitely worthy of our affections? He commands us to love him with all our heart; is a heart so small as mine too much for a God so great? But in saying *all*, he admits of no exception. Whatever share I give him, if I give him not all, I give him nothing.

3. If eternity could have an end, the torments of the damned in hell, even to the day of judgment, would not be too much to

obtain his heavenly love. There is not one of these miserable souls that would not think itself happy, provided, after ages of suffering, it could love that infinite beauty. We can love God if we please; every moment invites us to it. Not to do so, while it can be done, is a monstrous insensibility.

[Disclaim every love but that of God alone, and endeavour to love him above all things.]

“If I have not charity I am nothing” (1 Cor. xiii.).

TWENTY-SIXTH DAY : LOVE OF JESUS CHRIST.

1. Nothing was ever purchased at so dear a rate as my soul. A divine life was given to redeem it. I deserved hell—justice cried out for punishment, but Christ would listen only to the emotions of his heart; it pleaded in my behalf, and I obtained forgiveness. If I return him not life for life, the least I can do is to return him love for love.

2. The dog that I feed, watches, caresses, and attends me. Jesus has given his blood for me, and continues to give me himself; yet I am still insensible. Learn, then, ungrateful soul—learn, I say, thy duty from a brute! thy dog is thy teacher and thy judge. If his example reform not thy heart, thou art more brutal than he is.

3. We can feel for our friends; we are not insensible of the good they do us; we pique ourselves upon gratitude. Shall we, then, be ungrateful only to Christ? Shall he alone find us hard-hearted. Had we ever a friend that sacrificed himself for us?

[Beg the love of Jesus from Jesus himself. Without his grace we shall never be able to love him.]

“If any one love not the Lord Jesus, let him be accursed” (1 Cor. vi.).

“If I belong to him entirely for having created me, what shall I add for having been redeemed, and redeemed in so excellent a manner” (*St. Bernard*).

TWENTY-SEVENTH DAY : LOVE OF OUR NEIGHBOUR.

1. If we love not our neighbour, we cannot love God. Whatever good we do, is to no purpose, if we do not love our brethren. Even martyrdom itself will not avail us without charity.

2. “This is my commandment,” said Jesus, “that you love one another as I have loved you.” Had mankind nothing else than Christ’s love to endear them, they are objects of esteem for that very reason. Since our Saviour has loved them, shall we refuse to do so?

3. Do we love all men as Christ has loved them? Do we thirst for their salvation as he did? Do we do by them as we would be done by?

[Excite yourself to love those whom our Lord Jesus Christ has loved so tenderly; firmly purpose to promote their salvation, and never do what may offend against charity.]

"He that loveth his neighbour hath fulfilled the law" (Rom. xiii.).

"By charity alone the children of God are distinguished from the children of Satan" (*St. Austin*).

TWENTY-EIGHTH DAY : LOVE OF OUR ENEMIES.

1. So essential is charity to the Christian religion, that we are obliged to love even our enemies: Christ hath given the commandment, and set the example. God orders it, and shall we find it hard to obey? A God forgives his very executioners, and shall we refuse to pardon a brother?

2. "He that will not forgive shall not be forgiven." God will not pardon us but on the condition that we pardon others. If we seek revenge, we call down God's anger upon us. We must either love our enemies, or hate ourselves.

3. It would seem that two Christians, who hate each other, are not really professors of the same religion: for how can they approach the same altar—eat the same food—seek the same heaven—and hope to be together eternally? Mutual hatred is allowed but to the devils, it belongs to them alone. There is not a more formal sign of reprobation than that of refusing to pardon an enemy; and a soul in such a disposition may be looked on as in danger of hell.

[Examine your heart before the crucifix; and if you feel a hatred for any person, take sentiments of charity from the wounds of Jesus.]

"He that hates his brother is a murderer" (1 John iii. 15).

"You a Christian, and yet desire to be revenged; but Christ hath not yet taken vengeance" (*St. Austin*).

TWENTY-NINTH DAY : IMITATION OF CHRIST.

1. The Son of God, when he united his divinity to our human nature, became the model for Christians. He is the head of the faithful.

2. The manners of the world are carefully studied; but the life of Jesus Christ is hardly thought upon. Courtiers form themselves upon their prince—philosophers have been imitated, even in their faults. Did we ever seriously strive to imitate Jesus? Have we taken any pains to follow his example, or to copy after the virtues of his holy life?

3. What shall we say for ourselves at the awful tribunal of divine justice, when we shall be compared to our model? when the life of Jesus shall be opposed to our life? his humility to our pride? his wounds to our delicacy; his sweetness to our anger and impatience, &c.? Ah! what a monster is a Christian without Christianity! Baptised, and a slave of the devil! under the banners of the cross, yet a follower of the flesh of the world! We must, then, renounce our baptism, or conform to the life of our Saviour.

[See whether you bear any resemblance to the Son of God, and whether you may be truly considered as a disciple of a crucified Jesus.]

“Master, I will follow thee wheresoever thou goest” (St. Matt. viii.).

“In vain I am a Christian, if I follow not Christ” (St. Bernard).

THIRTIETH DAY : ON FERVOUR IN THE SERVICE OF GOD.

1. Let us have as much zeal for God as he has for us. He acts exteriorly but for the perfection of our souls. All the desires of his heart—all the cares of his providence—all the tenderness of his mercy—are referred to this. Oh, what a subject of confusion for tepid souls!

2. Were we to judge of God by our own indifference, it might be said that he does not deserve our service, and that his rewards are very trifling. What idea can be had of a master whose servants attend him carelessly and without the smallest affection? We dishonour God—we cry down his services as often as we perform negligently what he requires of us. Woe be to the man who does the work of God without attention!

3. An action done for God, how trifling soever it may be, is of far greater value than the renowned exploits of heroes. If we pique ourselves upon so much courage in labouring for vanity, what should be done when we are employed for eternity? What! the servants of the devil spare no pains—they do not complain of what they go through—they are ever indefatigable. Is Jesus Christ, then, less considerable than the devil? Is paradise less valuable than hell? Hell, then, shall be, as it were, our instructor: we are to love God as much as the damned hate him: we are to serve God as much as the world serves the devil. Is this too much?

[Examine your conduct with respect to the service of God; consider the actions in which you are most remiss, and excite yourself to perform them henceforth with a fervour worthy of your Master.]

“Fervent in spirit, serving the Lord” (Romans).

“Let the ardour you formerly had for the world be now entertained for him who created it” (St. Austin).

THIRTY-FIRST DAY : ON DEVOTION TO THE MOTHER OF GOD.

1. A more pure, more excellent, or more amiable being than this glorious Virgin, was never yet created. God having, from all eternity, destined her to be the mother of his Son, it was proper she should be embellished with every created excellence, and that her dignity and influence in heaven should far surpass the dignity and influence of all the other saints. Most justly, then, is she entitled to our veneration, respect, and esteem.

2. Let us put ourselves under her protection; let us recommend ourselves to her prayers. How great soever our wickedness, or how numerous soever our faults may have been, let us always have recourse to her, and hope, through her prayers, for the grace of our conversion. Her chastity is so great, her interest is so powerful, that she must always plead successfully for the repentant sinner.

3. But let us never forget, that to honour her properly is to imitate her virtues: that to persevere in sin, under the hopes of her future intercession, is equally absurd, impious, and detest-

able. Her hatred of this error should be always before our eyes. Her purity, her mildness, her patience, should be ever present to us.

“Hail, full of grace” (Luke i.).

“O name! under which no one should despair” (*St. Austin*).

CONCLUSION.

Which may be read with great profit every Sunday.

1. As Christians, it would be very profitable for us to reflect, every morning, that we have on that day a God to glorify, a Saviour to imitate, our souls to save, our bodies to mortify, virtues to acquire, sins to satisfy for, heaven to seek after, hell to avoid, eternity to meditate on, time to improve, temptation to overcome, the devil to resist, our neighbour to edify, our passions to subdue, the world to guard against, and, perhaps, death and judgment to undergo. Reflect seriously on all these important truths, and they will not only incite you to begin the day well, but also in the course thereof, to make the affair of your eternal salvation your principal study.

2. As it is also a duty of the greatest consequence to conclude the day properly, nothing can prove a more powerful incitement thereto than the serious consideration of the many spiritual and temporal blessings which God has bestowed on you, the various evils from which his providence has hitherto preserved you, and the absolute uncertainty whether you shall ever uncloset your eyes to behold the next morning. Thousands, who had as good a right to expect it as you, were nevertheless disappointed. The very bed on which you lie is a *memento mori*, or kind of sepulchre, and sleep the image of death. What unaccountable rashness, then, must it be for a sinner to compose himself to sleep in a state of mortal sin, without first endeavouring to appease the wrath of God by an act of contrition, or some other spiritual exercise of piety and devotion; since that very night, perhaps, his soul may be required of him.

3. Let us, then, guard against this danger by a faithful discharge of every Christian duty: let us frequently exclaim, with the prophet: “Enlighten mine eyes, O Lord! that I may never sleep in death, lest the enemy, at any time, may say: I have prevailed against him.”

“He that desires to make any progress in the service of God, must begin every day with fresh ardour; he must, as much as possible, keep himself in the presence of God, and, in all his actions, have no other object in view, but that of promoting the divine honour” (*St. C. Borromeus*).

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Hymns for the Year;

A COMPLETE COLLECTION FOR SCHOOLS,
MISSIONS, AND GENERAL USE.

ADAPTED TO THE

DEVOTIONS IN THE PATH TO HEAVEN.

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HYMNS AND SACRED SONGS.

1. Have mercy on us, God most high.

- 1 HAVE mercy on us, God most high,
Who lift our hearts to Thee;
Have mercy on us, worms of earth,
Most holy Trinity;
Most ancient of all mysteries,
Before Thy throne we lie;
Have mercy now, most merciful,
Most holy Trinity.
- 2 When Heaven and earth were yet unmade,
When time was yet unknown,
Thou in Thy bliss and majesty
Didst live and love alone;
- Thou wert not born, there was no fount
From which Thy Being flowed;
There is no end which Thou canst reach,
But Thou art simply God.
- 3 How wonderful creation is!
The work that Thou didst bless;
And, oh! what then must Thou be
Eternal Loveliness! [like,
Most ancient of all mysteries,
Still at Thy throne we lie;
Have mercy now, most merciful,
Most holy Trinity.

2. Praise we our God with joy.

- 1 PRAISE we our God with joy
And gladness never ending;
Angels and saints with us
Their grateful voices blending.
He is our Father dear,
With Parent's love o'erflowing;
Mercies unsought, unknown,
On wayward hearts bestowing.
- 2 He is our Shepherd true;
With watchful care unsleeping,
On us His erring sheep
An eye of pity keeping.
- He with a mighty arm
The bonds of sin hath broken,
And to our burden'd hearts
The words of peace hath spoken.
- 3 Graces in copious stream
From that pure fount are well-
Where, in our heart of hearts, [ing,
Our God hath set His dwelling.
His word our lantern is,
His peace our consolation,
His sweetness all our rest,
Himself our great salvation.

3. My God, how wonderful Thou art!

- 1 My God, how wonderful Thou art!
Thy Majesty how bright!
How beautiful Thy Mercy-seat
In depths of burning light!
How dread are Thine eternal
O everlasting Lord! [years,
By prostrate spirits day and night
Incessantly adored.
- 2 How wonderful, how beautiful
The sight of Thee must be,
Thine endless wisdom, boundless
power,
And awful purity!
O, how I fear Thee, living God,
With deepest, tend'rest fears,
And worship Thee with trembling
And penitential tears. [hope
- 3 Yet I may love Thee too, O Lord,
Almighty as Thou art;
For Thou hast stooped to ask of me
The love of my poor heart.
No earthly father loves like Thee;
No mother half so mild
Bears and forbears as Thou hast
done
With me Thy sinful child.
- 4 Only to sit and think of God,
Oh, what a joy it is!
To think the thought, to breathe
the Name,
Earth has no higher bliss.
Father of Jesus, love's Reward,
What rapture will it be,
Prostrate before Thy throne to lie,
And gaze and gaze on Thee!

4. O Thou immortal Light divine.

- 1 O THOU immortal Light divine,
Dread Trinity in Unity,
Almighty One, Almighty Trine,
Give ear to Thy creation's cry.
- 2 Father, in majesty enthron'd,
Thee we confess, with Thy dear
Son;
Thee, Holy Ghost, eternal Bond
Of love, uniting Both in One.
- 3 Three Persons, One Immensity,
Encircling utmost space and
time;
One Greatness, Glory, Sanctity,
One everlasting Truth sublime.
- 4 Thou solely didst the worlds
create,
Subsisting still by Thy decree;
Thou art the light, the glory
great,
And prize of all who hope in
Thee.
- 5 O Lord, most holy, wise, and
just,
Author of nature, God of grace;
Grant that as now in Thee we
trust,
So we may see Thee face to
face.
- 6 To Father, Son, and Holy Ghost,
Triunal Lord of earth and Heaven,
From earth and from the heavenly host
Be sempiternal glory given.

5. Now doth the fiery sun decline.

- 1 Now doth the fiery sun decline: Oh, grant us, with Thy Saints on
Thou, Unity eternal, shine; high,
Thou, Trinity, Thy blessings pour, Thee through all time to glorify.
And make our hearts with love
run o'er.
- 2 Thee in the hymns of morn we And Holy Spirit, Three in One;
praise; As ever was in ages past,
To Thee our voice at eve we raise; And shall be so while ages last.

6. Full of glory, full of wonders.

- 1 FULL of glory, full of wonders, 3 Speechlessly, without beginning,
Majesty Divine, Sun that never rose;
Mid Thine everlasting thunders, Vast, adorable, and winning,
How Thy lightnings shine! Day that hath no close;
Shoreless Ocean, who shall sound Bliss from Thine own glory tasting,
Thee? Everliving, everlasting,
Thine eternity is round Thee, Life that never grows.
Majesty Divine.
- 2 Thou art grandly, always only, 4 Glories over glories streaming,
God in unity; All translucent shine;
Timeless, spaceless, single, lonely, Splendours still o'er splendours
Yet sublimely Three. beaming,
Lone in grandeur, lone in glory, Change and intertwine:
Who shall tell Thy wondrous Praises, blessings, adorations,
story, Greet Thee from the trembling
Awful Trinity? nations,
Majesty Divine.

7. Holy Godhead.

- 1 HOLY Godhead, One in Three, 3 Light of lights, when falls the
Ruler of the earth and sea, ev'n,
Hear us while we lift to Thee Let it close on sin forgiven,
Holy chant and psalm. Fold us in the peace of heaven,
Shed a holy calm.
- 2 Light of lights, with morning shine
Lift on us Thy light divine,
And let charity benign
Breathe on us her balm.
- 4 Holy Godhead, One in Three,
Dimly here we worship Thee;
With the saints hereafter we
Hope to bear the palm.

8.

O God of loveliness.

1 O God of loveliness,
O Lord of Heaven above,
How worthy to possess
My heart's devoted love!
So sweet Thy countenance,
So gracious to behold,
That one, one only glance
To me were bliss untold.

2 Thou art blest Three in One,
Yet undivided still;
Thou art that One alone
Whose love my heart can fill.
The heavens, the earth below,
Were fashioned by Thy Word;
How amiable art Thou,
My ever-dearest Lord!

3 To think Thou art my God,—
O thought for ever blest!
My heart has overflowed
With joy within my breast.
My soul so full of bliss
Is plunged as in a sea,
Deep in the sweet abyss
Of holy charity.

4 No object here below
Awakens my desire;
No suffering nor woe
Can grief or pain inspire.
The world I could despise,
Though it were all of gold:
Thee only do I prize,
O mine of wealth untold.

5 Were hearts as countless mine
As sands upon the shore,
All should in choir combine
To love Thee evermore.
And every heart should yearn
With tenderest desire,
And in my bosom burn
With flames of holiest fire.

6 O Loveliness supreme,
And Beauty infinite;
O ever-flowing Stream,
And Ocean of Delight;
O Life by which I live,
My truest life above,
To Thee alone I give
My undivided love.

9.

It is my sweetest comfort, Lord.

1 It is my sweetest comfort,
Lord,
And will for ever be,
To muse upon the gracious truth
Of Thy humanity.
O joy, there sitteth in our flesh,
Upon a throne of light,
One of a human Mother born,
In blazing Godhead bright.

2 Though earth's foundations
should be moved
Down to their lowest deep;
Though all the trembling uni-
Into destruction sweep; [verse
For ever God, for ever man,
My Jesus shall endure;
And fix'd on Him, my hope re-
Eternally secure. [mains

10.

Jesus is God.

1 JESUS is God! the solid earth,
The ocean broad and bright,
The countless stars, like golden
dust,

That strew the skies at night;
The wheeling storm, the dreadful
The pleasant gladsome air, [fire,
The summer's sun, the winter's
His own creations were. [frost,

2 Jesus is God! the glorious bands
Of golden angels sing
Songs of adoring praise to Him,
Their Maker and their King.

He was true God in Bethlehem's
crib,
On Calvary's cross true God;
He who in Heaven eternal reign'd,
In time on earth abode.

3 Jesus is God! let sorrow come,
And pain, and every ill;
All are worth while, for all are
His glory to fulfil; [means

Worth while a thousand years of
life

To speak one little word,
If only by our faith we own
The Godhead of our Lord.

4 Jesus is God! Oh, could I now
But compass land and sea,
To teach and tell this single truth,
How happy should I be!

O, had I but an angel's voice,
I would proclaim aloud,
Jesus, the good, the beautiful.
Is everlasting God.

5 Jesus is God! If on the earth
This blessed faith decays,
More tender must our love be-
come,

More plentiful our praise.
We are not angels, but we may
Down in earth's corners kneel,
And multiply sweet acts of love,
And murmur what we feel.

11.

Crown Him, the Virgin's Son.

1 CROWN Him, the Virgin's Son,
The God Incarnate born,
Whose arm those crimson trophies
won

Which now His brow adorn.
Awake, my soul, and sing
Of Him who died for thee;
And hail Him as thy glorious
King
Through all Eternity.

2 Crown Him, the Lord of Love;
Behold His hands and side,—
Rich wounds, still visible above
In beauty glorified:

No angel in the sky
Can fully bear that sight,
But downward bends his burning
eye
At mysteries so bright.

3 Crown Him, the Lord of Peace,
Whose power a sceptre sways
From pole to pole, that wars may
cease,

Absorb'd in prayer and praise:
His reign shall know no end,
And round His piercèd feet
Fair flowers of Paradise extend
Their fragrance ever sweet.

12. Exult all hearts with gladness.

EXULT all hearts with gladness	2 Thy Name, may it defend us,
At sound of Jesu's Name;	Our stay in peril prove;
What other hath such sweetness,	And perfect us in blessing,
Or such delight can claim?	And every stain remove.
O Jesu, Health of sinners,	For Thee, O Christ, all glory
Be present to our pray'r;	In this blest Name doth shine
The wand'rer's Guide become	Thy honour be our worship,
Thou,	O Jesu, Lord benign.
And us Thy people spare.	

13. Come, Holy Spirit.

- 1 COME, Holy Spirit, from the height
Of heav'n send down Thy blessed light;
Come, Father of the friendless poor,
Giver of gifts, and Light of hearts;
Come with that unction which imparts
Such consolations as endure.
- 2 The soul's refreshment and her guest,
Shelter in heat, in labour rest,
The sweetest solace in our woe;
Come, blissful Light, O, come and fill,
In all Thy faithful, heart and will,
And make our inward fervour glow.
- 3 Where Thou art, Lord, there is no ill,
For evil's self Thy light can kill:
Oh, let that light upon us rise;
Lord, heal our wounds and cleanse our stains,
Fountain of grace, and with Thy rains
Our barren spirits fertilise.
- 4 Bend with Thy fires our stubborn will,
And quicken what the world would chill,
And homeward call the feet that stray:
Virtue's reward, and final grace,
The Eternal Vision face to face,—
Spirit of Love, for these we pray.
- 5 Come, Holy Spirit, bid us live;
To those who trust Thy mercy give
Joys that through endless ages flow:
Thy various gifts, foretastes of heaven,
Those that are named Thy Sacred Seven,
On us, O God of love, bestow. Alleluia.

14.

Come, O Creator Spirit blest.

- 1 COME, O Creator Spirit blest,
And in our souls take up Thy rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.
- 2 Great Paraclete, to Thee we cry,
O highest gift of God most high,
O Fount of life, O fire of love,
And sweet anointing from above.
- 3 Thou in Thy sevenfold gifts art known;
The finger of God's hand we own;
The promise of the Father Thou,
Who dost the tongue with pow'r endow.
- 4 Our senses kindle from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.
- 5 Drive far from us the foe we dread,
And grant us Thy true peace instead;
So shall we not, with Thee for guide,
Turn from the path of life aside.
- 6 O, may Thy grace on us bestow
The Father and the Son to know,
And Thee through endless times confess'd
Of Both th' eternal Spirit blest.
- 7 All glory, while the ages run,
Be to the Father, and the Son
Who rose from death; the same to Thee,
O Holy Ghost eternally.

15.

Hark, an awful voice is sounding.

- | | |
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| <p>1 HARK, an awful voice is sound-
ing;
"Christ is nigh," it seems to say;
"Cast away the dreams of dark-
ness,
O ye children of the day!"
Startled at the solemn warning,
Let the earth-bound soul arise;
Christ her Sun, all sloth dispel-
ling,
Shines upon the morning skies.</p> | <p>2 Lo, the Lamb so long expected
Comes with pardon down from
heaven;
Let us haste with tears of sorrow,
One and all to be forgiv'n.
So when next He comes with
glory,
Wrapping all the earth in fear,
May He then, as our defender,
On the clouds of heav'n appear</p> |
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16.

Creator of the starry frame.

- 1 **CREATOR** of the starry frame;
Eternal Light of all who live;
Jesu, Redeemer of mankind,
An ear to Thy poor suppliants give.
- 2 When man was sunk in sin and death,
Lost in the depth of Satan's snare,
Love brought Thee down to cure our ills,
By taking of those ills a share.
- 3 Thou, for the sake of guilty men,
Causing Thine own pure blood to flow,
Didst issue from Thy Virgin-shrine,
And to the Cross a Victim go.
- 4 So great the glory of Thy might,
If we but chance Thy name to sound,
At once all Heav'n and Hell unite
In bending low with awe profound.
- 5 Great Judge of all, in that last day,
When friends shall fail and foes combine,
Be present then with us, we pray,
To guard us with Thy arm divine.
- 6 To God the Father and the Son
All praise and pow'r and glory be,
With Thee, O holy Comforter,
Henceforth through all eternity.

17. **Thou who didst leave Thy Father's breast.**

- 1 **THOU** who didst leave Thy Father's breast,
Eternal Word sublime,
And cam'st to aid a world distress'd
In Thine appointed time;
Our hearts enlighten, Lord, we pray,
And kindle with Thy love;
That, dead to earthly things, we may
Live but to things above.
- 2 So, when before the Judgment-seat
The sinner hears his doom,
And when a voice divinely sweet
Shall call the righteous home;
Safe from the burning fiery flood
That sweeps the dread abyss,
May we behold the face of God
In everlasting bliss.

Jesu, Creator of the World.

- 1 **JESU, Creator of the world ;**
Of all mankind Redeemer blest ;
True God of God, in whom we see
The Father's Image clear express'd.
- 2 That self-same love which made the sky,
Which made the sea, and stars, and earth,
Took pity on our misery,
And broke the bondage of our birth.
- 3 O Jesu, in Thy Heart divine
Shall that same love for ever glow,—
For ever mercy to mankind
From that exhaustless fountain flow.
- 4 For this Thy sacred Heart was pierced,
And both with blood and water ran ;
To cleanse us from the stains of guilt,
And be the hope and strength of man.
- 5 To God the Father and the Son,
All praise and power and glory be,
With Thee, O holy Paraclete,
Henceforth through all eternity.

Come, all ye faithful.

- | | |
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| <p>1 COME, all ye faithful,
Joyful and triumphant,
O hasten, O hasten to Bethlehem ;
See in a manger
The Monarch of angels.
O come, and let us worship
Christ the Lord.</p> <p>2 God of God eternal,
Light from light proceeding,
He deigns in the Virgin's womb
to lie ;
Very God of very God,
Begotten not created.
O come, &c.</p> | <p>3 Sing alleluia,
All ye choirs of angels ;
Sing, all ye citizens of heaven
above,
Glory to God
In the highest,
O come, &c.</p> <p>4 Yea, Lord, we greet Thee,
Born this happy morning,
To Thee, O Jesus, be glory given
True Word of the Father,
In our flesh appearing.
O come, &c.</p> |
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See also No. 254.

O Jesu, Saviour of the world.

- 1 O JESU, Saviour of the world,
 Who ere the earliest dawn of light,
 From all eternity wast born,
 Immense in glory as in might;
 Immortal hope of all mankind,
 In whom the Father's face we see;
 Hear Thou the prayers Thy people pour
 This day throughout the world to Thee.
- 2 Remember, O Creator Lord,
 That in the Virgin's sacred womb
 Thou wast conceiv'd, and of her flesh
 Didst our mortality assume.
 This ever-blest returning day
 Its witness bears that all alone,
 From Thy own Father's bosom forth
 To save the world Thou camest down.
- 3 O Day! to which the seas and sky
 And earth and heav'n glad welcome sing;
 O Day! which heal'd our misery,
 And brought on earth salvation's King.
 We too, O Lord, who have been cleans'd
 In Thy own fount of blood divine,
 Present our tribute of sweet song
 On this blest natal day of Thine.
- 4 O Jesu, born of Virgin bright,
 Immortal glory be to Thee;
 Praise to the Father infinite,
 And Holy Ghost eternally.

None of all the noblest cities.

- | | |
|--|---|
| <ol style="list-style-type: none"> 1 NONE of all the noblest cities,
 Bethlem, can with thee compare;
 Thou alone the Lord from heav'n
 Didst for us incarnate bear.
 Fairer than the beam of morning
 Was the star that told His birth,
 To the lands their God announcing
 Hid beneath a form of earth. 2 By its rays divinely guided,
 See the Eastern kings appear;
 See them bend their gifts to offer,
 Gifts of incense, gold, and myrrh. | <p>Sacred types of mystic meaning:
 Incense doth the God disclose,
 Gold a royal child proclaimeth,
 Myrrh a future tomb foreshows.</p> <ol style="list-style-type: none"> 3 Holy Jesu, in Thy brightness
 To the Gentile world reveal'd.
 Still to babes Thyself disclosing,
 Ever from the proud conceal'd
 Honour, glory, virtue, merit,
 Be to Thee, O Virgin's Son,
 With the Father and the Spirit,
 While eternal ages run. |
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O lovely voices of the sky.

- 1 O LOVELY voices of the sky,
That hymn'd the Saviour's birth,
Are ye not singing still on high,
Who once sang "Peace on earth" ?
Still o'er us float those holy strains
Wherewith in days gone by
Ye blessed the lowly Syrian swains,
O voices of the sky!
- 2 O clear and shining Light whose beams
A heav'nly radiance shed
Around the palms, and o'er the streams,
And on the shepherds' head ;
Be near through life, be near in death,
As in that holiest night
Of hope, of gladness, and of faith,
O clear and shining Light!
- 3 O Star, which led'st to Him whose love
Brought down man's ransom free,
Thou still art midst the hosts above,
We still may gaze on thee !
In heav'n thy light doth never set,
Thy rays earth may not dim ;
O, send them forth to guide us yet,
Bright Star which led to Him !

23. See, amid the winter's snow. (*See also* 100.)

- 1 SEE, amid the winter's snow,
Born for us on earth below ;
See the tender Lamb appears,
Promised from eternal years.
Hail, thou ever-blessed morn ;
Hail, Redemption's happy dawn ;
Sing through all Jerusalem,
Christ is born in Bethlehem.
- 2 Lo, within a manger lies
He who built the starry skies ;
He who, thron'd in height sublime,
Sits amid the Cherubim.
Hail, &c.
- 3 " Say, ye holy shepherds, say,
What your joyful news to-day ?
Wherefore have ye left your
sheep
On the lonely mountain steep ?"
Hail, &c.
- 4 " As we watched at dead of
night,
Lo, we saw a wond'rous light ;
Angels singing peace on earth,
Told us of the Saviour's birth."
Hail, &c.

O cruel Herod, why thus fear.

- 1 O CRUEL Herod, why thus fear
Thy King and God, who comes below?
No earthly crown comes He to take,
Who heavenly kingdoms doth bestow.
- 2 The wiser Magi see the star,
And follow as it leads before;
By its pure ray they seek the Light,
And with their gifts that Light adore.
- 3 Behold at length the heavenly Lamb
Baptis'd in Jordan's sacred flood,
There consecrating by His touch
Water to cleanse us in His blood.
- 4 But Cana saw her glorious Lord
Begin His miracles divine;
When water, reddening at His word,
Flowed forth obedient in wine.
- 5 To Thee, O Jesus, who Thyself
Hast to the Gentile world display'd,
Praise, with the Father evermore,
And with the Holy Ghost be paid.

O Sion, open wide thy gates.

- 1 O SION, open wide thy gates;
Let figures disappear;
A Priest and Victim both in one,
The Truth Himself, is here.
No more the simple flock shall
Behold the Father's Son, [bleed;
Himself to His own Altar comes
For sinners to atone.
- 2 All conscious of the God conceal'd,
The lowly Virgin brings
Her new-born Babe, with two
young doves,
Her tender offerings.
- The hoary Simeon sees at last
His Lord so long desired,
And hails, with Anna, Israel's
hope,
With sudden rapture fired.
- 3 But silent knelt the Mother
Of the yet silent Word; [blest
And pondering all things in her
heart,
With speechless praise ador'd.
Praise to the Father and the Son;
Praise to the Spirit be;
Praise to the blessed Three in One,
Through all eternity.

Thou loving Maker of mankind.

- 1 THOU loving Maker of mankind,
Before Thy throne we pray and weep;
O, strengthen us with grace divine,
Duly this sacred time to keep.
- 2 Great Judge of hearts, Thou dost our ills
Discern, and all our weakness know;
Again to Thee with tears we turn,
Again to us Thy mercy show.
- 3 Much have we sinn'd; but we confess
Our guilt, and all our faults deplore:
O, for the praise of Thy great Name,
Our fainting souls to health restore.
- 4 And grant us, while by fasts we strive
This mortal body to control,
To fast from all the food of sin,
And so to purify the soul.
- 5 Hear us, O Trinity thrice blest;
Sole Unity, to Thee we cry;
Vouchsafe us from these fasts below
To reap immortal fruit on high.

O'erwhelm'd in depths of woe.

- 1 O'ERWHELM'D in depths of woe,
Upon the tree of scorn
Behold the Saviour of mankind
With racking anguish torn;
See how the nails those hands
And feet so tender rend;
See down His face and neck and
breast
His sacred blood descend.
- 2 O, hear that awful cry
Which pierc'd His Mother's
heart,
As unto God the Father's hands
He bade His Soul depart.
Earth hears, and trembling quakes
Around the tree of pain;
The rocks are rent; the graves are
burst;
The veil is rent in twain.
- 3 The sun withdraws his light;
The mid-day heav'ns grow pale;
The moon, the stars, the universe,
Their Maker's death bewail.
Shall man alone be mute?
Come, youth and hoary hairs,
Come, rich and poor, come, all
mankind,
And bathe those feet in tears.
- 4 Come, fall before His Cross,
Who shed for us His blood;
Who died the victim of pure love,
To make us sons of God.
Jesu, all praise to Thee,
Our joy and endless rest;
Be Thou our guide while pil-
grims here,
Our crown amid the blest.

All ye who seek a sure relief.

- 1 ALL ye who seek a sure relief
 In trouble or distress,
 Whatever sorrows vex the mind,
 Or guilt the soul oppress;
 Our Lord, who gave Himself for us
 Upon the cross to die,
 Unfolds to us His sacred heart;
 O, to that heart draw nigh.
- 2 Ye hear how kindly He invites,
 Ye hear His words so blest:
 "All ye that labour come to Me,
 And I will give you rest."
 O Jesu, joy of saints on high;
 Thou hope of sinners here;
 Attracted by those loving words,
 To Thee I lift my prayer.
- 3 Wash Thou my wounds in that dear blood
 Which forth from Thee did flow;
 New grace, new hope inspire, a new
 And better life bestow.
 Praise Him who with the Father sits
 Enthron'd upon the skies;
 Whose blood redeems our souls from guilt,
 Whose Spirit sanctifies.

To Christ, the Prince of Peace.

- 1 To Christ, the Prince of Peace,
 And Son of God most high,
 The Father of the world to come,
 Sing we with holy joy.
 Deep in His Heart for us
 The wound of love He bore:
 That love which still He kindles
 in
 The hearts that Him adore.
- 2 O Jesu, Victim blest,
 What else but love divine
 Could Thee constrain to open thus
 That sacred Heart of Thine?
- O Fount of endless life,
 O Spring of waters clear,
 O Flame celestial, cleansing all
 Who unto Thee draw near;
- 3 Hide me in Thy dear Heart,
 For thither do I fly;
 There seek Thy grace through
 life, in death
 Thine immortality.
 Praise to the Father be,
 Praise to His only Son,
 Praise to the blessed Paraclete,
 While endless ages run.

30. Hail, wounds which through eternal years.

- 1 HAIL, wounds which through eternal years
The love of Jesus show ;
Hail, wounds from whence encrimson'd rills
Of blood for ever flow.
- 2 How doth th' ensanguined thorny crown
That beauteous brow transpierce !
How do the nails those hands and feet
Contract with tortures fierce !
- 3 He bows His head, and forth at last
His loving spirit soars ;
Yet even after death His heart
For us its tribute pours.
- 4 O, come, all ye in whom are fix'd
The deadly stains of sin ;
Come, wash in this all-saving Blood,
And ye shall be made clean.
- 5 Praise Him, who with the Father sits
Enthroned upon the skies ;
Whose blood redeems our souls from guilt,
Whose Spirit sanctifies.

31. The Crown of Thorns.

- 1 FROM circlets starr'd with many a gem
And set in rich array,
I turn me to a diadem
More precious far than they.
- 2 Dread Crown of Thorns, which Jesus wore,
Pledge of His dying love ;
When clouds arise and tempests roar,
Shine on me from above.
- 3 O, let the points that pierced His brow
Transpierce this faithless breast ;
That thought and will and wish and vow
In Christ may ever rest.
- 4 O wreath of agony untold,
With woe on every spine ;
The hearts of weeping sinners hold,
And heal and soften mine.

Jesus, all hail.

- 1 Jesus, all hail, who for my sin
Didst die, and by that death didst win
Eternal life for me;
Send me Thy grace, good Lord, that I
Unto the world and flesh may die,
And hide my life with Thee.
- 2 Jesus, from out Thine open'd side
Thou hast the thirsty world supplied
With endless streams of love.
Come ye who would your sickness quell,
Draw freely from that sacred well,
Its heavenly virtues prove.
- 3 Jesus, who at this very hour
At God's right hand in pomp and power
Our nature still dost wear;
O let Thy wounds still intercede,
And by their simple silence plead
Thy countless merits there.
- 4 Jesus, who shalt in glory come
With angels to the final doom,
Men's works and wills to weigh;
Since from that pomp I cannot flee.
Be pitiful, great Lord, to me
In that tremendous day.

God of mercy and compassion.

- | | |
|--|--|
| <p>1 God of mercy and compassion,
Look with pity upon me:
Father, let me call Thee Father,
'Tis Thy child returns to Thee.
Jesus, Lord, I ask for mercy;
Let me not implore in vain;
All my sins I now detest them,
Never will I sin again.</p> <p>2 By my sins I have deserved
Death and endless misery,
Hell with all its pains and tor-
ments,
And for all eternity.
Jesus, Lord, &c.</p> | <p>3 By my sins I have abandon'd
Right and claim to heav'n
above,
Where the Saints rejoice for ever,
In a boundless sea of love.
Jesus, Lord, &c.</p> <p>4 See our Saviour, bleeding, dy-
ing,
On the cross of Calvary;
To that cross my sins have nail'd
Him,
Yet He bleeds and dies for me.
Jesus, Lord, &c.</p> |
|--|--|

34. Soul of Jesus, make me holy.

1 SOUL of Jesus, make me holy,
Make me contrite, meek, and
lowly;

Soul most stainless, Soul divine,
Cleanse this sordid soul of mine;
Hallow this polluted soul,
Purify and make it whole;
Soul of Jesus, hallow me;
Miserere Domine!

2 Save me, Body of my Lord,
Save a sinner vile, abhorr'd;
Sacred Body, wan and worn,
Bruised and mangled, crush'd and
torn;

Piercèd hands and feet and side;
Scourged, insulted, crucified;
Save me, to the cross I flee;
Miserere Domine!

3 Blood of Jesus, stream of life,
Sacred stream with blessing rife,
From Thy broken Body shed
On the Cross, that Altar dread,—
Blood most precious, Fount di-
vine,—

Fill my heart and make it Thine.
Blood of Christ, my cleansing be;
Miserere Domine!

4 Holy Water, stream that pour'd
From Thy wounded Side, dear
Lord,

Wash Thou me, without, within,
Cleanse me from the stain of sin,

Till my soul is clean and white,
Bathed and purified and bright,
As a ransom'd soul should be;
Miserere Domine!

5 Jesus, by the wondrous power
Of Thine awful Passion-hour,
By the unimagined woe
Mortal man may never know,
By the Cross upon Thee laid,
By the ransom Thou hast paid,
By Thy passion, comfort me;
Miserere Domine!

6 Jesus, by Thy bitter death,
By Thy last expiring breath,
Give me the eternal life
Won in that tremendous strife.
Thou didst suffer death that I
Might not die eternally:
By Thy dying quicken me;
Miserere Domine!

7 Miserere! let me be
Never parted, Lord, from Thee;
Guard me from my ruthless foe;
Save me from eternal woe.
In the dreadful Judgment-day
Be Thy Cross my hope and stay
When the hour of death is near,
And my spirit faints for fear,
Call me with Thy voice of love,
Place me near to Thee above,
With Thine angel hosts to raise
Never-ending hymns of praise.

35. O Jesu, our Redemption.

1 O JESU, our Redemption;
Lov'd and desir'd with tears;
God, of all worlds Creator;
Man in the close of years:
What wond'rous pity mov'd Thee
To make our cause Thine own,
And suffer death and torments
For sinners to atone!

2 O Thou, who piercing Hades,
Thy captives didst unchain;
Who gloriously ascendedst
Thy Father's throne again;
Subdue our many evils
By mercy all divine;
And comfort with Thy presence
The hearts that for Thee pine

36.

Jesu, to Thee we look.

1 JESU, to Thee we look;
 Jesu, on Thee we call;
 Extend to us Thy gentle crook,
 To save us when we fall.
 A sheep by nature lost,
 An outcast here am I;
 But Thou hast paid the dreadful
 cost,
 And wilt not pass me by.

2 Sweet Saviour, on the ground
 Thy face laid low in dust,
 In seas of anguish'd sorrow
 drown'd,
 The Just One for th' unjust;
 Seed of the Woman Thou;
 By all our pray'rs and sighs,
 To us, Thy lowly suppliants, now
 Re-open Paradise.

37.

That day of wrath.

- 1 THAT day of wrath, that dreadful day,
 When heav'n and earth shall pass away,
 What pow'r shall be the sinner's stay?
 How shall he meet that awful day?
- 2 When, shriv'ling like a parchèd scroll,
 The flaming heav'ns together roll;
 When louder yet, and yet more dread,
 The trumpet sounds that wakes the dead.
- 3 O, on that day, that wrathful day,
 When man to judgment wakes from clay,
 Be Thou, O Christ, the sinner's stay,
 Though heaven and earth shall pass away.

38.

Jesu, as though Thyself wert near.

- 1 JESU, as though Thyself wert here,
 I draw in trembling sorrow near,
 And hanging o'er Thy form divine,
 Kneel down to kiss those wounds of Thine.
- 2 Hail, awful brow; hail, thorny wreath;
 Hail, countenance now pale in death,
 Whose glance but late so brightly blazed,
 That angels trembled as they gazed.
- 3 O, by those sacred hands and feet,
 For me so mangled, I entreat,
 My Saviour, turn me not away,
 But let me here for ever stay.

O Soul of Jesus, sick to death.

- 1 O Soul of Jesus, sick to death,
 Thy blood and prayer together plead;
 My sins have bow'd Thee to the ground,
 As tempests bow the feeble reed;
 Deep waters have come in, O Lord,
 All darkly on Thy human soul;
 And clouds of supernatural gloom
 Around Thee are allow'd to roll.
- 2 My God, my God, and can it be
 That I should sin so lightly now,
 And think no more of evil thoughts
 Than of the wind that waves the bough?
 Shall it be always thus, O Lord?
 Wilt Thou not work this hour in me
 The grace Thy passion merited,
 The hate of self, the love of Thee?
- 3 O, by the pains of Thy pure love,
 Grant me the gift of holy fear;
 And give me of Thy bloody sweat
 To wash my guilty conscience clear,
 When tempted, ever make me see,
 Beneath the olive's moon-pierc'd shade,
 My God alone, outstretch'd and bruis'd,
 And bleeding, on the earth He made.

Christ's Victory.

- 1 Soon the fiery sun ascending
 Will have chas'd the midnight
 gloom;
 Rise, O Thou High-Priest eternal,
 Break the bondage of the tomb;
 And above the vaulted sky
 Bear Thy victim Flesh on high.
- 2 Once on earth for guilty mortals
 Sacrific'd in torment sore,
 There may it, on Heav'n's high
 altar,
 Plead our cause for evermore,
 And appease an injur'd God
 With the Lamb's atoning Blood.
- 3 Nam'd of old High-Priest for
 ever
 By the Father's steadfast oath,
 Rise, O Advocate Almighty,
 Rise, O Priest and Victim both;
 Swiftly speed Thy glorious way
 Back to golden realms of day.
- 4 Lo, 'tis done! O'er death victo-
 rious,
 Christ ascends His starry throne;
 There from all His labours resting
 Still He travails for His own,
 Still our fate His Heart employs
 Ev'n amid eternal joys.

41. Christ the Lord is risen to-day.

1 CHRIST the Lord is risen to-day :
Christians, haste your vows to pay ;
Offer ye your praises meet
At the Paschal Victim's feet ;
For the sheep the Lamb hath bled,
Sinless in the sinner's stead.
Christ the Lord is ris'n on high ;
Now He lives, no more to die.

2 Christ, the Victim undefil'd,
Man to God hath reconcil'd ;
When in strange and awful strife
Met together death and life ;
Christians, on this happy day
Haste with joy your vows to
pay.
Christ the Lord is ris'n on high ;
Now He lives, no more to die.

3 Say, O wond'ring Mary, say,
What thou sawest on thy way.
"I beheld, where Christ had lain,
Empty tomb and angels twain ;
I beheld the glory bright
Of the rising Lord of light :
Christ my hope is ris'n again ;
Now He lives, and lives to reign."

4 Christ, who once for sinners bled,
Now the first-born from the dead,
Thron'd in endless might and
power,
Lives and reigns for evermore.
Hail, eternal hope on high ;
Hail, thou King of victory ;
Hail, thou Prince of life ador'd :
Help and save us, gracious Lord.

42. All hail, dear Conqueror, all hail.

1 ALL hail, dear Conqueror, all hail ;
O, what a victory is Thine !
How beautiful Thy strength appears,
Thy crimson wounds how bright they shine.

2 Thou camest at the dawn of day ;
Armies of souls around Thee were,
Blest spirits thronging to adore
Thy flesh so marvellous, so fair.

3 Ye Heavens, how sang they in your courts !
How sang the angelic choirs that day,
When from His tomb the imprison'd God,
In sun-like splendour, broke away !

4 Down, down all lofty things on earth,
And worship Him with joyous dread :
O Sin, thou art undone by love ;
O Death, thou art discomfited.

43. Now at the Lamb's high royal feast.

- 1 Now at the Lamb's high royal feast,
In robes of saintly white, we sing,
Through our Red Sea in safety brought
By Jesus our immortal King.
- 2 O depth of love! for us He drinks
The chalice of His agony;
For us a Victim, on the Cross
He meekly lays Him down to die.
- 3 Hail, purest Victim Heav'n could find,
The pow'rs of Hell to overthrow;
Who didst the chains of death destroy,
Who dost the prize of life bestow.
- 4 Hail, victor Christ! hail, risen King!
To Thee alone belongs the crown,
Who hast the heavenly gates unbar'd,
And dragg'd the Prince of darkness down.
- 5 O Jesu, from the death of sin
Keep us, we pray; so shalt Thou be
The everlasting paschal joy
Of all the souls new-born in Thee.

44. Rise, glorious Victor, rise.

- | | |
|--|---|
| <ol style="list-style-type: none">1 RISE, glorious Victor, rise
Into Thy native skies,—
Assume Thy right;
And where in many a fold
The clouds are backward roll'd,
Pass through those gates of gold,
And reign in light. | <ol style="list-style-type: none">2 Enter, Incarnate God;
No feet but Thine have trod
The serpent down;
The full-voiced trumpets blow,
Wider the portals throw;
Saviour, triumphant go,
And take Thy crown. |
| <ol style="list-style-type: none">3 O Lord, ascend Thy throne;
For Thou shalt rule alone,
Beside Thy Sire
And blessed Paraclete,
The Three in One complete,
Before whose awful feet
All foes expire. | |

45. O Thou eternal King most high.

- 1 O THOU eternal King most high,
Who didst the world redeem,
And conqu'ring death and hell,
 receive
A dignity supreme;
- 2 Thou to Thy heav'nly throne
 above
Didst in Thy might ascend;
Thenceforth to reign in sov'reign
 pow'r
And glory without end.
- 3 There, seated in Thy majesty,
To Thee submissive bow
The spacious earth, the highest
 heaven,
The depths of hell below.
- 4 There, waiting for Thy faithful
 souls,
Be Thou to us, O Lord,
Our peerless joy while here we
 stay,
In heav'n our great reward.
- 5 Renew our strength; our sins
 forgive;
Our miseries efface;
And lift our souls aloft to Thee
 By Thy celestial grace.
- 6 So, when Thou shinest on the
 clouds
With Thy angelic train, [dué,
May we be saved from vengeance
And our lost crowns regain.

46. O Thou, in whom our love doth find.

- 1 O THOU, in whom our love doth
 find
Its rest and perfect end;
O Jesu, Saviour of mankind,
And our eternal friend;
- 2 Return, return, pure Light of
 light,
To Thy dread throne above;
Go forth victorious from the fight,
And in Thy glory reign.
- 3 Ye heav'ns, your gates eternal
 raise,
Come forth to meet your King;
Come forth with joy, and sing
 his praise,
His praise eternal sing.
- 4 O Fount of mercy, Light of
 heav'n,
Our darkness cast away;
And grant us all, through Thee
 forgiv'n,
To see the perfect day.
- 5 Christ to His Father is return'd,
And sits upon His throne;
For Him our panting hearts have
 yearn'd,
And after Him are gone.
- 6 To Him praise, glory without
 end,
And adoration be;
O Jesu, grant us to ascend,
And reign in heaven with Thee.

47. Come, Holy Ghost, Creator, come.

- 1 COME, Holy Ghost, Creator, come
From Thy bright heav'nly throne;
Come, take possession of our souls,
And make them all Thy own.
Thou who art call'd the Paraclete,
Best gift of God above,
The living spring, the living fire,
Sweet unction and true love.
- 2 Thou who art sev'nfold in Thy grace,
Finger of God's right hand;
His promise teaching little ones
To speak and understand;
O, guide our minds with Thy bless'd light,
With love our hearts inflame;
And with Thy strength, which ne'er decays,
Confirm our mortal frame.
- 3 Far from us drive our deadly foe;
True peace unto us bring;
And through all perils lead us safe
Beneath Thy sacred wing.
Through Thee may we the Father know,
Through Thee th' eternal Son,
And Thee, the Spirit of them both,
Thrice-blessed Three in One.
- 4 All glory to the Father be,
With His co-equal Son;
The same to Thee, great Paraclete,
While endless ages run.

48. Come, Holy Ghost, send down those beams.

- 1 COME, Holy Ghost, send down those beams
Which sweetly flow in silent streams
From Thy bright throne above;
O come, thou Father of the poor;
O come, thou source of all our store;
Come, fill our hearts with love.
- 2 O Thou, of comforters the best;
O Thou, the soul's delightful guest,
The pilgrim's sweet relief;
Thou art true rest in toil and sweat,
Refreshment in th' excess of heat,
And solace in our grief.

Come, Holy Ghost (continued).

- 3** Thrice-blessed light, shoot home Thy darts,
And pierce the centres of those hearts
Whose faith aspires to Thee;
Without Thy Godhead nothing can
Have any price or worth in man,
Nothing can harmless be.
- 4** Lord, wash our sinful stains away,
Refresh from heaven our barren clay,
Our wounds and bruises heal;
To Thy sweet yoke our stiff necks bow,
Warm with Thy fire our hearts of snow,
Our wand'ring feet repeal.
- 5** Grant to Thy faithful, dearest Lord,
Whose only hope is Thy sure word,
The seven gifts of Thy Spirit;
Grant us in life Thy helping grace,
Grant us at death to see Thy face,
And endless joy inherit.

49.

Jerusalem, thou city blest.

- 1** JERUSALEM, thou city blest,
Dear vision of celestial rest, -
Which far above the starry sky,
Piled up with living stones on high,
Art, as a bride, encircled bright
With million angel-forms of light.
- 2** Thy gates a pearly lustre pour,
Thy gates are open evermore,
And thither evermore draw nigh
All who for Christ have dared to die,
Or, smit with love of their dear Lord,
Have pains endured and joys abhorr'd.
- 3** That house on high, it ever rings
With praises of the King of kings;
For ever there, on harps divine,
They hymn th' eternal One and Trine;
We here below the strain prolong,
And faintly echo Zion's song.

(1st Version.)

- 1 O HEAVENLY Jerusalem,
Eternal are thy halls,
And blessed are the chosen ones
That dwell within thy walls;
Thou art the golden home of peace,
Where saints for ever sing;
The seat of God's own heritage,
The palace of the King.
- 2 There God the Lord for ever
Himself of all the crown; [reigns,
The Lamb the light that shineth
And never goeth down. [clear,
Nought to this seat can e'er ap-
proach,
Their sweet peace to molest;
They praise their God for evermore,
Nor day nor night they rest.

(2d Version.)

- 1 O HEAVENLY Jerusalem,
Eternal are thy halls,
And blessed are the people
That dwell within thy walls;
Thou art the golden mansion,
Where saints for ever sing;
The seat of God's own chosen,
The palace of the King.
- 2 There God for ever sitteth,
Himself of all the crown;
The Lamb the light that shineth,
And never goeth down.
Nought to this seat approacheth,
Their sweet peace to molest;
They praise their God for ever,
Nor day nor night they rest.

- 1 Who can paint that lovely
city,
City of true peace divine,
Whose pure gates, for ever open,
Each in pearly lustre shine;
Whose abodes of glory clear
Nought defiling cometh near?
- 2 There no stormy winter rages;
There no scorching summer
glows;
But through one perennial spring-
tide
Bloom the lily and the rose,
With the myrrh and balsam sweet,
And the fadeless violet.
- 3 There a paradisaal perfume
Breathes upon the air serene;
There crystalline waters flowing
Keep the grass for ever green,
And the golden orchards show
Fruits that ne'er corruption know.
- 4 There no sun his circuit wheel-
eth;
There no moon or stars appear;
Thither night and darkness come
not;
Death hath no dominion there;
But the Lamb's pure beaming ray
Scatters round eternal day.
- 5 There the saints of God, re-
splendent
As the sun in all his might,
Evermore rejoice together,
Crown'd with diadems of light,
And from peril safe at last
Reckon up their triumphs past.
- 6 Happy he who with them seated
Doth in all their glory share:
O that I, my days completed,
Might be but admitted there!
There with them the praise to sing
Of my beauteous God and King.

Heaven is the prize.

- 1 **Yes, Heaven is the prize**
 My soul shall strive to gain;
 One glimpse of Paradise
 Repays a life of pain.
 'Tis Heav'n; yes, Heav'n; yes,
 Heaven is the prize;
 'Tis Heav'n; 'tis Heav'n; yes,
 Heaven is the prize.
- 2 **Yes, Heaven is the prize!**
 My soul, O think of this;
 All earthly goods despise
 For such a crown of bliss.
 'Tis Heav'n, &c.
- 3 **Yes, Heaven is the prize!**
 When sorrows press around,
 Look up beyond the skies,
 Where hope and strength are
 found.
 'Tis Heav'n, &c.
- 4 **Yes, Heaven is the prize!**
 O, 'tis not hard to gain;
 He surely wins who tries;
 For hope can conquer pain.
 'Tis Heav'n, &c.
- 5 **Yes, Heaven is the prize!**
 The strife will soon be past;
 Faint not, but raise your eyes
 And struggle to the last.
 'Tis Heav'n, &c.
- 6 **Yes, Heaven is the prize!**
 Faith shows the crown to gain,
 Hope lights the way and dies;
 But love will always reign.
 'Tis Heav'n, &c.
- 7 **Yes, Heaven is the prize!**
 Too much cannot be given;
 And he alone is wise
 Who gives up all for Heaven.
 'Tis Heav'n, &c.
- 8 **Yes, Heaven is the prize!**
 Death opens wide the door,
 And then the spirit flies
 To God for evermore.
 'Tis Heav'n, &c.

Jesus, my God and my all.

- 1 O **JESUS, Jesus, dearest Lord,**
 Forgive me if I say
 For very love Thy sacred Name
 A thousand times a day.
 O wonderful that Thou shouldst
 let
 So vile a heart as mine
 Love Thee with such a love as
 this,
 And make so free with Thine.
- 2 O light in darkness, joy in
 grief,
 O Heaven begun on earth;
 Jesus, my love, my treasure, who
 Can tell what Thou art worth?
 For Thou to me art all in all,
 My honour and my wealth,
 My heart's desire, my body's
 strength,
 My soul's eternal health.

Jesus, my God and my all (*continued*)

- 3 What limit is there to thee, O blessed Jesus! blessed love!
love? So will it ever be;
Thy flight where wilt thou stay? Time cannot hold thy wondrous
On, on! our Lord is sweeter far growth,
To-day than yesterday. No, nor eternity.

See also No. 217.

54. Light of the anxious heart.

- 1 LIGHT of the anxious heart, Sweet Light of our eternal home,
Jesus, Thou dost appear To fleshly sense denied.
To bid the gloom of guilt depart, 3 Brightness of God above,
And shed Thy sweetness here. Unfathomable grace,
2 Joyous is he with whom, Thy presence be a fount of love
God's Word, Thou dost abide, Within Thy chosen place!

55. Loving Shepherd of Thy sheep.

- 1 LOVING Shepherd of Thy sheep, 2 Loving Shepherd, ever near,
Keep me, Lord, in safety keep; Teach me still Thy voice to
Nothing can Thy power withstand, hear;
None can pluck me from Thy Suffer not my step to stray
hand. From the strait and narrow way.
Loving Shepherd, Thou didst give Where Thou leadest may I go,
Thine own life that I might live; Walking in Thy steps below;
May I love Thee day by day, Then before Thy Father's throne,
Gladly Thy sweet will obey. Jesu, claim me for Thine own.

56. O Jesu, joy of loving hearts.

- 1 O JESU, joy of loving hearts, 2 We taste Thee, O Thou living
Thou Fount of life, Thou Light Bread,
of men; And long to feast upon Thee still;
From highest bliss that earth im- We drink of Thee, Thou Fountain-
parts head,
We turn, untill'd, to Thee again. And thirst our souls from Thee
Thy truth unchang'd hath ever to fill.
stood; O Jesus, ever with us stay,
Thou savest those that on Thee Make all our moments calm and
call; bright;
To them that seek Thee Thou art Chase Thou the night of sin away,
good; And o'er us shed Thy blessed
To them that find Thee, all in all. light.

57. Jesus, the very thought of Thee.

1 JESUS, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.
Nor voice can sing, nor heart can
frank,

Nor can the mem'ry find,
A sweeter sound than Thy blest
O Saviour of mankind. [name,

2 O hope of every contrite heart,
O joy of all the meek;

To those who fall how kind Thou
art,

How good to those who seek!

But what to those who find? ah
this

Nor tongue nor pen can show:
The love of Jesus, what it is
None but His loved ones know.

3 O Jesu, Love unchangeable,
For whom my soul doth pine:

O Fruit of life celestial,
O sweetness all divine;
'Tis meet that I my love should
give,

Save Thee, to none beside;
And dying to myself, should live
For Jesus crucified.

58. PART II.

1 O JESU, King most wonderful,
Thou Conqueror renown'd,
Thou Sweetness most ineffable,
In whom all joys are found;
Thee may our tongues for ever
Thee may we love alone; [bless,
And ever in our lives express
The image of Thine own.

2 O Jesu, Light of all below,
Thou Fount of life and fire,
Surpassing all the joys we know,
And all we can desire:

O may each heart confess Thy
And ever Thee adore; [name,
And seeking Thee, itself inflame
To seek Thee more and more.

3 O King of glory, King of might
From whom all graces come;

O Beauty, Honour infinite,
Of our celestial home;

O Jesu, spotless virgin flower,
Our life and joy; to Thee
Be praise, beatitude, and power,
Through all eternity.

59. PART III.

1 O JESU, Thou the beauty art
Of angel worlds above;
Thy Name is music to the heart,
Enchanting it with love.
Celestial sweetness unalloy'd,
Who eat Thee hunger still;
Who drink of Thee still feel a void,
Which nought but Thou canst
fill.

2 O loving Jesu, hear the sighs
Which unto Thee I send;
To Thee mine inmost spirit cries,
My being's hope and end.
Stay with us, Lord, and with Thy
light

Illume the soul's abyss;
Scatter the darkness of our night,
And fill the world with bliss.

60.

Light of the soul.

- 1 LIGHT of the soul, O Saviour blest,
Soon as Thy presence fills the breast
Darkness and guilt are put to flight,
And all is sweetness and delight.
- 2 Son of the Father, Lord most high,
How glad is he who feels Thee nigh!
How sweet in heav'n Thy beam doth glow,
Denied to eye of flesh below!
- 3 O Light of light celestial,
O Charity ineffable;
Come in Thy hidden majesty;
Fill us with love, fill us with Thee.
- 4 To Jesus from the proud conceal'd,
But evermore to babes reveal'd,
All glory with the Father be,
And Holy Ghost eternally.

61.

O Jesu, my beloved King.

- | | |
|---|---|
| <p>1 O JESU, my beloved King,
I give all thanks to Thee,
Who by Thy Cross hast merited
Celestial grace for me.
O gift of love, O gift immense,
Surpassing nature's law;
What strength to will and to per-
form
From this pure fount I draw!</p> | <p>2 By this to me is open'd wide,
Through death's inviting door,
A brighter realm, a nobler crown
Than Adam lost of yore.
O Jesu, on whose grace alone
I by Thy grace depend;
Grant me the grace to persevere
In grace unto the end.</p> |
|---|---|

62.

My Shepherd is the living God.

- | | |
|---|--|
| <p>1 My Shepherd is the living God;
I know no craving need;
He sets me where the green herbs
Along the quiet mead. [grow
He leads me where the waters flow,
The waters soft and still,
And homeward He will gently
guide
My wand'ring heart and will.</p> | <p>2 I fear no ill; for Thou, O Lord,
With me for ever art;
Thy Shepherd's staff, Thy guid-
ing rod,
Uphold my fainting heart.
Thy loving mercy still doth wait
Through all my life on me;
And I within my Father's house
For long bright years shall be</p> |
|---|--|

Praise ye the Lord.

- 1 PRAISE ye the Lord: on every height
Songs to His glory raise;
Ye angel hosts, ye stars of night,
Send forth your voice of praise:
For His the word that gave you birth,
And majesty and might;
Praise to the Highest from the earth,
And let the deeps unite.
- 3 O fire and vapour, hail and snow,
Ye servants of His will;
O stormy winds, that only blow
His mandates to fulfil;
Ye mountains, rocks, to heav'n that rise;
Fair cedars of the wood;
All things of life that wing the skies,
Or track the plains for food:
- 3 Ye judges, rulers, kings, whose hand
The sceptre waves on high;
O youths and virgins of the land;
O age and infancy;
Praise ye His name, to whom alone
All homage should be given,
Whose glory from th' eternal throne
Spreads wide o'er earth and heav'n.

My God, I love Thee.

(Hymn of St. F. Xavier.)

- 1 My God, I love Thee, not be-
cause
I hope for heav'n thereby;
Nor yet that they who love Thee
Must burn eternally. [not
Thou, O my Jesus, Thou didst me
Upon the Cross embrace;
For me didst bear the nails and
spear,
And manifold disgrace;
And griefs and torments number-
And sweat of agony; [less,
Even death itself; and all for one
Who was Thine enemy.
- 2 Then why, O Blessed Jesu
Christ,
Should I not love Thee well;
Not for the sake of winning Hea-
Or of escaping hell: [ven,
Not with the hope of gaining
Not seeking a reward; [aught,
But as Thyself hast loved me,
O ever-loving Lord,
Ev'n so I love Thee, and will love,
And in Thy praise will sing;
Because Thou art my Lord and
God
And my eternal King.

1 My God, O Goodness infinite,
Life of my life art Thou;
Lord of my heart, my Spouse most
sweet,

My love to Thee I vow.
Jesus, for Thee I pine away,
My love and my desire,
And more enamour'd day by day,
I burn with heavenly fire.

2 Ah, Jesus, I would ever weep,
That I offended Thee:
Mine was ingratitude too deep,
And basest treachery.

My Jesus, when I call to mind
That such a wretch as I
Have crucified a God so kind,
I fain with grief would die.

3 While night and day my foes
In Thee do I confide: [allure,
Take Thou and place my heart
secure

Within Thy pierced side.
With Thy sweet chains, O Jesus,
My rebel heart to Thee; [bind
Till death my safety I will find
In such captivity.

(Hymn of St. Ignatius.)

1 I LOVE Thee, O Thou Lord most high,
Because Thou first hast lovèd me;
I seek no other liberty
But that of being bound to Thee.

2 May memory no thought suggest
But shall to Thy pure glory tend:
My understanding find no rest
Except in Thee, its only end.

3 My God, I here protest to Thee
No other will I have than thine;
Whatever Thou hast giv'n to me
I here again to Thee resign.

4 All mine is Thine; say but the word,
Whate'er Thou wilt shall be done:
I know Thy love, all-gracious Lord;
I know it seeks my good alone.

5 Apart from Thee all things are nought:
Then grant, O my supremest Bliss,
Grant me to love Thee as I ought;
Thou givest all in giving this.

67. O, why so heavy, O my soul ?

- 1 O, WHY so heavy, O my soul?—
Thus to myself I said,—
O, why so heavy, O my soul,
And so disquieted?
- 2 Hope thou in God; He still shall be
Thy glory and thy praise;
His saving grace shall comfort thee
Through everlasting days.
- 3 His goodness made thee what thou art,
And yet will thee redeem:
O, be thou of a steadfast heart,
And put thy trust in Him.

68. Oft, my soul, thyself remind.

- | | |
|--|--|
| <p>1 OFT, my soul, thyself remind
Of the end thy God design'd
When He sent thee here on earth,
Heir of an immortal birth.
Ah, what else did He desire,
Save in graces to attire,
Then to crown with glory bright,
Thee the child of His delight.</p> | <p>2 Whatsoe'er this end obscures;
Whatsoe'er from it allures;
What impedes it, or belies,
Sever from thee, timely wise.
Every moment, day and night,
Keep it clearly in thy sight;
If thou hope, o'ercoming sin,
Joys of endless life to win?</p> |
|--|--|

69. In Christ's dear Name.

(Hymn of Thomas à Kempis.)

- | | |
|--|--|
| <p>1 IN Christ's dear Name with
courage bear
Whatever ills betide;
For worldly good is oft a snare,
And fills the heart with pride.
What seems a loss will often
prove
To be our truest gain;
And pains endured with patient
love
A jewelled crown obtain.</p> | <p>2 Brief is this life, and brief its
pain,
But long the bliss to come;
And trials borne for Christ attain
A place with martyrdom.
The Christian soul by patience
grows
More perfect day by day,
And brighter still and brighter
glows
With Heaven's eternal ray.</p> |
|--|--|

70. I dwell a captive in this Heart.

- 1 I DWELL a captive in this Heart,
Inflamed with love divine;
'Tis here I live alone in peace,
And constant joy is mine.
It is the Heart of God's own Son
In His humanity,
Who, all enamour'd of my soul,
Here burns with love of me.
- 2 Here like the dove within the ark
Securely I repose;
Since now the Lord is my assistance,
I fear no earthly foes.
What though I suffer, still in love
I ever true will be;
My love of God shall deeper grow
When crosses fall on me.
- 3 From every bond of earth, O Lord,
Thy grace hath set me free;
My soul deliver'd from the snare
Enjoys true liberty.
Nought more can I desire than this,
To see Thy face in Heaven;
And this I hope since He on earth
His Heart in pledge hath given.

71. 'Tis Thy good pleasure.

- 1 'Tis Thy good pleasure, not my
own,
In Thee, my God, I love alone;
And nothing I desire of Thee
But what Thy goodness wills for
me.
O will of God, O will divine,
All, all our love be ever Thine.
- 2 In love no rival canst Thou bear,
But Thou art full of tend'rest care;
And fire and sweetness all divine
To hearts which once are wholly
Thine.
O will of God, &c.
- 3 In Thee all pure affections live,
To love Thou dost perfection give;
While ever burning with desires
The loving soul to Thee aspires.
O will of God, &c.
- 4 Thou makest crosses soft and
light, [bright;
And death itself seem sweet and
No cross nor fear that soul dismays
Whose will to Thee united stays.
O will of God, &c.
- 5 To Thee I consecrate and give
My heart and being while I live;
Jesus, Thy Heart alone shall be
My love for all eternity.
O will of God, &c.
- 6 Alike in pleasure and in pain
To please Thee is my joy and gain;
That, O my Love, which pleases
Thee
Shall evermore seem best to me.
May heaven and earth with love
fulfil,
My God, Thy ever-blessed will!

72. Thy home is with the humble, Lord.

- 1 Thy home is with the humble,
Lord;
The simple are Thy rest;
Thy lodging is in childlike hearts,
Thou makest there Thy nest.
Blest Comforter, eternal Love,
If Thou wilt stay with me,
Of lowly thoughts and simple
ways
I'll build a nest for Thee.
- 2 My heart, sweet Dove, I'll lend
to Thee,
To mourn with at Thy will;
My tongue shall be Thy lute to try
On sinners' souls Thy skill.
Who made this beating heart of
mine,
But Thou, my heav'nly Guest?
Let no one have it then but Thee.
And let it be Thy nest.

73. I worship Thee, sweet Will of God.

- 1 I WORSHIP Thee, sweet Will of
God,
And all Thy ways adore,
And every day I live I seem
To love Thee more and more.
I love to kiss each print where
Thou
Hast set Thine unseen feet;
I cannot fear, O blessed Will;
Thine empire is so sweet.
- 2 I have no cares, O blessed Will,
For all my cares are Thine;
I live in triumph, Lord, for Thou
Hast made Thy triumphs mine:
And when it seems no chance or
change
From grief can set me free,
Hope finds its strength in help-
lessness,
And waits with joy on Thee.

74. My Lord, my God, what willest Thou?

- 1 My Lord, my God, what willest
Thou?
Thy blessed will is mine;
To life and death, whate'er Thou
wilt,
My heart shall not repine.
Wilt Thou that I shall live, my
Lord?
To live then is my will,
And ev'ry breath and ev'ry pulse
Of life shall praise Thee still.
- 2 Or wilt Thou that I die, my
Lord?
My will is still the same;
In life or death, in grief or joy,
I'll praise Thy blessed name.
I have no will but Thine, my
Lord;
'Tis bliss no tongue can tell,
To rest in Thee, and ever feel
That Thou dost all things well.

75.

Fly hither from the storm.

- 1 FLY hither from the storm that rages round ;
Fly where true peace in solitude is found ;
Where care and strife and worldly troubles cease ;
Here I invite thee to repose in peace.
- 2 A gift awaits thee here ; My light divine,
To loving souls so dear, on thee shall shine :
Here thou shalt see how vile is all the earth,
How sweet My love to those who know its worth.
- 3 Then from My lips that sweet inviting word
That bids thee love Me shall by thee be heard ;
How much I always loved thee thou shalt see,
And how ungrateful thou hast been to Me.
- 4 Sweet contrite tears thy wounds of sin shall heal,
The ardour of My love thou then shalt feel ;
And here I wait thee to bestow in love
A foretaste of the joys of Heaven above.

76.

Love of God.

- 1 LET those who will for other beauties pine,
God, God alone my love shall ever be ;
My God, my Life, O Loveliness divine,
Whom can I wish to love, and love not Thee ?
- 2 Ah, could I now but live my life again,
In loving Him should be my sole content ;
At least whate'er of life may yet remain
Shall all in loving God alone be spent.
- 3 Shall it not be, O Loveliness divine ?
Then if Thou will'st it so, give me Thy love ;
I seek in vain to give Thee love of mine,
Unless Thy hand first help me from above.
- 4 But more Thou lovest me than I love Thee ;
I seek Thy love, but more Thou seekest mine :
Then Thou belongest even now to me,
And I shall all and evermore be Thine.

77. How gently flow the silent years.

- | | |
|--|--|
| 1 How gently flow the silent
years,
The seasons one by one!
How sweet to feel, each month
that goes,
That life must soon be done!
O weary ways of earth and men;
O self more weary still:
How vainly do you vex the heart
That none but God can fill! | 2 It is not weariness of life
That makes us wish to die:
But we are drawn by cords which
From out eternity. [come
Eye has not seen, ear has not
heard,
No heart of man can tell,
The store of joys God hath pre-
pared
For those who love Him well. |
|--|--|

78. Christian soul, dost thou desire?

- 1 CHRISTIAN soul, dost thou desire
Days of joy and peace and truth?
Learn to bear the yoke of Jesus
In the springtide of thy youth.
- 2 It may seem at first a burden,
But thy Lord will make it light;
He Himself will bear it with thee,
He will ease thee of its weight.
- 3 Only bear it well, and daily
Thou wilt learn that yoke to love;
Strength and grace it here will bring thee,
And a bright reward above.

79. Jesus, Lord, be Thou my own.

- | | |
|--|--|
| 1 JESUS, Lord, be Thou my own;
Thee I long for, Thee alone;
All myself I give to Thee;
Do what'er Thou wilt with me. | 3 Thou, O God, my heart inflame,
Give that love which Thou dost
claim;
Payment I will ask for none;
Love demands but love alone. |
| 2 Life without Thy love would be
Death, O Sovereign Good, to me;
Bound and held by Thy dear
chains
Captive now my heart remains. | 4 God of beauty, Lord of light,
Thy good will is my delight;
Now henceforth Thy will divine
Ever shall in all be mine. |

80.

O Lord of perfect purity.

- 1 O LORD of perfect purity,
Who dost the world with light
adorn,
And paint the fields of azure sky
With lovely hues of eve and
morn;
True Sun, upon our souls arise,
In beauty shining evermore;
And thro' each sense the quick'-
ning beam
Of Thy eternal Spirit pour.
- 2 Upon our fainting souls distil
The grace of Thy celestial dew;
Let no fresh snare our hearts be
guile,
No former sin revive anew:
Teach us to knock at Heaven's
high door;
Teach us the prize of life to
win;
Teach us all evil to abhor,
And purify ourselves within.
- 3 Be Thou our guide, be Thou our goal,
Be Thou our pathway to the skies;
Our joy when sorrow fills the soul,
In death our everlasting prize.
Glory to God the Father be,
And to the sole-begotten Son;
The same, O Holy Ghost, to Thee,
While everlasting ages run.

81. The star that heralds in the morn.

- 1 THE star that heralds in the
Is fading in the skies, [morn
The darkness melts; O Thou true
Upon our souls arise. [light,
Jesu, be near us when we wake,
And at the break of day
With Thy blest touch awake the
soul,
Her meed of praise to pay.
- 2 O steep our senses in Thy beam,
The world's false night expel,
Purge each defilement from the
soul,
And in our bosoms dwell.
Jesu, to Thee our deeds we show,
To Thee our hearts lie bare;
O, hearken to the sighs we pour,
And in Thy mercy spare.
- 3 Our hearts enlighten with Thy grace,
And kindle with Thy love,
That, dead to earthly things, we may
But live for things above.
Father of mercies, hear our cry;
Hear us, co-equal Son,
Who reignest with the Holy Ghost
While ceaseless ages run.

82. Now doth the sun ascend the sky.

- 1 Now doth the sun ascend the sky,
And wake creation with its ray:
Be present with us, Lord most high,
Through all the actions of the day;
Keep us, eternal Lord, this day
From every sinful passion free;
Grant us in all we do and say,
In all our thoughts, to honour Thee.
- 2 So, when the evening stars appear,
And in their train the darkness bring,
May we, O Lord, with conscience clear,
To Thee our grateful praises sing.
Glory to God the Father be,
And to the sole-begotten Son;
The same, O Holy Ghost, to Thee,
While everlasting ages run.

83. Again the holy morn.

- 1 AGAIN the holy morn
Calls us to pray'r and praise,
And wakes our hearts to gratitude
With its enlivening rays:
But Christ yet brighter shone,
And paled the morning beam,
When triumphing from death He
rose,
And raised us up with Him.
- 2 When first the world sprang
forth
In majesty array'd,
And bath'd in streams of purest
light,
What power was there display'd!
But, O, what love when Christ,
For our transgressions slain,
Was by th' eternal Father raised
For us to life again!
- 3 His new-created world
The mighty Maker view'd,
With thousand lovely tints a-
dorn'd,
And straight pronounced it
good:
But, O, much more He joy'd
That self-same world to see
Wash'd in the Lamb's all-saving
blood
From its impurity.
- 4 Nature each day renews
Her beauty evermore,
Whence to God's hidden majesty
The soul is taught to soar:
But Christ the light of all,
The Father's Image blest,
Gives us to see our God Himself
In flesh made manifest.

84.

The darkness fleets.

- | | |
|--|--|
| <p>1 The darkness fleets, and joyful
earth
Now hails the new-born light;
O Jesu, Sun of human souls,
Send forth Thy radiance bright.
Lo, day returns, Thy own blest
day;
All things to joy awake;
O, may we, to Thy paths restored,
In nature's joy partake!</p> | <p>2 Pour forth upon our souls, O
Lord,
The freshness of Thy grace;
So penitence shall spring anew,
And all the past efface.
Eternal Trinity, to Thee
Let earth's vast fabric bend,
While evermore from hearts re-
new'd
New hymns of praise ascend.</p> |
|--|--|

85.

O blest Creator of the light.

- 1 O BLEST Creator of the light,
Who dost the dawn from darkness bring,
And, framing Nature's depth and height,
Didst with the new-born light begin;
- 2 Who, gently blending eve with morn,
And morn with eve, didst call them Day;
Thick flows the flood of darkness down:
O hear us as we weep and pray.
- 3 Keep Thou our souls from schemes of crime,
Nor guilt remorseful let them know;
Nor, thinking but on things of time,
Into eternal darkness go.
- 4 Teach us to knock at Heaven's high door;
Teach us the prize of life to win;
Teach us all evil to abhor.
And purify ourselves within.

86.

As fades the glowing orb of day.

- 1 As fades the glowing orb of day,
To Thee, great source of light, we pray;
Blest Three in One, to every heart
Thy beams of life and love impart.
- 2 At early dawn, at close of day,
To Thee our vows we humbly pay;
May we, 'mid joys that never end,
With Thy bright saints in homage bend.

87. The shadows of the evening hours.

<p>1 THE shadows of the evening hours Fall from the dark'ning sky; Upon the fragrance of the flowers The dews of evening lie: Before Thy throne, O Lord of Heaven, We kneel at close of day; Look on Thy children from on high, And hear us while we pray.</p>	<p>2 The sorrows of Thy servants Lord, O do not Thou despise; But let the incense of our prayers Before Thy mercy rise. The brightness of the coming night Upon the darkness rolls; With hopes of future glory chase The shadows on our souls.</p>
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3 Let peace, O Lord, Thy peace, O God,
Upon our souls descend;
From midnight fears and perils Thou
Our trembling hearts defend.
Give us a respite from our toil;
Calm and subdue our woes;
Through the long day we suffer, Lord,
O give us now repose.

88. Evening Hymn.

1 SWEET Saviour, bless us ere we go;
Thy word into our minds instil;
And make our lukewarm hearts to glow
With lowly love and fervent will.
Through life's long day and death's dark night,
O gentle Jesus, be our light.

2 The day is done, its hours have run;
And Thou hast taken count of all,—
The scanty triumphs grace has won,
The broken vow, the frequent fall.
Through life's long day, &c.

3 Grant us, dear Lord, from evil ways
True absolution and release;
And bless us more than in past days
With purity and inward peace.
Through life's long day, &c.

4 Do more than pardon; give us joy,
Sweet fear and sober liberty;
And simple hearts without alloy,
That only long to be like Thee.
Through life's long day, &c.

Evening Hymn (*continued*).

- 5 Labour is sweet, for Thou hast toiled ;
And care is light, for Thou hast cared ;
Ah, never let our works be soiled
With strife, or by deceit ensnared.
Through life's long day, &c.
- 6 For all we love, the poor, the sad,
The sinful, unto Thee we call ;
O, let Thy mercy make us glad :
Thou art our Jesus and our All.
Through life's long day, &c.

89. Now with the fast-departing light.

- 1 Now with the fast-departing light,
Maker of all, we ask of Thee,
Of Thy great mercy, through the night
Our guardian and defence to be.
- 2 Far off let idle visions fly,
No phantom of the night molest ;
Curb Thou our raging enemy,
That we in chaste repose may rest.
- 3 Father of mercies, hear our cry ;
Hear us, O sole-begotten Son,
Who, with the Holy Ghost most high,
Reignest while endless ages run.

90. O Thou true life of all that live.

- 1 O THOU true life of all that live,
Who dost, unmoved, all motion sway ;
Who dost the morn and evening give,
And through its changes guide the day ;
- 2 Thy light upon our evening pour ;
So may our souls no sunset see :
But death to us an open door
To an eternal morning be.
- 3 Father of mercies, hear our cry ;
Hear us, O sole-begotten Son,
Who, with the Holy Ghost most high,
Reignest while endless ages run.

91.

Evening Hymn.

- 1 THE west'ring sun rolls down,
The stars come forth to crown
The bright'ning forehead of fair
 eve,
And o'er heav'n's height their
 mystic measures weave.
We too Thy pow'er will sing;
We too, O Christ, will bring
Our meed of praise, the heart's
 best gift,
And with full souls to Thee the
 song uplift.
- 2 Our lowly even-song
Thy praises shall prolong
In strains unwearied, and to Thee
Attune our hymn with dulcet har-
 mony.
All glory to the Sire, •
Let Heav'n's eternal quire,
With Son and Holy Ghost, the
 name
Of pow'r and might throughout
 all time proclaim.

92.

The sun is sinking fast.

- 1 THE sun is sinking fast,
The daylight dies;
Let love awake, and pay
Her evening sacrifice.
As Christ upon the Cross
His head inclined,
And to His Father's hands
His parting soul resign'd;
- 2 So now herself my soul
Would wholly give
Into His sacred charge
In whom all spirits live;
- 3 Only His will be done,
Whate'er betide,
Dead to herself, and dead
In Him to all beside.
Thus would I live; yet now
Not I, but He,
In all His power and love,
Henceforth alive in me.
- 4 One sacred Trinity,
One Lord Divine;
May I be ever His,
And He for ever mine!

93.

The Pilgrims of the Night.

- 1 HARK, hark, my soul, angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more!
Angels of Jesus, Angels of light,
Singing to welcome the pilgrims of the night.

The Pilgrims of the Night (*continued*).

- 2 [Darker than night life's shadows fall around us,
And, like benighted men, we miss our mark ;
God hides Himself, and grace hath scarcely found us,
Ere death finds out his victims in the dark.
Angels of Jesus, &c.]
- 3 Onward we go ; for still we hear them singing,
"Come, weary souls ; for Jesus bids you come ;"
And through the dark its echoes sweetly ringing,
The music of the Gospel leads us home.
Angels of Jesus, &c.]
- 4 [Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea ;
And laden souls, by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee
Angels of Jesus, &c.]
- 5 Rest comes at length ; though life be long and dreary
The day must dawn, and darksome night be past ;
All journeys end in welcomes to the weary,
And Heaven, the heart's true home, will come at last.
Angels of Jesus, &c.]
- 6 Cheer up, my soul ; faith's moonbeams softly glisten
Upon the breast of life's most troubled sea ;
And it will cheer thy drooping heart to listen
To those glad songs which angels mean for thee.
Angels of Jesus, &c.]
- 7 Angels, sing on, your faithful watches keeping ;
Sing us sweet fragments of the songs above ;
While we toil on, and soothe ourselves with weeping,
Till life's long night shall break in endless love.
Angels of Jesus, &c.]

N.B. If too long, the stanzas [] may be omitted.

94. O why art thou sorrowful ?

- 1 O WHY art thou sorrowful, servant of God ?
And what is this dulness that hangs o'er thee now ?
Sing the praises of Jesus, and sing them aloud,
And the song shall dispel the dark cloud from thy brow.

O why art thou sorrowful? (continued.)

- 1 O is there a thought in the wide world so sweet
As that *God* has so cared for us, *and* as we are,
That He thinks of us plans for us, *steps* to *entreat*,
And *finds* us, *wander* we ever so far?
- 2 Then how can the heart e'er be drooping or sad
That *God* hath *once* *toward* with the light of His *grace*?
Can the child have a doubt who but lately hath laid
Himself to repose in his father's embrace?
And is it not wonderful, servant of *God*,
That He should have honour'd us so with His love,
That the sorrows of life should but shorten the road
That leads to Himself and the mansion above?
- 3 That *God* hath once whisper'd a word in thine ear,
Or sent thee from Heaven one sorrow for sin,
Is enough for a life both to banish all fear,
And to turn into peace all the troubles within.
O then, when the spirit of darkness comes down
With clouds and uncertainties into thy heart,
One look to thy Saviour, one thought of thy crown,
And the tempest is over, the shadows depart.

95. O come to the merciful Saviour.

- 1 O come to the merciful Saviour that calls you:
O come to the Lord who forgives and forgets;
Though dark be the fortune on earth that befalls you,
There's a bright home above, where the sun never sets.
O come then to Jesus, whose arms are extended
To fold His dear children in closest embrace;
O come, for your exile will shortly be ended,
And Jesus will show you His beautiful face.
- 2 O come to the Saviour, whose mercy grows brighter
The longer you look at the depth of His love:
And fear not,—'tis Jesus; and life's cares grow lighter
As you think of the home and the glory above.
Then come to His feet, and lay open your story
Of suffering and sorrow, of guilt and of shame;
For the pardon of sin is the crown of His glory,
And the joy of our Lord to be true to His name.

- 1 O WHAT is this splendour that beams on me now,
 This beautiful sunrise that dawns on my soul,
 While faint and far off land and sea lie below,
 And under my feet the huge golden clouds roll?
 To what mighty King doth this city belong,
 With its rich jewell'd shrines and its gardens of flowers,
 With its breaths of sweet incense, its measures of song,
 And the light that is gilding its numberless towers?
- 2 See, forth from the gates, like a bridal array,
 Come the princes of Heaven—how bravely they shine!
 'Tis to welcome the stranger, to show me the way,
 And to tell me that all I see round me is mine.
 But words may not tell of the Vision of peace,
 With its worshipful seeming, its marvellous fires;
 Where the soul is at large, where its sorrows all cease,
 And the gift has outbidden its boldest desires!

97. O Brightness of eternal light.

- 1 O BRIGHTNESS of eternal light,
 I worship at Thy feet;
 Though all unworthy in Thy sight,
 Thy mercies I repeat.
 To save our souls from sin and
 strife
 Is still Thy work divine;
 The gates of everlasting life,
 O gracious Lord, are Thine.
- 2 I love to praise Thee when the
 sun
 Pours forth his early light,
 And when the bright stars one by
 one
 Come twinkling out at night.
 If I am free from care and loss,
 I love to praise Thy name;
 If I am call'd to bear Thy cross,
 I bless Thee all the same.
- 3 If roses on my path I meet,
 I feel the gift is Thine;
 If thorns spring up to pierce my
 feet,
 I still will not repine.
 The blessings sent to win my love,
 O Lord, I freely take;
 The trials sent my faith to prove,
 I bear for Thy dear sake.
- 4 Then let me on my journey go,
 And fear not for the end;
 It matters not who is my foe,
 If Jesus be my friend.
 In Thee, sweet Lord, I put my
 trust;
 O guard me while I live;
 And when this dust returns to
 dust,
 My soul in heaven receive.

98. Dear Lord, who in Thy love so great.

- 1 DEAR Lord, who in Thy love
so great
Didst frame this world of ours,
Its lovely robe of green create,
All bright with blooming flow-
ers:
By Thy sweet will o'er hill and
Each plant and leafy tree [dale
Are bearers of a welcome tale,
That speaks to us of Thee.
- 2 The little snowdrop's hardy birth
Amid the winter's snow,
Thine infant days on this rude
earth
In Bethl'em's cave doth show;
And in the lily's spotless white
Thy virgin life we see;
O make it, Lord, our fond delight
Thus to resemble Thee.
- 3 As day by day the budding
rose
Unveils its blushing hue,
So doth Thy tender love dis-
close
A beauty ever new.
And ev'n the violet of the dell
Has its own word of Thee,
Delighting evermore to tell
Of Thy humility.
- 4 Thus not a plant that scents the
gale,
Or blossom on the tree,
But tells its own instructive tale,
O loving Lord, of Thee.
Nor these alone; but all we see
Around us and above
Extol Thy grace and majesty,
And speak Thy boundless love.

99. I met the Good Shepherd.

- 1 I MET the Good Shepherd but now on the plain,
As homeward He carried His lost one again:
I marvell'd how gently His burden He bore,
And as He pass'd by me I knelt to adore.
- 2 O Shepherd, Good Shepherd, Thy wounds they are deep;
The wolves have sore hurt Thee in saving Thy sheep;
Thy raiment all over with crimson is dyed,
And what is this rent they have made in Thy side?
- 3 Ah me, how the thorns have entangled Thy hair
And cruelly riven that forehead so fair!
How feebly Thou drawest Thy faltering breath,
And, lo, on Thy face is the paleness of death!
- 4 O Shepherd, Good Shepherd, and is it for me
Such grievous affliction hath fallen on Thee?
Oh, then, let me strive, for the love Thou hast borne,
To give Thee no longer occasion to mourn.

100. See, amid the winter's snow.

- 1 **SEE**, amid the winter's snow,
 Born for us on earth below,
 See the tender Lamb appears,
 Promised from eternal years.
 Hail, thou ever-blessed morn;
 Hail, Redemption's happy dawn;
 Sing through all Jerusalem,
 Christ is born in Bethlehem!
- 2 **Lo**, within a manger lies
 He who built the earth and skies;
 He who, throned in height sublime,
 Sits amid the cherubim.
 Hail, &c.
- 3 "Say, ye holy shepherds, say,
 What your joyful news to-day?
 Wherefore have you left your
 sheep
 On the lonely mountain steep?"
 "As we watched at dead of night,
 Lo, we saw a wond'rous light;
- Angels singing, Peace on earth,
 Told us of the Saviour's birth."
 Hail, &c.
- 4 Sacred Infant, all divine,
 What a tender love was Thine!
 Thus to come from highest bliss
 Down to such a world as this.
 Hail, &c.
- 5 Teach, O teach us, holy Child,
 By Thy face so meek and mild,
 Teach us to resemble Thee
 In Thy sweet humility.
 Hail, &c.
- 6 Virgin Mother! Mary blest!
 By the joys that fill thy breast,
 Pray for us, that we may prove
 Worthy of the Saviour's love.
 Hail, &c.

101. Lead me to Thy peaceful manger.

- 1 **LEAD** me to Thy peaceful man-
 ger,
 Wond'rous Babe of Bethlehem;
 Shepherds hail Thee, yet a stranger;
 Let me worship Thee with them.
 I am vile, but Thou art holy;
 Oh, unite my heart to Thee;
 Make me contrite, keep me lowly,
 Pure as Thou wouldst have me be.
- 2 Let me listen to the story,
 Full of all-surpassing love,
 How the Lord of grace and glory
 Left for us His throne above:
- Touch'd with sympathy so ten-
 der,
 Man adores while seraphs gaze,
 And with gladness we surrender
 Soul and body to Thy praise.
- 3 Blessed Jesus, holy Saviour,
 Offspring of the royal Maid,
 By Thy meek and pure behaviour
 In her folding arms display'd;
 By the tears of earliest anguish,
 On Thine infant brow impearl'd,
 By the love that could not languish
 Thou hast saved a ruin'd world!

Sleep, holy Babe.

1 SLEEP, holy Babe,
 Upon Thy Mother's breast;
 The Lord of earth and sea and sky,
 How sweet it is to see Thee lie
 In such a place of rest!

2 Sleep, holy Babe;
 Thine angels watch around,
 All bending low with folded wings
 Before th' incarnate King of kings
 In rev'rent awe profound.

3 Sleep, holy Babe;
 While I with Mary gaze
 In joy upon that face awhile,
 Upon the beatific smile
 Which there divinely plays.

4 Sleep, holy Babe;
 Oh, snatch Thy brief repose:
 Too quickly will Thy slumber
 break,
 And Thou to lengthen'd pains
 awake,
 Which death alone shall close.

5 Then must those hands
 Which now so small I see,
 Those feet so lovely and divine,
 That flesh so delicately fine,
 Be pierced and rent for me.

6 Then must that brow
 Its thorny crown receive;
 That cheek, more lovely than the
 rose,
 Be drench'd with blood, and
 marr'd with blows,
 That I thereby may live.

7 O Lady blest,
 To thee I suppliant cry;
 Forgive the wrong that I have
 done,
 In causing by my sins thy Son
 Upon the Cross to die.

8 O Jesu Lord,
 By Thy sweet childhood's years,
 Blot out from their terrific page
 My sins of youth and later age
 In these my contrite tears.

9 So may I sing
 Immortal praise to Thee,
 Who, once a Babe of human birth,
 Now reignest Lord of heaven and earth
 Through all eternity.

103. Stars of glory, shine more brightly.

1 STARS of glory, shine more brightly;
 Purer be the moonlight's beam;
 Glide, ye hours and moments, lightly,
 Swiftly down Time's deep'ning stream.
 Bring the hour that banish'd sadness,
 Brought Redemption down to earth;
 When the shepherds heard with gladness
 Tidings of a Saviour's birth.

Stars of glory, shine more brightly (*continued*).

- 2 Lo, a beauteous angel soaring
In the bright celestial blaze;
On the shepherds low adoring
Rest his mild effulgent rays:
Fear not! cries the heavenly stranger;
Him whom ancient Jews foretold,
Weeping in a lowly manger,
Shepherds, haste ye to behold.
- 3 See the shepherds quickly rising,
Hast'ning to the humble stall,
And the new-born INFANT prizing
As the mighty Lord of all.
Lowly now they bend before Him
In His helpless infant state;
Firmly faithful, they adore Him,
And His greatness celebrate.
- 4 Hark! the swell of heavenly voices
Peals along the vaulted sky;
Angels sing, while earth rejoices,
Glory to our God on high:
Glory in the highest Heaven,
Peace to humble men on earth;
Joy to these and bliss is given
In the great Redeemer's birth.

104. Joy, joy, the Mother comes.

(*Purification.*)

- 1 Joy, joy, the Mother comes,
And in her arms she brings
The Light of all the world,
The Christ, the King of kings;
And in her heart the while
All silently she sings.
- 2 Saint Joseph follows near,
In rapture lost and love,
While angels round about
In glowing circles move,
And o'er the Mother broods
The everlasting Dove.
- 3 There in the temple court
Old Simeon's heart beats high,
And Anna feeds her soul
With food of prophecy;
But see, the shadows pass, [nigh.
The world's true Light draws
- 4 O Infant God, O Christ,
O Light most beautiful,
Thou comest, Joy of joys,
All darkness to annul,
And brightest lights of earth
Beside thy Light are dull.

105. O, come and mourn with me awhile.

- 1 O, COME and mourn with me awhile;
See, Mary calls us to her side;
O, come and let us mourn with her:
Jesus, our Love, is crucified.
- 2 Have we no tears to shed for Him
While soldiers scoff and Jews deride?
Ah, look how patiently He hangs:
Jesus, our Love, is crucified.
- 3 Seven times He spoke seven words of love,
And all three hours His silence cried
For mercy on the souls of men:
Jesus, our Love, is crucified.
- 4 Come, take thy stand beneath the Cross,
And let the Blood from out that Side
Fall gently on thee drop by drop:
Jesus, our Love, is crucified.
- 5 A broken heart, a fount of tears,
Ask, and they will not be denied;
A broken heart Love's cradle is.
Jesus, our Love, is crucified.
- 6 O Love of God, O sin of man,
In this dread act your strength is tried;
And victory remains with love:
For He, our Love, is crucified.

106. At the Cross her station keeping.

- 1 At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last:
Through her heart His sorrow sharing,
All His bitter anguish bearing,
Lo, the piercing sword hath pass'd.
- 2 O, how sad and sore distressed
Now was she, that Mother blessed
Of the sole-begotten One!
Woe-begone, with heart's prostration,
Mother meek, the bitter passion
Saw she of her glorious Son.

At the Cross her station keeping (*continued*).

3 Who could mark, from tears refraining
Christ's dear Mother uncomplaining
In so great a sorrow bow'd?
Who unmoved behold her languish
Underneath His Cross of anguish,
'Mid the fierce unpitying crowd?

4 In His people's sins rejected,
She her Jesus unprotected
Saw with thorns, with scourges rent;
Saw her Son from judgment taken,
Her belov'd in death forsaken,
Till His spirit forth He sent.

See also No. 227.

107. My Jesus! say what wretch has dar'd.

- 1 My Jesus! say what wretch has dar'd
Thy sacred hands to bind,
And who has dared to buffet so
Thy face so meek and kind?
'Tis I have thus ungrateful been;
Yet, Jesus, pity take;
O, spare and pardon me, my
Lord,
For Thy sweet mercy's sake.
- 2 My Jesus! who with spittle vile
Profaned thy sacred brow,
And whose unpitying scourge has
made
Thy precious blood to flow?
'Tis I, &c.
- 3 My Jesus! whose the hands
that wove
That cruel thorny crown?
Who made that hard and heavy
cross
Which weighs thy shoulders
down?
'Tis I, &c.
- 4 My Jesus! who has mocked
Thy thirst
With vinegar and gall?
Who held the nails that pierced
Thy hands,
And made the hammer fall?
'Tis I, &c.
- 5 My Jesus! say, who dared to
nail
Those tender feet of Thine?
And whose the arm that raised
the lance
To pierce that Heart divine?
'Tis I, &c.
- 6 And, Mary! who has murdered
thus
Thy lov'd and only One?
Canst thou forgive the blood-
stained hand
That robb'd thee of thy Son
'Tis I have thus ungrateful been
To Jesus and to thee;
Forgive me for thy Jesus' sake
And pray to Him for me

1 **GLORY** be to Jesus,
Who in bitter pains
Pour'd for me the life-blood
From His sacred veins :
Grace and life eternal
In that blood I find ;
Blest be His compassion
Infinitely kind.

2 Blest through endless ages
Be the precious stream,
Which from endless torment
Did the world redeem ;

There the fainting spirit
Drinks of life her fill ;
There as in a fountain
Laves herself at will.

3 Oft as earth exulting
Wafts its praise on high,
Hell with terror trembles,
Heav'n is filled with joy
Lift ye then your voices,
Swell the mighty flood ;
Louder still and louder
Praise the Precious Blood.

109. Hail, Jesus, hail! who for my sake.

1 **HAIL**, Jesus, hail! who for my
sake
Sweet Blood from Mary's veins
didst take,
And shed it all for me ;
O, blessed be my Saviour's Blood,
My life, my light, my only
good,
To all eternity.

2 To endless ages let us praise
The Precious Blood, whose price
could raise
The world from wrath and sin ;
Whose streams our inward thirst
appease,
And heal the sinner's worst dis-
ease,
If he but bathe therein.

3 O sweetest Blood, that can im-
plore
Pardon of God, and Heaven re-
store,
The Heaven which sin had lost ;
While Abel's blood for vengeance
pleads,
What Jesus shed still intercedes
For those who wrong Him most.

4 O, to be sprinkled from the
wells
Of Christ's own Sacred Blood ex-
cels,
Earth's best and highest bliss ;
The ministers of wrath divine
Hurt not the happy hearts that
shine
With those red drops of His.

5 Ah! there is joy amid the Saints,
And hell's despairing courage faints
When this sweet song we raise.
O, louder then and louder still,
Earth with one mighty chorus fill,
The precious Blood to praise.

110. Why is thy face so lit with smiles?

(Ascension.)

- 1 WHY is thy face so lit with smiles,
O bless'd Mother, why?
And wherefore is thy beaming look
So fix'd upon the sky?
From out thine overflowing eyes
Bright lights of gladness part,
As though some gushing fount of
Had broken in thy heart. [joy
- 2 Mother, how canst thou smile to-day?
How can thine eyes be bright,
When He, thy Life, thy Love,
thine All,
Hath vanish'd from thy sight?
The Feet which thou hast kiss'd
so oft,
Those living Feet, are gone;
And now thou canst but stoop and
kiss
Their print upon the stone.
- 3 Yes, He hath left thee, Mother dear;
His throne is far above;
How canst thou be so full of
joy,
When thou hast lost thy love?
Ah no! thy love is rightful
love,
From all self-seeking free;
The change that is such gain to
Him
Can be no loss to thee.
- 4 'Tis sweet to feel a Saviour's love,
To feel His Presence near;
Yet loyal love His glory holds
A thousand times more dear.
Ah! never is our love so pure
As when refined by pain,
Or when God's glory upon earth
Finds in our loss its gain.

111. The Mother sits all worshipful.

(Pentecost.)

- 1 THE Mother sits all worshipful
With her majestic mien;
The princes of the infant Church
Are gather'd round their Queen.
And now she prays her mighty
pray'r
In accents meek and faint,
And highest Heav'n is quick to
own
The beautiful constraint.
- 2 Then for His love of worthless
His love of Mary's worth, [men,
His beauteous wings the Dove out-
-spread,
And wing'd His flight to earth.
He comes, He comes, that mighty
Breath
From Heav'n's eternal shores;
His uncreated freshness fills
His bride as she adores.
- 3 The Spirit came into the Church
With His unfailing power;
He is the Living Heart that beats
Within her at this hour.
O, let us fall and worship Him,
The Love of Sire and Son,
The consubstantial Breath of God,
The co-eternal One.

112.

Mary, thy heart for love.*(Assumption.)*

1 MARY, thy heart for love
 Alone had ever sigh'd ;
 So much it loved at length,
 Of very love it died.
 O happy, happy death ;
 If death indeed could be,
 Blest Virgin, that sweet end
 Which God bestow'd on thee.

2 'Tis in a sweet repose,
 With smile of heavenly mirth,
 Thou takest joyful flight
 To Paradise from earth :
 And see! above the choirs
 Of saints and angels bright,
 God's Mother near her Son
 Enthroned in dazzling light.

3 Come, then, to fetch thy child,
 O Mary, Mother dear ;
 And tarry by my side
 When my last hour is near.
 Yes, this I hope from thee—
 Despise not my request—
 To yield my soul in peace
 Upon my Mother's breast.

113.

Uplift the voice and sing.*(For the same.)*

1 UPLIFT the voice and sing
 The Daughter and the Spouse,
 The Mother of the King
 To whom creation bows.
 Praise to Mary, endless praise ;
 Raise your joyful voices, raise ;
 Praise to God who reigns above,
 Who has made her for His love.

4 Then did that beauteous Dove
 Spring joyfully on high ;
 Her Son receives with love,
 And bears her to the sky.
 Praise to Mary, &c.

2 When Mary linger'd yet
 An exile from her Son,
 Like fairest lily set
 'Mid thorns of earth alone.
 Praise to Mary, &c.

5 And now, bright Queen of Love,
 While seated on thy throne
 High in the realms above,
 Near to thy glorious Son,
 Praise to Mary, &c.

3 To be with God on high
 Her heart was all on fire ;
 She sought and ask'd to die
 With humble, sweet desire.
 Praise to Mary, &c.

6 Hear, from that blest abode ;
 A sinner cries to thee ;
 Teach me to love that God
 Who bears such love to me.
 Praise to Mary, endless praise ;
 Raise your joyful voices, raise ;
 Praise to God, who reigns above,
 Who has made her for His love.

114. Sing, sing, ye angel bands.

(For the same.)

- 1 SING, sing, ye angel bands,
All beautiful and bright ;
For higher still, and higher,
Through fields of starry light,
Your Virgin Queen ascends,
Like the sweet moon at night.
- 2 O happy angels, look,
How beautiful she is ;
See! Jesus bears her up,
Her hand is locked in His.
O, who can tell the height
Of that fair Mother's bliss ?
- 3 On through the countless stars
Proceeds the bright array ;
And Love Divine comes forth
To light her on her way
Through gloom of earthly night
Into celestial day.
- 4 Swifter and swifter grows
That wondrous flight of love,
As though her heart were drawn
More veh'mently above ;
While joyful angels part
A pathway for the Dove.
- 5 Hark! hark! thro' highest heaven
What sounds of mystic mirth ;
Mary, by God proclaimed
The Queen of spotless birth,
And diadem'd with stars
The lowliest of the earth.
- 6 And shall I lose thee then,
Lose my sweet right to thee ?
O, no! the Angels' Queen
Man's mother still will be ;
And thou upon thy throne
Wilt keep thy love for me.

115. Hail, bright Star of ocean.

- 1 HAIL, bright Star of ocean,
God's own Mother blest,
Ever-sinless Virgin,
Gate of heav'nly rest ;
Taking that sweet Ave
Which from Gabriel came,
Peace confirm within us,
Changing Eva's name.
- 2 Break the captive's fetters ;
Light on blindness pour ;
All our ills expelling,
Ev'ry bliss implore.
- 3 Virgin all excelling,
Mildest of the mild,
Freed from guilt, preserve us
Meek and undefiled ;
Keep our life all spotless,
Make our way secure,
Till we find in Jesus
Joy for evermore.
- 4 Through the highest Heaven
To the Almighty Three,
Father, Son, and Spirit,
One name glory be.

116. Hail, thou resplendent Star.

1 HAIL, thou resplendent Star,
That shinest o'er the main,
Blest Mother of our God,
And ever-virgin Queen.

Hail, happy gate of bliss,
Greeted by Gabriel's tongue,
Establish us in peace,
And cancel Eva's wrong.

2 Loosen the sinner's bands;
All evils drive away;
Bring light unto the blind;
And for all graces pray.

Exert the mother's care,
And thus thy children own;
To Him convey our prayer
Who chose to be thy Son.

3 O pure, O spotless Maid,
Whose virtues all excel;
O, make us chaste and mild,
And all our passions quell;
Preserve our lives unstained,
And guard us on our way,
Until we come with thee
To joys that ne'er decay.

Praise to the Father be,
With Christ His only Son,
And to the Holy Ghost,
Thrice-blessed Three in One.

117. Mother of mercy.

1 MOTHER of mercy, day by day
My love of thee grows more and more;
Thy gifts are strewn upon my way
Like sands upon the great seashore.

2 Though poverty and work and woe
The masters of my life may be;
In darkest hours, who does not know
That all is light with love of thee?

3 Ah, little know they of thy worth
Who would deny thy love to me;
For what did Jesus love on earth
One half so tenderly as thee?

4 O, gain me grace to love thee more;
Thy Son will give if thou wilt plead;
And, Mother, when life's cares are o'er,
O, I shall love thee then indeed.

5 My Lord, when His three hours were run,
Bequeath'd thee from the cross to me;
And, O, how can I love thy Son,
Sweet Mother, if I love not thee?

118. Star of Jacob, ever beaming.

- 1 STAR of Jacob, ever beaming
With a radiance all divine;
Midst the stars of highest Heaven
Glows no purer ray than thine.
- 2 All in stoles of snowy whiteness
Unto thee the angels sing,
Unto thee the virgin choirs,
Mother of th' eternal King.
- 3 Joyful in thy path they scatter
Roses white and lilies fair;
Yet with thy celestial beauty
Rose nor lily may compare.
- 4 O, that this low earth of ours,
Answ'ring to th' angelic strain,
With thy praises might re-echo,
Till the heav'ns replied again.
- 5 Honour, glory, virtue, merit,
Be to thee, O Virgin's Son,
With the Father and the Spirit,
While eternal ages run.

119. Hail, Queen of Heaven.

- 1 HAIL, Queen of Heaven, the ocean Star,
Guide of the wand'rer here below;
Thrown on life's surge, we claim thy care;
Save us from peril and from woe.
Mother of Christ, Star of the sea,
Pray for the wand'rer, pray for me.
- 2 O gentle, chaste, and spotless Maid,
We sinners make our prayers through thee;
Remind thy Son that He has paid
The price of our iniquity.
Virgin most pure, Star of the sea,
Pray for the sinner, pray for me.
- 3 Sojourners in this vale of tears,
To thee, blest Advocate, we cry;
Pity our sorrows, calm our fears,
And soothe with hope our misery.
Refuge in grief, Star of the sea,
Pray for the mourner, pray for me.
- And while to Him who reigns above,
In Godhead One, in Persons Three,
The source of life, of grace, of love,
Homage we pay on bended knee;
Do thou, bright Queen, Star of the sea,
Pray for thy children, pray for me.

O, balmy and bright.

- 1 O, **BALMY** and bright as a moonlit night
Is the love of our blessed Mother ;
It lies like a beam
Over life's cold stream ;
And life knows not such another.
- 2 The month of **May** with a grace a day
Shines bright with our blessed Mother ;
The angels on high
In the glorious sky,
O, they know not such another.
- 3 The angels' Queen, the beautiful Queen,
Is the sinner's patient Mother ;
With pardon and peace
And the soul's release,
O, we know not such another !
- 4 O, Mary's heart, th' immaculate heart,
The heart of the Saviour's Mother !
All heaven shows bright
In its dear sweet light ;
God hath not made such another !

121. The moon is in the heavens above.

- 1 **THE** moon is in the heavens
above,
Its light lies on the foamy sea ;
So shines the star of Mary's love
O'er this dark scene of misery.
Our hands to life's hard work are
laid,
But our hearts are thine, sweet
Mother-Maid.
- 2 O, thou art bright as bright
can be,
As bountiful as thou art bright ;
And welcome is the thought of
thee,
As fragrance of an eastern
night.
Our hands &c.
- 3 Calm as the blessed eye of
God,
When looking o'er this world
below,
He bids thee shed His peace
abroad,
A secret balm for every woe.
Our hands, &c.
- 4 By thee we gain, dear spotless
Queen,
Some glimpse of what our God
must be ;
And in thy glory His is seen,
He shows Himself when He
shows thee.
Our hands, &c.

122.

O vision bright.

- 1 O vision bright!
The land of light
Beams goldenly beyond the sky;
'Mid heavenly fires,
'Bove angel-choirs,
Mary, our Mother, reigns on high.
- 2 O vision bright!
The Father's might
All round His Daughter's throne
doth lie;
Where, in the balm
Of endless calm,
Mary, our Mother, reigns on high.
- 3 O vision bright!
Th' eternal light
Of the dear Son may we descry;
Where, brighter far
Than moon or star,
Mary, our Mother, reigns on high.
- 4 O vision bright
In softest flight [fly;
The Dove around His Spouse doth
Where, in that height
Of matchless light,
Mary, our Mother, reigns on high.
- 5 O vision bright!
Angels' delight!
The Mother sits with Jesus nigh:
Her form He bears,
Her look He wears;
Mary, our Mother, reigns on high.
- 6 O vision bright!
Life's darkest night
Is fair as dawn when thou art
nigh;
Where, 'mid the throng
Of psalm and song,
Mary, our Mother, reigns on high.

123.

Look down, O Mother Mary.

- 1 Look down, O Mother Mary,
From thy bright throne above;
Cast down upon thy children
One only glance of love;
And if a heart so tender
With pity flows not o'er,
Then turn away, O Mother,
And look on us no more.
- 2 See how, ungrateful sinners,
We stand before thy Son;
His loving heart upbraids us
The evil we have done.
But if thou wilt appease Him,
Speak for us but one word;
Thou only canst obtain us
The pardon of our Lord.
- 3 O Mary, dearest Mother,
If thou wouldst have us live,
Say that we are thy children,
And Jesus will forgive.
Our sins make us unworthy
That title still to bear,
But thou art still our Mother;
Then show a Mother's care.
- 4 Unfold to us thy mantle;
There stay we without fear
What evil can befall us
If, Mother, thou art near?
O kindest, dearest Mother,
Thy sinful children save;
Look down on us with pity,
Who thy protection crave.

124. Hear thy children, gentlest Mother.

<p>1 HEAR thy children, gentlest Mother; Prayerful hearts to thee arise; Hear us while our ev'ning Ave Soars beyond the starry skies. Darkling shadows fall around us, Stars their silent watches keep; Hush the heart oppress'd by sor- row, Dry the tears of those who weep.</p>	<p>2 Hear, sweet Mother, hear the weary, Borne upon life's troubled sea; Gentle guiding Star of ocean, Lead thy children home to thee. Still watch o'er us, dearest Mother, From thy beauteous throne a- bove; Guard us from all harm and dan- ger 'Neath thy shelt'ring wings of love.</p>
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125. O, turn to Jesus, Mother, turn.

- 1 O, TURN to Jesus, Mother, turn,
And call Him by His tend'rest names;
Pray for the holy souls that burn
This hour amid the cleansing flames.
- 2 Ah! they have fought a gallant fight;
In death's cold arms they persever'd;
And after life's uncheery night
The harbour of their rest is near'd.
- 3 Spouses of Christ they are, for He
Was wedded to them by His blood;
And angels o'er their destiny
In wond'ring adoration brood.
- 4 They are the children of thy tears;
Then hasten, Mother, to their aid;
In pity think each hour appears
An age while glory is delayed.
- 5 O Mary, let thy Son no more
His lingering spouses thus expect;
God's children to their God restore,
And to the Spirit His elect.
- 6 Pray, then, as thou hast ever prayed;
Angels and souls all look to thee;
God waits thy prayers, for He hath made
Those prayers His law of charity.

126. What mortal tongue can sing thy praise?

- 1 **WHAT** mortal tongue can sing thy praise,
Dear Mother of the Lord?
To angels only it belongs
Thy glory to record.
Say, Virgin, what sweet force was that
Which from the Father's breast
Brought down His co-eternal Son
To be thy bosom's guest?
- 2 'Twas not thy guileless faith
alone
That lifted thee so high;
'Twas not thy pure seraphic love,
Thy peerless chastity:
- But, O, it was thy lowliness,
Well pleasing to the Lord,
That made thee worthy to become
The Mother of the Word.
- 3 O Loftiest, whose humility
So sweet it was to see,
That God, forgetful of Himself,
Abas'd Himself to thee.
Praise to the Father, with the Son,
And Holy Ghost through whom
The Word eternal was conceiv'd
Within the Virgin's womb.

127. O purest of creatures.

PART I.

- 1 O **PUREST** of creatures, sweet Mother, sweet Maid,
The one spotless womb wherein Jesus was laid;
Dark night hath come down on us, Mother, and we
Look out for thy shining, sweet Star of the Sea.
- 2 Deep night hath come down on this rough-spoken world,
And the banners of darkness are boldly unfurl'd;
And the tempest-tost Church, all her eyes are on thee;
They look to thy shining, sweet Star of the Sea.
- 3 He gazed on thy soul; it was spotless and fair;
The empire of sin, it had never been there;
For none had e'er owned thee, dear Mother, but He,
And He blessed thy clear shining, sweet Star of the Sea.
- 4 Earth gave Him one lodging, 'twas deep in thy breast;
And God found a home where the sinner finds rest;
His home and His hiding-place both were in thee;
He was won by thy shining, sweet Star of the Sea.
- 5 O, blissful and calm was the wonderful rest
That thou gavest thy God in thy virginal breast;
For the heaven He left He found heaven in thee,
And He shone in thy shining, sweet Star of the Sea.

124. Hear thy children, gentlest Mother.

- 1 HEAR thy children, gentlest Mother;
Prayerful hearts to thee arise;
Hear us while our ev'ning Ave
Soars beyond the starry skies.
Darkling shadows fall around us,
Stars their silent watches
keep;
Hush the heart oppress'd by sor-
row,
Dry the tears of those who
weep.
- 2 Hear, sweet Mother, hear us
weary,
Borne upon life's troubled sea;
Gentle guiding Star of ocean.
Lead thy children home to thee
Still watch o'er us, dearest Mother
From thy beauteous throne a-
bove;
Guard us from all harm and dan-
ger
'Neath thy shelt'ring wings of
love.

125. O, turn to Jesus, Mother, turn.

- 1 O, TURN to Jesus, Mother, turn,
And call Him by His tend'rest names;
Pray for the holy souls that burn
This hour amid the cleansing flames.
- 2 Ah! they have fought a gallant fight;
In death's cold arms they persev'rd;
And after life's uncheery night
The harbour of their rest is near'd.
- 3 Spouses of Christ they are, for He
Was wedded to them by His blood;
And angels o'er their destiny
In wond'ring adoration brood.
- 4 They are the children of thy tears;
Then hasten, Mother, to their aid;
In pity think each hour appears
An age while glory is delayed.
- 5 O Mary, let thy Son no more
His lingering spouses thus expect;
God's children to their God restore,
And to the Spirit His elect.
- 6 Pray, then, as thou hast ever pray'd
Angels and all look to thee;
God waits for His dear ones
Thee to lead them to His love.

126. What mortal tongue can sing thy praise?

1 WHAT mortal tongue can sing
thy praise.

Dear Mother of the Lord?
To sing—only it belongs
Thy glory to record.
Say, Virgin, what sweet force was
Laid
Which from the Father's breast
Brought down His co-eternal Son
To be thy bosom's guest?

But O, it was the love
A blessing, that the love
That made thee worthy to be
The Mother of the King
O! faintest, when I say
So sweet it was to me
That thou conceivest in thy womb
Abs'n. Him that saves
Praise to the Father & the Son
And Holy Ghost, who
The Word alone, who
Within the Virgin's womb

2 'Twas not thy guileless faith
alone
That lifted thee so high;
'Twas not thy pure seraphic love,
Thy peerless chastity:

127.

O purest of creatures

PART I.

- 1** O PUREST of creatures, sweet Mother, sweet Mother,
The one spotless womb wherein Jesus was born,
Dark night hath come down on us, Mother, so late,
Look out for thy shining, sweet Star of the East.
- 2** Deep night hath come down on thy people, O Mother,
And the banners of darkness are falling around thee,
And the tempest-tost Church, all torn and all rent,
They look to thy shining, sweet Star of the East.
- 3** He gazed on thy soul, it was earth's glory,
The empire of sin, it had never before,
For none had e'er owned thee, O Mother, so late,
And He blessed thy shining, sweet Star of the East.

Earth g
and Go

u,
could
me.
t, &c.

O purest of creatures (*continued*).

PART II.

- 1 To sinners what comfort, to angels what mirth,
That God found one creature unfallen on earth,
One spot where His Spirit untroubled could be,
The depths of thy shining, sweet Star of the Sea.
- 2 O, shine on us brighter than ever, then, shine;
For the greatest of honours, dear Mother, is thine;
"Conceived without sin," thy new title shall be,
Clear light from thy birth-spring, sweet Star of the Sea.
- 3 So worship we God in these rude latter days;
So worship we Jesus our Love, when we praise
His wonderful grace in the gifts He gave thee,
The gift of clear shining, sweet Star of the Sea.
- 4 Deep night hath come down on us, Mother, deep night,
And we need more than ever the guide of thy light;
For the darker the night is, the brighter should be
Thy beautiful shining, sweet Star of the Sea.

128. The day, the happy day, is dawning.

- 1 THE day, the happy day, is dawning,
The glorious feast of Mary's chiefest praise,
That brightens like a second morning
The clouded evening of these latter days.
O every clime, O every nation,
Praise, praise the God of our salvation.
- 2 High up the realm of angels ringeth
With hymns of triumph to its mortal Queen,
While earth its song of welcome singeth
In every shady grove and valley green.
O every clime, &c.
- 3 Immaculate! O dear exemption,
A spotless soul for God entire and free,
Redeemed with such a choice redemption,
Angel nor saint can share the praise with thee.
O every clime, &c.

Immaculate Conception (*continued*).

- 4 O Virgin, brighter than the brightest
 'Mid all the beauteous throngs that shine above;
O Maiden, whiter than the whitest
 Of lily-flowers in Eden's sacred grove.
 O every clime, &c.
- 5 Chief miracle of God's compassion,
 Choice mirror of His burning holiness,
Whose heart His mercy deigned to fashion
 Far more than Eva's ruin to redress.
 O every clime, &c.
- 6 See, Mary comes! O jubilation,
 She comes with love to cheer a guilty race;
O, triumph, triumph all creation,
 O Christians, triumph in redeeming grace.
 O every clime, &c.

129.

O Mother blest.

- | | |
|---|---|
| 1 O MOTHER blest, whom God
bestows
On sinners and on just,
What joy, what hope thou givest
those
Who in thy mercy trust!

Thou art clement, thou art
chaste,
Mary, thou art fair;
Of all mothers sweetest, best;
None with thee compare. | 3 O Mother pitiful and mild,
Cease not to pray for me;
For I do love thee as a child,
And sigh for love of thee.
Thou art clement, &c. |
| 2 O heavenly Mother, Mistress
sweet
It never yet was told
That suppliant sinner left thy feet
Unpitied, unconsol'd.
Thou art clement, &c. | 4 Most pow'rful Mother, all men
know
Thy Son denies thee nought;
Thou askest, wishest it, and, lo!
His power thy will has wrought.
Thou art clement, &c. |
| | 5 O Mother blest, for me obtain,
Ungrateful though I be,
To love that God who first could
deign
To show such love to me.
Thou art clement, &c. |

130. Mother of our Lord and Saviour.

- 1 **MOTHER** of our Lord and Sa-
viour,
First in beauty as in power,
Glory of the Christian nations,
Ready help in trouble's hour.
- 2 Nought can hurt the pure in
spirit,
Who upon thine aid rely;
At thy hand secure of gaining
Strength and mercy from on
high.
- 3 Safe beneath thy mighty shel-
ter,
Though a thousand hosts com-
bine,
All must fall or flee before us,
Scattered by His arm divine.
- 4 Through the everlasting ages
Blessed Trinity, to Thee,
Father, Son, and Holy Spirit,
Praise and endless glory be.

131. Like the dawning of the morning.

- 1 **LIKE** the dawning of the morning
On the mountains' golden heights;
Like the breaking of the moonbeams
On the gloom of cloudy nights;
Like a secret told by angels,
Getting known upon the earth,
Is the Mother's expectation
Of Messiah's speedy birth.
- 2 Thou wert happy, blessed Mother,
With the very bliss of Heaven,
Since the angel's salutation
In thy raptur'd ear was given;
Since the Ave of that midnight
When thou wert anointed Queen,
Like a river overflowing
Hath the grace within thee been.
- 3 Thou hast waited, child of David,
And thy waiting now is o'er;
Thou hast seen Him, blessed Mother,
And wilt see Him evermore.
O, His human face and features,
They were passing sweet to see;
Thou beholdest them this moment,
Mother, show them now to me!

132.

Daily, daily sing to Mary.

1 DAILY, daily sing to Mary,
Sing, my soul, her praises due;
All her feasts, her actions wor-
ship
With the heart's devotion true.
Lost in wond'ring contempla-
tion
Be he^r majesty confest;
Call her Mother, call her Virgin,
Happy Mother, Virgin blest.

2 She is mighty to deliver:
Call her, trust her lovingly:
When the tempest rages round thee
She will calm the troubled sea.
Gifts of Heaven she has given,
Noble Lady, to our race;
She, the Queen, who decks her
subjects
With the light of God's own
grace.

3 All my senses, heart, affections,
Strive to sound her glory forth;
Spread abroad the sweet memorials
Of the Virgin's priceless worth.
Sing in songs of praise unending,
Sing the world's majestic Queen;
Weary not, nor faint in telling
All the gifts she gives to men.

(SECOND PART.)

133. Holy Queen, we bend before thee.

1 HOLY Queen, we bend before
Queen of purity divine; [thee,
Make us love thee, we implore thee,
Make us truly to be thine.
Unto thee a Child was given,
Greater than the sons of men;
Coming down from highest hea-
ven,
To create the world again.

2 Thou by faith the gates unfold-
ing
Of the kingdom in the skies,
Hast to us, by faith beholding,
Shown the land of Paradise.
Thou, when deepest night infernal
Had for ages shrouded man,
Gavest us that light eternal
Promis'd when the world began.

3 Teach, O, teach us, holy Mother
How to conquer ev'ry sin,
How to love and help each other,
How the prize of life to win;
Teach us how all earthly pleasures,
All the world's enchanting
bloom,
Are outrivall'd by the treasures
Of the glorious world to come.

4 O, by that Almighty Maker
Whom thyself, a virgin, bore;
O, by thy supreme Creator,
Link'd with thee for evermore;
By the hope thy name inspires,
By our doom reversed through
thee,
Bring us, Queen of angel choirs,
To a blest eternity.

134. Raise your voices, vales and mountains.

- 1 RAISE your voices, vales and mountains,
Flow'ry meadows, streams and fountains,
Praise, O, praise the loveliest maiden
Ever the Creator made:
Murmuring brooks your tribute bringing,
Little birds with joyful singing,
Come with mirthful praises laden;
To your Queen be homage paid.
- 2 Say, sweet Virgin, we implore thee,
Say what beauty God sheds o'er thee;
Praise and thanks to Him be given,
Who in love created thee.
Like a sun with splendour glowing
Gleams thy heart with love o'erflowing;
Like the moon in starry heaven
Shines thy peerless purity.
- 3 Like the rose and lily blooming,
Sweetly heav'n and earth perfuming,
Stainless, spotless, thou appearest,
Queenly beauty graces thee.
But to God, in whom thou livest,
Sweeter joy and praise thou givest,
When to Him in beauty nearest,
Yet so humble thou canst be.
Lovely Maid, to God most pleasing,
And for us His wrath appeasing;
O, by all thy love of Jesus,
Show to us thy clemency.

135. The joyous birds are singing.

- 1 THE joyous birds are singing
To welcome in the day,
The fairest buds are springing
To hail the coming May.
While yet the morn is new,
Come, maidens, to the bow'rs,
Before the falling dew
Has dried upon the flow'rs.
- 2 Quick, cull the early roses
In all their glowing bloom;
The jasmine, which discloses
Its fragrant rich perfume;
With all the buds of spring
Your blushing garlands twine,
And haste your wreaths to bring
To deck our Lady's shrine.
- 3 O thou whose home of splendour
Is in yon starry skies,
The homage which we tender
Receive with pitying eyes;
And from thy cloudless sphere
Of never-dying day
Look on thy children here,
Who now before thee pray

Knowest thou, sweet Mary.

- 1 **KNOWEST** thou, sweet Mary,
 Whereto I aspire?
 'Tis my hope to love thee;
 This is my desire.
I would e'er be near thee,
 Queen most fair and sweet;
Do not, do not drive me
 From my Mother's feet.
- 2 Then, O Rose most lovely,
 Let me hear from thee,
 Loving Mother, tell me
 What thou wilt of me.
 More I cannot offer,
 Lo, I bring my heart;
 Lovingly I give it,
 Ne'er from thee to part.

3 Lady, thou didst take it,
 'Tis no longer mine;
 Long since thou didst love it,
 And its love was thine.
 Do not thou forsake me,
 Mother of sweet love,
 Till one day thou see me
 Safe in Heaven above.

THE ROSARY.

I.

The Joyful Mysteries.

- 1 By the Archangel's word of love
 That announced Thee from above;
 By the grace to Mary given;
 By Thy first descent from heav'n;
 Child of Mary, hear our cry;
 Thou wert helpless once as we;
 Now enthroned in majesty,
 Countless angels sing to Thee.
- 2 By that journey made in haste
 O'er the desert mountain waste;
 By that voice whose heav'nly tone
 Thrill'd the Baptist in the womb;
 Child of Mary, &c.
- 3 By Thy poor and lowly lot,
 By the manger and the grot;
- By Thy tender feet and hands
 Folded in their swaddling bands;
 Child of Mary, &c.
- 4 By the joy of Simeon blest
 When he clasp'd Thee to his
 breast;
 By the widow'd Anna's song
 Pour'd amid the wondering throng;
 Child of Mary, &c.
- 5 By our Lady's glad delight,
 In her temple, at the sight
 Of her Child so young and fair,
 Wiser than the wisest there;
 Child of Mary, &c.

II.

138. The Sorrowful Mysteries.

- 1 By the blood that flow'd from
 Thee
 In Thy grievous agony;
 By the traitor's guileful kiss,
 Filling up Thy bitterness;
 Jesu, Saviour, hear our cry:
 Thou wert suff'ring once as we;
 Now enthroned in majesty
 Countless angels sing to Thee.
- 2 By the cords that, round Thee
 cast,
 Bound Thee to the pillar fast;
 By the scourge so meekly borne;
 By Thy purple robe of scorn;
 Jesu, Saviour, &c.
- 3 By the thorns that crown'd Thy
 By Thy sceptre of a reed; [head;
 By Thy foes on bending knee,
 Mocking at Thy royalty;
 Jesu, Saviour, &c.
- 4 By the people's cruel jeers;
 By the holy women's tears;
 By Thy footsteps faint and slow,
 Weigh'd beneath Thy cross of woe;
 Jesu, Saviour, &c.
- 5 By Thy weeping Mother's woe;
 By the sword that pierced her thro'
 When in anguish standing by,
 On the cross she saw Thee die;
 Jesu, Saviour, &c.

III.

139. The Glorious Mysteries.

- 1 By the first bright Easter-day,
 When the stone was roll'd away;
 By the glory round Thee shed
 At Thy rising from the dead;
 King of glory, hear our cry;
 Make us soon Thy joys to see,
 Where enthron'd in majesty
 Countless angels sing to Thee.
- 2 By Thy parting blessing giv'n
 As Thou didst ascend to heav'n;
 By the cloud of living light
 That received Thee out of sight;
 King of glory, &c.
- 3 By that rushing sound of
 night
 Coming down from heaven's
 height;
 By the cloven tongue of fire,
 Holy Ghost, our hearts inspire.
 King of glory, &c.
- 4 See the Virgin Mother rise,
 Angels bear her to the skies;
 Mount aloft, imperial Queen,
 Plead on high the cause of men.
 King of glory, &c.
- 5 Mary reigns upon the throne
 Pre-ordain'd for her alone;
 Saints and angels round her sing,
 Mother of our God and King.
 King of glory, &c.

140.

Hail, holy Joseph.

(St. Joseph.)

- | | |
|---|--|
| <p>1 HAIL, holy Joseph, hail;
Husband of Mary, hail;
Chaste as the lily-flower
In Eden's peaceful vale.</p> <p>2 Hail, holy Joseph, hail;
Father of Christ esteem'd;
Father be thou to those
Thy Foster-Son redeem'd.</p> <p>3 Hail, holy Joseph, hail;
Prince of the House of God;
May His best graces be
By thy sweet hands bestow'd.</p> | <p>4 Hail, holy Joseph, hail;
Belov'd of angels, hail;
Cheer thou the hearts that faint,
And guide the steps that fail.</p> <p>5 Hail, holy Joseph, hail;
God's choice wert thou alone;
To thee the Word made flesh
Was subject as a Son.</p> <p>6 Hail, holy Joseph, hail;
Teach us our flesh to tame;
And, Mary, keep the hearts
That love thy husband's name.</p> |
|---|--|
- 7 Mother of Jesus, bless,
And bless, ye Saints on high,
All meek and simple souls
That to St. Joseph cry.

141.

Seek ye the grace of God.

(The same.)

- | | |
|---|--|
| <p>1 SEEK ye the grace of God,
And mercies from on high;
Invoke St. Joseph's holy name,
And on his aid rely.</p> <p>2 So shall the Lord well pleas'd
Your earnest pray'r fulfil;
The guilty cleanse from guilt, and
make
The holy holier still.</p> <p>3 So shall his tender care
To you through life be nigh;
So shall his love with triumph
crown
Your dying agony.</p> | <p>4 Hail, mightiest of saints,
To whom submissive bent
He whose creator-hand out-
stretched
The starry firmament.</p> <p>5 Hail, Mary's spouse elect,
Hail, guardian of the Word,
Nurse of the Highest, and
esteem'd
The father of the Lord.</p> <p>6 Blest Trinity, to Thee
From all in earth and heaven,
And to St. Joseph's holy name,
Be praise and honour given.</p> |
|---|--|

142. **Lovely flowers of martyrs, hail.**

(*Holy Innocents.*)

- | | | | |
|---|--|---|--|
| 1 | LOVELY flow'rs of martyrs, hail;
Smitten by the tyrant foe
On life's threshold, as the gale
Strews the roses ere they blow. | 3 | Yet is Herod's wrath in vain,
Tho' a thousand babes he slay
Christ, amid a thousand slain,
Is in safety borne away. |
| 2 | First to die for Christ's sweet
At the very altar ye, [lambs,
With your fatal crowns and palms,
Sport in your simplicity. | 4 | Honour, virtue, glory, merit,
Be to Thee, O Virgin's Son,
With the Father and the Spirit,
While eternal ages run. |

143. **It is no earthly summer's ray.**

(*SS. Peter and Paul.*)

- 1 It is no earthly summer's ray
That sheds this golden brightness round,
Crowning with heavenly light the day
The Princes of the Church were crown'd.
- 2 The blessed Seer, to whom were given
The hearts of men to teach and school;
And he that keeps the keys of Heaven
For those on earth that own his rule:
- 3 Fathers of mighty Rome, whose word
Shall pass the doom of life or death;
By humble cross and bleeding sword
Well have they won their laurel wreath.
- 4 O happy Rome, made holy now
By these two martyrs' glorious blood;
Earth's best and fairest cities bow,
By thy superior claims subdued.
- 5 For thou alone art worth them all,
City of martyrs; thou alone
Canst cheer our pilgrim hearts, and call
The Saviour's sheep to Peter's throne.
- 6 All honour, power, and praise be given
To Him who reigns in bliss on high,
For never-ending years in heaven,
One only God in Trinity.

144. O Thou, the martyrs' glorious King.

(Martyrs or Confessors.)

1 O THOU, the martyrs' glorious King;
Of confessors the crown and prize;
Who dost to joys celestial bring
Those who the joys of earth despise;
By all the praise Thy saints have won;
By all their pains in days gone by;
By all the deeds which they have done,
Hear Thou Thy suppliant people's cry.

2 Thou dost amid Thy martyrs fight,
Thy confessors Thou dost forgive;
May we find mercy in Thy sight,
And in Thy sacred presence live.
To God the Father and the Son
All honour, glory, praise be given,
With Thee, O holy Paraclete,
Henceforth by all in earth and heav'n.

ST. JOHN THE EVANGELIST.

I.

145. Saint of the Sacred Heart.

- | | |
|---|--|
| 1 SAINT of the Sacred Heart,
Sweet teacher of the Word,
Partner of Mary's woes,
And fav'rite of thy Lord;
Thou to whom grace was giv'n
To stand when Peter fell;
Whose heart could brook the cross
Of Him it lov'd so well; | 3 Dear Saint! I stand far off,
With vilest sins opprest;
O may I dare like thee,
To lean upon His breast?
His touch could heal the sick,
His voice could raise the dead;
O, that my soul might be
Where He allows thy head! |
| 2 We know not all thy gifts;
But Christ this bids us see
That He who so lov'd all
Found more to love in thee.
When the last evening came
Thy head was on His breast,
Pillow'd on earth where now
In Heaven the saints find rest. | 4 The gifts He gave to thee
He gave thee to impart;
And I, too, claim with thee
His Mother and His Heart!
O teach me, then, dear Saint!
The secrets Christ taught thee;
The beatings of His Heart,
And how it beat for me! |

146.

An exile for the faith.

1 AN exile for the faith
 Of thy Incarnate Lord,
 Beyond the stars, beyond all space,
 Thy soul unprison'd soar'd :
 There saw in glory Him
 Who liveth, and was dead ;
 There Judah's Lion, and the Lamb
 That for our ransom bled.

2 There of the Kingdom learnt
 The mysteries sublime ; [faith
 How, sown in martyrs' blood, the
 Should spread from clime to
 The holy City, bath'd [clime.
 In her dear Spouse's light,
 Pure seat of bliss, thy spirit saw,
 And gloried in the sight.

3 Now to the Lamb's clear fount,
 To drink of life their fill,
 Thou callest all ; O Lord, in me
 This blessed thirst instil.
 To Jesus, Virgin-born,
 Praise with the Father be ;
 Praise to the Spirit Paraclete,
 Through all eternity.

147. The heathen monarch sits enthroned.

(St. Augustine.)

1 THE heathen monarch sits en-
 throned

In all his pomp and pride,
 With twice five thousand men-at-
 arms

Assembled by his side ;
 He greets the band of holy men,
 Who march in pain and toil
 To plant the banner of the cross
 In Britain's sea-girt isle.

2 To faith's good fight in holy
 trust,

With courage firm and high,
 Their fearless leader guides them
 To conquer or to die : [on,

They come, and soon the heathen
 gods

Before them prostrate fall,
 As fell of old at trumpet's clang
 The city's crested wall.

3 O blessed day, whose light il-
 lumes

The present and the past ;
 Thy fire of faith must still live
 on,

As long as time shall last ;
 It burns in many a noble breast,
 A pure and deathless flame,
 And ages yet unborn shall bless
 Augustine's sainted name.

148. O blessed Father, sent by God.

(St. Vincent de Paul.)

- 1 O BLESSED Father, sent by God
 His mercy to dispense,
 Thy hand is out e'er all the earth
 Like God's own providence.
 There is no grief or care of men
 Thou dost not own for thine,
 No broken heart Thou dost not fill
 With mercy's oil and wine.
- 2 Dear Saint, not in the wilder-
 ness
 Thy fragrant virtues bloom,
 But in the city's crowded haunts,
 The alley's cheerless gloom.
- For Charity anointed thee
 O'er want and woe and pain;
 And she hath crown'd thee em-
 peror
 Of all her wide domain.
- 3 Saint of wide open arms, and
 heart
 Capacious as a sea,
 In dead of night a thousand lips
 Are sweetly blessing thee
 So thou belongest unto all,
 And all belong to thee;
 And we in him Thy pity praise,
 Most Holy Trinity.

149. Faith of our fathers.

- 1 FAITH of our fathers, living still,
 In spite of dungeon, fire, and sword;
 O, how our hearts beat high with joy
 Whene'er we hear that glorious word!
 Faith of our fathers, holy Faith,
 We will be true to thee till death.
- 2 Our fathers chain'd in prisons dark
 Were still in heart and conscience free;
 How sweet would be their children's fate,
 If they, like them, could die for thee!
 Faith of our fathers, holy Faith,
 We will be true to thee till death.
- 3 Faith of our fathers; Mary's prayers
 Shall win our country back to thee;
 And through the truth that comes from God,
 O, then indeed we shall be free.
 Faith of our fathers, holy Faith,
 We will be true to thee till death.
- 4 Faith of our fathers, we will love
 Both friend and foe in all our strife,
 And preach thee too, as love knows how,
 By kindly words and virtuous life.
 Faith of our fathers, holy Faith,
 We will be true to thee till death.

150. **Thou Crown of all the virgin choir.**

(Feasts of Virgins.)

- 1 **THOU** Crown of all the virgin choir,
That holy Mother's virgin Son,
Who is alone of womankind
The Virgin Mother both in one.
- 2 Encircled by Thy virgin band,
Amid the lilies Thou art found;
For Thy pure brides with lavish hand
Immortal graces scatt'ring round.
- 3 And still, wherever Thou dost bend
Thy lovely steps, O glorious King,
Virgins upon Thy steps attend,
And hymns to Thy high glory sing.
- 4 Keep us, O Purity divine,
From ev'ry least corruption free;
Our ev'ry sense from sin refine,
And purify our souls for Thee.
- 5 To God the Father and the Son,
All honour, glory, praise be given,
With Thee, O holy Paraclete,
Henceforth by all in earth and heaven.

151. **O Lord of light, one glance of Thine.**

(St. Mary Magdalens.)

- 1 O **LORD** of light, one glance of Thine,
Whose eyes the universe control,
Fills Magdalene with holy love,
And melts the ice within her soul.
Her precious ointment forth she brings,
Upon those sacred feet to pour;
She washes them with burning tears,
And with her hair she wipes them o'er.
- 2 Impassion'd to the cross she clings,
Nor fears beside the tomb to stay,
Of ruffian soldiers nought she recks;
For love has cast all fear away.
O Christ, Thou very Love itself;
Blest hope of man, through Thee forgiv'n;
So touch our spirits from above,
And purify our souls for heav'n.

152. From the highest heights of glory.

(For the same.)

- 1 From the highest heights of glory,
Mid the sweets of endless calm,
Mary's spirit, in its rapture,
On the earth is dropping balm.
On the bosom of the Saviour,
Like a flow'r of stainless white,
Lies the trophy of His mercy
In a blaze of heav'nly light.
- 2 And yet thou too once wert wandering,
Once wert soiled with darkest stains,
Who art now the fairest blossom
In the land where Jesus reigns.
Thou wert wretched, thou wert drooping,
Thou wert crushed upon the earth,
Who art greater now and grander
Than an angel in his mirth.
- 3 Queen of penance, Queen of fervour,
Thou art martyr too of love,
And thy likeness to thy Saviour
Makes the angels glad above.
O, how wisely hast thou chosen
For thyself the better part,
To be braided like a jewel
On thy Saviour's Sacred Heart!
- 4 Still the fragrance of thine ointment
All the earth is filling now,
And thy tears are turned to jewels
For a crown upon thy brow:
There are thousands in all ages
Come to Christ because of thee;
O, then, Mary, with thy converts
In thy kindness number me.

153. O Christ, Thy guilty people spare.

(All Saints.)

- 1 O CHRIST, Thy guilty people spare;
Lo, kneeling at Thy gracious throne,
Thy Virgin Mother pours her pray'r,
Imploring pardon for her own.
Ye Angels, happy evermore,
Who in your circles nine ascend;
As ye have guarded us before,
So still from harm our steps defend.

O Christ, thy guilty people spare (*continued*).

- 2 Ye Prophets and Apostles high,
Behold our contrite sighs and tears;
And plead for us when death is nigh,
And our all-searching Judge appears.
Ye Martyrs all, a purple band;
And Confessors, a white-rob'd train;
O, call us to our native land
From this our exile back again.
- 3 And ye, O choirs of Virgins chaste,
Receive us to your seats on high;
With Hermits, whom the desert waste
Sent up of old into the sky.
Drive from the flocks, O spirits blest,
The false and faithless race away;
That all within one fold may rest,
Secure beneath one Shepherd's sway.

154.

Hail, Gabriel, hail.

(*St. Gabriel.*)

- 1 HAIL, Gabriel, hail; a thousand hails
For thine whose music still prevails
To charm the list'ning ear;
Angelic word, sent forth to tell
How He th' Eternal Word should dwell
Amid His creatures here.
- 2 Voice of Heav'n's sweetness, utter'd low,
Thy words like strains of music grow
Upon the stilly night;
Clear echoes from the mind of God,
That steal through Mary's blest abode
In pulses of delight.
- 3 O voice, dear voice; the ages hear
That Hail of thine still ling'ring near,
An unexhausted song;
And still thou com'st with balmy wing,
And, O, thou seemest still to sing,
Thine Ave to prolong.
- 4 Take up in Heaven for us thy part,
And singing, to the Sacred Heart
Thy strains of rapture raise;
And tune with endless Ave still
The voices of the Blest, and fill
The ear of God with praise.

155. Michael, prince of highest Heaven.

(Holy Angels.)

- 1 MICHAEL, prince of highest Heaven,
Noblest of celestial ranks,
Lowly singing in thine honour
Bring we now our meed of thanks.
Mighty victor, all resplendent,
Near to Mary thou dost reign ;
Come, and bless us with thy presence,
Bring with thee thy heav'nly train.
- 2 Gabriel, silver-tongued and glorious ;
Raphael, healer of our woes ;
Blessed Angels, gentle guardians,
Be our aid, repel our foes ;
Breathe into our hearts your sweetness,
Fill our souls with love divine .
May your gracious presence ever
Round your charge protecting shine.
- 3 We will honour, we will love you,
Blessed Spirits, more and more,
Our devotion still increasing,
As you favours on us pour ;
Till with you for ever singing,
In a glad, unending strain,
God the Father, Son, and Spirit,
Where the blessed ever reign.

156. The Word descending from above.

(Verbum supernum.)

- 1 THE Word descending from above,
Though with the Father still on high,
Went forth upon His work of love,
And soon to life's last hour drew nigh.
- 2 He shortly to a death accur'd
By a disciple shall be given ;
But to His twelve disciples first
He gives Himself, the Bread from Heav'n.
- 3 Himself in either kind He gave :
He gave His flesh, He gave His blood :
Of flesh and blood all men were made,
And He of man would be the Food.

The Word descending from above (*continued*).

- 4 At birth our Brother He became,
At board as food Himself He gives,
To ransom us He died in shame,
As our reward in bliss He lives.

(*O Salutaris.*)

- 5 O saving Victim, op'ning wide
The gate of Heav'n to man below ;
Our foes press on from ev'ry side ;
Thine aid supply, Thy strength bestow
- 6 To Thy great Name be endless praise,
Immortal Godhead, One in Three ;
O, grant us endless length of days
In our true native land with Thee.

157. Sing, my tongue, the Saviour's glory.

(*Pange lingua.*)

- 1 SING, my tongue, the Saviour's glory,
Of his Flesh the mystery sing ;
Of the Blood, all price exceeding,
Shed by our immortal King,
Destin'd, for the world's redemption,
From a noble womb to spring.
- 2 Of a pure and spotless Virgin
Born for us on earth below,
He, as Man with man conversing,
Stay'd, the seeds of truth to sow ;
Then He clos'd in solemn order
Wondrously His life of woe.
- 3 On the night of that Last Supper,
Seated with His chosen band,
He, the paschal victim eating,
First fulfils the Law's command ;
Then as Food to all His brethren
Gives Himself with His own hand.
- 4 Word made Flesh, the bread of nature
By His word to Flesh He turns ;
Wine into his Blood He changes :—
What though sense no change discerns ?
Only be the heart in earnest,
Faith her lesson quickly learns.

Sing, my tongue, the Saviour's glory (*continued*).

- 5 Down in adoration falling,
Lo, the sacred Host we hail;
Lo, o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.
- 6 To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from Each eternally,
Be salvation, honour, blessing,
Might and endless majesty.

158.

O Godhead, hid.

(*Adoro Te devote.*)

- 1 O GODHEAD hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.
- 2 Sight, touch, and taste in Thee are each deceiv'd;
The ear alone most safely is believ'd:
I trust to all the Son of God hath spoken,
Than Truth's own word there is no truer token.
- 3 God only on the Cross lay hid from view,
But here lies hid at once the Manhood too;
And I, in both professing my belief,
Make the same prayer as the repentant thief.
- 4 Thy wounds, as Thomas saw, I do not see,
Yet Thee confess my Lord and God to be;
Make me believe Thee ever more and more;
In Thee my hope, in Thee my love to store.
- 5 O thou Memorial of our Lord's own dying;
O living Bread, to mortals life supplying;
Make Thou my soul henceforth on Thee to live,
Ever a taste of heavenly sweetness give.
- 6 O loving Pelican; O Jesu, Lord;
Unclean I am, but cleanse me in Thy blood;
Of which a single drop, for sinners spilt,
Can purge the entire world from all its guilt.
- 7 Jesu, whom for the present veil'd I see,
What I so thirst for, O, vouchsafe to me;
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

159. Jesus, my Lord, my God, my all.

- 1 Jesus, my Lord, my God, my all ;
How can I love Thee as I ought,
And how revere this wondrous gift,
So far surpassing hope or thought ?
Sweet Sacrament, we Thee adore ;
O make us love Thee more and more.
- 2 Had I but Mary's sinless heart
To love Thee with, my dearest King ;
O, with what bursts of fervent praise
Thy goodness, Jesus, would I sing !
Sweet Sacrament, &c.
- 3 O, see, within a creature's hand
The vast Creator deigns to be,
Reposing infant-like, as though
On Joseph's arm, or Mary's knee,
Sweet Sacrament, &c.
- 4 Thy Body, Soul, and Godhead, all,—
O mystery of love divine!—
I cannot compass all I have,
For all Thou hast and art are mine.
Sweet Sacrament, &c.
- 5 Sound, sound His praises higher still,
And come, ye Angels, to our aid ;
'Tis God, 'tis God, the very God,
Whose power both man and angels made.
Sweet Sacrament, &c.

160.

PART II. (*for processions*).

- 6 Ring joyously, ye solemn bells,
And wave, O, wave, ye censers bright ;
'Tis Jesus cometh, Mary's Son,
And God of God and Light of light.
Sweet Sacrament, &c.
- 7 O earth, grow flowers beneath His feet ;
And thou, O sun, shine bright this day ;
He comes, He comes, O heaven on earth,
Our Jesus comes upon His way.
Sweet Sacrament, &c.
- 8 He comes, He comes, the Lord of Hosts,
Borne on His Throne triumphantly ;
We see Thee, and we know Thee, Lord ;
And yearn to shed our blood for Thee.
Sweet Sacrament, &c.

Jesus, my Lord, my God, my all (*continued*).

- 9 Our hearts leap up; our trembling song
Grows fainter still; we can no more;
Silence, and let us weep, and die
Of very love, while we adore.
Great Sacrament of love divine,
All, all we have or are be thine.

161. When the loving Shepherd.

- 1 **WHEN** the loving Shepherd,
Ere He left the earth,
Shed, to pay our ransom,
Blood of priceless worth,—
These His lambs so cherish'd,
Purchas'd for His own,
He would not abandon
In the world alone.
- 2 Ere He makes us partners
Of His realm on high,
Happy and immortal
With Him in the sky,—
Love immense, stupendous,
Makes Him here below
Partner of our exile
In this world of woe.
- 3 Jesus, food of angels,
Monarch of the heart;
O, that I could never
From Thy face depart!
Yes, Thou ever dwellest
Here for love of me,
Hidden Thou remainest,
God of Majesty.
- 4 Soon I hope to see Thee,
And enjoy Thy love,
Face to face, sweet Jesus,
In Thy heaven above.
But on earth an exile,
My delight shall be
Ever to be near Thee,
Veiled for love of me.

162. In this sweet Sacrament, to Thee.

- 1 **IN** this sweet Sacrament, to
Thee,
My God, be ceaseless praise;
And to the name of Jesus be
All love through endless days;
And blessèd too be Mary's womb,
Which gave to us that Son,
More pure, more fair than lily-
bloom,
Jesus, the Blessed One.
- 2 Come now, my loving Lord, to
me;
O, come into my heart;
Inflame it all with love of Thee,
And never thence depart.
And let this wretched heart be
thine,—
Yes, thine, dear God, alone;
And, Mary, may this soul of mine
Henceforth be all thy own.

- 1 My soul, what dost thou ? Answer me,
Love God, who loves thee well :
Love only does He ask of thee ;
Can'st thou His love repel ?
See how on earth, for love of thee,
In lowly form of bread,
The Sov'reign Good and Majesty
His dwelling-place has made.
- 2 He bids thee now His friendship prove,
And at His table eat ;
To share the bread of life and love,
His own true flesh thy meat.
What other gift so great, so high,
Could God Himself impart ?
Could love divine do more to buy
The love of thy poor heart ?
- 3 Though once in agonies of pain
Upon the cross He died,
A love so great, not even then
Was wholly satisfied ;
Not till the hour when He had found
The sweet mysterious way
To join His heart in closest bond
To thy poor heart of clay.
- 4 How, then, amid such ardent flame,
My soul, dost thou not burn ?
Canst thou refuse for very shame
A loving heart's return ?
Then yield thy heart at length to
That God of charity, [love
Who gives His very Self to prove
The love He bears to thee !

- 1 O BREAD of Heav'n, beneath this veil
Thou dost my very God conceal :
My Jesus, dearest treasure, hail.
I love Thee, and adoring kneel ;
Each loving soul by Thee is fed
With Thy own Self in form of bread.
- 2 O Food of life, Thou who dost give
The pledge of immortality ;
I live ; no, 'tis not I that live ;
God gives me life, God lives in me :
He feeds my soul, He guides my ways,
And every grief with joy repays.
- 3 O bond of love, that dost unite
The servant to his loving Lord ;
Could I dare live and not requite
Such love,—then death were meet reward :
I cannot live unless to prove
Some love for such unmeasur'd love.
- 4 Beloved Lord, in Heaven above,
There, Jesus, Thou awaitest me ;
To gaze on Thee with changeless love ;
Yes, thus, I hope, thus shall it be :
For how can He deny me heaven,
Who here on earth Himself hath given ?

165.

O Jesu Christ, remember.

1 O JESU CHRIST, remember,
 When Thou shalt come again,
 Upon the clouds of heaven,
 With all thy shining train;
 When every eye shall see Thee
 In Deity reveal'd,
 Who now upon this altar
 In silence art conceal'd;—

2 Remember then, O Saviour,
 I supplicate of Thee,
 That here I bow'd before Thee
 Upon my bended knee;
 That here I own'd Thy Presence,
 And did not Thee deny;
 And glorified Thy greatness,
 Though hid from human eye.

3 Accept, divine Redeemer,
 The homage of my praise;
 Be Thou the light and honour
 And glory of my days;
 Be Thou my consolation
 When death is drawing nigh;
 Be Thou my only treasure
 Through all eternity.

166.

Jesus, gentlest Saviour.

1 JESUS, gentlest Saviour,
 God of might and power;
 Thou Thyself art dwelling
 In us at this hour.
 Nature cannot hold Thee,
 Heaven is all too strait
 For Thine endless glory
 And Thy royal state.

2 Out beyond the shining
 Of the furthest star,
 Thou art ever stretching
 Infinitely far.
 Yet the hearts of children
 Hold what worlds cannot,
 And the God of wonders
 Loves the lowly spot.

3 As men to their gardens
 Go to seek sweet flowers,
 In our hearts dear Jesus
 Seeks them at all hours.
 Jesus, gentlest Saviour,
 Thou art in us now;
 Fill us full of goodness,
 Till our hearts o'erflow.

4 Pray the prayer within us
 That to heaven shall rise;
 Sing the song that angels
 Sing above the skies.
 Multiply our graces,
 Chiefly love and fear,
 And, dear Lord, the chiefest—
 Grace to persevere.

See also No. 216.

1 O SING a joyous carol
 Unto the holy Child,
 And praise with gladsome voices
 His Mother undenied :
 Our infant voices greeting
 Shall hail our infant King ;
 And our sweet Lady listens
 When infant voices sing.

2 Who is there meekly lying
 In yonder stable poor ?
 Dear children, it is Jesus ;
 He bids you now adore.
 Who is there kneeling by Him
 In virgin beauty fair ?
 It is our mother Mary ;
 She bids you all draw near.

3 Who is there near the cradle,
 That guards the holy Child ?
 It is our father Joseph,
 Chaste spouse of Mary mild,
 Dear children, O, how joyful
 With them in heaven to be !
 God grant that none be missing
 From that festivity.

168. I love those precious Christmas words.

1 I LOVE those precious Christmas words,
 That come but once a year ;
 They fall, at midnight's silent hour,
 Like music on mine ear :
 The heav'nly choirs who fill'd the air
 With praises from above,
 All glory be to God on high
 And peace to men of love !

2 Then come, ye children, haste with me,
 Behold this gracious sight,
 The world's Creator from His throne
 Descending in the night ;
 Not arm'd with terrors, nor in robes
 Of majesty array'd,
 But meekly wrapt in swaddling-clothes,
 And in a manger laid.

I love those precious Christmas words (*continued*).

- 3 Our God, whom heaven and earth obey,
Was poorer far than we;
Shall poverty, so dear to Him,
Seem grief to you or me?
Then let us run with cheerful hearts
Our Heaven-appointed race;
And He, who once was poor for us,
Shall make us rich in grace.

169.

Christmas Night.

- 1 At last Thou art come, little Saviour,
And Thine angels fill midnight with song;
Thou art come to us, gentle Creator,
Whom Thy creatures have sigh'd for so long
All hail, eternal Child,
Dear Mary's little Flower,
Blooming in earthly bower!
Sweet Babe of Bethlehem;
Hail, Mary's Little one!
Hail, God's eternal Son!
Sweet Babe of Bethlehem.
- 2 Thou art come to Thy beautiful Mother;
She hath look'd on Thy marvellous face;
Thou art come to us, Maker of Mary,
And she was Thy channel of grace.
All hail, eternal Child, &c.
- 3 Thou hast brought with Thee plentiful pardon,
And our souls overflow with delight;
Our hearts are half broken, dear Jesus,
With the joy of this wonderful night.
All hail, eternal Child, &c.
- 4 Thou wilt stay with us, Master and Maker,
Thou wilt stay with us now evermore:
We will play with Thee, beautiful Brother,
On eternity's jubilant shore.
All hail, eternal Child, &c.

- 1 DEAR Little One, how sweet
 Thou art,
 Thine eyes how bright they
 shine,
 So bright they almost seem to
 speak
 When Mary's look meets Thine!
 How faint and feeble is Thy cry,
 Like plaint of harmless dove,
 When Thou dost murmur in Thy
 sleep
 Of sorrow and of love!
- 2 When Mary bids Thee sleep
 Thou sleep'st,
 Thou wakest when she calls;
 Thou art content upon her lap,
 Or in the rugged stalls.
 Simplest of Babes, with what a
 grace
 Thou dost Thy Mother's will;
 Thine infant fashions well betray
 The Godhead's hidden skill.
- 3 When Joseph takes Thee in his
 arms
 And smooths Thy little cheek,
 Thou lookest up into His face
 So helpless and so meek.
 Yes, Thou art what Thou seem'st
 to be,
 A thing of smiles and tears;
 Yet Thou art God, and heaven and
 earth
 Adore Thee with their fears.
- 4 Yes, dearest Babe, those tiny
 hands,
 That play with Mary's hair,
 The weight of all the mighty world
 This very moment bear.
 Art Thou, weak Babe, my very
 God?
 O, I must love Thee then,
 Love Thee, and yearn to spread
 Thy love
 Among forgetful men.

171. O, how I love Thee, Lord of heaven above!

- 1 O, how I love Thee, Lord of heaven above!
 Too well hast Thou deserved to gain my love;
 Sweet Jesus, I would die for love of Thee,
 For Thou didst not disdain to die for me.
- 2 I leave thee, faithless world; farewell, depart;
 This lovely Babe has loved and won my heart.
 I love Thee, loving God, who from above
 Didst come on earth, a Babe, to gain my love.
- 3 Thou tremblest, darling Child, and yet I see
 Thy Heart is all on fire with love for me:
 Love makes Thee thus a child, my Saviour dear
 Love only brought Thee down to suffer here.
- 4 Love conquer'd Thee, great God; love tied Thy hands,
 A captive here for me, in swathing bands;
 And love, strong love, awaits Thy latest breath,
 To make Thee die for me a cruel death.

O King of heaven.

(Christmas Song.)

- 1 O KING of heaven, from starry throne descending,
 Thou takest refuge in that wretched cave;
 O God of bliss, I see Thee cold and trembling;
 What pain it cost Thee fallen man to save!
- 2 Thou, of a thousand worlds the great Creator,
 Dost now the pain of cold and want endure;
 Thy poverty but makes Thee more endearing,
 For well I know 'tis love has made Thee poor.
- 3 I see Thee leave Thy heavenly Father's bosom;
 But whither has Thy love transported Thee?
 Upon a little straw I see Thee lying;
 Why suffer thus? 'Tis all for love of me.
- 4 But if it is Thy will for me to suffer,
 And by these sufferings my heart to move
 Wherefore, my Jesus, do I see Thee weeping?
 'Tis not for pain Thou weapest, but for love.
- 5 Thou weapest thus to see me so ungrateful;
 My sins have pierced Thee to the very core;
 I once despised Thy love, but now I love Thee,
 I love but Thee; then, Jesus, weep no more.
- 6 Thou sleepest, Lord, but Thy Heart ever watches,
 No slumber can a Heart so loving take;
 But tell me, darling Babe, of what Thou thinkest.
 "I think," He says, "of dying for thy sake."
- 7 Is it for me that Thou dost think of dying?
 What, then, O Jesus, can I love but Thee!
 Mary, my hope! if I love Him too little,
 Be not indignant; love Him thou for me.

[The following chorus may be sung after each verse:]

Sweet Infant Jesus,
 Infant divine,
 Make me, oh, make me,
 For ever be Thine!

173. St. Joseph to the Infant Jesus.

- 1 "JESUS! let me call Thee son,
Since Thou dost call me father;
How I love Thee, sweetest One,
My God and son together."
Blessed St. Joseph, to thee do we
pray;
Offer our hearts to thy Jesus to-
day.
- 2 "As my God I Thee adore,
And as my son embrace Thee;
Let me love Thee more and
more,
And in my bosom place Thee."
Blessed St. Joseph, &c.
- 3 "Since Thy guardian I must be,
My treasure I will make Thee;
Do not Thou abandon me,
And I will ne'er forsake Thee."
Blessed St. Joseph, &c.
- 4 "All my love henceforth is Thine,
My very life I proffer,
And my heart no more is mine,
For all I am I offer."
Blessed St. Joseph, &c.
- 5 "Since to share Thy presence
sweet
To choose me here Thou deignest,
Shall we not in heaven meet,
Where Thou for ever reignest?"
Blessed St. Joseph, &c.

174. The Patronage of St. Joseph.

- 1 DEAR husband of Mary, dear nurse of her Child,
Life's ways are full weary, the desert is wild;
Bleak sands are all round us, no home can we see;
Sweet spouse of our Lady, we lean upon thee.
- 2 For thou to the pilgrim art father and guide,
And Jesus and Mary felt safe by thy side;
Ah, blessed Saint Joseph, how safe should I be,
Sweet spouse of our Lady, if thou wert with me!
- 3 O blessed Saint Joseph, how great was thy worth,
The one chosen shadow of God upon earth!
The father of Jesus,—ah, then, wilt thou be,
Sweet spouse of our Lady, a father to me.
- 4 When the treasures of God were unsheltered on earth,
Safe keeping was found for them both in thy worth;
O father of Jesus, be father to me,
Sweet spouse of our Lady, and I will love thee.

175. Mother Mary, Queen most sweet.

1 **MOTHER** Mary, Queen most
sweet,

Joy and love my heart inflame;
Gladly shall my lips repeat

Ev'ry moment thy dear name.
Ah! that name to God so dear
Has my heart and soul enslav'd;

Like a seal it shall appear
Deep on heart and soul engrav'd.

2 When the morning gilds the
skies

I will call on Mary's name;
When at evening twilight dies,
Mary! still will I exclaim.

Sweetest Mary, bend thine ear,
Thou my own dear mother art;
Therefore shall thy name so dear
Never from thy lips depart.

3 If my soul is sore oppress'd
By a load of anxious care,
Peace once more will fill my breast
When thy name reëchoes there.
Waves of doubt disturb my peace,
And my heart is faint with
fear;

At thy name the billows cease,
All my terrors disappear.

4 When the demon hosts invade,
When temptation rages high,
Crying, "Mary, Mother, aid!"
I will make the tempter fly.

This shall be my comfort sweet,
When the hand of death is
nigh,

Mary! Mary! to repeat
Once again,—and then to die.

176. Hail, Ocean-Star.

1 **HAIL**, Ocean-Star,
Dear Mother of our God;
Hail, O thou Virgin evermore,
Of Paradise the blissful door:
Hail, Mary, hail!

2 O, by thy joy
When Gabriel hail'd thee blest,
In peace confirm us one and all,
And make amends for Eva's fall:
Hail, Mary, hail!

3 Break thou the chain
Of those whom sin has bound;
Upon the blind thy radiance pour,
Each ill remove, each bliss im-
plore:

Hail, Mary, hail!

7 Through every time,
Through all eternity,
To Thee, O Father, Thee, O Son,
And Thee, O Spirit, Three in One,
One glory be!

4 Show, show thyself
The Mother that thou art;
Present our prayers before His
throne,

Who for our sake became thy Son:
Hail, Mary, hail!

5 O Virgin blest,
O meekest of the meek
Keep us in virtue's path secure;
Keep us, O keep us, meek and pure:
Hail, Mary, hail!

6 Be thou the guide
Of all our life, we pray;
Till in thy bosom safe we rest,
With Christ's eternal vision blest
Hail, Mary, hail!

177.

Month of Mary.

1 Snow and rain have vanish'd,
Winds have ceased to wail,
Winter now is banish'd,
Bright are hill and vale.

Gentle Mother, hear us
At thy altar pray;
Queen of Virgins, bless us
On this sweet May day.

2 Spring hath come with flow-
ers,

Spring hath come with light;
Soft and rosy hours
Fill the day and night.
Gentle Mother, &c.

3 Stars above us gleaming
Tell of Mary's worth;
Blossoms round us teeming
Speak her praise on earth.
Gentle Mother, &c.

4 Grace, as to none other,
To her soul was given;
She became the Mother
Of the King of Heaven.
Gentle Mother, &c.

5 God bestow'd upon her
Glories all her own;
Earth's sublimest honour,
Heaven's queenly throne.
Gentle Mother, &c.

178. O God of orphans, hear our prayer.

1 O GOD of orphans, hear our pray'r,
Bless Thou our orphans' home,
And let the children Thou didst love,
To Thee, their true love, come.
How sweetly, Jesus, did Thine eye
On children ever rest,
When by the lure of Thy sweet voice
They fondly round Thee prest!

2 O, plead the children's cause with them,
Whose cause Thy cross did plead;
Make sinners' hearts with pity melt,
For whom Thine own did bleed.
Thou lovest most the hearts that bring
Most little ones to Thee;
But most of all the hearts that bring
Thy babes most lovingly.

3 We all are orphans, outcasts all,
Until to Thee we come;
On earth, in heav'n, dear Jesus, Thou,
Thou art Thyself our home.
One only joy there is on earth—
It is, to have Thy grace;
One only joy can be in heaven—
It is, to see Thy face.

179. Mother Mary, at thine altar.

(For Orphans.)

- 1 **MOTHER Mary, at thine altar**
We thy loving children kneel;
With a faith that cannot falter
To thy goodness we appeal.
We are seeking for a mother
O'er the earth so waste and
wide;
And from off the Cross our Brother
Points to Mary by His side.
- 2 Thou wilt love us, thou wilt
guide us
With a mother's fondest care;
And our Father, God above us,
Bids us fly for refuge there.
Life's temptations are before us,
We must mingle in the strife;
If thy fondness watch not o'er us,
All unsafe will be our life.
- 3 So we take thee for our Mother
And we claim our right to be,
By the gift of our dear Brother,
Loving children unto thee;
And our humble consecration
Thou wilt surely not despise,
From thy high and lofty station
Close to Jesus in the skies.
- 4 Mother Mary, to thy keeping
We ourselves to thee confide,
Toiling, resting, waking, sleep-
ing,
To be ever at thy side.
Cares that vex us, joys that
please us,
Life and death we trust to thee;
Thou wilt make them all for
Jesus,
And for all eternity.

180.

(The same for a Girls' Orphanage.)

- 1 **MOTHER Mary, at thine altar**
We thy little daughters kneel;
With a faith that cannot falter
To thy goodness we appeal.
We are seeking for a mother
O'er the earth so waste and wide,
And from off His Cross our Brother
Points to Mary by His side.
- 2 We have none but thee to love us
With a Mother's fondling care;
And our Father, God above us,
Bids us fly for refuge there.
All the world is dark before us,
We must out into its strife;
If thy fondness watch not o'er us,
O, how sad will be our life!
- 3 So we take thee for our Mother,
And we claim our right to be,
By the gift of our dear Brother,
Babes and daughters unto thee:
And the orphan's consecration
Thou wilt surely not despise,
From thy bright and lofty station
Close to Jesus in the skies.
- 4 Mother Mary, to thy keeping
Soul and body we confide,
Toiling, resting, walking, sleeping,
To be ever at thy side;
Cares that vex us, joys that please
us,
Life and death we trust to thee;
Thou must make them all for Jesus,
And for all eternity.

181.

As the dewy shades of even.

- 1 **As the dewy shades of even**
 Gather o'er the balmy air,
 Listen, gentle Queen of Heaven,—
 Listen to my vesper prayer.
 Holy Mother, near me hover;
 Free my thoughts from aught defiled;
 With thy wings of mercy cover,
 Safe from harm, thy helpless child.
- 2 **Thine own sinless heart was broken,—**
 Sorrow's sword had pierced it through;
Give, O give me some sweet token
 Of thy tender love so true.
 Queen of sorrows, guard and guide me;
 Let me to thine arms repair;
 In thy tender bosom hide me;
Mary, take me to thy care.

182.

I was wandering and weary.

- 1 **I WAS wandering and weary,**
 When my Saviour came unto
 me;
 For the ways of sin grew dreary,
 And the world had ceased to woo
 me;
 And I thought I heard Him say,
 As He came along His way,
 O silly souls, come near Me;
 My sheep should never fear Me;
 I am the Shepherd true.
- 2 **At first I would not hearken,**
 And put off till the morrow;
 But life began to darken,
 And I was sick with sorrow;
 And I thought I heard Him say,
 As He came along His way,
 O silly souls, come near Me;
 My sheep should never fear Me,
 I am the Shepherd true.
- 3 **At last I stopped to listen;**
 His voice could not deceive Me;
 I saw His kind eyes glisten,
 So anxious to relieve me:
- And I thought I heard Him say,
 As He came along His way,
 O silly souls, come near Me;
 My sheep should never fear Me;
 I am the Shepherd true.
- 4 He took me on His shoulder,
 And tenderly He kissed me;
 He bade my love be bolder,
 And said how He had missed me;
 And I'm sure I heard Him say,
 As He went along His way,
 O silly souls, come near Me;
 My sheep should never fear Me;
 I am the Shepherd true.
- 5 I thought His love would weak-
 en,
 As more and more He knew me;
 But it burneth like a beacon,
 And its light and heat go through
 And I ever hear Him say, [me;
 As He goes along His way,
 O silly souls, come near Me;
 My sheep should never fear Me,
 I am the Shepherd true.

183. What light is streaming from the skies?

(Communion.)

- 1 WHAT light is streaming from the skies,
Revealing Heaven to mortal eyes?
What voice is singing from the spheres
Angelic hymns to mortal ears?
O holiest mystery of love!
From His resplendent throne above
The Saviour comes, unseen, to dwell
Within the hearts He loves so well.
- 2 Each soul becomes His happy guest;
A heav'nly joy now fills the breast;
All earthly thoughts have fled away,
As night before th' approach of day.
New virtues in us shall abound,
Like flowers of spring in goodly ground:
The Lord is with us; His right arm
Shall guard our future life from harm.

184. Jesus, ever-loving Saviour.

- 1 JESUS, ever-loving Saviour,
Thou didst live and die for me;
Living, I will live to love Thee,
Dying, I will die for Thee.
Jesus! Jesus!
By Thy life and death of sorrow
Help me in my agony.
- 2 When the last dread hour approaching
Fills my guilty soul with fear,
All my sins rise up before me,
All my virtues disappear.
Jesus! Jesus!
Turn not Thou in anger from me;
Mary, Joseph, then be near.
- 3 Kindest Jesus, Thou wert standing
By thy foster-father's bed
While Thy Mother, softly praying,
Held her dying Joseph's head.
Jesus! Jesus!
By that death so calm and holy
Soothe me in that hour of dread.

Jesus, ever-loving Saviour (continued).

- 4 **Mary, thou canst not forsake me,**
Virgin-mother undefiled;
Thou didst not abandon Jesus,
Dying, tortured, and reviled.
Jesus! Jesus!
Send Thy Mother to console me:
Mary, help thy guilty child.
- 5 **Jesus, when in cruel anguish**
Dying on the shameful tree,
All abandoned by Thy Father,
Thou didst writhe in agony.
Jesus! Jesus!
By those three long hours of sorrow
Thou didst purchase hope for me.
- 6 **When the priest, with holy unction,**
Prays for mercy and for grace,
May the tears of deep compunction
All my guilty stains efface.
Jesus! Jesus!
Let me find in Thee a refuge,
In Thy heart a resting-place.
- 7 **Then, by all that Thou didst suffer,**
Grant me mercy in that day;
Help me, Mary, my sweet Mother,
Holy Joseph, near me stay.
Jesus! Jesus!
Let me die, my lips repeating,
Jesus, mercy! Mary, pray!

185. Jesus, my Lord, behold at length the time.

- 1 **JESUS, my Lord, behold at length the time**
When I resolve to turn away from crime.
O, pardon me, Jesus;
Thy mercy I implore;
I will never more offend Thee,
No, never more.
- 2 **Since my poor soul Thy precious Blood hath cost,**
O, suffer me not ever to be lost.
O, pardon, &c.
- 3 **Kneeling in tears, behold me at Thy feet;**
Like Magdalene, forgiveness I entreat.
O, pardon, &c.

186. Let those who seek the world to please.

- 1 LET those who seek the world to please
Do all for honour, wealth, and ease ;
But in the Holy Family
A nobler motive far have we.
Living we will say joyfully each day,
All for Jesus, Mary, Joseph !
Dying, we will cry, till our latest sigh,
All for Jesus, Mary Joseph !
- 2 O wicked world, we know thee well ;
Thy works and maxims lead to hell :
We were thy slaves, but now are free,—
We serve the Holy Family.
Living, we will say, &c.
- 3 What matter though we sometimes bear
A little suffering, toil, and care ;
We serve a good and bounteous Lord,
And heav'n will soon be our reward.
Living, we will say, &c.
- 4 What though despised and poor we be,
We're like the Holy Family :
If They could poverty endure,
We should be proud to be as poor.
Living, we will say, &c.
- 5 And when this wretched life is past,
And every moment seems the last,
O then the Holy Family
Our sweetest hope in death will be !
Living, we will say, &c.

187. Happy we, who thus united.

- 1 HAPPY we, who thus united
Join in cheerful melody ;
Praising Jesus, Mary, Joseph,
In the " Holy Family."
Jesus, Mary, Joseph, help us,
That we ever true may be
To the promises that bind us
To the " Holy Family."

Happy we, who thus united (*continued*).

- 2 Jesus, whose almighty bidding
All created things fulfil,
Lives on earth in meek subjection
To His earthly parents' will.
Sweetest Infant, make us patient
And obedient for Thy sake;
Teach us to be chaste and gentle,
All our stormy passions break.
- 3 Mary! thou alone wert chosen
To be Mother of thy Lord:
Thou didst guide the early footsteps
Of the Great Incarnate Word.
Dearest Mother! make us humble;
For thy Son will take His rest
In the poor and lowly dwelling
Of a humble sinner's breast.
- 4 Joseph! thou wert called the father
Of thy Maker and thy Lord;
Thine it was to save thy Saviour
From the cruel Herod's sword.
Suffer us to call thee father;
Show to us a father's love;
Lead us safe through every danger
Till we meet in heaven above

188. Dear angel, ever at my side.

- 1 DEAR angel, ever at my side,
How loving thou must be,
To leave thy home in heav'n to
guard
A little child like me!
Thy beautiful and shining face
I see not, though so near;
The sweetness of thy soft low voice
I am too deaf to hear.
- 2 But when, dear Spirit, I kneel
down
At morn and night to prayer,
There is a voice within my heart
Which tells me thou art there.
Yes; when I pray, thou prayest too,
Thy prayer is all for me;
And when I sleep, thou sleepest,
not,
But watchest patiently.
- 3 And thou in life's last hour wilt
bring
A fresh supply of grace,
And afterwards wilt let me kiss
Thy beautiful bright face.
Ah, me! how lovely they must be
Whom God has glorified!
Yet one of them—O sweetest
thought!—
Is ever at my side.
- 4 Then, for thy sake, dear angel,
now
More humble will I be;
But I am weak; and when I fall,
O weary not of me.
O love me still, sweet angel guide,
And I will love thee more;
And help me when my soul is cast
Upon th' eternal shore.

Kind Angel Guardian.

- 1 **KIND** Angel Guardian, thanks to thee
For thy so watchful care of me;
O, lead me still in ways of truth,
Dear guide of childhood and of youth.
- 2 **Kind** Angel Guardian, let my tears
Implore thee too for riper years;
O, keep me safe in wisdom's way,
And bring me back if I should stray.
- 3 When angry passions fill my soul,
Subdue them to thy meek control;
Through good and ill, O, ever be
A guide, a guard, a friend to me.
- 4 And when death's hand shall seal mine eyes,
O, bear my spirit to the skies,
And teach me there my voice to raise
In hymns of never-ending praise.

Paradise.

- 1 **O PARADISE!** O Paradise!
Who doth not crave for rest?
Who would not seek the happy
land
Where they that loved are
blest?
Where loyal hearts and true
Stand ever in the light,
All rapture through and
through,
In God's most holy sight.
- 2 **O Paradise!** O Paradise!
The world is growing old;
Who would not be at rest and free
Where love is never cold?
Where, &c.
- 3 **O Paradise!** O Paradise!
Wherefore doth death delay—
Bright death, that is the welcome
dawn
Of our eternal day?
Where, &c.
- 4 **O Paradise!** O Paradise!
'Tis weary waiting here:
I long to be where Jesus is,
To feel, to see Him near.
Where, &c.
- 5 **O Paradise!** O Paradise!
I want to sin no more;
I want to be as pure on earth
As on thy spotless shore.
Where, &c.
- 6 **O Paradise!** O Paradise!
I greatly long to see
The special place my dearest
Lord
Has destined long for me.
Where, &c.
- 7 **O Paradise!** O Paradise!
I feel 'twill not be long;
Patience! I almost think I hear
Faint fragments of thy song.
Where, &c.

191. O Maid conceived without a stain.

- 1 O MAID conceived without a stain,
O Mother bright and fair,
Come thou within our hearts to reign,
And grace shall triumph there.
Hail, Mary, ever undefiled,
Hail, Queen of purity!
O, make thy children chaste and mild,
And turn their hearts to thee.
- 2 Thou art far purer than the snow,
Far brighter than the day;
Thy beauty none on earth can know,
No tongue, of man can say.
O Mother of all mothers best,
Who soothest every grief;
In thee the weary find their rest,
And anguish'd hearts relieve
- 3 O, then, for us, thy children, plead,
Thy pity we implore;
That we, from sin and sorrow freed,
May love thee more and more.
Hail, Mary, ever undefiled,
Hail, Queen of purity!
O, make thy children chaste and mild,
And turn their hearts to thee.

192. Immaculate, immaculate!

- 1 O MOTHER, I could weep for mirth,
Joy fills my heart so fast;
My soul to-day is heaven on earth;
O, could the transport last!
I think of thee, and what thou art,
Thy majesty, thy state;
And I keep singing, in my heart,
Immaculate, immaculate!
- 2 When Jesus looks upon thy face,
His heart with rapture glows;
And in the Church, by His sweet grace,
Thy blessed worship grows.
I think of thee, &c.
- 3 The angels answer with their songs,
Bright choirs in gleaming rows;
And saints flock round thy feet in throngs,
And heaven with bliss o'erflows.
I think of thee, &c.
- 4 Immaculate conception! far
Above all graces blest;
Thou shinest like a royal star
On God's eternal breast.
I think of thee, &c.

193. O Father, Son, and Holy Ghost.

(Renewal of Vows.)

- 1 O FATHER, Son, and Holy Ghost,
 One God in Persons Three,
 We come in faith to count the cost,
 And give ourselves to Thee.
 In hope and love Thy name we bless
 For countless mercies given;
 To make our earthly burdens less,
 And smooth our way to heaven.
- 2 But most we thank Thee for the grace
 Of that thrice-blessèd day,
 Which sped us in our Christian race,
 And wash'd our sin away.
 Then we were free from guilty
 Tho'sad and sinful now; [stain,
 With contrite hearts we come again
 To make our solemn vow.
- 3 Dear Lord, before Thy wounded feet
 Weeping Thy children fall;
 Hear us, kind Jesus, Saviour sweet,
 Our Life, our Love, our All.
 We seek to serve no other king,
 Follow no other guide;
 Nor earth, nor any earthly thing,
 Shall tear us from Thy side.
- 4 We seek to know no other love,
 Save what we love in Thee;
 And Thee we choose all else above
 Our chiefest love to be.
 Thy blood our only treasure is,
 Thy cross our chosen part;
 Thyself and Mary all our bliss;
 Our home, Thy Sacred Heart.

194. Blest is the faith, divine and strong.

- 1 BLEST is the faith, divine and strong,
 Of thanks and praise an endless fountain,
 Whose life is one perpetual song,
 High up the Saviour's holy mountain.
 O, Sion's songs are sweet to sing,
 With melodies of gladness laden;
 Hark how the harps of angels ring!
 Hail, Son of Man! hail, Mother-Maiden!
- 2 Blest is the hope that holds to God
 In doubt and darkness still unshaken,
 And sings along the heavenly road
 Sweetest when most it seems forsaken.
 O, Sion's songs, &c.
- 3 Blest is the love that cannot love
 Aught that earth gives of best and brightest;
 Whose raptures thrill like saints above
 Most when its earthly gifts are lightest.
 O, Sion's songs, &c.

1 SIGN'D with the Cross that Jesus bore,
We kneel, and tremblingly adore
Our King upon His throne.
The lights upon the altar shine
Around His Majesty divine,
Our God and Mary's Son.

2 Now, in that presence dread and sweet,
His own dear Spirit we entreat,
Who sevenfold gifts hath shed
On us, who fall before Him now,
Bearing the Cross upon our brow,
On which our Master bled.

8 Spirit of wisdom, turn our eyes
From earth and earthly vanities
To heavenly truth and love.
Spirit of understanding true,
Our souls with heavenly light endue
To seek the things above.

7 So, dearest Lord, through peace or strife,
Lead us to everlasting life,
Where only rest can be;
And grant where'er our lot is cast,
We may in peace be brought at last
To Mary and to Thee.

4 Spirit of counsel, be our guide;
Teach us, by earthly struggles tried,

Our heavenly crown to win.
Spirit of fortitude, Thy power
Be with us in temptation's hour,
To keep us pure from sin.

5 Spirit of knowledge, lead our feet

In Thine own paths so safe and sweet,

By angel footsteps trod;
Where Thou our Guardian true
shalt be,

Spirit of gentle piety,
To keep us close to God.

6 But most of all, be ever near,
Spirit of God's most holy fear,
Within our inmost shrine;

Our souls with awful rev'rence fill,
To worship His most holy Will,
All-righteous and divine.

196. Holy Ghost, come down upon Thy children.

1 HOLY GHOST, come down upon Thy children,
Give us grace, and make us Thine;
Thy tender fires within us kindle,
Blessed Spirit, Dove divine!
For all within us good and holy
Is from Thee, Thy precious gift;
In all our joys, in all our sorrows,
Wistful hearts to Thee we lift.
Holy Ghost, &c.

2 For Thou to us art more than father,
More than sister, in Thy love,
So gentle, patient, and forbearing,
Holy Spirit, heavenly Dove!
Holy Ghost, &c.

Holy Ghost, come down (*continued*).

- 3 O, we have grieved Thee, gracious Spirit!
Wayward, wanton, cold are we;
And still our sins, new every morning,
Never yet have wearied Thee.
Holy Ghost, &c.
- 4 Dear Paraclete, how hast Thou waited
While our hearts were slowly turned;
How often hath Thy love been slighted,
While for us it grieved and burn'd.
Holy Ghost, &c.
- 5 Now, if our hearts do not deceive us,
We would take Thee for our Lord;
O dearest Spirit, make us faithful
To Thy least and lightest word.
Holy Ghost, &c.
- 6 Ah, sweet Consoler, though we cannot
Love Thee as Thou lovest us,
Yet if Thou deign'st our hearts to kindle,
They will not be always thus.
Holy Ghost, &c.

197.

Come, O Creator Spirit!

- 1 COME, O Creator Spirit!
Visit these souls of Thine;
The hearts of Thy creating
Fill Thou with grace divine.
- 2 Who Paraclete art calléd,
The gift of God above;
The holy fire, pure unction,
And Fount of life and love.
- 3 Of God's right hand the finger,
The Father's promise true;
Who sevenfold gifts bestowest;
Who dost the tongue endue.
- 4 Pour light upon our senses,
Our hearts with love inflame;
And with Thy might supernal
Make strong our mortal frame.
- 5 From ghostly foes defend us,
Thy peace in us fulfil;
So, Thou before us leading,
We may escape each ill.
- 6 Thro' Thee may we the Father,
And Son most high, receive,
In Thee, from both proceeding,
Thro' endless time believe.
- 7 All praise be to the Father,
Praise to the Son who rose,
And praise to Thee, blest Spirit,
While age on ages flows.

198.

The Invitation.

- 1 COME, ye little children;
 Unto Me draw nigh;
 For 'tis such as you
 That dwell with Me on high;
 Who in truth and meekness,
 From all malice free,
 Ever serve and love Me
 With simplicity.
- 2 I, who pride and greatness
 Evermore abase,
 On the poor and lowly
 Lavish all My grace;

- And to humble spirits
 Heavenly things reveal,
 Which My secret judgments
 From the proud conceal.
- 3 Thou, O holy Jesus,
 Seemest then to say,
 O thou foolish worldlings,
 Cast your pride away;
 If the God of glory
 Doth Himself abase,
 How shall man presume
 To choose the highest place?

199. The day, O Lord, most lov'd by me.

- 1 THE day, O Lord, most lov'd
 by me
 Is that sweet holy one
 On which Thou didst trium-
 phantly
 Rise when Thy work was done.
- 2 For on that sweet and holy day,
 Quite free from earthly care,
 I go into Thy house to pray,
 And pay Thee homage there.
- 3 And there Thy presence blest I
 seek,
 To ask, while life shall last,
 Thy blessing on the coming week,
 Thy pardon for the past.
- 4 And there I lift my hands to
 Thee
 For those that I love best,
 And pray that they may share with
 In Thy eternal rest. [me

200. Hear Thy children, gentle Jesus.

- 1 HEAR Thy children, gentle Jesus,
 While we breathe our evening prayer;
 Save us from all harm and danger,
 Take us 'neath Thy shelt'ring care.
- 2 Save us from the wiles of Satan,
 'Mid the lone and sleepful night,
 Sweetly may bright guardian angels
 Keep us 'neath their watchful sight.
- 3 Gentle Jesus, look in pity
 From Thy great white throne above,
 All the night Thy Heart is wakeful
 In Thy sacrament of love.
- 4 Shades of even fast are falling,
 Day is fading into gloom;
 When the shades of death fall round us,
 Lead Thine exiled children home.

LITANIES.

201. Litany of the Birth of Jesus.

- | | |
|--|--|
| 1 By the word to Mary giv'n ;
By Thy first descent from heav'n ;
By Thine infant form so fair,
Trembling in the midnight air,—
Babe of Bethlehem, hear our
cry ;
Thou wert helpless once as
we ;
Hear the loving Litany
We Thy children sing to
Thee. | 3 By the worship shepherds paid
By the gifts that sages made,
Gold and myrrh and incense sweet,
Laid in homage at Thy feet,—
Babe of Bethlehem, &c. |
| 2 By Thy poor and lowly lot ;
By the manger and the grot ;
By Thy little feet and hands
Folded fast in swaddling bands,—
Babe of Bethlehem, &c. | 4 By St. Joseph's thoughts amaz'd,
When he first upon Thee gaz'd,
And his Lord and Maker saw
Laid upon a bed of straw,—
Babe of Bethlehem, &c. |
| | 5 And oh, more than all the rest,
By the joy of Mary's breast,
When she, kneeling, first ador'd
Thee her child, and yet her Lord,—
Babe of Bethlehem, &c. |

202. Litany of the Childhood of Jesus.

- | | |
|--|---|
| 1 By the name which Thou didst
take,
Suffering early for our sake ;
Name ador'd on bended knee,
Name of grace and majesty,—
Child of Mary, hear our cry ;
Thou wert little once as we ;
Hear the loving Litany
We Thy children sing to
Thee. | 3 By Thine angel-bidden flight
Into Egypt in the night ;
By Thy home at Herod's death
In despised Nazareth,—
Child of Mary, &c. |
| 2 By the joy of Simeon blest,
When he clasp'd Thee to his
breast ;
By the widow'd Anna's song,
Pour'd amid the wondering throng,
Child of Mary, &c. | 4 By Thy tender Mother's fears ;
By her many sighs and tears,
As she sought Thee night and day
Turning back upon her way,—
Child of Mary, &c. |
| | 5 By her wond'ring love and awe
In the Temple when she saw
Thee, her child, so young and
fair,
Wiser than the wisest there,—
Child of Mary, &c. |

203. Litany of the Passion of Jesus.

- 1 By the blood that flow'd from Thee
 In Thy bitter agony ;
 By the scourge so meekly borne ;
 By Thy purple robe of scorn,—
 Jesu, Saviour, hear our cry ;
 Thou wert suffering once as we ;
 Hear the loving Litany
 We Thy children sing to Thee.
- 2 By the thorns that crown'd Thy head ;
 By Thy sceptre of a reed ;
 By Thy footstep faint and slow,
 Weigh'd beneath Thy cross of woe,—
 Jesu, Saviour, &c.
- 3 By the nails and pointed spear ;
 By Thy people's cruel jeer ;
 By Thy dying prayer which rose
 Begging mercy for Thy foes,—
 Jesu, Saviour, &c.
- 4 By the darkness thick as night,
 Blotting out the sun from sight ;
 By the cry with which in death
 Thou didst yield Thy parting breath,—
 Jesu, Saviour, &c.
- 5 By Thy weeping Mother's woe ;
 By the sword that pierc'd her through,
 When, in anguish standing by,
 On the cross she saw Thee die,—
 Jesu, Saviour, &c.

204. Litany of the Resurrection of Jesus.

- 1 By the first bright Easter-day,
 When the stone was rolled away ;
 By the glory round Thee shed
 At Thy rising from the dead,—
 King of glory, hear our cry ;
 Make us soon Thy joys to see ;
 Hear the loving Litany
 We Thy children sing to Thee.
- 2 By Thy Mother's fond embrace ;
 By her joy to see Thy face,
 When, all bright in radiant bloom,
 Thee she welcom'd from the tomb,
 King of glory, &c.
- 3 By the joy of Magdalen,
 When she saw Thee once again,
 And, entranc'd in rapture sweet,
 Knelt to kiss Thy sacred feet,—
 King of glory, &c.
- 4 By their joy who greeted Thee
 'Mid the hills of Galilee ;
 By Thy keys of might divine,
 Vested in St. Peter's line,—
 King of glory, &c.
- 5 By Thy parting blessing giv'n
 As Thou didst ascend to heav'n ;
 By the cloud of living light
 That receiv'd Thee out of sight,—
 King of glory, &c.

205. Blood is the price of Heaven.

- | | |
|---|---|
| <p>1 BLOOD is the price of Heaven ;
 All sin that price exceeds ;
 Oh, come to be forgiven :
 He bleeds, my Saviour bleeds !</p> <p>2 Under the olive-boughs,
 Falling like ruby beads,
 The Blood drops from His brows :
 He bleeds, my Saviour bleeds !</p> <p>3 While the fierce scourges fall,
 The Precious Blood still pleads ;
 In front of Pilate's hall,
 He bleeds, my Saviour bleeds !</p> <p style="padding-left: 2em;">Beneath the thorny crown
 The crimson fountain speeds ;
 See how it trickles down :
 He bleeds, my Saviour bleeds !</p> | <p>5 Bearing the fatal wood,
 His band of saints He leads,
 Marking the way with blood :
 He bleeds, my Saviour bleeds !</p> <p>6 On Calvary His shame
 With Blood still intercedes ;
 His open Wounds proclaim
 He bleeds, my Saviour bleeds !</p> <p>7 He hangs upon the tree,—
 Hangs there for my misdeeds ;
 He sheds His Blood for me :
 He bleeds, my Saviour bleeds !</p> <p>8 His Blood is flowing still :
 My thirsty soul it feeds ;
 He lets me drink my fill :
 He bleeds, my Saviour bleeds !</p> |
|---|---|

206. To Jesus' Heart, all burning.

- | | |
|--|--|
| <p>1 To Jesus' Heart, all burning
 With fervent love for men,
 My heart with fondest yearning
 Shall raise its joyful strain.
 While ages course along,
 Blest be with loudest song
 The Sacred Heart of Jesus
 By every heart and tongue !</p> <p>2 O Heart, for me on fire
 With love no man can speak,
 My yet untold desire
 God gives me for thy sake.
 While ages course along, &c.</p> <p>3 Too true I have forsaken
 Thy love by wilful sin ;
 Yet now let me be taken
 Back by Thy grace again.
 While ages course along, &c.</p> | <p>4 As Thou art meek and lowly,
 And ever pure of heart,
 So may my heart be wholly
 Of Thine the counterpart.
 While ages course along, &c.</p> <p>5 O that to me were given
 The pinions of a dove,
 I'd speed aloft to Heaven,
 My Jesus' love to prove.
 While ages course along, &c.</p> <p>6 When life away is flying,
 And earth's false glare is done ;
 Still, Sacred Heart, in dying
 I'll say I'm all thine own.
 While ages course along, &c.</p> |
|--|--|

207. Jesus, my God and my all.

- 1 O JESUS, Jesus, dearest Lord, Till all the dross of earthly loves
 Forgive me if I say Is burned, and burned away.
 For very love Thy sacred Name
 A thousand times a day.
- 4 O Light in darkness, Joy in
 grief,
 O Heaven begun on earth!
 I love Thee so, I know not how
 My transports to control;
 Thy love is like a burning fire
 Jesus! my Love! my Treasure!
 Within my very soul. who
 Can tell what Thou art worth!
- 2 O wonderful! that Thou shouldst
 let
 So vile a heart as mine
 O Jesus, Jesus, sweetest Lord,
 Love Thee with such a love as this,
 What art Thou not to me?
 And make so free with Thine.
 Each hour brings joys before un-
 The craft of this wise world of ours known,
 Poor wisdom seems to me;
 Each day new liberty.
 Ah, dearest Jesus, I have grown
 Childish with love of Thee.
- 5 What limit is there to thee,
 love?
 Thy flight where wilt thou
 stay?
 3 For Thou to me art all in all,
 My honour and my wealth,
 My heart's desire, my body's
 strength,
 My soul's eternal health.
 On, on! our Lord is sweeter far
 To-day than yesterday.
 Burn, burn, O Love, within my
 heart,—
 O love of Jesus! blessed love!
 So will it ever be;
 Burn fiercely night and day, Time cannot hold thy wondrous
 growth,
 No, nor eternity.

208. The Saviour's Side.

- 1 THERE is an everlasting home, 3 There issued forth the double
 Where contrite souls may hide; flood,
 Where death and danger dare not
 come,—
 The sin-atonng tide,—
 The Saviour's Side! In streams of water and of blood
 From that dear Side!
- 2 Hail, Rock of Ages, pierc'd for 4 There is the only Fount of
 me, Bliss,
 The grave of all my pride; In joy and sorrow tried,—
 Hope, peace, and heaven are all No refuge for the heart like
 in Thee, this,—
 Thy sheltering Side! A Saviour's Side!
- 5 Thither the Church through all her days
 Points as a faithful guide,
 And celebrates with ceaseless praise
 That spear-pierc'd Side!

We come to Thee, sweet Saviour.

- 1 We come to Thee, sweet Saviour,
Just because we need Thee so ;
None need Thee more than we do,
Nor are half so vile or low.
O bountiful Salvation ! O life eternal won !
O plentiful redemption ! O Blood of Mary's Son !
- 2 We come to Thee, sweet Saviour ;
None will have us, Lord, but Thee ;
And we want none but Jesus,
And His grace that makes us free.
O bountiful Salvation, &c.
- 3 We come to Thee, sweet Saviour ;
It is love that makes us come ;
We are certain of our welcome,
Of our Father's welcome home.
O bountiful Salvation, &c.
- 4 We come to Thee, sweet Saviour ;
Fear brings us in our need ;
For Thy hand never breaketh
Not the frailest bruised reed.
O bountiful Salvation, &c.

PART II.

- 5 We come to Thee, sweet Saviour ;
For to whom, Lord, can we go ?
The words of life eternal
From Thy lips for ever flow.
O bountiful Salvation, &c.
- 6 We come to Thee, sweet Saviour ;
We have tried Thee oft before ;
But now we come more wholly,
With the heart to love Thee more.
O bountiful Salvation, &c.
- 7 We come to Thee, sweet Saviour ;
'Tis in answer to Thy call,
Dear Hope of the unworthy,
Dearest Merit of us all.
O bountiful Salvation, &c.
- 8 We come to Thee, sweet Saviour,
And Thou wilt not ask us why ;
We cannot live without Thee,
And still less without Thee die.
O bountiful Salvation, &c.

211. May Jesus Christ be praised.

- 1 WHEN morning gilds the skies, 4 Be this at meals your grace,
My heart awaking cries, In every time and place,
May Jesus Christ be prais'd! May, &c.
Alike at work and prayer Be this, when day is past,
To Jesus I repair: Of all your thoughts the last,
May Jesus Christ be prais'd! May, &c.
- 2 The sacred minster-bell, 5 To God the Word on high
It peals o'er hill and dell, The hosts of angels cry,
May, &c. May, &c.
Oh, hark to what it sings, Let children too upraise
As joyously it rings, Their voice in hymns of praise :
May, &c. May, &c.
- 3 When you begin the day, 6 Let earth's wide circle round
Oh, never fail to say, In joyful notes resound :
May, &c. May, &c.
And at your work rejoice Let air and sea and sky
To sing with heart and voice, Through depth and height reply,
May, &c. May Jesus Christ be prais'd!

[The *verses*, "May Jesus," &c., are repeated each time.]

212. Holy Spirit, Lord of light.

(*Veni Sancte Spiritus.*)

- 1 HOLY Spirit, Lord of light, If Thou take Thy grace away,
From Thy clear celestial height, Nothing pure in man will stay;
Thy pure beaming radiance give. All his good is turned to ill.
- 2 Thou, of all consolers best, 4 Heal our wounds, our strength
Visiting the troubled breast, renew;
Dost refreshing peace bestow : On our dryness pour Thy dew ;
Thou in toil art comfort sweet ; Wash the stains of guilt away ;
Pleasant coolness in the heat ; Bend the stubborn heart and will ;
Solace in the midst of woe. Melt the frozen, warm the chill ;
Guide the steps that go astray.
- 3 Light immortal, Light divine, 5 Thou, on those who evermore
Visit Thou these hearts of Thine, Thee confess and Thee adore,
And our inmost being fill ; In Thy sevenfold gifts descend :
Give them comfort when they die
Give them life with Thee on high ;
Give them joys which never
end.

213. Come, Holy Ghost, Thy grace inspire!

- 1 **COME**, Holy Ghost, Thy grace inspire!
Who from the Son as from the Sire
Dost equally proceed;
Within our hearts divinely glow,
Our lips with eloquence endow,
And strengthen us in need.
- 2 Thou to the lowly dost display
The beautiful and perfect way
Of justice and of peace;
Avoiding every stubborn heart,
Thou to the simple dost impart
True wisdom's rich increase.
- 3 Teach us to aim at Heav'n's high prize,
And for its glory to despise
The world and all below.
- Cleanse us from sin; direct us right;
Illuminate us with thy light;
Thy peace on us bestow.
- 4 And as Thou didst in days of old
On the first Shepherds of the Fold
In tongues of flame descend,
Now also on its Pastors shine,
And flood with fire of grace divine
The world from end to end.
- 5 So unto Thee, who with the Son
And Father art for ever One,
The Lord of earth and heaven,
Be, through eternal length of days,
All honour, glory, blessing, praise,
And adoration, given!

214. The Holy Paraclete.

- 1 **GRACE** Increate!
From whose informing fire
All acts that to immortal glory tend
Their force acquire.
- 2 Hail, Life of life!
Hail, Paraclete divine!
All justice, sanctity, obedience,
love,
And truth are Thine.
- 3 Thou in the blood
Of Him who died for men,
By sacramental element applied,
Dost wash us clean.
- 4 Thou to the deeds
Of every passing hour
In Thee perform'd, impartest
merit new
And heavenly power.
- 5 From grace to grace,
O, grant me to proceed;
And with assisting hand my faltering steps
To Sion lead.
- 6 So may I mount
In peace the holy hill
And safe at last by life's eternal
fount,
There drink my fill.

215.

Help, Lord, the souls.

HELP, Lord, the souls which Oh, by their patience of delay,
 Thou hast made, Their hope amid their pain,
The souls to Thee so dear, Their sacred zeal to burn away
In prison for the debt unpaid Disfigurement and stain ;
Of sins committed here. Oh, by their fire of love, not
 less

Those holy souls, they suffer on,
 Resigned in heart and will,
Until Thy high behest is done,
 And justice has its fill.
For daily falls, for pardoned crime,
 They joy to undergo
The shadow of Thy Cross sublime,
 The remnant of Thy woe.
Help, Lord, &c.

In keenness than the flame ;
 Oh, by their very helplessness,
 Oh, by Thy own great name ;
 Sweet Jesus, help, sweet Jesus,
 aid
 The souls to Thee so dear,
 In prison for the debt unpaid
 Of sins committed here.

216.

Jesus, gentlest Saviour.

- 1** **JESUS, gentlest Saviour,**
 God of might and power,
Thou Thyself art dwelling
 In us at this hour.
 Nature cannot hold Thee,
 Heaven is all too strait
For Thine endless glory
 And Thy royal state.
- 2** **Out beyond the shining**
 Of the furthest star,
Thou art ever stretching
 Infinitely far.
 Yet the hearts of children
 Hold what worlds cannot,
And the God of wonders
 Loves the lowly spot.
- 3** **As men to their gardens**
 Go to seek sweet flowers,
In our hearts dear Jesus
 Seeks them at all hours.
Jesus, gentlest Saviour,
 Thou art in us now ;
Fill us full of goodness
 Till our hearts o'erflow.
- 4** **Pray the prayer within us**
 That to heaven shall rise ;
Sing the song that angels
 Sing above the skies.
Multiply our graces,
 Chiefly love and fear,
And, dear Lord, the chiefest,
 Grace to persevere.
- 5** **Oh, how can we thank Thee**
 For a gift like this,
Gift that truly maketh
 Heaven's eternal bliss.
Ah! when wilt Thou always
 Make our hearts Thy home?
We must wait for Heaven ;
 Then the day will come.
- 6** **Now at least we'll keep Thee**
 All the time we may ;
But Thy grace and blessing
 We will keep always.
When our hearts Thou leavest,
 Worthless though they be,
Give them to Thy Mother,
 To be kept for Thee.

217. Now are the days of humblest prayer.

(Lent.)

- 1 Now are the days of humblest prayer,
When consciences to God lie bare,
And mercy most delights to spare.
O, hearken when we cry,
Chastise us with Thy fear ;
Yet, Father, in the multitude
Of Thy compassions, hear.
[After each verse.]
- 2 Now is the season, wisely long,
Of sadder thought and graver song,
When ailing hearts grow well and strong.
- 3 The feast of penance! O, so bright,
With true conversion's heavenly light,
Like sunrise after stormy night.
- 4 O, happy time of blessed tears,
Of surer hopes, of chastening fears,
Undoing all our evil years.
- 5 We, who have loved the world,
must learn
Upon that world our backs to turn,
And with the love of God to burn.
- 6 Vile creatures of such little worth,
Than we, O, there are none on earth
More fallen from their Christian birth.
- 7 Full long in sin's dark ways we went ;
Yet now our steps are heavenward bent,
And grace is plentiful in Lent.
- 7 All glory to redeeming grace,
Disdaining not our evil case,
But showing us our Saviour's face.

218. Wave the sweet censer.

- 1 WAVE the sweet censer,—
wave
To Him who came to save
The soul of man ;
Enduring in our stead,
On His own precious head,
Sin's dreadful ban! [high,
Wave the sweet censer,—wave it
For He is here who deign'd to die!
- 2 Lord! let the mystic cloud
Thine Holy Altar shroud
In fragrance sweet ;
And may the prayer of all
Who on Thy mercy call
In the one censer meet,
And as one voice ascend to Thee,
Incarnate, glorious Deity!
Amen.

219. Hail, Thou living Bread from Heaven!

- 1 HAIL, Thou living Bread from Heaven!
Sacrament of awful might!
I adore Thee,—I adore Thee,—
Every moment, day and night.
- 2 Holiest Jesu! Heart of Mary!
O'er me shed your gifts divine:
Holiest Jesu! my Redeemer!
All my heart and soul are Thine.

220. O flowers, O happy flowers.

- 1 O FLOWERS, O happy flowers, which day and night
So near to my own Jesus silent stay,
And never leave Him, till before His sight
At length your life in fragrance fades away.
Could I, too, always make my dwelling-place
In that dear spot to which your charms you lend,
Oh, what a blessed lot were mine! what grace,
Close to my truest Life my life to end!
- 2 O lights, O happy lights, which burn away,
The presence of our Jesus to proclaim;
Ah! could I see my heart become one day
Like you, all fire of love and burning flame,
Then, as you waste away, so would I die,
Like you, consumed with fire of love divine;
Oh! how I envy you! how blest were I
Could I but change your happy lot with mine!
- 3 O sacred pyx, thou art more favoured still,
For thou my Love concealed dost here enclose;
What nobler, happier part could creature fill?
In thee thy very God deigns to repose.
Ah! were thy office but for one brief day
On this my poor and frozen breast bestow'd,
Then would my heart be melted all away,
Of love and fire become the blest abode.
- 4 But, ah, sweet flowers, bright lights, and pyx so blest,
Far, far more fortunate than you am I,
When my Belovèd comes within my breast,
All loving like a tender lamb to lie;
And I, poor worm, in this frail host receive
My Good, my All, the God of majesty.
Why then not burn? my life why then not give,
Since here my Treasure gives Himself to me?
- 5 Away, like fluttering moth around the light,
My raptured soul, about thy Jesus fly,
Inflamed with faith and love; and at the sight
Of thy Belovèd ever burn and sigh.
And when the hour arrives, and He is thine
Whose very sight makes Paradise above,
Oh, press Him to thy heart with fire divine,
And say thou wilt but love, love, only love.

221. The three Salutations to Mary.

(See "Raccolta," p. 189.)

- | | |
|--|--|
| 1 DAUGHTER of God the Father,
O Virgin pure and mild,
I venerate and love thee;
Accept me for thy child.
My soul and all its powers
I consecrate to thee;
Be pleas'd, most holy Mother,
From sin to keep me free. | My body and its senses
I consecrate to thee;
Be pleas'd, most holy Mother,
From sin to keep me free. |
| 2 Mother of our Redeemer,
O Virgin pure and mild,
I venerate and love thee;
Accept me for thy child. | 3 Spouse of the Holy Spirit,
O Virgin pure and mild,
I venerate and love thee;
Accept me for thy child.
My heart and its affections
I consecrate to thee;
Be pleas'd, most holy Mother,
From sin to keep me free. |

222. O Flower of Grace

(Month of Mary.)

- 1 O FLOWER of grace, divinest flower,
God's light thy life, God's love thy dower;
That all alone with virgin ray
Dost make in heaven eternal May;
Sweet falls the peerless dignity
Of God's eternal choice on thee.
Mother dearest, Mother fairest;
Maiden purest, Maiden rarest;
Help of earth and joy of heaven;
Love and praise to thee be given,
Blissful Mother, blissful Maiden.
- 2 Choice Flower, that bloomest on the breast
Of Jesus, which is now thy rest,
As thine was once the chosen bed
Of His dear Heart and sacred Head;
O Mary, sweet it is to see
Thy Son's creation graced by thee.
Mother dearest, &c.
- 3 O queenly Flower, enthroned above,
The trophy of Almighty love;
Ah me, how He hath hung thee round
With all love-tokens that abound!
With God's own light, beyond the reach
Of angel song or mortal speech.
Mother dearest, &c.

O flower of grace (*continued*).

- 4 O Flower of God, divinest Flower ·
Elected for His inmost bower ;
Where angels come not, there art thou,
A crown of glory on thy brow ;
While far below, all bright and brave,
Their gleamy palms the ransomed wave.
Mother dearest, &c.
- 5 Yet thou didst bloom on earth at first,
In meekness proved, in sorrow nursed ;
And heaven must own its debt to earth,
Sweet Flower, for thy surpassing worth ;
And Angels, for their Queen's dear sake,
Our road to thee more smooth shall make.
Mother dearest, &c.
- 6 O Mary, when we think of thee,
Our hearts grow light as light can be ;
For thou hast felt as we have felt,
And thou hast knelt as we have knelt ;
And so it is, that utterly,
Mother of God, we trust in thee.
Mother dearest, &c.

223.

Hail, Virgin-flower

- 1 HAIL, Virgin-flower! hail, Mother-maid!
Untainted, free from blame :
Hail, Queen of mercy! who dost wear
The starry diadem.
More pure and more immaculate
Than purest angels are ;
Thou standest at the King's right hand
In golden raiment fair.
- 2 Through thee, O Mother of all grace,
The sinner's hope most sure,
The star that lights the dang'rous sea,
The port of rest secure,
The ever-open gate of Heaven,
Health of each soul that faints,—
Through thee may we behold the King
In mansions of the Saints!

Our Lady of the Angels.

- 1 QUEEN of Angels, thou art glorious,
 Glorious as a banner'd host ;
 Thou hast crushed the foe for ever,
 He no more in pride may boast.
 Lady of our hearts we call thee,
 Thou our gentle Mother art ;
 Mary, fold us in thy mantle,
 Take us to thy loving heart.
- 2 'Tis thy feast, O Queen of Angels ;
 We salute thee, Lady dear ;
 Show thy pity, show thy kindness,
 To each soul now kneeling here.
 With our songs we come to praise thee ;
 But our words are weak and cold ;
 Look into our hearts, sweet Mother ;
 There our love is better told.

Green are the leaves.

(Month of May.)

- 1 GREEN are the leaves, and sweet the flowers,
 And rich the hues of May ;
 We see them in the gardens round,
 And market-panniers gay ;
 And e'en among our streets and lanes
 And alleys we descry,
 By fitful gleams, the fair sunshine,
 The blue transparent sky.
 O Mother-maid, be thou our aid,
 Now in the opening year ;
 Lest sights of earth to sin give birth,
 And bring the tempter near.
- 2 Green is the grass; out wait awhile—
 'Twill grow, and then will wither ;
 The flowrets, brightly as they smile,
 Shall perish altogether ;
 The merry sun, you sure would say
 It ne'er could set in gloom ;
 But earth's best joys have all an end,
 And sin a heavy doom.
 But Mother-maid, thou dost not fade ;
 With stars above thy brow,
 The moon beneath thy queenly feet,
 For ever throned art thou

Green are the leaves (*continued*).

- 3 The green, green grass, the glittering grove,
The heaven's majestic dome,
They image forth a tenderer bower,
A more refulgent home ;
They tell us of that Paradise
Of everlasting rest,
And that high Tree, all flowers and fruit,
The sweetest, yet the best.
O Mary pure and beautiful,
Thou art the Queen of May ;
Our garlands wear about thy hair,
And they will ne'er decay.

226.

Consolatrix Afflictorum.

- 1 LIKE the voiceless starlight falling
Through the darkness of the night,
Like the silent dewdrops forming
In the cold moon's cloudless light;
So there come to hearts in sorrow
Mary's Angels dear and bright.
- 2 Like the scents of countless blossoms
That are trembling in the air,
Like the breaths of gums that perfume
Sandy deserts bleak and bare,
Are our Lady's ceaseless answers
To affliction's lowly prayer.
- 3 They are endless, they are countless,
Like the leaves upon the trees ;
They are healings sweetly hidden
Like the fragrance in the breeze ;
They are spirits to the drooping,
Like the freshness from the seas.
- 4 For in Mary's ear all sorrow
Singeth ever like a psalm :
Welcome, Mother, are the tempests
Which thou layest with thy calm ;
Sweet the broken hearts thou healest
With thine own heart's nameless balm.

At the cross her station keeping.

(Stabat Mater.)

- 1 AT the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last :
Through her heart His sorrow sharing,
All His bitter anguish bearing,
Lo, the piercing sword hath passed.
- 2 Oh, how sad and sore distressed,
Now was she, that Mother blessed
Of the sole-begotten One ;
Woe-begone, with heart's prostration,
Mother meek, the bitter passion
Saw she of her glorious Son.
- 3 Who could mark, from tears refraining,
Christ's dear Mother uncomplaining,
In so great a sorrow bow'd ?
Who unmov'd behold her languish
Underneath His Cross of anguish,
'Mid the fierce un pitying crowd ?
- 4 In His people's sins rejected,
She her Jesus, unprotected,
Saw with thorns, with scourges rent :
Saw her Son from judgment taken,
Her belov'd in death forsaken,
Till His spirit forth He sent.

PART II.

- 5 Fount of Love and holy sorrow,
Mother ! may my spirit borrow
Somewhat of thy woe profound ;
Unto Christ, with pure emotion,
Raise my contrite heart's devotion,—
Love to read in every wound.
- 6 Those five Wounds of Jesu smitten,
Mother, in my heart be written,
Deep as in thine own they be :
Thou, my Saviour's Cross who bearest,
Thou, thy Son's rebuke who sharest,
Let me share them both with thee.

At the cross her station keeping (*continued*).

7 In the Passion of my Maker
Be my sinful soul partaker,
Weep till death, and weep with thee;
Mine with thee be that sad station,
There to watch the great salvation
Wrought upon th' atoning tree.

8 When in death my limbs are failing,
Let Thy Mother's prayer prevailing
Lift me, Jesu! to Thy Throne : .
To my parting soul be given
Entrance through the gate of heaven;
There confess me for Thine own.

229.

O Mary, my Mother.

1 O MARY, my Mother, most lovely, most mild,
Look down upon me, your weak lowly child;
From the land of my exile I call upon thee;
Then Mary, my Mother, look kindly on me.

O Mary, in pity look down upon me;
'Tis the voice of thy child that is calling on thee.

2 If thou shouldst forsake me, ah! where shall I go?
My comfort and hope in this valley of woe;
When the world and its dangers with terror I view,
Sweet hopes come to cheer me in pointing to you.

O Mary, in pity look down upon me;
'Tis the voice of thy child that is calling on thee.

3 In sorrow, in darkness, be still at my side,
My light and my refuge, my guard and my guide;
Though snares should surround me, yet why should I fear?
I know I am weak, but my Mother is near;

Then, Mary, in pity look down upon me;
'Tis the voice of thy child that is calling on thee.

230.

Mary, dearest Mother.

1 MARY, dearest Mother,
From thy heavenly height
Look on us thy children,
Lost in earth's dark night.

Mary, purest creature,
Keep us free from sin ;
Help us erring mortals
Peace in heaven to win.

2 Mary, Queen and Mother,
Get us still more grace,
With still greater fervour
Now to run our race.

Daughter of the Father,
Lady kind and sweet,
Lead us to our Father,
Leave us at His feet.

3 Mother of our Saviour,
Joy of God above,
Jesus bade thee keep us
In His fear and love.
Mary, spouse and servant
Of the Holy Ghost,
Keep for Him His creatures,
Who would else be lost.

4 Holy Queen of Angels,
Bid thine Angels come
To escort us safely
To our heavenly home.
Bid the Saints in Heaven
Pray for us their prayers ;
They are thine, dear Mother,
That thou mayst be theirs.

231.

The Church of the Saints.

1 I'LL never forsake thee ; I never will be,
O Church of the Saints, an apostate from thee ;
Though friends may entice me, and fortune may frown,
My Faith and my Church unto death I will own.

2 They may boast of their wealth, they may talk of their gold,
I'll be true to the Faith like the Martyrs of old ;
"A Catholic live, and a Catholic die,"
Be this my life's watchword, at death my last cry

3 I may lose some advantage and forfeit some gain,
I may meet with unkindness and suffer some pain ;
But Jesus and Mary will surely bestow
Richer gifts than from sin and apostasy flow.

4 They may call me a Papist, and laugh at my creed ;
'Tis the faith that will save in the hour of need.
Let them talk, let them laugh ; but when death is at hand,
The priest is the only true friend in the land.

5 Then we'll cling to the priest, and we'll cling to the Pope ;
We'll cling to Christ's Vicar, for Christ is our hope ;
We'll fight a good battle, and Mary the while
From her throne in the skies on her children will smile.

232. Who is she that stands triumphant?

1 Who is she that stands triumphant,
Rock in strength, upon the Rock,
Like some city crowned with turrets,
Braving storm and earthquake shock?
Who is she her arms extending,
Blessing thus a world restored;
All the anthems of creation
Lifting to creation's Lord?
Hers the kingdom, hers the sceptre;
Fall, ye nations, at her feet;
Hers that Truth whose fruit is Freedom;
Light her yoke, her burden sweet.

2 As the moon its splendour borrows
From a sun unseen all night,
So from Christ, the Sun of Justice,
Evermore she draws her light.
Touch'd by His, her hands have healing
Bread of Life, absolving Key:
Christ Incarnate is her Bridegroom,
God is hers, His temple she.
Hers the kingdom, hers the sceptre;
Fall, ye nations, at her feet;
Hers that Truth whose fruit is Freedom;
Light her yoke, her burden sweet.

3 Empires rise and sink like billows,
Vanish, and are seen no more;
Glorious as the star of morning
She o'erlooks the wild uproar.
Hers the Household all embracing;
Hers the Vine that shadows earth:
Blest thy children, mighty mother;
Safe the stranger at thy hearth.
Hers the kingdom, hers the sceptre;
Fall, ye nations, at her feet;
Hers that Truth whose fruit is Freedom;
Light her yoke, her burden sweet.

[The first part of the melody is repeated for the second half of stanza.]

233. Hail, glorious St. Patrick!

- 1 HAIL, glorious St. Patrick, dear Saint of our isle!
On us, thy poor children, bestow a sweet smile;
And now thou art high in the mansions above,
On Erin's green valleys look down in thy love.
- 2 Hail, glorious St. Patrick! thy words were once strong
Against Satan's wiles and a heretic throng:
Not less is thy might where in Heaven thou art;
Oh, come to our aid, in our battle take part.
- 3 In the war against sin, in the fight for the faith,
Dear Saint, may thy children resist to the death;
May their strength be in meekness, in penance and prayer,
Their banner the Cross, which they glory to bear.
- 4 Thy people, now exiles on many a shore,
Shall love and revere thee till time be no more;
And the fire thou hast kindled shall ever burn bright,
Its warmth undiminished, undying its light.
- 5 Ever bless and defend the sweet land of our birth,
Where the shamrock still blooms as when thou wert on earth;
And our hearts shall yet burn, wheresoever we roam,
For God and St. Patrick and our native home.

234. The Sign of the Cross.

- | | |
|--|--|
| <p>1 O CHILD of God, remember,
When thou to Christ wast
born,
How then across thine infant
breast
His sacred Sign was drawn.</p> <p>2 And when confirming Chrism
Upon thy brow was laid,
How in that sign the Holy
Ghost
His grace upon thee shed.</p> <p>3 Therefore, when sleep invites
thee
To take thy needful rest,</p> | <p>Besure that with the sacred Cross
Thou sign thy brow and breast.</p> <p>4 The Cross hath wond'rous virtue
All evil to control;
To scatter darkness, and to calm
The tempest of the soul.</p> <p>5 What though in sleep this body
May helpless seem to lie,
I nothing fear, assur'd that One
Stronger than all is nigh.</p> <p>6 On Him my heart shall ponder,
E'en while my rest I take;
My shield and shelter while I
My joy when I awake. [sleep,</p> |
|--|--|

235. The snow lay on the ground.

(Christmas Carol.)

- | | |
|--|---|
| 1 THE snow lay on the ground,
The stars shone bright,
When Christ our Lord was born
On Christmas night. | To guard Him, and protect
His Mother mild. |
| 2 'Twas Mary, daughter pure
Of holy Anne,
That brought into this world
The God made man. | 5 The Angels hover'd round,
And sung this song,—
<i>Venite adoremus
Dominum.</i> |
| 3 She laid Him in a stall
At Bethlehem;
The ass and oxen shared
The roof with them. | 6 And then that manger poor
Became a throne;
For He whom Mary bore
Was God the Son. |
| 4 St. Joseph too was by
To tend the Child; | 7 O come then, let us join
The heavenly host,
To praise the Father, Son,
And Holy Ghost. |

236. The sleep of the Infant Jesus.

- 1 SLUMBER, haste! on dewy pinions
From thy starry throne descend;
Gently toward yon little manger
Let thy golden wand extend.
- 2 On His Mother's bosom slowly,
Lo! the Babe reclines His head;
Sweetly o'er His wearied senses
Balmy sleep its charm hath spread.
- 3 Hark! the angry blast of winter
Dies along the snowy plain;
Fainter grow the rippling murmurs
On Judæa's distant main.
- 4 Through the pine-grove Cedron calmly
Pours its waves adown the steep;
Silence reigns o'er things created
While their Maker's wrapt in sleep.

237. Ye sons and daughters of the Lord.

(*O filii et filiae.*)

1 YE sons and daughters of the Lord,
The King of Heaven, the King ador'd,
From death this day Himself restor'd.
Alleluia.

2 On Sunday morn at break of day
The holy women went their way,
To see the tomb where Jesus lay.

An Angel clad in white they see,
Who sat, and spake unto the three :
"Your Lord hath gone to Galilee."

That night th' Apostles met in fear,
But Christ did in the midst appear :
"My peace," He saith, "be on all here!"

But Thomas, when of this he heard,
Was doubtful of his brethren's word ;
Wherefore again there came the Lord :

6 "Behold My side, O Thomas, see ;
My hands, My feet, I show to thee ;
Not faithless, but believing be."

When Thomas saw that wounded side,
The truth no longer he denied ;
"Thou art my Lord and God," he cried.

Oh, blest are they who have not seen
Their Lord, and yet believe in Him ;
Eternal life awaiteth them.

9 On this most holy Day of days,
To God your hearts and voices raise
In laud and jubilee and praise.

Alleluia. Amen.

Heart of the holy Child.

1 **HEART** of the holy child,
 Hide me in Thee;
 Purest and undefi'd,
 Purify me.
 Joy of my infant life,
 Far from evil passions rife,
 Troubling this world of strife,
 Keep me with Thee.

2 Sweet Child of Bethlehem,
 Open Thine Heart;
 Lessons from Nazareth
 Deign to impart.
 Mary and Joseph dear,
 Let us be to Jesus near;
 With you, we shall not fear
 From Him to part.

God bless our Pope!

1 **FULL** in the panting heart of Rome,
 Beneath th' Apostles' crowning dome,
 From pilgrims' lips that kiss the ground,
 Breathes in all tongues one only sound—
 God bless our Pope, the great, the good!

2 The golden roof, the marble walls,
 The Vatican's majestic halls,
 The note redouble, till it fills
 With echoes sweet the Seven Hills—
 God bless our Pope, the great, the good.

3 From torrid south to frozen north
 The wave harmonious stretches forth,
 Yet strikes no chord more true to Rome's
 Than rings within our hearts and homes—
 God bless our Pope, the great, the good!

4 For, like the sparks of unseen fire
 That speak along the magic wire,
 From home to home, from heart to heart,
 These words of countless children dart—
 God bless our Pope, the great, the good!

5 To homes and hearts of Saints above,
 Which link'd with ours in thought and love,
 Repeating, bless the pilgrims' strain,
 As showers enrich with borrowed rain—
 God bless our Pope, the great, the good!

1 THE glory of summer
Is faded and fled,
The wreaths that adorn'd her
Are dying or dead ;
The autumn is coming,
And, strong in his blast,
Will open to winter
A passage at last.

2 Oh, how to my spirit
It seemeth to say,
Thus too is thy summer
Fast fleeting away.

While things which thou lovest,
Though pleasant they be,
And friends thou hast chosen
Are fading with thee.

3 Dost thou covet a summer
More certain of bliss ?
Go seek thee a country
Far brighter than this.
Where the joys thou hast lost
Thou shalt never deplore,
And the friends whom thou lovest
Shall quit thee no more.

1 THERE is one true and only
God,
Our Maker and our Lord ;
And He created every thing
By His Almighty Word.

2 But in this one and only God
There yet are Persons Three :
The Father, Son, and Holy Ghost,
One Blessed Trinity.
All this, &c.

All this, and all the Church
doth teach,
My God, I do believe ;
For Thou hast bid us hear
the Church,
And Thou canst not de-
ceive.

3 The Second Person, God the
Son,
Came down on earth to dwell,
Took flesh, and died upon the
Cross,
To save our souls from hell.
All this, &c.

4 The good with God in Heaven above
Will ever happy be ;
The wicked in the flames of hell
Will burn eternally.
All this, &c.

- | | | | |
|---|---|---|--|
| 1 | LIFE eternal! life eternal!
Words that pierce the heart
with fire; | | Life eternal! life eternal!
I will grasp thee if I can. |
| | Life eternal! life eternal!
How my soul doth thee desire! | 3 | Life eternal! life eternal!
Depth of depth of bliss un-
known |
| 2 | Life eternal! life eternal!
Hope of hopes to mortal man; | | Life eternal! life eternal!
Thee I seek in Christ alone. |

243. Acts of Faith, Hope, Charity, and Contrition.

ACT OF FAITH.

- | | | | |
|---|--|--|--|
| 1 | GREAT God, whatever through
Thy Church
Thou teachest to be true,
I firmly do believe it all,
And will confess it too. | | Thou never canst deceived be,
Thou never canst deceive,
For Thou art truth itself, and
-Thou
Dost tell me to believe. |
|---|--|--|--|

ACT OF HOPE.

- | | | | |
|---|--|--|--|
| 2 | My God, I firmly hope in
Thee,
For Thou art great and good;
Thou gavest us Thine only Son
To die upon the Rood. | | I hope through Him for grace to
live
As Thy commandments teach,
And through Thy mercy, when I die,
The joys of Heaven to reach. |
|---|--|--|--|

ACT OF LOVE.

- | | | | |
|---|--|--|---|
| 3 | With all my heart and soul and
strength
I love Thee, O my Lord,
For Thou art perfect, and all things
Were made by Thy blest Word. | | Like me to Thine own image
made,
My neighbour Thou didst make,
And as I love myself, I love
My neighbour for Thy sake. |
|---|--|--|---|

ACT OF CONTRITION.

- | | | | |
|---|---|--|--|
| 4 | Most holy God, my very soul
With grief sincere is mov'd,
Because I have offended Thee,
Whom I should e'er have lov'd. | | Forgive me, Father; I am now
Resolved to sin no more,
And by Thy holy grace to shun
What made me sin before. |
|---|---|--|--|

244. Day of wrath! the heart dismaying.

(Dies iræ.)

- 1 DAY of wrath! the heart dismay-
ing,
High the bannered Cross display-
ing,
O'er the world in flames decaying.
- 2 Oh, what dread and bitter cry-
ing
Shall there be, when all things
trying,
Comes the Judge, the All-descry-
ing!
- 3 Through the tombs of nations
swelling
Thrills the trump, of judgment
telling,
All before the throne compelling.
- 4 Death and time in consternation
Then shall stand; while all Crea-
tion
Rises at that dread citation.
- 5 Lo! the open Book is giving
Witness sure to dead and living,
And the world its doom receiving.
- 6 Then the Judge shall sit, re-
vealing
Every hidden thought and feeling,
Unto each requital dealing.
- 7 Who will aid me, interceding,
For a wretched sinner pleading,
When the just all grace are need-
ing?
- 8 Heavenly King, of dreadful
splendour!
Fount of love and pity tender!
Be my Saviour and Defender.
- 9 Jesus! think for my salvation
Thou didst quit Thy heavenly
station;
Leave me not to condemnation!
- 10 Weary, didst Thou seek me
straying,
On the Cross my ransom paying;
By Thy passion, hear my praying.
- 11 God of justice, my petition
Hear, and grant my sins' remis-
sion,
In that awful day's decision.
- 12 Shame and grief my soul op-
pressing,
I bewail my life's transgressing,
Hear me, Lord, my sins confess-
ing!
- 13 Thou didst spare the sinner
grieving,
Thou didst save the thief believing,
Me too hope of pardon giving.
- 14 Worthless are my prayers and
mourning,
Yet, good Lord, in pity yearning,
Save me from the endless burn-
ing.
- 15 With the sheep assign my
station
On Thy right hand of salvation,
At that awful separation.
- 16 When the lost are driven be-
fore Thee
To their condemnation worthy,
Call me with Thy Saints to glory.
- 17 Consoious guilt my spirit lad-
ing,
Hear Thou, Lord, my self-up-
braiding,
Come in death Thy suppliant aid-
ing.
- 18 Oh, that day of tears and
trembling,
From the wreck of worlds assem-
bling,
- 19 Sinners stand, their doom re-
ceiving,
Spare them, God of dead and liv-
ing!
- 20 Lord of mercy, Jesu blest!
Grant them everlasting rest.

Christians, to the war.

- 1 **CHRISTIANS, to the war!** gather from afar;
 Hark, hark! the word is given;
 Jesus bids us fight "for God and the right,"
 And for **Mary, the Queen of Heaven.**
 Now first for thee, thou wicked world,
 Puff'd up with godless pomp and pageant,
 Avenging grace to humble thee
 Can make the weakest arm its agent.
 Christians, to the war! &c. (*after each verse*).
- 2 **And thou, dark fiend, six thousand years**
 The Bride of Christ in vain tormenting,
 Shall find our hate and scorn of thee
 Deep as thine own, and unrelenting.
- 3 **Ah, self! so oft forgiven, thou**
 Canst play no part but **that of traitor;**
 We spare thy life, but thou must bear
 The felon's brand, the captive's fetter.
- 4 **But worse than devil, flesh, or world,**
 Human respect, like poison creeping,
 Chills and unnerves the hosts of Christ,
 When weary war-worn hearts are sleeping.
- 5 **Like lions roaring for their prey,**
 Armies of foes are round us trooping;
 What then? see! countless angels come
 To heal the hurt, to raise the drooping.
- 6 **Then bravely, comrades, to the fight,**
 With shout and song each other cheering;
 Strength not our own from heaven descends,—
 The sun breaks out, the clouds are clearing.
- 7 **On to the gates of Sion, on!**
 Break through the foe with fresh endeavour;
 We'll hang our colours up in heaven,
 When peace shall be proclaim'd for ever.

Rose of the Cross.

- 1 **Rose of the Cross, thou mystic flower,**
 I lift my soul to thee;
 In every melancholy hour,
 Mary, remember me.

Rose of the Cross (*continued*).

- 2 A wand'rer here through many a wild,
Where few their way can see,
Send down thy fragrance on thy child;
Mary, remember me.
- 3 Let me but stand where thou hast stood,
Beside the crimson tree;
And, by the water and the blood,
Mary, remember me.
- 4 There let me wash my sinful soul,
And be from sin set free;
Drawn by thy love, by grace made whole,
Mary, remember me.
- 5 Be thy blest Son my own, my all,
To whom for life I flee;
And, when before His feet I fall,
Mary, remember me.
- 6 Rose of the Cross, thou thornless flower,
May I thy follower be;
And, when temptations wildest prove,
Mary, remember me.

247.

Stations of the Cross.

I.

FROM pain to pain, from woe to woe,
With loving hearts and footsteps slow,
To Calvary with Christ we go.
See how His precious blood
At every station pours;
Was ever grief like His?
Was ever sin like ours?

II.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

III.

O Jesus, who for love of me
Didst bear Thy cross to Calvary,
In Thy sweet mercy grant to me
To suffer and to die with Thee.

IV.

Jesus, for love of me Thou go'st to Calvary;
O grant that I may live, suffer, and die with Thee.

BENEDICTION OF THE BLESSED SACRAMENT

248.

O salutaris Hostia,
Quæ cœli pandis ostium;
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria,
Amen.

O salutaris.

O, saving Victim, opening wide
The gate of heav'n to man below;
Our foes press on from every side;
Thine aid supply, thy strength
bestow.

To thy great name be endless praise,
Immortal Godhead, one in three;
O, grant us endless length of days
In our true native land with Thee.
Amen.

249.

Litany of the Blessed Virgin.

Ant. Sub tuum præsidium con-
fugimus, sancta Dei Genitrix,
nostras deprecationes ne despicias
in necessitatibus nostris; sed a
periculis cunctis libera nos sem-
per, Virgo gloriosa et benedicta.

Kyrie eleison.

Kyrie eleison.

Christe eleison.

Christe eleison.

Kyrie 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,
Sancta, Dei Genitrix,
Sancta Virgo Virginum,

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

Lord have mercy.

Lord have mercy.

Christ have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy.

Christ hear us.

Christ graciously hear us.

God the Father of heaven,

God the Son, Redeemer of
the world,

God the Holy Ghost,

Holy Trinity, one God,

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Miserere nobis.

*Have mercy
on us.*

Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Saviour,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Vessel of singular devotion,
Rosa mystica,	Mystical rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the sick,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comfort of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium,	Queen of all Saints,
Regina sine labe originali con-	Queen conceived without original
cepta,	sin,
Agnus Dei, qui tollis peccata	Lamb of God, who takest away
mundi,	the sins of the world,
<i>Parce nobis Domine.</i>	<i>Spare us, O Lord.</i>
Agnus Dei, qui tollis peccata	Lamb of God, who takest away
mundi,	the sins of the world,

Ora pro nobis.

Pray for us

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

Miserere nobis.

Christe audi nos.

Christe exaudi nos,

Ÿ. Ora pro nobis, sancta Dei
Genitrix.

Ry. Ut digni efficiamur promissio-
nibus Christi.

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.

Ÿ. Pray for us, O holy Mother
of God.

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

250.

Tantum ergo.

Tantum ergo Sacramentum
Veneremur cernui :
Et antiquum documentum
Novo cedat ritui ;
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio :
Procedenti ab utroque
Compar sit laudatio.
Amen.

Ÿ. Panem de cælo præstitisti
eis. [Alleluia.]

Ry. Omne delectamentum in se
habentem. [Alleluia.]

Deus, qui nobis sub Sacramen-
to mirabili, passionis tuæ memo-
riam reliquisti: tribue, quæsu-
mus, ita nos corporis et sanguinis
tui mysteria venerari, ut redemp-
tionis tuæ fructum in nobis jurgi-
ter sentiamus. Qui vivis, &c.
Amen.

Adoremus in æternum sanctis-
simum Sacramentum.

Lowly bending, deep adoring,
Lo! the Sacrament we hail ;
Types and shadows have their
ending,
Newer rites of grace prevail ;
Faith for all defects supplying
Where the feeble senses fail.

Glory, honour, might, dominion,
Be unto our God most high ;
To the Father, Son, and Spirit,
Ever blessed Trinity,
Praise be given, and power eter-
nal,
Unto all eternity.

Ÿ. Thou didst give them bread
from heaven. [Alleluia.]

Ry. Containing in itself all
sweetness. [Alleluia.]

O God, who, under a wonderful
Sacrament, hast left us a memo-
rial of thy passion ; grant us, we
beseech thee, so to venerate the
sacred mysteries of thy body and
blood, that we may ever feel
within us the fruit of thy redemp-
tion. Who livest, &c. Amen.

May we for ever adore the
most holy Sacrament.

251.

Ave verum.

Ave verum Corpus, natum
Ex Maria virgine,
Vere passum, immolatum,
In cruce pro homine.

Cujus latus perforatum
Vero fluxit sanguine.
Esto nobis prægustatum,
Mortis in exanime.

O clemens, O pia,
O dulcis Jesu, Fili Mariæ.

Hail, true Body of the Saviour,
Spotless Mary's virgin birth!
Slain upon the cross to cleanse us,
By His pains, from sins of earth.

From whose side, for sinners pierced,
Water flowed, and mingled blood:
May'st Thou, dearest Lord, be given
In death's hour to be our food.

Hear us, merciful and gracious,
O sweet Jesu, Mary's Child.

252.

Miserere.

Miserere mei, Deus :* secundum
magnam misericordiam tuam.

Et secundum multitudinem
miserationum tuarum :* dele ini-
quitate 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.

Tibi soli peceavi, et malum co-
ram te feci :* ut justificeris in
sermonibus tuis, et vincas cum
judicaris.

Ecce enim in iniquitatibus con-
ceptus sum :* et in peccatis con-
cepit me mater mea.

Ecce enim veritatem dilexisti :*
incerta et occulta sapientie tue
manifestasti mihi.

Asperges me hyssopo, et mun-
dabor :* lavabis me, et super ni-
vem dealbabor.

1 Have mercy upon me, O
God: according to thy great
mercy.

2 And according to the multi-
tude of thy tender mercies: blot
out my iniquity.

3 Wash me yet more from my
iniquity: and cleanse me from
my sin.

4 For I acknowledge my ini-
quity: and my sin is always be-
fore me.

5 Against thee only have I
sinned, and done evil in thy sight:
that thou mayest be justified in
thy words; and mayest overcome
when thou art judged.

6 For behold, I was conceived
in iniquities: and in sins did my
mother conceive me.

7 For behold, thou hast loved
truth: the uncertain and hidden
things of thy wisdom thou hast
made manifest unto me.

8 Thou shalt sprinkle me with
hyssop, and I shall be cleansed:
thou shalt wash me, and I shall
be made whiter than snow.

Auditui meo dabis gaudium et lætitiã : et exultabunt ossa humiliata.

Averte faciem tuam a peccãtis 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.

Redde mihi lætitiã salutãris tui :* et spiritu principali confirma me.

Docebo iniquos vias tuas :* et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ :* et exultabit lingua mea justitiã tuã.

Domine, labia meã aperiens :* et os meum annuntiabit laudem tuã.

Quoniam si voluisses sacrificium, dedissem utique :* holocaustis non delectaberis.

Sacrificium Deo spiritus contritulus :* cor contritum et humiliatum, Deus, non despicias.

Benigne fac, Domine, in bona voluntate tua Sion :* ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta :* tunc imponent super altare tuum vitulos.

Gloria, &c.

9 Thou shalt make me hear of joy and gladness : and the bones that were humbled shall rejoice.

10 Turn away thy face from my sins : and blot out all my iniquities.

11 Create in me a clean heart, O God : and renew a right spirit within my bowels.

12 Cast me not away from thy presence : and take not thy holy Spirit from me.

13 Restore unto me the joy of thy salvation : and strengthen me with a perfect spirit.

14 I will teach the unjust thy ways : and the wicked shall be converted unto thee.

15 Deliver me from blood-guiltiness, O God, thou God of my salvation : and my tongue shall extol thy justice.

16 Thou shalt open my lips, O Lord : and my mouth shall declare thy praise.

17 For if thou hadst desired sacrifice, I would surely have given it : with burnt-offerings thou wilt not be delighted.

18 The sacrifice of God is an afflicted spirit : a contrite and humble heart, O God, thou wilt not despise.

19 Deal favourably, O Lord, in thy good will with Sion : that the walls of Jerusalem may be built up.

20 Then shalt thou accept the sacrifices of justice, oblations, and whole burnt-offerings : then shall they lay calves upon thine altars.

Glory, &c.

Te Deum laudamus: * te Dominum cónfitemur.

Te ætérnum Pátrém * omnis terra vénerátur.

Tibi ómnes ángeli, * tibi cœli, et univérsæ pótestátes:

Tibi chérubim et séraphim * incessabili vóce proclámant:

Sanctus, sánctus, sánctus * Dominus Deus Sábaoth.

Pleni sunt cœli et térra * majestatis glóriæ tuæ.

Te glóriósus * Apostolórum chórus.

Te Próphetárum * laudábilis númerus.

Te Martyrum cándidátus * laudat exercitus.

Te per órbe[m] terrárum * sancta confitétur Ecclésia.

Pátrém * immensæ májestátis.

Venerandum túm vérúm * et únicum Filium.

Sánctum quóque * Paráclitum Spíritum.

Tú Rex glóriæ, * Chríste.

Tú Pátris * sempitérnus es Fílius.

Tu ad líberandum susceptúrus hóminem, * non horruisti Vírginis úterum.

Tu devicto mórtis acúleo, * aperuisti credentibus régna cœlórum.

Tu ad dexteram Déi sédes, * in glória Pátris.

Júdex créderis * ésse ventúrus.

† Te ergo quæsumus, tuis fá-

† Here it is usual to kneel.

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein:

To thee cherubim and seraphim: continually do cry:

Holy, holy, holy, Lord God of Sabaoth.

Heaven and earth are full: of the majesty of thy glory.

The glorious choir of the Apostles: praise thee.

The admirable company of the Prophets: praise thee.

The white-robed army of martyrs: praise thee.

The Holy Church throughout all the world: doth acknowledge thee.

The Father: of an infinite majesty.

Thy adorable, true: and only Son.

Also the Holy Ghost: the Comforter.

Thou art the King of Glory O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sting of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We pray thee, therefore, help

multis sérvient, * quos pretioso san-
guine rédemisti.

*Æterna fac cum Sántis tuis *
in gloria númeroari.*

Salvum fac populum tuum,
Dómine, * et benedic hæreditati
tuæ.

Et rege eos, et extolle illos, *
usque in ætérnum.

Per singulos dies * benedicimus
te.

Et laudamus nomen tuum in
sæculum, * et in sæculum sæculi.

Dignare, Domine, die isto, * sine
peccato nos custodire.

Miserere nostri, Dómine, * mi-
serere nostri.

Fiat misericórdia tua, Dómine,
super nos: * quemadmodum sperá-
vimus in te.

In te, Dómine, sperávi: * non
confundar in ætérnum.

thy servants: whom thou hast
redeemed with thy precious blood.

Make them to be numbered with
thy Saints: in glory everlasting.

O Lord, save thy people: and
bless thine inheritance.

Govern them: and lift them up
for ever.

Day by day: we magnify thee.

And we praise thy name for
ever: yea, for ever and ever.

Vouchsafe, O Lord, this day:
to keep us without sin.

O Lord, have mercy upon us:
have mercy upon us.

O Lord, let thy mercy be showed
upon us: as we have hoped in
thee.

O Lord, in thee have I hoped:
let me not be confounded for
ever.

254.

Adeste Fideles.

[*English Words, see No. 19.*]

Adeste fideles,
Læti triumphantes;
Venite, venite in Bethlehem:
Natum videte
Regem angelorum:
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

Deum de Deo,
Lumen de lumine,
Gestant puellæ viscera:
Deum verum,
Genitum, non factum:
Venite adoremus, &c.

Cantet nunc Io!
Chorus angelorum:
Cantet nunc aula cœlestium,
Gloria
In excelsis Deo!
Venite, &c.

Ergo qui natus
Die hodierna,
Jesu tibi sit gloria:
Patris æterni
Verbum caro factum!
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

APPENDIX.

255. Now let the earth with joy resound.

(Apostles.)

- 1 Now let the earth with joy resound,
And highest Heav'n reëcho round;
Nor Heav'n nor earth too high can raise
The great Apostles' glorious praise.
- 2 O ye who, thron'd in glory dread,
Shall judge the living and the dead!
Lights of the world for evermore!
To you the suppliant prayer we pour.
- 3 Ye close the sacred gates on high;
At your command apart they fly:
Oh! loose us from the guilty chain
We strive to break, and strive in vain.
- 4 Sickness and health your voice obey;
At your command they go or stay:
Oh! then from sin our souls restore;
Increase our virtues more and more.
- 5 So when the world is at its end,
And Christ to judgment shall descend,
May we be call'd those joys to see
Prepared from all eternity.
- 6 Praise to the Father, with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And shall be so while ages last.

256. The Lord's eternal gifts.

(Apostles.)

- | | |
|---|--|
| 1 THE Lord's eternal gifts,
Th' Apostles' mighty praise,
Their victories, and high reward,
Sing we in joyful lays. | 3 Theirs was the saints' high Faith;
And quenchless Hope's pure
glow;
And perfect Charity, which laid
The world's fell tyrant low. |
| 2 Lords of the Churches they;
Triumphant Chiefs of war;
Brave soldiers of the Heavenly
Court;
True lights for evermore. | 4 In them the Father shone;
In them the Son o'ercame;
In them the Holy Spirit wrought,
And fill'd their hearts with flame. |

257. O Thou, of all thy warriors Lord.

- (Martyr.)

1 O THOU, of all Thy warriors Lord,
Thyself the crown and sure reward;
Set us from sinful fetters free,
Who sing Thy Martyr's victory.

3 Right manfully his cross he bore,
And ran his race of torments sore;
For Thee he pour'd his life away;
With Thee he lives in endless day.

2 In selfish pleasures' worldly round
The taste of bitter gall he found;
But sweet to him was Thy blest Name,
And thus to heavenly joys he came.

4 We, then, before Thee bending low,
Entreat Thee, Lord, Thy love to show
On this the day Thy Martyr died,
Who in Thy Saints art glorified!

5 Now to the Father and the Son
Be glory while the ages run;
The same, O Holy Ghost, to Thee!
Through ages of eternity.

258. Jesu! thy priests' eternal prize.

(Confessor and Bishop.)

1 JESU! Thy priests' eternal prize!
This day on us look down—
This day, that saw Thee in the skies
Thy holy pontiff crown.

4 Did any sheep the fold forsake,
He sought it night and day;
And in his arms would bring it back,
However rough the way.

Chosen for his fidelity,
His love, and prudence rare;
The sheep Thy Father gave to Thee,
Thou gavest to his care.

5 He met the wolf's impetuous shock,
His cunning wiles defied;
And for his flock—his own dear flock—
Was ready to have died.

8 He knew and loved them, each and all;
Their lambs he gently led;
They too in turn obey'd his call,
And in his footsteps fed.

6 For them he offered with delight
The Sacrifice adored;
Offering himself and his, with it,
To his eternal Lord.

259. Redeemer, blest of all who live.

(*Confessors.*)

- 1 REDEEMER, blest of all who Thee, Jesu, his all-gracious Lord,
live! Confessing to the last,
Thy saints' eternal prize! He trod beneath him Satan's
Upon this day thine ear incline, fraud,
And hear us from the skies. And stood for ever fast.
- This day the holy Confessor
Of Thy most sacred Name,
Honour'd with yearly festive rites,
To heavenly glory came.
- 2 This day amid the blissful
choirs
Of angels, he sat down;
Receiving, for the joys he spurn'd,
An everlasting crown.
- 3 Oh, grant us in his steps to
walk;
His holy life to live;
And by the virtue of his prayers,
Thy people's sins forgive.
Glory to Thee, all-gracious Lord;
Praise to the Father be;
Praise to the Spirit Paraclete,
Through all eternity.

260. High let us all our voices raise.

(*Holy Women.*)

- 1 HIGH let us all our voices raise
In that heroic woman's praise
Whose name, with saintly glory bright,
Shines in the starry realms of light.
- 2 Fill'd with a pure celestial glow,
She spurn'd all love of things below;
And heedless here on earth to stay,
Climb'd to the skies her toilsome way.
- 3 With fasts her body she subdued,
But filled her soul with prayer's sweet food:
In other worlds she tastes the bliss
For which she left the joys of this.
- 4 O Christ, the strength of all the strong;
To whom our holiest deeds belong!
Through her prevailing prayers on high,
In mercy hear Thy people's cry!
- 5 To God the Father, with the Son,
And Holy Spirit, Three in One,
Be glory while the ages flow,
From all above, and all below.

261. Blessed Anna, Juda's glory.

(St. Anne.)

- | | |
|---|--|
| <p>1 BLESSED Anna, Juda's glory,
Through the Church from east
to west [praises,
Every tongue proclaims thy
Holy Mary's mother blest!</p> <p>2 Saintly kings and priestly sires
Blended in thy sacred line:
Thou in virtue all before thee
Didst excel by grace divine.</p> <p>3 Link'd in bonds of purest wed-
lock,
Thine it was for us to bear,
By the favour of high heaven,
Our immortal Virgin star.</p> | <p>4 From thy stem in beauty-budded
Ancient Jesse's mystic rod;
Earth from thee received the mo-
ther
Of the eternal Son of God.</p> <p>5 All the human race benighted
In the depths of darkness lay,
When in Anne it saw the dawning
Of the long-expected day.</p> <p>6 Honour, glory, virtue, merit,
Be to Thee, O Virgin's Son,
With the Father and the Spirit,
While eternal ages run.</p> |
|---|--|

262. O Lady, high in glory raised.

(St. Anne.)

- | | |
|--|--|
| <p>1 O LADY, high in glory raised,
Whose daughter, ever blest,
The Sovereign of the skies hath laid
On her maternal breast.</p> <p>2 What we had lost in hapless Eve,
Thy Virgin Child restores,
Opening to us in Christ anew
The everlasting doors.</p> | <p>3 O, gain celestial light and grace,
Dear heir of endless fame,
For us and all who memory keep
Of thy immortal name.</p> <p>4 To Him, the Saviour of the world,
Whom Anna's daughter bore,
Be with the Sire and Paraclete
All glory evermore.</p> |
|--|--|

263. O saint of snow-white purity.

(St. John Baptist.)

- | | |
|--|--|
| <p>1 O SAINT of snow-white purity,
Dweller in wastes forlorn,
O mightiest of the hosts on high,
Greatest of prophets born.</p> <p>2 Of all the crowns that on the
brows
Of saints in glory shine,
Not one with brighter halo glows
In Heaven's high court than
thine.</p> <p>5 All praise to Thee, O First and Last,
The trine, eternal God;
Spare, Jesus, spare those whom Thou hast
Redeemed with thine own blood,</p> | <p>3 Oh, then on us thy pitying gaze
Cast down from thy dread
throne;
Make straight and smooth our
rugged ways,
And break our hearts of stone.</p> <p>4 So may the Saviour find us meet
To offer Him a place,
Where He may set His blessed feet,
Coming with gifts of grace.</p> |
|--|--|

264. O Captain of the Martyr Host!

(*St. Stephen.*)

- 1 O CAPTAIN of the Martyr Host! Oh, earliest Victim sacrific'd
 O peerless in renown! To thy dear Victim Lord!
 Not from the fading flowers of earth Oh, earliest witness to the Faith
 Weave we for thee a crown. Of thy Incarnate God!
- The stones that smote thee, in thy
 blood
- 3 Thou to the heavenly Canaan
 first
 Through the Red Sea didst go,
 And to the Martyrs' countless host
 Their path of glory show.
- Made glorious and divine,
 All in a halo heavenly bright
 About thy temples shine.
- 2 The scars upon thy sacred brow Erewhile a servant of the poor,—
 Throw beams of glory round; Now at the Lamb's high Feast,
 The splendours of thy bruised face In blood-empurpled robe array'd,
 The very sun confound. A welcome nuptial guest!

265. Great St. Andrew, Friend of Jesus.

(*St. Andrew.*)

- 1 GREAT St. Andrew, Friend of Jesus,
 Lover of His glorious Cross,
 Early by His voice effective,
 Called from ease to pain and loss.
 Sweet St. Andrew, Simon's brother,
 Who with haste fraternal flew,
 Fain with him to share the treasure
 Which, at Jesus' lips, he drew.
- 2 Blest St. Andrew, Jesus' herald,
 Meek Apostle, Martyr bold,
 Who, by deeds his words confirming,
 Seal'd with blood the truth he told.
 Ne'er to king was crown so beauteous,
 Ne'er was prize to heart so dear,
 As to him the Cross of Jesus
 When its promised joys drew near.
- 3 Lov'd St. Andrew, Scotland's patron,
 Watch thy land with heedful eye,
 Rally round the Cross of Jesus
 All her storied chivalry!
 To the Father, Son, and Spirit,
 Fount of sanctity and love,
 Give we glory, now and ever,
 With the saints who reign above.

266. Hail we the glad returning morn.

(*St. Benedict.*)

- | | |
|--|---|
| 1 HAIL we the glad returning
morn!
In hues of golden glory born!
Which saw, divinely blest,
Our chieftain in the sacred fight,
Soar through the pearly gates of
light,
To his eternal rest. | 3 Blest saint, who in his rocky
cell,
As to Elias erst befell,
Is by the ravens fed;
Whose voice the sunken axe
obey'd,
Rising, as when Eliseus pray'd,
Up from the torrent's bed! |
| 2 See the glad vision's bright array
Ascending on its orient way;—
See there the patriarch shine!
A second Abraham on high,
Amidst his glorious progeny
Seated in bliss divine! | 4 With hoary Jacob's eagle eye
He pierces far futurity;
With Joseph heavenly pure;
May he to us, his sons below,
The path of joys immortal show,
And guide us there secure! |

267. Dear Saint, who on thy natal day.

(*St. Aloysius.*)

- 1 DEAR Saint, who on thy natal day
To Mary's tender care wast given,
And did'st beneath her gentle sway
Almost unsinning pass to heav'n.
- 2 Sweet flower that lov'd to bloom unknown,
A saint 'mid worldly pomp and pride;
Who at the footstep of a throne
Knew nought but Jesus crucified.
- 3 Blest youth, who cast a crown away,
To be with Christ despis'd and poor;
Teach us to walk our lowly way,
Content, though humble be our store.
- 4 May no repining fill our breast
Amid the ills of poverty;
Oh, make us feel that we are blest,
To be thus poor with Christ and thee!
- 5 Teach us like thee to shrink from sin,
Like thee to love sweet purity;
That we from Mary's heart may win
The love she once bestowed on thee.
- 6 Thus safe beneath her gentle sway,
Oh, may the grace to us be giv'n,
To pass from earth some happy day,
And join thee in the courts of heav'n.

268. Let Alverna's holy mountain.

(*St. Francis.*)

- 1 LET Alverna's holy mountain
That high mystery proclaim,
Of the stamps of life eternal
Which on blessed Francis came;
While he mused yet more and
more
On the wounds that Jesus bore.
- 2 As he pray'd in cold and hunger;
As he pour'd his glowing tears;
In his fervent spirit mounting
Far above terrestrial spheres,
Every earthly thing forgot
In his Saviour's bitter lot;—
- 3 Lo to him, in form seraphic,
Borne upon a cross on high,
Six irradiant wings expanding,
Came the King of glory nigh!
Gazing on him with a face
Of benignity and grace.
- 4 He that tender glance returning,
Saw th' Incarnate Light of light;
Saw his gracious meek Redeemer:
Robed in glory infinite; [fell,
Drank the words that from Him
Words divine, unspeakable!
- 5 Straightway all the sacred sum-
mit
Kindles like a flaming pyre;
Holy Francis sinks enraptured,
Fainting with ecstatic fire;
And upon his flesh appear
Christ's immortal stigmata!
- 6 Honour to the high Redeemer,
Who for us in torments died;
In whose image blessed Francis
Suffer'd and was sanctified,
Counting every thing but loss
For the glory of the Cross.

269. Ye Angels, now be glad.

(*St. Ignatius.*)

- 1 Ye angels, now be glad,
And thou exult, O earth!
Loyola's happy shade,
Rejoice at thy Saint's birth.
Loyola's son, all hail,
By angels crowned above,
Ignatius, father dear,
Accept thy children's love.
- 2 On Pampeluna's walls
The leader of the band,
Behold our youthful Saint
Defend his native land.
Loyola's son, &c.
Stretched on a bed of pain,
Christ's holy life he reads,
While for his mis-spent youth
His heart now sorely bleeds.
Loyola's son, &c.
- 4 Begone, O sinful world,
"I'll never serve thee more,"
He cries, "I'll bear the cross
Which Jesus for me bore."
Loyola's son, &c.
- 5 Manresa's sacred grot
Beholds him prostrate lie,
Communing with his God,
And hears his fervent cry.
Loyola's son, &c.
- 6 At Peter's sainted throne,
Behold its champion kneels,
The sword of truth resolved
In its defence to wield.
Loyola's son, &c.
- 7 A champion of peace
On many a well-fought field,
His victories left no stain
On his untarnished shield.
Loyola's son, &c.
- 8 His conflicts now are passed,
His mission here is done,
With saints he reigns above,
And Heaven's for ever won.
Loyola's son, &c.

270. Saint Philip, thou whose earnest words.

(*St. Philip Neri.*)

- 1 SAINT Philip! thou whose earnest words
So oft young hearts to God did win,
Oh use once more thy gentle wiles,
And win us back from earth and sin.
- 2 Oh teach the secret of thy mirth
To us who live mid grief and care,
And cast the sunshine of thy smile
On thy poor pilgrim children here.
- 3 Oh ask of our dear Lord and thine
To aid us in our task of love,
Of winning those for whom He died,
And whom He loves in heaven above.
- 4 And when our life-long labour o'er,
We hear His call in midnight hour,
Saint Philip! be thou nigh to shield
Thy children by thy saintly power.

271. O blessed Father! sent by God.

(*St. Vincent of Paul.*)

PART I.

- | | |
|--|--|
| 1 O BLESSED Father! sent by God,
His mercy to dispense,
Thy hand is out o'er all the earth
Like God's own providence. | 4 Dear Saint, not in the wilder-
ness
Thy fragrant virtues bloom,
But in the city's crowded haunts,
The alley's cheerless gloom. |
| 2 There is no grief or care of men
Thou dost not own for thine,
No broken heart thou dost not fill
With mercy's oil and wine. | 5 The father of the childless old,
The lonesome widow's stay,
The gladness of the orphan groups
Out in the streets at play. |
| 3 All cries of suffering through
the earth
Upon thy mercy call,
As though thou wert, like God
A Father unto all. [Himself, | 6 Yet not unto the towns confin'd
The gifts thy mercy gave;
The gospel to the villager,
His freedom to the slave. |
| 7 For charity anointed thee
O'er want, and woe, and pain;
And she hath crown'd thee emperor
Of all her wide domain. | |

- 1 VINCENT! like Mother Mary,
 thou
 Art no one's patron saint:
 Eyes to the blind, health to the
 sick,
 And life to those who faint.
- 2 Of body and of soul alike
 Thou art physician wise,
 And full of joy as if thou wert
 Raphael in mortal guise.
- 3 The poor thou savest by such
 charms
 As hardest hearts can move,—
 The rich by teaching them to do
 The saving works of love.
- 4 Saint of wide-open arms, and
 heart
 Capacious as a sea,
 In dead of night a thousand lips
 Are sweetly blessing thee:
- 5 In orphanage, in hospital,
 The sick on garret-bed,
 The dying, and the desolate
 Who weep beside the dead.
- 6 Thou seem'st to have a thou-
 sand hands,
 And in each hand a heart;
 And all the hearts a precious
 balm
 Like dew from God impart.
- 7 So thou belondest unto all,
 And all belong to thee;
 And we in him Thy pity praise,
 Most Holy Trinity!

273. Hail, sainted Mungo, hail.

(*St. Mungo.*)

- 1 HAIL, sainted Mungo, hail,
 Our city's patron, hail;
 Thy loving help doth ne'er
 Thy trusting children fail.
 Give us thy love of work,
 Thy spirit's manly powers;
 And teach us how to save
 This Scottish land of ours.
- 2 For Scotland's sake may we
 Be humble, gay, and pure;
 For so the heart works best,
 And makes the blessing sure.
- Mungo, by thy sweet name,
 Our little ones we'll call!
 Often on them and us
 Let thy rich blessing fall.
- 3 Thy love, dear patron, will
 Thy Scottish children bless;
 Their heart's first love wilt thou
 Into God's service press.
 Hail! sainted Mungo, hail!
 Saint of our ancient town;
 From Jesus get us grace
 To win our heavenly crown.

274. Hark! angelic songs resounding.

(*St. Alphonsus.*)

- 1 HARK! angelic songs resounding
Through the happy courts of heaven!
For the triumph of Alphonsus
Endless praise to God is given.
St. Alphonsus! holy patron
Of our confraternity,
Let thy children sing thy praises
In a blest eternity.
- 2 See Alphonsus, silent kneeling,
Rapt in loving ecstasy,
At the altar where his Jesus
Hides in love His Majesty.
St. Alphonsus! dearest Father!
Would our hearts were like to thine;
Make us share thy deep devotion
To this sacrament divine.
- 3 By the crib where Jesus, trembling,
Lies upon a little straw,
See Alphonsus, lowly bending,
Lost in tenderness and awe.
Blessed Father! make thy children
Love the Babe of Bethlehem,
Till with thee we see His glory
In the New Jerusalem.
- 4 Lost in loving contemplation
Of the Passion of his Lord,
See Alphonsus, pierced with anguish,
Shares in Mary's bitter sword.
St. Alphonsus! our offences
Nailed thy Jesus to the wood,
Pray that they may now be cancelled
By His sweet and saving blood.
- 5 When Alphonsus speaks of Mary,
When his lips pronounce her name,
Every word with love is burning,
And his hearers catch the flame.
Saint Alphonsus! Holy Father!
Hear our praises, grant our prayer:
Make us love our Blessed Mother,
And in heaven her glory share.

275. Sweet Agnes, holy child.

(*St. Agnes.*)

- 1 SWEET Agnes, holy child,
All purity,
Oh may we, undefiled,
Be pure as thee:
Ready our blood to shed
Forth as the martyrs led,
The path of pain to tread,
And die like thee.
- 2 O gentle patroness
Of holy youth,
Ask God all these to bless
Who love the truth:
- Oh, guide us on our way
Unto th' eternal day,
With hearts all pure and gay,
Dear saint, like thine.
- 3 Look down and hear our pray'r
From realms above,
Show us thy tender care,
Thy guiding love:
Oh, keep us in thy sight,
Till in th' unclouded light
Of heaven's pure vision bright
We dwell with thee.

276. Let the deep organ swell the lay.

(To St. Cecilia.)

- 1 LET the deep organ swell the lay,
In honour of this festive day;
Let the harmonious choirs proclaim
Cecilia's ever-blessed name.
- 2 Rome gave the virgin martyr birth,
Whose holy name hath filled the earth;
And from the early dawn of youth,
She fixed her heart on God and truth.
- 3 Then from the world's bewildering strife,
In peace she spent her holy life—
Teaching the organ to combine
With voice, to praise the Lamb divine.
- 4 Cecilia, with a two-fold crown
Adorned in heaven, we pray look down
Upon thy fervent votaries here,
And hearken to their humble prayer.

277. More fair than all the vernal flowers.

(St. Winifred.)

- | | |
|--|--|
| <p>1 MORE fair than all the vernal
flowers
Embosom'd in the dales,
St. Winifred in beauty bloom'd
The rose of ancient Wales.</p> <p>2 With every loveliest grace
adorn'd,
The Lamb's unsullied Bride;
Apart from all the world she
dwelt,
Upon the mountain side.</p> <p>3 Till Caradoc, with impious
love,
Her fleeing steps pursued,
And in her sacred maiden blood
His cruel hands imbrued.</p> | <p>4 He straight the debt of ven-
geance paid,
Ingulf'd in yawning flame;
But God a deed of wonder work'd
To her immortal fame.</p> <p>5 For where the verdant turf re-
ceiv'd
The Martyr's sever'd head,
A holy fountain upward gush'd,
Of crystal vein'd with red.</p> <p>6 Here miracles of might are
wrought;
Here all diseases fly;
Here see the blind, and speak the
dumb,
Who but in faith draw nigh.</p> |
|--|--|

Assist us, glorious Winifred,
Dear Virgin, ever blest!
The passions of our hearts appease,
And lull each storm to rest.

278. A regal throne, for Christ's dear sake.

(*St. Elisabeth.*)

- 1 A REGAL throne, for Christ's dear sake,
Blest saint, thou didst despise;
Amid the angels, now in bliss,
Oh help us from the skies!
- 2 Give to our hearts the perfume sweet
Of loving word and deed:
So teaches us thy charity,
By fragrant roses hid.
- 3 O Charity divine, by thee
Above the stars we soar;
Praise to th' Eternal Godhead be
Henceforth for evermore.

279. First flow'ret of the desert wild.

(*St. Rose of Lima.*)

- 1 FIRST flow'ret of the desert wild,
Whose leaves the sweets of grace exhale,
We greet thee, Lima's sainted child—
Rose of America, all hail!
- 2 When first appeared the infant smile,
Beaming upon thy features meek,
It seemed as if there blushed the while
The rose-bud on thy virgin cheek.
- 3 And hence thy name, St. Rose, was given,
Not by thy earthly parents' choice;
But by the holy Queen of heaven,
Who bade thee in that name rejoice.
- 4 Once, too, amid thy rapturous prayer,
Thy heavenly Spouse himself came down—
Most sweetly breathing in thine ear,
"Rose of my heart, receive thy crown!"
- 5 And whilst amid his glories now
Thou seest him face to face, O deign,
St. Rose, to hear thy suppliants' vow,
That grace and glory we may gain.

- 1 FORTH comes the Standard of the King;
 All hail, thou mystery adored!
 Hail, Cross! on which the life
 Himself [stored.
 Died, and by death our life re-
- 2 On which our Saviour's holy side,
 Rent open with a cruel spear,
 Of blood and water poured a stream,
 To wash us from defilement
 clear.
- 3 O sacred Wood! in thee fulfilled
 Was holy David's truthful lay!
 Which told the world that from a
 Tree
 The Lord should all the nations
 sway.
- 4 Most royally empurpled o'er,
 How beautiful thy stem doth
 shine;
 How glorious was its lot to touch
 Those limbs so holy and divine!
- 5 Thrice blest, upon whose arms
 outstretched [clined;
 The Saviour of the world re-
 Balance sublime! upon whose
 beam [mankind.
 Was weighed the ransom of
- 6 Hail, Cross! thou only hope of
 man,
 Hail on this holy Passion-day!
 To saints increase the grace they
 have; [away.
 From sinners purge their guilt
- 7 Salvation's spring, blest Trinity,
 Be praise to Thee through earth and skies:
 Thou through the Cross the victory
 Dost give; oh, also give the prize! Amen.

Blest Spirits of light.

(Guardian Angels.)

- 1 BLEST spirits of light! ye who have not forsaken
 The children of earth, though fallen from bliss;
 O still watch around us, our bosoms awaken
 To thoughts of a world that is brighter than this.
 Oh, kindly watch o'er us, oh, guard and protect us,
 Sweet angels and guides to the mansions of bliss.
- 2 The lily of innocence fondly we'll cherish,
 Averting whatever its blossoms may stain;
 And oh, if 'tis fading and ready to perish,
 Restore it, sweet angel, its beauty again.
 Oh, kindly watch o'er us, &c.
- 3 Then pray for thy children, and guard and defend them,
 And ask of our Father, thy Maker, that we
 May faithfully serve Him—may love and adore Him
 In heaven, sweet angel, united with thee.
 Oh, kindly watch o'er us, &c.

- 1 HAIL, holy mission, hail!
We sighing turn to thee,
For weary have we found
The path of sin to be.
- 2 Hail, holy mission, hail!
Now sent us from above;
When Jesus with His cross
Again wins back our love.
- 3 Hail, holy mission, hail!
Blest time of contrite tears;
When to the soul returns
The peace of former years.
- 4 Hail, holy mission, hail!
Sweet time of humble prayer;
When rests the soul on God.
Freed from this dark world's care.
- 5 Hail, holy mission, hail!
Time of all others blest;
When in the loving soul
Jesus takes up His rest.
- 6 Hail, holy mission, hail!
Foretaste of joys above;
Oh, Jesus, make our hearts
Inflam'd with thy pure love.

(Guardian Angels.)

- 1 SWEET Angel of Mercy!
By Heaven's decree
Benignly appointed
To watch over me!
Without thy protection,
So constant and nigh,
I could not well live;
I should tremble to die!
- 2 All thanks for thy love,
Dear companion and friend!
O, may it continue
With me to the end!
O, cease not to keep me,
Blest guide of my youth!
In the ways of religion
And virtue and truth.
- 3 Support me in weakness;
My spirit inflame;
Defend me in danger;
Secure me from shame.
That safe from temptation,
Or sudden surprise,
I may mount the straight path
That ascends to the skies.
- 4 When Satan his snares
For my ruin shall lay,
Be thou, gentle comrade,
My comfort and stay;
And in every event
That may happen to me,
Make all my desires
With thine to agree.
- 5 When I wander in error,
My footsteps recall;
Remove from my path
What might cause me to fall.
Preserve me from sin;
And in all that I do,
May God and His glory
Be ever in view.
- 6 O thou, who didst witness
My earliest breath,
Be with me, I pray,
In the hour of my death;
Console me in sadness;
Refresh me in pain;
And teach me how best
I may mercy obtain;

Sweet Angel of Mercy (*continued*).

- 7 That, cleansed by confession 8 Nor then do thou leave me,
 Complete and sincere, Angelical Friend!
From every defilement But at the tribunal
 Afflicting me here; Of Judgment attend,
All glowing with love, And cease not to plead
 I may gladly depart, For my soul, till forgiven
With faith on my lips, Thou bear it aloft
 And with hope in my heart: To the Palace of Heaven!

284. What happiness can equal mine?

(*Communion.*)

- 1 WHAT happiness can equal mine?
 I've found the object of my love;
My Saviour and my Lord divine
 Is come to me from heaven above.
- 2 He makes my heart His own abode,
 His flesh becomes my daily bread;
He pours on me His healing blood,
 And with His life my soul is fed.
- 3 My Love is mine, and I am His;
 In me He dwells, in Him I live;
Where could I taste a purer bliss?
 What greater boon could Jesus give?
- 4 O royal banquet! heavenly feast;
 O flowing Fount of life and grace!
Where God the giver, man the guest,
 Meet and unite in sweet embrace.
- 5 Dear Jesus, now my heart is thine,
 Oh, may it never from Thee fly;
My God, be Thou for ever mine,
 And I Thine own eternally.
- 6 No more, O Satan, thee I fear!
 O world, thy charms I now despise;
For Christ himself is with me here,
 My joy, my life, my Paradise!

285. Oh, what is this enchanting calm ?

(Communion.)

- 1 **Oh, what is this enchanting calm**
Which now with peace my bosom fills,
Which o'er my spirit pours a balm,
And through my inmost being thrills ?
- 2 **Is there some seraph hither sent,**
Diffusing sweetness from his wings,
To fill my bosom with content
Unknown, unfelt, in earthly things ?
- 3 **Ah, something purer far must dwell**
Within this raptured soul of mine ;
'Tis what no mortal tongue can tell,
'Tis more than heav'nly, 'tis divine.
- 4 **My God, my Jesus, it is Thou**
Art ravishing my heart with bliss ;
Thy presence is within me now :
Ah, could I ask a boon like this ?
- 5 **Yes ; stooping from thy throne above,**
Thou wilt not dwell from man apart ;
Thy dearest home becomes, through love,
The tabernacle of my heart.

286. O Jesus, God and man !

(Children's Hymn.)

- | | |
|---|--|
| 1 O JESUS! God and man! for love
Of children, once a child ; | O Mary, Mother dear! thank God
For us for all His love ; |
| O Jesus! God and man! we hail
Thee, Saviour sweet and mild. | And pray that in our faith we all
May true and steadfast prove. |
| O Jesus! God and man! make us
Poor children dear to Thee ;
And lead us to Thyself to love
Thee for eternity. | 3 O Jesus! Mary's Son! on Thee
For grace we children call ;
Make us all men to love, but Thee
To love beyond them all. |
| 2 O Mary! Mother-maid, thou art
The Mother of the poor ;
Mary, to thee we look to make
Our souls' salvation sure. | O Jesus, bless us in our work,
And all our sins forgive ;
O happy, happy they who in
The Church of Jesus live! |

287. This is the image of the Queen.

- 1 **THIS** is the image of the Queen
 Who reigns in bliss above;
 Of her who is the hope of men,
 Whom men and angels love!
Most holy Mary, at thy feet
 I bend a suppliant knee;
Dear Mother of my God, I pray,
 Do thou remember me!
- 2 The sacred homage that we
 To Mary's image here, [pay
 To Mary's self at once ascends,
 Above the starry sphere.
Most holy Mary, at thy feet
 I bend a suppliant knee;
In all my joy, in all my pain,
 Do thou remember me!
- 3 How fair soever be the form
 Which here your eyes behold,
Its beauty is by Mary's self
 Excelled a thousand-fold.
- Most holy Mary**, at thy feet
 I bend a suppliant knee;
In my temptations each and all,
 Do thou remember me!
- 4 **Sweet are the flow'rets** we have
 This image to adorn; [culled,
 But sweeter far is Mary's self,
 That rose without a thorn.
Most holy Mary, at thy feet
 I bend a suppliant knee;
When on the bed of death I lie,
 Do thou remember me.
- 5 O Lady, by the stars that make
 A glory round thy head;
 And by thy pure uplifted hands,
 That for thy children plead;
When at the judgment-seat I stand
 And my dread Saviour see;
When hell is raging for my soul,
 O then remember me.

288. The green boughs meet above our heads.

- 1 **THE** green boughs meet above
 our heads,
 The sun shines down between;
The summer wind waves to and fro
 The banners of our Queen.
Of all the joys of loving hearts,
 No joy can bring such bliss;
Of all the triumphs that are ours,
 No triumph is like this.
- 2 We bear with us in crownèd state
 The image of that Queen,
Who far above in Heaven's own
 light
 Is decked in glorious sheen.
 Of all the joys, &c.
- 3 And as we lift our voices up
 We think the while we sing
Of that bright home, the skies
 above,
 Where she is with our King.
 Of all the joys, &c.
- 4 O Mother, we can scarcely
 wait,
 To see that sight so fair,
Our pilgrim hearts are weary-
 ing
 To go and love thee there.
 Of all the joys, &c.
- 5 Think, Mother, think of that
 blest hour,
 When 'mid the solemn rite,
We gave our trembling hearts
 to thee,
Our youthful faith did plight.
 Of all the joys, &c.
- 6 We give them now, we give
 aye,
 We pledge them at thy shrine:
For ever keep them true to thee,
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 Of all the joys, &c.

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